

THE PSALMS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

1—150. THE FIVE BOOKS †.

Click to follow [Links](#), or, "Bookmarks"..

1—41. p. 723-758.	THE GENESIS BOOK ‡ : CONCERNING MAN. The counsels of God concerning him. All blessing bound up in obedience (cp. <u>1. 1</u> with Gen. 1. 28). Obedience is man's "tree of life" (cp. <u>1. 3</u> with Gen. 2. 16). Disobedience brought ruin (cp. <u>Ps. 2</u> with Gen. 3). The ruin repaired only by the SON OF MAN in His atoning work as the seed of the woman (cp. <u>Ps. 8</u> with Gen. 3. 15). The book concludes with a Benediction and double Amen.
42—72. p. 761-788.	THE EXODUS BOOK ‡ : CONCERNING ISRAEL AS A NATION. The counsels of God concerning ISRAEL'S RUIN, ISRAEL'S REDEEMER, and ISRAEL'S REDEMPTION (Ex. 15. 13). Cp. <u>Ps. 68. 4</u> 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.
73—89. p. 790-809.	THE LEVITICUS BOOK ‡ : CONCERNING THE SANCTUARY. The counsels 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.
90—106. p. 811-825.	THE NUMBERS BOOK ‡ : CONCERNING ISRAEL AND THE NATIONS OF THE EARTH. The counsels 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), <u>Ps. 90</u> , and closes with a rehearsal of ISRAEL'S rebellions in the wilderness (<u>Ps. 106</u>). Note "the New Song" for "all the earth" in <u>Ps. 96. 11</u> , where the theme is contained in one sentence which gives an Acrostic, spelling the word "Jehovah" : "Let the heavens rejoice, and let the earth be glad" (see note on <u>96. 11</u>). The book concludes with a Benediction and Amen, Hallelujah.
107—150. p. 828-864.	THE DEUTERONOMY BOOK ‡ : CONCERNING GOD AND HIS WORD. The counsels 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). <u>Ps. 119</u> is in this book. The Living Word (John 1. 1) began His ministry by quoting Deut. 6. 13, 16; 8. 3; 10. 20 in Matt. 4. 4, 7, 10. The book begins with <u>Ps. 107</u> , and in v. <u>20</u> we read, "He sent His WORD and healed them", and it concludes with five Psalms (one for each of the five books), each Psalm beginning and ending with "Hallelujah".

* Manuscript and Massoretic authorities, the Talmud (*Kiddushin* 33a) 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. 33, 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 *ninetieth* (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 "Amens", 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. THE FIRST OR GENESIS BOOK*. MAN.

1—8.	"MAN", AND "THE SON OF MAN" (8: 4).
9—15.	"THE MAN OF THE EARTH" (ANTICHRIST, 10: 18).
16—41.	"THE MAN CHRIST JESUS."

Links

1-8. "MAN", AND "THE SON OF MAN."

- 1 † MAN BLESSED. THE LAW OF JEHOVAH HIS DELIGHT (Refers To Paradise).
2 † REBELLIOUS MAN. VAINLY MEDITATING AGAINST THE SON OF GOD, Through Whom Alone Universal Dominion can be Restored (v. 12 and Heb. 1: 5).
3 PRAYER IN VIEW OF THIS REBELLION (Morning). "Jehovah My Shield" (v. 3).
4 PRAYER IN VIEW OF THIS REBELLION (Night). "How Long?" (v. 2). } Enemies Without.
5 PRAYER IN VIEW OF THIS REBELLION (Morning). "Jehovah My King" (v. 2). } Sorrows Within.
6 PRAYER IN VIEW OF THIS REBELLION (Night). "How Long?" (v. 3). }
7 MAN BLESSED. TRUST IN JEHOVAH HIS DEFENSE.
8 REBELLIOUS SUBDUED. THE SON OF MAN EXALTED WITH DOMINION IN THE EARTH.

9-15. "THE MAN OF THE EARTH."

- 9, 10 ‡ "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".
11 PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE".
12 THE VANITY OF MAN.
13 PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE".
14 THE DEPRAVITY OF MAN.
15 THE PERFECT MAN. His Character and Eternal Abiding. Leading Up To 16—41. "THE MAN CHRIST JESUS."

16-41. "THE MAN CHRIST JESUS."

- 16 || Taking His Place of Suffering. Jehovah Apportioning His Lot.
17 Prayer and Appeal in View of Ps. 16.
18 Answer to The Prayer of Ps. 17, and Promise of Deliverance and Triumph.
19 His People Acknowledging God's Glory in Creation and Revelation.
20 Their Prayer as They See in Messiah Their Own Salvation.
21 Their Exultation in Messiah's Exaltation.
22 The Good Shepherd In Death (John 10: 11). Atonement The Basis of All Blessing.
23 The Great Shepherd In Resurrection (Heb. 13: 20). Resurrection The Basis Of Present Blessing.
24 The Chief Shepherd In Glory (1 Pet. 5: 4). Advent The Basis Of All Future Blessing.
25 Prayer with Reference to Ps. 16. The "Path" and the "Way" (cp. vv. 4, 8-10, 12 with 16: 11).
26 Prayer with Reference to Ps. 17. Appeal To Integrity (cp. 17: 1, 3, 4).
27, 28 Prayers with Reference To Ps. 18. Answer From Jehovah, as His "Rock" and "Deliverer".
29 His People's Praise For God's Glory in Creation. Cp. 19.
30, 31, §32, 33 Their Praise as They See The Answer to Ps. 20 (Ps. 33 Being The First "New Song" in the Psalter).
34 Their Exultation in Messiah's Exaltation. As in Ps. 21.
35, 36 Prayer and Praise with Reference to Atonement as Being The Basis Of All Blessing. Cp. 22.
37 Instruction As To Present Blessing, In View Of Ps. 23.
38, 39, 40, 41 Prayer and Praise with Reference To Future Blessing. Cp. 41: 12, The Divine Answer To 24: 3.

* 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.)

† Pss. 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 *Mictam* Psalm. The others are Pss. 56-60. See Ap. 65. xii.

§ Ps. 32 is the first *Maschil* Psalm, denoting *instruction*.

THE °PSALMS.

BOOK I.

1. °BLESSED is the *man or woman* that *never did walk* in the counsel of the °ungodly, Nor *stand* in the way of sinners, Nor *sit* in the seat of the *scoffers*.
 - 2 But his delight is in the *instruction* of the LORD; And in His *instruction* doth he *meditate continually and habitually*.
 - 3 And he shall *become* °like a tree °planted [*in a garden*] by the °rivers of water, That bringeth forth his fruit in his season; His leaf also shall not wither; And whatsoever he doeth shall °prosper.
 - 4 *Not so the ungodly*: But *are* °like the chaff which the °wind driveth away.
 - 5 Therefore the °ungodly shall not *rise* in the judgment, Nor sinners in the *assembly* of the *justified*.
 - 6 °For the LORD *approveth* the way of the *justified*: But the way of the ungodly shall *come to naught*.
2. Why do the *nations tumultuously assemble*,
And the *peoples meditate on vain things* ?
- 2 *Why do* the kings of the earth *take their stand*, And the rulers *have gathered by appointment*, Against the LORD, and against His *Messiah*? °*saying*,
 - 3 “Let us break *Jehovah’s and Messiah’s* 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.

TITLE. Psalms. See Ap. 63, and the Structures, pp. 720, 721. Cp. Luke 20. 42; 24. 44. Acts 1. 20.

1—8. MAN, AND THE SON OF MAN.

1. MAN BLESSED. LAW OF JEHOVAH.

- 1-3. The godly.
- 4, 5. The ungodly (*lawless*).
- 6-. The godly.
- 6. The ungodly (*lawless*).

1.	Godly. Not standing with ungodly. Now.	} Their way	} The godly.
2.	Their character.		
3.	Comparison.	} Their way.	} The ungodly.
4.	Their character.		
-4.	Comparison.		
5.	Ungodly. Not standing with godly. Then.		

1 BLESSED = How happy. The first Psalm begins thus, and Ps. 2 ends thus. So does the last Psalm of Book I (Ps. 41. 1, 13). Fig. *Antiptosis* (Ap. 6). Cp. Jer. 17. 7, 8. See Ap. 63. vi for the Beatitudes in the Psalms. **man.** Heb. *'ish*. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all of both sexes.

walketh, &c. : i. e. who never did walk . . . stand . . . sit. Fig. *Anabasis*, three triplets :

walketh	counsel	ungodly	= continue in.
standeth	way	sinners	= carry out.
sitteth	seat	scornful	= settle down.

ungodly = lawless. Heb. *rasha'*. Ap. 44. x. **sinners.** Heb. *chata'*. **scornful** = scoffers. Heb. *luz*.

2 the law = instruction : i. e. the whole Pentateuch which contains it.

meditate : i. e. continually and habitually.

3 be = become, or prove. Fig. *Simile*. Ap. 6.

like a tree. The first of two comparisons. See v. 4.

planted : i. e. in a garden. Not a "tree of the field". **rivers** = divisions irrigating a garden. Heb. *palgey-mayim*. See note on Prov. 21. 1.

like the chaff. The other comparison. See v. 3. Cp. 35. 5.

congregation = assembly. **righteous** = justified.

knoweth = approveth, or acknowledged. Fig. *Metonymy* (of Cause). Cp. Nah. 1. 7.

3 prosper. Cp. Gen. 39. 3, 23. **4 are not so, &c.** = not so the ungodly.

wind. Heb. *ruach*. Ap. 9.

5 stand = rise. No part in first resurrection. Rev. 20. 5, 6. Cp. Ps. 49. 14.

6 For. *Effect* latent in first clause : *cause* latent in second clause. **2 Tim.** 2. 19. **perish** = come to naught.

2. REBELLIOUS MAN.

- 1-3. Mankind. Speaking.
- 4, 5. Jehovah. Fig. *Chleusmos*. Ap. 6.
- 6-9. The Son. His rule.
- 10. Mankind. Spoken to.
- 11. Jehovah. Fig. *Apostrophe*. Ap. 6.
- 12. The Son. His judgment.

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

1 Why...? Fig. *Erotosis*. Ap. 6. Repeat at beginning of v. 2. Cp. Acts 4. 25, 26. **heathen** = nations. Note the quadruple *Anabasis* (Ap. 6): nations, peoples, kings, rulers. Cp. 1. 1. **rage** = tumultuously assemble. **people** = peoples. **imagine.** Same as meditate in 1. 2. **2 set themselves** = take their stand. **take counsel together** = have gathered by appointment. So the Sept. and Aram. Cp. 48. 4. **the LORD.** Heb. Jehovah. Ap. 4. II.

Anointed = Messiah. So Pss. 18. 50; 20. 6; 28. 8; 84. 9; 89. 38; 51; 132. 10, 17. In Dan. 9. 25, 26, rendered Messiah. **saying.** The Fig. *Ellipsis* (Ap. 6) correctly supplied. **3 their** : i. e. Jehovah's, and Messiah's. **4 laugh.** Fig. *Anthropopatheia*. Ap. 6. **The LORD***. Primitive text was Jehovah.

Altered by the *Sopherim* to Adonai. See Ap. 32.

- 5 Then shall He speak unto them in His wrath,
And vex them in His sore displeasure.
- 6 Yet have I **founded** My king upon *My °holy hill of °Zion.
- 7 I will declare **for a** 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 **nations** for Thine inheritance, And the uttermost parts of the earth **for Thy** possession.
- 9 Thou shalt **rule them** with a **scepter of unbending authority**; 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 **Submit to** the Son, lest **Jehovah** be angry, and ye **perish, way and all**, °When His wrath is kindled but **quickly. How happy** are all they that **flee for refuge to Him**.

3 °A Psalm of David, °When he fled from Absalom his son.

- 1 LORD, *how are they **multiplied** that trouble me!
What multitudes are they that rise up against me.
- 2 *Many **there be** which say of **me**, “**There is no deliverance** for him in God.” °Selah.
- 3 But Thou, O LORD, ***art** a shield **about me**;
My glory, and the lifter up of °mine head.
- 4 I **shall cry** unto the LORD with my voice, And **He will answer** me out of His holy hill. °Selah.
- 5 I laid me down and **have slept**; I awaked;
for the LORD **was sustaining** 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 **lawless**.

my soul = me, or myself. Heb. *nephesh*. [Ap. 13](#). **help** = salvation, or deliverance. **God**. Heb. Elohim. [Ap. 4. I](#). **Selah**. Connecting the contrast between "man" (as a creature) who knows God (Elohim) only as Creator, with the speaker (David), who knew *Jehovah* as his Covenant God. See [Ap. 4. I, II](#), and [66. ii](#). **3 art a shield**. Fig. *Metaphor* ([Ap. 6](#)); "shield" put by Fig. *Metonymy* (of Adjunct), [Ap. 6](#), for defence. **for me** = about me. **mine head**. Fig. *Synecdoche* (of Part), [Ap. 6](#), put for whole person. **4 cried** = shall cry. **heard** = will answer. **holy hill**. See note on 2. 6. **Selah**. Connecting the peace which comes from prayer, as in Phil. 4. 6. See [Ap. 66. II](#). **5 slept** = have slept. At Mahanaim (2 Sam. 17. 27-29). **sustained** = was sustaining. **7 ungodly** = lawless. Heb. *rasha'*. [Ap. 44. x](#).

6 set = founded. Not the same word as v. 2.
My holy hill. Fig. *Antimeria* ([Ap. 6](#)). Heb. = "mount of my Sanctuary". **holy**. See note on Ex. 3. 5.
Zion. The mount immediately south of Moriah. See note on 2 Sam. 5. 7. Occurs thirty-eight times in Psalms. "Jerusalem" occurs seventeen times.
7 the = for a. **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.
begotten Thee. Fig. *Anthropopatheia* ([Ap. 6](#)). It refers to resurrection (Acts 13. 33. Rom. 1. 3, 4. Col. 1. 18. Rev. 1. 5).
8 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. 15.
9 break them = rule, or govern them. So Sept., Syr., and Vulg.
rod = sceptre. **iron**. Put by Fig. *Metonymy* (of Adjunct), for unbending authority.
10 Be wise. Fig. *Apostrophe*. [Ap. 6](#).
11 the LORD. Heb. 'eth Jehovah. [Ap. 4. II](#) (objective).
12 Kiss = submit to, or be ruled by. Heb. *nashak*. Occurs thirty-two times (first in Gen. 27. 26, 27). Always so rendered except 1 Chron. 12. 2. 2 Chron. 17. 17. [Ps. 78. 9](#) (where it is Poel Part.) "armed"; Ezek. 3. 13 "touched" (marg. "kissed"); and Gen. 41. 40, "be ruled" (marg. "be armed", or "kiss").
Son. Aram. *bar*, a *Homonym* with two meanings: (1) son (Dan. 3. 25. Ezra 5.1,2, 2; 6.14. Dan. 3. 25; 5. 22; 7. 13, and Prov. 31. 2, 2, 2 (king Lemuel); (2) *ground*, Dan. 2. 38; 4, 12, 15, 21, 23, 23, 25, 32. See note on Job 39. 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, v. 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. *hasah*. See [Ap. 69. ii](#).

3 [For Structure see below].

Title. A Psalm. See [Ap. 65. XVII](#).

when. The first psalm with an historical title. See [Ap. 63. viii](#) and [64. Cp. 2 Sam. chs. 15-18](#).

1 how ... ! Fig. *Exclamatio* ([Ap. 6](#)), for emphasis.

increased = multiplied. **Many** = what multitudes.

2 Many. Fig. *Anaphora*.

3. PRAYER IN VIEW OF PSALM 2 (MORNING).

- | | | |
|--------|--|--------------------------------------|
| 1. | Numbers of enemies against me | |
| 2. | No <i>deliverance</i> (they say). | |
| 3. | Thou my help. (Experience. 2 nd person. | |
| 4. | Prayer answered. | } Experience. 3 rd person |
| 5. | Confidence justified. | |
| 6. | Numbers of enemies against me. | |
| 7-. | Save me (I say). | |
| -7, 8. | Thou my help. (Experience. 2 nd person. | |

8 Deliverance *belongeth* unto the LORD: *Thy blessing hast been, and wilt be* upon Thy People. °Selah.

°To the chief Musician, on °Neginoth.

4 °A Psalm of David.

1 Answer me when I call, O *my righteous God*: Thou hast enlarged me *when I was* in distress;
Show favour to me, and hear my prayer.

2 O ye sons of men, *Until when will ye turn* my glory into shame? *How long will ye love vanity, and seek after falsehood*? °Selah.

3 But know that the LORD *hath given distinction to* °him that is godly for **Himself**:
The LORD will *answer* when I call unto **Him**.

4 Stand in awe and so sin not: Commune with your own heart upon your bed, and be *silent*. °Selah.

5 Offer righteous sacrifices, 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.

7 Thou hast put °gladness in my heart, More than in the time *that*
°their corn and their *new wine* increased.

8 I will both lay me down in peace, *sleep at once*: For thou, LORD, only *wilt make* me dwell in *confidence*.

°To the chief Musician *concerning inheritances*.

5 °A Psalm of David.

1 °Give ear to my words, O LORD, Consider my °meditation.

2 Harken unto the °voice of °my cry, my **King**, and my God:
for unto **Thee** will I pray.

3 My voice shalt Thou hear in the morning, O LORD; In the morning will I *set in order* my prayer unto **Thee**, and will *watch for an answer*.

To the chief Musician. See Ap. 64. upon **Nehiloth**; better, *n^ehaloth* = concerning inheritances. Referring to Jehovah's favour as being the true inheritance of godly Israelites, as shown in vv. 3, 6, 7. Cp. Ps. 144. 12-15, the other *N^ehaloth* Psalm. See Ap. 65. xvi.

5. PRAYER IN VIEW OF PSALM 2 (MORNING).

- 1-3. Prayer to Jehovah.
4. "For": Reason. Character of Jehovah.
- 5, 6. The lawless and their wickedness.
7. "But": The true worshippers. (*Sheminith*.)
8. Prayer to Jehovah.
9. "For": Reason. Character of the wicked.
10. The wicked and their judgment.
- 11, 12. "But": The true worshippers. (*Sheminith*.)

Title. A Psalm. See Ap. 65. XVII. **1 Give ear ... Consider ... 2 Harken.** Fig. *Synonymic.* Ap. 6. **LORD.** Heb. Jehovah. Ap. 4. II. **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. **God.** Heb. Elohim. Ap. 4. I. **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].

8 Salvation = deliverance, same word as "help", v. 2.

Thy blessing is = Thy blessing hast been, and wilt 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 = smittings; from *nagan*, to strike, as on strings. See Ap. 65. xv. Here the reference is to the smittings with words in Ps. 3, as in Lam. 3. 63 (cp. Job 30. 9. Lam. 3. 14). Cp. the other *Neginoth* Psalms : 3. 2; 5. 6; 53. 1; 54. 3; 60. 1, 11, 12; 66. 10-12; 75. 4-6 (cp. 77. 7, Isa. 38. 20, and Hab. 3. 19).

4. PRAYER IN VIEW OF PSALM 2 (EVENING).

1. Prayer to Jehovah.
- 2-. The sons of men. (David.)
- 2. The sons of men. (Themselves.)
3. The sons of men. (David.)
- 4, 5. The sons of men. (Themselves.)
- 6-8. Prayer to Jehovah.

Title. A Psalm. See Ap. 65. xv ii.

1 Hear = Answer. **God.** Heb. Elohim. Ap. 4. I.

God of my righteousness = My righteous God. Genitive of relation or object. **Have mercy** = be gracious, or show favour to.

2 how long = until when. Ellipsis correctly supplied.

leaving = falsehood. Anglo-Saxon = *leasung*; Mid. Eng. = *lesing*.

Selah. Connecting and contrasting his enemies' acts with his own sure defence. See Ap. 66. ii.

3 the LORD. Heb. Jehovah. Ap. 4. II.

set apart. All depended on Jehovah's favour (Num. 14. 8). Some codices, with Sept. and Vulg., read "hath given distinction to".

him that is godly : i. e. a subject of grace.

4 Stand in awe, &c. = Stand in awe and [so] sin not. sin. Heb. *chata'* **still** = silent.

Selah. Connecting their sin with its being put away. See Ap. 66. ii.

5 Offer the sacrifices. No Art. Heb. *zabah*. Ap. 43. I. iv.

sacrifices of righteousness = righteous sacrifices. Genitive of Character. How could they offer these while in rebellion against the Lord's Anointed? **trust** = confide. Heb. *batah*. See Ap. 69. i.

6 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. 32-37. **countenance.** Fig. *Anthropopatheia*.

7 gladness. This was true "good". **their corn.** See note on Ps.

144. 15. **wine** = new wine. Heb. *tirosh*. Ap. 27. II.

8 and sleep = sleep at once. This reference is to 2 Sam. 17. 2. See note there.

makest = wilt make. **safety** = confidence.

- 4 For Thou *art* not a God That hath pleasure in *lawlessness*:
Neither shall evil dwell with Thee.
- 5 The *boasters* shall not stand in Thy sight:
Thou hatest all workers of iniquity.
- 6 Thou shalt destroy them that speak *falsehood*:
The LORD will abhor the bloody and deceitful man.
- 7 But ^oas for me, I will come *into* Thy house in the *abundance* of
Thy *grace*:
And in Thy fear will I worship toward Thy ^oholy *heaven*.
- 8 Lead me, O LORD, in Thy righteousness because of mine
enemies; Make Thy way straight before my face.
- 9 For *there is* no *stability* in *his* mouth; ^oTheir inward part *is*
very wickedness; Their throat *is* an open sepulchre;
They flatter with their *speech*.
- 10 *Deal with them as guilty*, O God; let them fall ^oby their own
counsels; Cast them out in the multitude of their
^otransgressions; For they have rebelled against Thee.
- 11 But let all those that *flee for refuge to* Thee rejoice:
Let them ever shout for joy, because Thou *coverest* them:
Let them also that love *Thee Thyself* be joyful in Thee.
- 12 For Thou, LORD, wilt *bless the justified one*; With ^ofavour
wilt Thou compass him *as with a shield of the largest size*.

^oTo the chief Musician ^oon Neginoth upon *the true worshippers*.

6 ^oA Psalm of David.

- 1 O LORD, rebuke me not in Thine anger, neither chasten me
in Thy hot displeasure.
- 2 *Show favour to* me, O LORD; for I *am* weak:
O LORD, heal me; for my bones are vexed.
- 3 *I am* also *troubled*: but Thou, O LORD, *until when* ?
- 4 Return, O LORD, deliver *me*: Oh save me for Thy *mercy's*
sake.
- 5 For in death *there is* ^ono remembrance of Thee:
In ^othe 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 *wasted* because of grief; It waxeth old because
of all mine *adversaries*.
- 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.

- 4 **wickedness** = lawlessness. Heb. *rasha'*. Ap. 44. x.
- 5 **foolish** = boasters. **iniquity**. Heb. *'aven*. Ap. 44. iii.
- 6 **leasing** = falsehood. See note on 4. 2.
- 7 **as for me**. Cp. 17. 15; 26. 11; 35. 13; 41. 12; 55. 16; 69.13; 73. 2.
- multitude** = abundance. **mercy** = lovingkindness, or grace.
- holy**. See note on Ex. 3.5. **temple**. Heb. *heykal* = palace : i. e. heaven itself, which was the pattern for the earthly "house" or tent, as being the dwelling-place of Jehovah. Hence it is used of the Tabernacle (1 Sam. 1. 9; 3. 3). Cp. Pss. 11. 4; 18. 6.
- 8 **Thy way** : not mine.
- 9 **faithfulness** = steadfastness, or stability. **their** = his. Referring to the man of v. 6. **Their**. Three times repeated; refers to the "foolish" and "workers" of v. 6. **tongue**. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.
- 10 **Destroy Thou them** = Deal with them as guilty.
by their own counsels. Answered in Ahithophel (2 Sam. 15. 31; 17. 14, 23). A prayer suited for the dispensation in which David lived. See Ap. 63. IX. **transgressions**. Heb. *pasha'*. Ap. 44. ix.
- 11 **put their trust** = flee for refuge to. Heb. *hasah*. See Ap. 69. ii.
- defendest** = coverest.
- Thy name** = Thee Thyself. "Name" put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the person and character : i. e. all that the name implies and includes.
- 12 **bless the righteous** = bless the justified one. Cp. Pss. 1. 1; 2.12; 3. 8.
- favour**. This is the "shield". In His favour is "life" (30. 5); "preservation" (86. 2, marg.); "security" (41. 11); "mercy" (Isa. 60. 10). Hence the prayer of 106. 4.
- as**. Fig. *Simile*. Ap. 6.
- a shield**. Heb. *zinnah*, a shield of the largest size. See 1 Sam. 17. 7, 41. "Only here, 35. 2 (buckler), and 91. 4 in the Psalms. In other Psalms it is *magen*, smaller both in size and weight (cp. 1 Kings 10. 17. 2 Chron. 9.16). The shield is the "favour" of Jehovah mentioned above.
- To the chief Musician**. See Ap. 64.
- on Neginoth**. See sub-subscription to Ps. 3 above, and Ap. 65. xv.
- upon Sheminith** = relating to the class so called: viz. true worshippers (v. 7), circumcised on the eighth day = "the righteous" of v. 12. Cp. the other Sheminith Psalm (Ps. 11). See Ap. 65. xix.

6. PRAYER IN VIEW OF PSALM 2 (NIGHT).

- 1-5. Prayer offered.
6-. Exhaustion.
-6-. Tears.
-6-. Tears.
7. Exhaustion.
8-10. Prayer answered.

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

1 **LORD**. Heb. Jehovah. Ap. 4. II.

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

3 **My soul** = I. Heb. *nepesh*. Ap. 13.

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

how long ? = until when? Fig. *Erotosis*; and, before and after these words, the Fig. *Apostopesis*. Ap. 6.

4 **mercies** = mercy's. Heb. lovingkindness.

5 **no remembrance**. See 30. 9; 88. 10-12; 115. 17; 118. 17. Isa. 38. 18, 19. Ecc. 9.10.

the grave. Heb. Sheol. Ap. 35.

7 **consumed** = wasted.

enemies = adversaries.

8 **Depart, &c.** Fig. *Apostrophe*. Ap. 6. **iniquity**. Heb. *'aven*. Ap. 44. iii.

heard ...

9 **receive**. Fig. *Synonymia*. Ap. 6.

- 7** A loud cry of David, which he sang unto the Lord, concerning the *matters* of °Cush a °Benjamite.
- 1** O Lord my God, in Thee *have I fled for refuge*: Save me from all them that *pursue me*, and deliver me:
- 2** Lest °he °tear *me* like a lion, rending *it* in pieces, *While there is no sign of a rescuer*.
- 3** O LORD my God, if I have done this; If there be iniquity *that I have done*;
- 4** If I have rewarded evil unto him that was at peace with me; (Yea, I have *oppressed* him that without cause is mine *adversary*):
- 5** Let the *foe* °persecute *me*, and take *me*; yea, let him tread down my life upon the earth, And lay mine honour in the dust. °Selah.
- 6** Arise, O LORD, in Thine anger, Lift up Thyself because of the rage of mine *adversaries*: And awake for me *to* the judgment *that* Thou hast commanded.
- 7** So shall the congregation of the *peoples gather round Thee to hear Thy judgment*:
For their sakes therefore return Thou on high.
- 8** The LORD shall judge the *peoples*: Judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.
- 9** Oh let the *lawlessness* of the *lawless* come to an end; but establish the just: For the righteous God trieth the hearts and reins.
- 10** My *shield is* of God, Which saveth the °upright in heart.
- 11** God judgeth the °righteous, And God is angry *with the wicked* every day.
- 12** If he turn not, *God* will whet *His sword; He hath bent His bow, and made it ready.
- 13** He hath also prepared for him the instruments of death; He *will ordain* His arrows against the persecutors.
- 14** *Behold, he *will travail* with iniquity, And hath conceived °mischief, and brought forth falsehood.
- 15** He made a pit, and digged it, And is fallen into the ditch *which* he made.
- 16** His mischief shall return upon his own head, And his violent dealing shall come down upon *him*.
- 17** I will praise the LORD according to His righteousness: And will sing praise to the name of the LORD °Most High.
- °To the chief Musician *relating to the Feast of Tabernacles*.

8

A Psalm of David.

- 1** O LORD our Lord, How excellent *is* Thy name in all °the earth! Who hast set Thy *majesty* above the heavens.

7. MAN BLESSED. TRUST IN JEHOVAH.

- 1-. Trust in Jehovah for defense.
-1. Prayer for deliverance.
2. The evil to be delivered from.
3, 4-. Demerit.
5. The evil to be delivered from.
6-9. Prayer for deliverance.
10-17. Trust in Jehovah for defense.

Title. *Shiggaion* = a loud cry in danger or joy, from *sha'ag*, 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 is not known: an evidence of genuineness.

the = a. **Benjamite.** Hence probably an adherent or servant of Saul, and therefore long before Shimei and Absalom.

1 do I = have I.

put my trust = flee for refuge. Heb. *hasa*. See Ap. 69. ii.

persecute = pursue me. Refers probably to Saul.

2 he : i. e. Cush.

tear. Heb. *taraph*. Refers to *living* prey.

my soul = me. Heb. *nephesh*. Ap. 13.

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. '*aval*. Ap. 44, vi, not the same as v. 14.

in my hands. Hands put by Fig. *Metonymy* (of Cause), Ap. 6, for what is done by them.

4 evil. Heb. *raa'*. Ap. 44. viii.

delivered = rescued. Aram. and Syr. read "oppressed".

enemy = adversary. Heb. *zarar*.

5 enemy = foe. Heb. '*oyeb*.

persecute ... take ... 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. *rasha'*. Ap. 44. x.

10 defence = shield. See note on "shield", 6.12. **upright.** Plural.

11 righteous. Plural. **GOD.** Heb. El. Ap. 4. IV.

12 He : i.e. God. **His sword ... bow.** Fig. *Anthropopatheia*.

13 ordaineth = will ordain. **14 Behold.** Fig. *Asterismos*, Ap. 6.

travaieth ... conceived ... brought forth. Fig. *Anabasis*. Ap. 6. **travaieth** = will travail. **iniquity.** Heb. '*aven*. Ap. 44. iii, not same word as v. 3.

mischief. Heb. '*amal*. Ap. 44. v.

16 pate = head; especially the smooth skull. Put by Fig.

Synecdoche (of Part), Ap. 6, for the whole person, for emphasis. From "plate" = the smooth top of the head (Skeat).

17 MOST HIGH. Heb. *Elyon*. See Ap. 4. VI. First occurrence in Psalms. The first of thirty-six occurrences in O.T. is Gen. 14. 18.

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. 66.

8. [For Structure see next page].

Title. A Psalm. See Ap. 65. xvii.

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

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, 6. **glory** = majesty, or excellence.

- 2 ^oOut of the mouth of ^obabes and sucklings hast Thou *appointed* ^o*praise for the works of Thy strength* Because of Thyne *adversaries*,
That Thou mightest still the *foe* and *the revenger*.
- 3 When I consider Thy heavens, the *works* of Thy fingers,
The moon and the stars, which Thou hast *appointed*;
- 4 What is *mortal man*, that Thou art mindful of him?
And the son of *Adam*, that Thou visitest him?
- 5 For Thou hast made him a little lower than ^othe angels,
And hast ^ocrowned *the Second Man* with glory and honour.
- 6 Thou madest *the first man, Adam* to have ^odominion over
the *work* of Thy hands;
Thou *didst* put ^oall things under his feet:
- 7 All sheep and oxen, Yea, 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 O LORD our Lord, how excellent *is* Thy name in all ^lthe earth!

^oTo the chief Musician *relating to the death of Goliath*.

9

A Psalm of David.

- 1 (N) *Let me* praise *Thee*, O LORD, with my whole heart;
I will shew forth all Thy marvellous works.
- 2 (N) I will be glad and rejoice in *Thee*:
I will sing praise to Thy name, O Thou MOST HIGH.
- 3 (N) When mine enemies are turned back,
They shall fall and perish *from before Thee*.

8. REBELLIOUS MAN. SUBDUED.

- 1-. Greatness of Jehovah in the earth.
-1. Glory to Jehovah in the heavens.
2. His condescension to man.
3. Glory of Jehovah in the heavens.
4-8. His condescension to man.
9. Greatness of Jehovah in the earth.

2 **Out of, &c.** Quoted in Matt. 21. 16.

babes. Referring to his own youth. A still more definite reference to 1 Sam. 17.14, 33,42, 55, 56. **ordained** = appointed. Heb. *yasad*. **strength.** Put by Fig. *Metonymy* (of Subject) for the praise due for what is put forth by it. **enemies** = adversaries. **enemy** = foe.

avenger = the revenger. **3 work.** The Western *Massorites* (Ap. 30), with Sept. and Vulg., read "works" (pl.). **fingers.** Fig. *Anthropopatheia*. Ap. 6. **ordained** = established. Heb. *kun*.

4 What...? Fig. *Erotosis*. Ap. 6. Quoted in Heb. 2. 5-8. Cp. 1 Cor. 15. 27 and Eph. 1. 22. **man** = mortal man. Heb. *'enosh*.

mindful... visitest. Fig. *Anabasis*.

the son of man. No Art. Occurs 3 times before this (Num. 23. 19. Job 25. 6; 35. 8). In sing. 111 times in O.T. and 39 times in pl. (the other occurrences in the Pss. (49. 2; 144. 3) is a different word).

Here (8. 4) the title *relates to dominion in the earth*. Cp. vv. 1, 6-9, and see notes on Ezek. 2. 1, Mat. 8. 20, and Rev. 14. 4.

man. Heb. *'adam*. Ap. 14. I.

5 the angels. Heb. Elohim. See Ap. 4. I. Rendered "angels" in Heb. 2. 7; also here, in Sept., Vulg., Syr., and Arab. See also Ps. 97. 7. Heb. 1. 6.

crowned, &c. This refers to "the second man". See notes on Heb. 2. 8, and 2 Pet. 1. 17.

6 him: i. e. the "first man", Adam (Gen. 1. 26).

dominion, &c. This he lost in the Fall. **works.** Some codices, with three early printed editions and Syr., read "work" (sing.).

hands. Fig. *Anthropopatheia*. Ap. 6.

hast = *didst*. See Gen. 1. 26.

all things. Six are enumerated in vv. 7 and 8. (The number of man. See Ap. 10.)

To the chief Musician. See Ap. 64.

upon Muth-labben = relating to the death of the champion (Goliath). Cp. 1 Sam. 17. 4, 46, &c, and 144, which has, in the Sept., the title "A Psalm of David concerning Goliath".

9—15. "THE MAN OF THE EARTH".

9. The Lawless one. (General.)
10. The Lawless one. (Particular.)

9. THE LAWLESS ONE. (GENERAL.)

- 1, 2. Thanksgiving.
3-10. Excision of the wicked.
11. Thanksgiving.
12-20. Excision of the wicked.

Psalms 9 and 10 are linked together by an irregular Acrostic (see notes on pp. 721, 722, and Ap. 63. 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 p. 721). Cp. "the lawless one" (9. 5, 16 and 10. 2, 4, 13, 15); "times of trouble" (9. 9 and 10. 1); "the oppressed" (Heb. *dak*, crushed, 9. 9 and 10. 18; occurs only here and 74. 21); "mortal men" (9. 19, 20 and 10. 18); "forget" (9. 12, 17, 18 and 10. 11, 12); "humble" (9. 12, 18, and 10. 12, 17); "not always" (9. 18, and "never", 10. 11); "for ever and ever" (9. 5 and 10. 16); "arise, Jehovah" (9. 19 and 10. 12).

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

1 I will = Let me.

2 MOST HIGH. Heb. *Elyon*.

9: 3-10. EXCISION OF THE WICKED.

3. The wicked. Excision.
4-. Deliverance.
-4, 5. Judgment.
6. The wicked. Apostrophe.
7, 8. Judgment.
9, 10. Deliverance.

3 at Thy presence = from before Thee.

- 4 For Thou hast maintained my right and my cause;
Thou *hast sat* in the throne judging *righteously*.
- 5 (C) Thou hast rebuked the *nations*, Thou hast destroyed
a lawless one, Thou hast *blotted out* their name ^ofor
ever and ever.
- 6 (C) O *lawless one*, *complete is the destruction for
ever more*: And thou hast destroyed cities;
Their memorial is perished with them.
- 7 (C) But the LORD shall *sit as King* for ever:
He hath prepared His throne for judgment.
- 8 (C) And He shall judge *the habitable world* in
righteousness,
He shall minister judgment to the *peoples* in uprightness.
- 9 (C) The LORD also will be a refuge for *the crushed one*,
A refuge in *the great time of trouble*.
- 10 (C) And they that know *Thee* will *confide* in Thee:
For Thou, LORD, hast not forsaken them that seek
Thee.
- 11 (C) Sing praises to the LORD, Which dwelleth in Zion:
Declare among the *peoples* His doings.
- 12 When He *inquireth concerning* blood,
He remembereth them:
He ^oforgetteth not the *outcry* of the *oppressed*.
- 13 (C) *Be gracious to* me, O LORD;
Consider my trouble *which I suffer* of them that hate me,
Thou That liftest me up from the gates of death:
- 14 That I may shew forth all Thy ^opraise
In the gates of the daughter of Zion:
That I may rejoice in Thy salvation.
- 15 (C) The *nations* are sunk down in the pit *that they made*:
In the net which they hid is their own foot taken.
- 16 The LORD *is* known by the judgment
which He executeth: *A lawless one* is snared in the
work of his own hands. *Meditation.* ^oSelah.
- 17 (C) The *wicked ones* shall be *returned* into *the grave*,
And all the nations that ^oforget God.
- 18 (C) For *a needy one* shall not always be forgotten:
The expectation of the *oppressed* shall not perish for ever.
- 19 Arise, O LORD; let not man prevail:
Let the heathen be judged *before Thee at Thy coming*.
- 20 *Appoint them some terror*, O LORD:
That the heathen may know themselves to *be but* men.
^oSelah.
- 10 (C) Why standest Thou afar off, O LORD?
Why hidest Thou Thyself in the great time of tribulation ?
- 2 *A lawless one* in his pride doth *hotly pursue an oppressed one*:
Let them be taken in the devices that they have imagined.

- 4 *sat* = hast sat. right = righteously.
5 *heathen* = nations. the wicked = a lawless one : i. e. the
Antichrist. Cp. 10. 3, 13, 14, 15. Heb. *rasha'*. Ap. 44. x.
put out = blotted out. for ever, &c. Cp. 10. 16.
6 *thou enemy*. Same as the lawless one of v. 5.
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". 7 *endure* = sit as king.
8 *He, &c.* Quoted in Acts 17. 31. the world = the habitable
world. Heb. *tebel*. First occurrence in Psalms; never found with
the Art. people = peoples.
9 *the oppressed* = the crushed one. Cp. 10. 18.
times of trouble = the great time of trouble : i. e. the tribulation of
Matt. 24. Jer. 30, &c. Cp. 10. 1.
10 *Thy name*. See note on 5. 11.
put their trust = confide. Heb. *batah*. See Ap. 69. I.
11 *Zion*. See Ap. 68.

11-20. EXCISION OF THE LAWLESS.

- | | |
|----------|---------------------------|
| 12. | Remembrance of oppressed. |
| 13. | Prayer. |
| 14. | Effect of this prayer. |
| 15. | The nations. |
| 16. | The wicked. |
| 17-. | The wicked. |
| -17. | The nations. |
| 18. | Remembrance of oppressed. |
| 19, 20-. | Prayer. |
| -20. | Effect of the prayer. |

- 12 *maketh inquisition for* = inquireth concerning.
them : i. e. those named in v. 10.
forgetteth not. Cp. vv. 17, 18 and 10. 11, 12.
cry = outcry. humble = oppressed. Cp. v. 18 and 10. 12, 17.
13 *Have mercy* = Be gracious, or favourable to.
14 *praise*. So some codices, with four early printed editions (one
in margin). Other codices read "praises".
I will = that I may.
16 *Higgaion* = soliloquy, or meditation. See Ap. 66. I.
Selah. Connecting the wicked one (sing.) of v. 16 with the wicked
ones (pl.) of v. 17. See Ap. 66. II.
17 *wicked* = wicked ones (pl.). Heb. *rasha'*. Ap. 44. x.
turned = returned. Cp. Job 21. 26; 34. 15. Ps. 104. 29. Ecc. 3. 20;
12. 7. hell = the grave. Heb. Sheol. Ap. 35.
18 *the needy* = a needy one. poor = oppressed. Cp. v. 12.
not. Ellipsis of second negative. See note on Gen. 2. 6.
19 *man*. Heb. *'enosh*. Ap. 14. III.
in Thy sight = before Thee : i. e. at Thy coming.
20 *Put them in fear* = Appoint them some terror.
nations. As in v. 5, "heathen".
Selah. Connecting Ps. 9, concerning "men" generally, with Ps. 10,
"the man of the earth". See p. 728, and Ap. 66. II.

10. THE MAN OF THE EARTH. (PARTICULAR.)

- | | |
|--------|------------------------------------|
| 1. | Appeal to Jehovah. |
| 2-5. | The lawless one. His acts. |
| 6. | His thoughts (concerning himself.) |
| 7-10. | The lawless one. His acts. |
| 11. | His thought (concerning God.) |
| 12-18. | Appeal to Jehovah. |

- 1 *Why . . . ?* Fig. *Erotosis*. Ap. 6.
times of trouble = the great time of tribulation. Cp. 9. 9.
2 *The wicked* = a lawless one. Heb. *rasha'*. Ap. 44. x.
persecute = hotly pursue.
the poor = an oppressed one. Cp. v. 18, and 9. 9. Heb. *'ani*. See
note on Prov. 6. 11.

- 3** For *a lawless one* boasteth of his *soul's* desire,
The robber blasphemeth, yea, abhorreth Jehovah.
- 4** The *lawless one*, through the pride of his countenance,
will not seek *after God*: °God is not in all his thoughts.
- 5** His ways are always grievous; Thy judgments *are* far
above out of his *perception*:
As for all his *adversaries*, he *despiseth* them.
- 6** He hath °said in his heart, "I shall not be moved:
For *I shall never be* in adversity."
- 7** °His mouth is full of cursing and deceit and fraud:
Under his tongue *is* mischief and vanity.
- 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 *a weak one*.
- 9** He lieth in wait secretly as a lion in his den:
He lieth in wait to catch *an oppressed one*:
He doth catch the *oppressed one*, when he draweth him
into his net.
- 10** He croucheth, *and* humbleth himself,
That *a weak one* may fall by his strong ones.
- 11** He hath °said in his heart, "God hath forgotten:
He hideth His face; He will °never see *it*."
- 12** (P) °Arise, O LORD; O God, lift up Thine hand:
Forget not *the humble ones*.
- 13** °Wherefore doth *a lawless one* contemn God?
He hath said in his heart, "Thou wilt not *investigate*".
- 14** (N) °Thou hast seen *it*; for Thou beholdest mischief and
spite, to requite *it* with Thy hand: *A weak one*
committeth himself unto Thee;
Thou art the helper of the fatherless.
- 15** (W) Break Thou the arm of the *lawless one* and the evil
man: Seek out his wickedness *till* Thou find none.
- 16** The LORD *is* King °for ever and ever:
The *nations* are perished out of His land.
- 17** (N) LORD, Thou hast heard the desire of *the humble ones*:
Thou wilt *establish* their heart, Thou wilt cause Thine
*ear to hear:
- 18** To judge the fatherless and the *crushed one*,
That the man of the earth may no more oppress.
°To the chief Musician.

11 A Psalm of David.

- 1** In the LORD *I have fled for refuge*: How say ye to *me*,
"Flee *like* a bird to your mountain?"
- 2** For, lo, *the lawless ones* bend *their* bow,
They make ready their arrow upon the string,
That they may *in the darkness* shoot at the *upright ones* in
heart.

3 heart's = soul's. Heb. *nephesh*. . . **blesseth, &c.** One of the emendations of the *Sopherim* (see Ap. 33). The primitive text of this line read, "the covetous man (or robber) blasphemeth, yea, abhorreth Jehovah". Cp. 1 Kings 21. 10, 13. Job 1. 5, 11; 2. 5, 9.

4 God. Heb. Elohim : i. e. "no sign of God in all his thoughts".

5 sight = ken. [perception] **enemies** = adversaries.

puffeth at = despiseth.

6 said in his heart. Cp. v. 11.

10: 7-10. THE LAWLESS ONE. ACTS.

7. His mouth and tongue.
8-. Comparison to beast of prey.
-8. His eyes.
9, 10. Comparison to beast of prey.

7 His mouth, &c. Quoted in Rom. 3. 14.

8 the poor = a weak one. Heb. *helkahl*.

11 forgotten. Cp. v. 12, and 9. 12, 17, 18. **never see it.** Cp. v. 14.

12 Arise. Cp. 9. 19. **the humble** = the humble ones. Cp. v. 17.

13 Wherefore . . . ? Fig. *Erotosis*. **require it** = investigate.

14 Thou hast seen. Cp. v. 11.

15 the evil = an evil one. Heb. *raa'*. Ap. 44. viii.

16 The LORD, &c. Quoted in Rev. 11. 15.

for ever and ever. Cp. 9. 5. **heathen** = nations. Cp. 9. 5, 15.

17 heard . . . prepare . . . cause. Fig. *Anabasis*. **prepare** = establish.

ear. Fig. *Anthropopatheia*. Ap. 6.

18 oppressed. Cp. 9. 9.

the man of the earth. Spoken of above as the "lawless one".
To the chief Musician. See Ap. 64.

11. PRAYER IN VIEW OF PSALMS 9 and 10.

1. Trust in Jehovah. Defender of the righteous.
2. The lawless. Violence manifested.
3. The righteous. Tried.
4-. Jehovah's temple and throne in heaven.
-4. Jehovah's eyes and eyelids on earth.
5-. The righteous. Tried.
-5, 6. The lawless. Violence revenged.
7. Trust in Jehovah. Lover of the righteous.

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

1 the LORD. Heb. Jehovah. Ap. 4. II.
put I my trust = I have fled for refuge. Heb. *hasah*. See Ap. 69. II.
my soul = me (for emphasis). Heb. *nephesh*. Ap. 13.
as. The Aram., Sept., Syr., and Vulg. read this "as" (or "like") in the text.

2 the wicked = the lawless ones. Heb. *rasha'*.
privily = in the darkness.
the upright = upright ones.

3 the foundations: *hashshathoth* = settled order of truth or institutions; not the roof or walls.
the = a.
do. Not say or think, but lawfully and effectually "do".

4 eyes . . . eyelids. Fig. *Anthropopatheia*. Ap. 6.
children = sons.
men. Heb. '*adam*'. Ap. 14. I.

- 3** If the *settled order of truth* be destroyed,
What can *a* righteous °do ?
- 4** The LORD *is* in His holy temple, the LORD's
throne *is* in heaven:
His eyes behold, His eyelids try, the *sons* of
Adam.

- 5** The LORD trieth *a righteous one*:
But the *lawless one* and him that loveth violence *He* hateth.
- 6** Upon the *lawless one* *He* shall rain snares,
Fire and brimstone, and an horrible *blasts*:
this shall be the portion of their cup.
- 7** For the righteous LORD loveth righteousness;
An upright one shall gaze upon His face.

◦To the chief Musician ◦*the Sheminith.*

12 ◦A Psalm of David.

- 1** *Save*, LORD; for the *gracious man is no more*;
For the *faithful men* fail from among the *sons of men*.
- 2** ◦They speak vanity every one with his neighbour:
With flattering lips and with a deceitful heart do they speak.
- 3** The LORD shall cut off all flattering lips, *and*
◦The tongue that speaketh proud things:
- 4** Who have said, "*Thanks to our tongue, we will prevail*;
Our lips *are* our own: who *is* lord over us?"
- 5** "For the oppression of the *wretched*, for the sighing of the
needy, Now will I arise," *Let the Lord say*; "I will set *him*
in safety, *let the oppressed despise the oppression.*"
- 6** The *spoken words* of the LORD *are* pure words:
As pure silver in a crucible : Pertaining to the earth,
◦purified seven times.
- 7** Thou shalt keep *the Godly*, O LORD,
Thou shalt preserve *him* from this generation for ever.
- 8** The *lawless* walk on every side,
When the vilest *sons of Adam* are exalted.

To the chief Musician.

13 ◦A Psalm of David.

- 1** ◦How long wilt Thou forget me, O LORD?
for ever? How long wilt Thou hide Thy face from me?
- 2** How long shall I take counsel in *myself*,
Having sorrow in my heart daily?
How long shall mine enemy be exalted over me?
- 3** Consider *and answer* me, O LORD my God:
Revive me, lest I *sleep my last sleep*;
- 4** Lest mine enemy say, "I have prevailed against him;"
And those that trouble me rejoice when I am moved.

1 How long . . . ? = Until when ? Fig. *Erotosis*. Ap. 6. Four times repeated is the Fig. *Anaphora*. Ap. 6. **forget ... face**. Fig. *Anthropopatheia*. See 9, 12, 17, 18, and 10, 11, 12. **LORD**. Heb. Jehovah. Ap. 4. II. **2** *my soul* = myself (emph.). Heb. *nepshesh*. Ap. 13. **3** *hear* = answer. **Lighten mine eyes** = Revive me. **sleep the sleep of death** = sleep my last sleep. Heb. Fig. *Polyptoton*. Ap. 6.

5 *the righteous* = a righteous one.
His soul = He (emphatic). Heb. *nepshesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6. **6** *tempest* = blast. Heb. *ruach*. Ap. 9.
7 *His countenance doth behold the upright* = An upright one shall gaze upon His face. One of the emendations of the *Sopherim*. See Ap. 33, and note on Ex. 34. 20.
To the chief Musician. See Ap. 64.
upon Sheminith = the *Sheminith*. See Ap. 65. XIX.

12. THE VANITY OF MAN.

1. Decrease of the godly and faithful.
2. Man's words.
- 3, 4. The speakers. "Cut off."
- 5-. The oppression of the humble.
- 5. Deliverance from the oppression.
6. Jehovah's words.
7. The hearers. "preserved."
8. Increase of the lawless and vile.

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

1 *Help* = Save. **godly man** = "gracious [man]". **ceaseth** = is no more. Cp. Isa. 57. 1. Mic. 7.2.
faithful. Fig. *Metonymy* (of Adjunct), Ap. 6, put for faithful men.
children of men = sons of men. (Heb. '*adam*. Ap. 14. I.)
2 *They speak*. Man's words contrasted with Jehovah's words. Cp. v. 6, and see Structure above. **double** = deceitful. Heb. "a heart and a heart". Cp. 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. **5** *poor* = wretched. Heb. '*ain*'. See note on Prov. 6. 11.
saith the LORD = let Jehovah say.
from him that puffeth at him = let him [the oppressed] despise it [the oppression], **him** = it: i. e. the oppression.
6 *words* = the spoken words, sayings, or utterances. Cp. 119. 38.
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 (ל = L) is the sign of the Dative case, not the Genitive.
earth. Heb. '*erez* (the earth), not '*adamah* (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 6 is an alternation.
Purified. The verb is sing., agreeing with silver.
The words of Jehovah are pure words.
As silver tried in a furnace :
[Words] pertaining to the earth :
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).

8 *wicked* = lawless. Heb. '*rasha*'. Ap. 44. x.

men : i. e. the sons of Adam, as in v. 1.

To the chief Musician. See Ap. 64.

13. PRAYER IN VIEW OF PSALMS 9, 10.

- 1-4. Prayer.
- 5, 6. Praise.

1-4. PRAYER.

- 1, 2. For himself.
- 2. Against the enemy.
3. For himself.
4. Against the enemy.

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

5 But I have *confided* in Thy *grace*;
My heart shall rejoice in Thy salvation.
6 I will sing unto the LORD,
Because He hath *compensated* me.

◦To the chief Musician.

14 A Psalm of David.

1 The ◦fool hath said in his heart, "*There is no sign of a God.*"
They are corrupt, they have done abominable works,
◦*There is none that doeth good [no not one].*
2 The LORD looked down from heaven upon the *sons* of *Adam*,
To see if there were any that did understand, *And seek God.*
3 They are *the whole mass* gone aside, they are *all* together
become *corrupt*: *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 not upon the LORD.
5 There ◦were they in great fear:
For God *is* in the *circle* of the *righteous man*.
6 Ye have shamed the counsel of *an oppressed one*,
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

1 LORD, who shall abide in Thy *heavenly home* ?
Who shall *abide continually* in *Mount Zion* ?
2 He that *walketh habitually without blame*, and ◦worketh
righteousness, And speaketh the ◦truth in his heart.
3 *He that never hath backbiteth* with his tongue,
Nor *that never hath donest* evil to his *friend*,
Nor *that never hath receiveth* up a reproach against his
neighbour.
4 In whose eyes a vile person is contemned;
But he honoureth them that fear the LORD.
He that sweareth to his neighbour, and changeth not.
5 *He that putteth not out his money to* ◦usury,
Nor taketh *bribery* against the innocent.
He that doeth these *things* shall ◦never be moved.

13: 5, 6. PRAISE.

5-. Past.
-5. Future.
6-. Future.
-6. Past.

5 trusted = confided. Heb. *batah*. Ap. 69. I.
mercy = lovingkindness, or grace.

6 dealt bountifully with = compensated.
To the chief Musician. See Ap. 64.

14. THE DEPRAVITY OF MAN.

1. The lawless. Their words.
2. Jehovah. His inspection.
3. The lawless. Their deeds.
4. Jehovah. His expostulation.
5, 6. The lawless. Their feelings.
7. Jehovah. His interposition.

1 The fool: i. e. the impious man. Cp. 10. 4; 53. 1.
no = no sign of a.

GOD*. The primitive text was "Jehovah" (Ap. 4. II), but the *Sopherim* say that they altered it to El (Ap. 4. IV). So vv. 2 and 5. .
There is, &c. Quoted in Rom. 3. 10-12 with other scriptures.
doeth good. The Sept. adds "no not one". This completes the Fig. *Epanadiplosis* with v. 3 (Ap. 6).

2 The LORD. Heb. Jehovah. Ap. 4. II. Fig. *Epanadiplosis* (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. *Anthropopatheia*. **children** = sons.
men. Heb. '*adam*'. Ap. 14. 1. **3 all** = the whole mass. Cp. "No, not one", Rom. 3. 10-12. **filthy** = corrupt.

4 eat up My People. Cp. Jer. 10. 25. Amos 8. 4. Mic. 3. 3.
Between vv. 3 and 4 the Sept., Syr., and Vulg. insert four verses; three 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. 6. Heb. they feared a fear. **generation** = circle. Heb. *dor*, company, or class.
righteous = righteous man.

6 poor = an oppressed one. Cp. Pss. 9 and 10.

7 Oh ..! Fig. *Epiphonema*. 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, 28.

15. THE PERFECT MAN.

1. His eternal abiding. Question.
2. Positive. }
3. Negative. } Answers.
4. Positive. }
-4, 5-. Negative. }
-5. His eternal abiding.. Question.

The Structure is due to the Fig. *Synezeugmenon* (see *Zeugma*, Ap. 6), by which all the statements are yoked together to one verb at the end instead of each having its own verb. For scope of Ps. 15 see the Structure, 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. 63. IX.

Title. A Psalm. See Ap. 65. XVII. **1 LORD.** Heb. Jehovah. Ap. 4. II. **tabernacle** = tent : i. e. dwelling, or home. Some codices, with one early printed edition, read "tents" ; pl. of majesty = Thy heavenly home. See Ap. 40. 3. **dwelt** = abide continually. Fig. *Anabasis*. Ap. 6. **holy hill** = holy mountain: i. e. Mount Zion; the type of the heavenly kingdom. **2 walketh** = walketh habitually. **walketh . . . worketh . . . speaketh.** Note Fig. *Anabasis*. **uprightly** = without blame. **truth.** First occ. in the Psalms. **3 He that** = that never hath. So in the following two lines. **evil.** Heb. *ra'a'*. Ap. 44. viii. **neighbour** = friend. **taketh up** = receiveth. **4 to his own hurt.** Sept., Syr., and Vulg., read "to his neighbour". **5 usury.** Cp. Ex. 22. 25. Lev. 25. 36, 37. Deut. 23. 19, 20. **reward** = bribery. Cp. Ex. 23. 8. Deut. 27. 25. **never be moved.** See v. 1. Contrast 9. 15, 17, and cp. Matt. 7. 24-27. Pss. 16. 8; 125. 1.

16

*A graven, Important, personal writing
Relating to David, David's Son and David's Lord.*

- 1 ^oPreserve me, O God: for in Thee do I *flee for refuge*.
 2 ... *I said* unto the LORD, Thou *art* my Lord:
I have no good beyond Thee;
 3 *As for* the ^osaints that *are in His own Land*,
 And ... the excellent, *in them* is all *His* delight.
 4 Their sorrows shall be multiplied *that* hasten *after* another
god: Their drink offerings of blood will I not offer,
 Nor take up *the names of their gods* into my lips.
 5 The LORD *is* the ^oportion of mine inheritance and of my
 cup: Thou *wilt maintain* my *allotted land*.
 6 The ^olines are fallen unto me in pleasant *places*;
 Yea, I have a goodly heritage.
 7 I will bless the LORD, Who hath given me counsel:
 My *thoughts* also *will instruct* me in the night seasons.
 8 ^oI have set the LORD always before me:
 Because *He is* at my right hand, I shall ^onot be moved.
 9 Therefore *I am* glad, and my ^oglory rejoiceth:
^oMy flesh also shall rest in hope.
 10 For Thou wilt not leave *me in the grave*;
 Neither wilt Thou suffer Thine Holy One [*the Messiah*] to
experience ^ocorruption.
 11 Thou wilt shew me ^othe path of life:
 In Thy presence *is* fulness of joy;
 At ^oThy right hand *there are* pleasures for evermore.

17

A ^oPrayer of David.

- 1 ^oHear the *righteousness*, O LORD, attend unto my cry,
 Give ear unto my prayer, *that goeth* not out of *guileless* lips.
 2 *From Thy presence my judgment will come* :
Thine eyes will discern upright ones.
 3 Thou has proved mine heart; Thou hast visited *me* in the
 night; Thou has tried me, *and shalt* ^ofind nothing;
 I am purposed *that* my mouth shall not transgress.

16—41. "THE MAN CHRIST JESUS".

1-7. HIMSELF. HIS TRUST.

- 1-7. David speaketh to Jehovah and to the saints.
 8-11. "David speaketh concerning" Messiah (Acts 2: 25-28).

1-7. HIMSELF. HIS TRUST.

- | | | |
|--------|---------------------------|----------|
| 1. | Prayer. For preservation. | David |
| 2-. | My Adonai. My good. | to |
| -2, 3. | The saints. | Jehovah. |
| 4. | The apostates. | David |
| 5, 6. | My portion. My heritage. | to |
| 7. | Praise. For counsel. | saints. |

Title. Michtam. See Ap. 65. XII. **of** = relating to David. And therefore refers to David's Son, and David's Lord, as do all the Davidic Psalms.

- 1 **Preserve.** Cp. Heb. 5. 7-9. **put my trust** = flee for refuge. Heb. *hasah.* Ap. 69. II. 2 **thou hast said.** Some codices, with two early printed editions, Sept., Syr., and Vulg., read "I said", in which case there is no Ellipsis, and "O my soul" should be omitted. **LORD***. One of the 134 places where the *Sopherim* changed Jehovah (of the primitive text) to Adonai (Ap. 32). **My goodness, &c.** = I have no good beyond Thee.
 3 **But to** = As for. **saints** = holy (or separated) ones. See note on Ex. 3. 5. **in the earth** = in His own Land. **to.** Omit "to". **in whom** = in them. **my** : or, **His** : i.e. Jehovah's. So the Sept.
 4 **their names**: i.e. the names of their gods.
 5 **portion.** Note the four things : portion (v. 5); path, presence, pleasures (v. 11). **maintainest** = wilt maintain.
 6 **lot.** Put by Fig. *Metonymy* (of Cause), Ap. 6, for the land thus allotted by it.
 6 **lines.** Put by Fig. *Metonymy* (of Subject), Ap. 6, for thoughts.
 7 **reins.** Put by Fig. *Metonymy* (of Subject), Ap. 6, for thoughts.
instruct = will instruct.

16: 8-11. HIS MISSION AND WORK.

8. Jehovah at My right hand. (Life.)
 9. Rest in hope. Positive. (Death.)
 10. Not left in Sheol. Negative. (Resurrection.)
 11. I at His right hand. (Ascension.)

- 8 **I have set, &c.** Quoted in Acts 2. 25-28; 13. 35.
not be moved. Cp. 15. 5.
 9 **my heart** = I myself, like "my soul". Fig. *Synecdoche* (of Part).
glory. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the powers of the mind which give the glory.
My flesh also shall rest. Refers to Messiah's death.
 10 **Thou wilt not leave, &c.** Refers to the Resurrection.
my soul = me. Heb. *nepesh.* Ap. 13.
hell = the grave. Heb. Sheol. Ap. 35. **suffer** = give, or allow.
Holy One, or Thy beloved : i.e. Christ the Messiah (Acts 2. 27). See note on 52. 9.

see = experience, or know. **corruption.** [decay] Showing that it is the body that is referred to.
Thy right hand. Cp. v. 8. and see Structure above.

11 the path of life. Refers to *Ascension*.

17 [For Structure see next page].

Title. Prayer. Heb. *T^ephillah.* 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. 6-11, cp. 17. 15. 1 **Hear . . . attend . . . Give ear.** Fig. *Anabasis.* Ap. 6. **right** = righteousness. Cp. v. 15, and Structure. **LORD.** Heb. Jehovah. **ear.** Fig. *Anthropopatheia.* Ap. 6. Cp. vv. 2, eyes; 7, hand; 8, wings; 15, face. **feigned** = guileless. 2 **Let my sentence, &c.** = 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. 30.

- 4** Concerning the works of men, by the word of Thy lips
I have marked me from the paths of the oppressor.
- 5** Hold up my goings in Thy *tracks*,
That my footsteps slip not.
- 6** I have called upon Thee, for Thou wilt *answer* me,
O God: Incline Thine ear unto me, *and hear* my speech.
- 7** Shew Thy marvellous lovingkindness, O Thou That
savest by Thy right hand them which *flee for refuge* in
Thee from those that rise up *against them*.
- 8** Keep me ^oas the ^oapple [^opupil] of the eye ,
Hide me under the shadow of Thy wings,
- 9** From *the lawless ones* that oppress me,
From the foes of my soul, 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 *goings*:
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, *Anticipate* him, cast him down:
Deliver *me* from *a lawless one*, which is Thy ^osword:
- 14** From ^omen *which are* Thy ^ohand, O LORD,
From men of the world, *which have* their portion in *this*
life, And whose belly Thou fillest with *Thy hidden*
things: *Let them be satisfied with sons*,
- And leave the rest of their *substance* to their babes.
- 15** As for me, ^oI will behold Thy face in righteousness:
I shall be ^osatisfied, *when I awake from the sleep of*
death, with *Thine appearing, or a vision of Thee*.

^oTo the chief Musician.

- 18** *A Psalm* of ^oDavid, ^othe servant of the Lord, who spake unto the
Lord the words of this ^osong ^oin the day *that* the Lord ^odelivered
him from the *paw* of all his enemies, and from the hand of
Saul: And he said,
- 1** *Fervently do I love Thee*, O LORD, my ^ostrength.
- 2** The LORD *is* my *fortress*, and my *mountain stronghold*,
and my deliverer;

the LORD. Heb. Jehovah. Ap. 4. II. song. Heb. *shirah*. See Ap. 65. xxiv.
74. hand = paw. **1** I will love Thee = Fervently do I love Thee. Heb. *raham*, to yearn over. This verse was added by David when the Psalm was
handed over to the chief Musician (subscription, and Ap. 64) for use in public worship. **LORD.** Heb. Jehovah. Ap. 4. II. strength. Put by Fig.
Metonymy (of Effect), Ap. 6, for the source of all strength. Heb. *hazak*, strength (for holding fast); not the same word as vv. 2, 17, 17, 32, 39.
2 rock = fortress. Heb. *sela'*. See notes on Deut. 32. 13, and Ex. 17. 6. Note the Figs. *Anthropopatheia* and *Exergasia*. Ap. 6.
fortress = mountain stronghold. Heb. *m'zad*.

17. PRAYER IN VIEW OF PSALM 16.

- 1-6. I ('ani) = As for me. The righteous suffer.
7, 8. Prayer for deliverance.
9. From enemies.
10, 11. Description of them.
12-. Comparison. Lion.
-12. Comparison. Young lion.
13-. Prayer for deliverance.
-13, 14-. From enemies.
-14. Description of them.
15. I ('ani) = As for me). The righteous suffer.

1-6. THE RIGHTEOUS SUFFER.

- 1, 2. Prayer. "Hear me". ("Thine eyes".)
3, 4. Purpose. Mouth not transgress.
5. Purpose. Footsteps not slip.
6. Prayer. "Hear me". ("Thine ear".)

- 4** men. Heb. 'adam. Ap. 14. I. kept me from = I have marked.
the destroyer = the oppressor, or violent one. Only here in the Psalms.
5 paths = tracks, or ruts. **6** hear = answer. See Structure, above.
7 put their trust = flee for refuge. Heb. *hasah*. Ap. 69. II.
8 as. Fig. *Simile*. Ap. 6. apple... eye ... wings. Fig. *Anthropopatheia*.
Hide = Thou wilt hide.
9 the wicked = the lawless ones. my deadly enemies = the foes of my
soul Heb. *nepesh*. Ap. 13.
11 steps = ways, or goings, as in v. 5. **13** Disappoint = anticipate.
my soul = me myself. Heb. *nepesh*. Ap. 13.
the wicked = a lawless one. Heb. *rasha'*. Ap. 44. x.
sword. Fig. *Anthropopatheia*. Ap. 6.
14 men. Heb. *m'thim*. Ap. 14. V. hand. Fig. *Anthropopatheia*. Ap. 6.
See note on "ear", v. 1. world. Heb. *heled*. The world as
being transitory. See longer note on 49. 1.
hid. Fig. *Antimeria* (Ap. 6). Act. Part, put for Noun. Heb. thy hid = thy
hidden, or secret thing. They are = Let them be.
full = satisfied with. Cp. v. 15. children = sons.
15 I will behold Thy face. See note on Ex. 23. 15; 34. 20.
face. Fig. *Anthropopatheia*. Ap. 6. Cp. v. 1, and see note on Ex. 23. 15;
34. 20. satisfied = full, as in v. 14.
when I awake = when I awake from the sleep of death in resurrection.
This prayer is in view of 16. 9-11. Resurrection of the body is the true
inheritance.
Thy likeness = Thine appearing, or a vision of Thee. Cp. 1 John 3. 2.
To the chief Musician. See Ap. 64.

18 [For Structure see next page].

Title. David. Like all Psalms of David, it finds its fulfilment in the true
David. See the Structure of this book (p- 721). Cp. 18. 4, 5 with 17. 9. It
is placed, as first written, in 2 Sam. 22; but it is edited and placed here to
find its true relation to other Psalms. Why should not David have the
right claimed by all other writers ? to say nothing of the Holy Spirit's
right to do as He pleases and wills. It was edited for its place here, when
it was handed over "to the chief Musician". See the subscription, and
Ap. 64. the servant. Cp. Isa. 42. 1; 49. 6; 52. 13.

in the day. Cp. 2 Sam. 22, and Ap. 18. delivered, &c. Cp. Luke 1.
74. hand = paw. **1** I will love Thee = Fervently do I love Thee. Heb. *raham*, to yearn over. This verse was added by David when the Psalm was
handed over to the chief Musician (subscription, and Ap. 64) for use in public worship. **LORD.** Heb. Jehovah. Ap. 4. II. strength. Put by Fig.
Metonymy (of Effect), Ap. 6, for the source of all strength. Heb. *hazak*, strength (for holding fast); not the same word as vv. 2, 17, 17, 32, 39.
2 rock = fortress. Heb. *sela'*. See notes on Deut. 32. 13, and Ex. 17. 6. Note the Figs. *Anthropopatheia* and *Exergasia*. Ap. 6.
fortress = mountain stronghold. Heb. *m'zad*.

My God, my *refuge*, in Whom I will
flee for refuge; My *shield*, and ^othe horn of my
salvation, *and* my high tower.

3 I will call upon the LORD, *Who is* ^o*worthy* to be praised:
So shall I be *delivered* from mine enemies.

4 The *snares* of death compassed me,
And the floods of *Belial* made me afraid.

5 The *snares* of *the grave* compassed me about:
The *noose* of death *confronted* me.

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

7 Then the earth ^oshook and trembled;
The foundations also of the *mountains* moved
And were shaken, because **He** was wroth.

8 There went up a smoke *into* **His** ^onostrils,
And fire out of **His** ^omouth devoured:
Coals were kindled by it.

9 He bowed the heavens also, and came down:
And ^odarkness was under **His** ^ofeet.

10 And **He** rode upon a cherub, and did fly:
Yea, **He** did fly upon the wings of the ^owind.

11 **He** made ^odarkness **His** secret place; **His** pavilion round
about **Him**
Were ^odark waters *and* thick clouds of the skies.

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

13 The LORD also thundered *from* the heavens, And the
^o**Highest** gave **His** voice; Hail *stones* and coals of fire.

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

15 Then the ^ochannels of waters were seen,
And the foundations of *the inhabitable world* were
discovered At **Thy** rebuke, O LORD,
At the ^oblast of the ^obreath of **Thy** nostrils.

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

18. ANSWER TO PRAYER.

- 1. Jehovah spoken To. Love.
- 2. Jehovah spoken Of. Deliverer.
- 3-19. Enemies. Deliverance from.
- 20-24. Equity of Jehovah's dealings. Me.
- 25-27. Equity of Jehovah's dealings. Others.
- 28-48. Enemies. Victory over.
- 49. Jehovah spoken To. Praise.
- 50. Jehovah spoken To. Deliverer.

2 My GOD. Heb. El. Ap. 4. IV. **strength** = rock (in original situation): hence, refuge. Heb. *zur*. See Deut. 32. 13; not same as vv. 17, 32, 39. **trust** = flee for refuge. See Ap. 69. II. **buckler** = shield. Heb. *magen*, as in v. 30 and Ps. 5.12. **the horn, &c.** Quoted in Luke 1. 69.

3-19. ENEMIES. DELIVERANCE FROM.

- 3-6. David's call for deliverance.
- 7-15. Deliverance effected.
- 16-19. Jehovah the deliverer.

3-6. DAVID'S CALL FOR DELIVERANCE.

- 3. David's call and confidence.
- 4. Compassed by enemies. } Cp. v. 18.
- 5. Compassed by danger. }
- 6. David's call and answer.

3 worthy to be praised. Fig. *Antimereia*. Ap. 6. Pass. Part, put for Adj. Heb. the praised One.

So shall I, &c. Quoted in Luke 1. 71.

saved = delivered (in the widest sense). Heb. *yasha'*.

4 sorrows = meshes, or snares (Heb. *hebel*). Not bodily pains. **ungodly men** = Belial.

5 hell = the grave. Heb. Sheol. Ap. 35.

snares. Heb. *yakash* = noose, or snare.

prevented = were beforehand with, or confronted.

6 temple = palace. Put for heaven itself. **cried . . . ears.** See note on v. 41.

7-15. DELIVERANCE EFFECTED.

- 7. Wonders on earth.
- 8. Fire from heaven.
- 9. Darkness in the heavens.
- 10-. Jehovah's speedy succour.
- 10. Jehovah's speedy succour.
- 11. Darkness in the heavens.
- 12-14. Fire from heaven.
- 15. Wonders on earth.

7 shook . . . trembled . . . shaken. Fig. *Paronomasia*. Heb. *vattig'ash, vattir'ash*. Eng. = "shaked . . . quaked and shaked", or "rocked and reeled". **hills** = mountains. **8 out of** = into.

nostrils . . . mouth. Fig. *Anthropopatheia*. Ap. 6.

10 cherub. See Ap. 41. **wind.** Heb. *ruach*. Ap. 9. **11 darkness . . . dark.** Heb. *hashak*. See notes on Job 3. 6. **13 in.** Some codices, with Aram., Sept., and Vulg., read "from" (1 Sam. 22. 14). **HIGHEST.** Heb. *Elyon*. Ap. 4. VI. **15 channels.** Heb. *'aphikim*. See note on 2 Sam. 22.16. **world.** Heb. *tebel* = the habitable world. Gr. *oikoumene*. **blast.** Heb. *n'shamah*. Ap. 16. **breath.** Heb. *ruach*. Ap. 9.

16-19. JEHOVAH THE DELIVERER.

- 16, 17-. Jehovah's deliverance.
- 17. Compassed by enemies. } Cp. vv. 4, 5.
- 18-. Compassed by enemies. }
- 18, 19. Jehovah's deliverance.

16 many waters. Put by Fig. *Metonymy* (of Adjunct), Ap. 6. for troubles.

- 17** He delivered me from my ^ostrong enemy, And from them which hated me: For they were too ^ostrong for me.
- 18** They **confronted** 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, ^obecause 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 *with* Him,
And I kept myself from *the wicked*.
- 24** Therefore hath the LORD recompensed me according to my righteousness,
According to the cleanness of my hands in His eyesight.
- 25** *And with the gracious* Thou wilt shew Thyself merciful;
And with an upright strong man Thou wilt shew Thyself upright;
- 26** With the pure Thou wilt shew Thyself pure;
²⁵And with *the perverse* Thou wilt shew Thyself *a wrestler*.
- 27** For Thou wilt *deliver* the afflicted people;
But wilt bring down high looks.
- 28** For Thou wilt light my *lamp*:
The LORD my God will enlighten my darkness.
- 29** For by Thee I have *broken through* a troop;
And by my God have I leaped over a wall.
- 30** As for God, His way is perfect:
The *sayings* of the LORD [are] *refined*:
He is a *shield* to all those that *flee for refuge to* Him.
- 31** For who is God save the LORD?
Or who is a ^orock *except* our God?
- 32** It is GOD That girdeth me with *might for valour*,
And maketh my way perfect.
- 33** He maketh my feet like hinds' *feet*,
And setteth me upon ... high places.
- 34** He teacheth my hands to war,
So that a bow of steel is *bent* by mine arms.
- 35** Thou hast also given me the shield of Thy salvation:
And Thy right hand hath holden me up,
And Thy *condescension* hath made me great.
- 36** Thou hast enlarged my steps under me,
That my feet did not slip.
- 37** I have ^opursued mine enemies, and overtaken them:
Neither did I turn again till they were consumed.
- 38** I have wounded them that they were not able to rise:

17 strong = strong (for might). Heb. 'azaz. Not same word as vv. 1, 2, 32, 39. **strong** = strong (for activity). Heb. 'amaz. Not same word as vv. 1, 2, 32, 39. **19 because, &c.** This is the one ground of blessing. See note on Num. 14. 8, and 2 Sam. 15. 25, 26.

23 before = with. **mine iniquity**. Some codices read "the wicked". Heb. "avah. Ap. 44. iv. **25 merciful** = gracious.

With. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "And with". **man** = strong man. Heb. *geber*.

26 the forward = the perverse. Heb. 'ikesh.

forward = a wrestler, or contender.

18: 28-48. ENEMIES. VICTORY OVER.

28-31.	Help. General.
32-39-.	Vengeance on enemies.
-39-42.	Subjugation of enemies.
43-45.	Deliverance.
46.	Help. General.
47-.	Vengeance on enemies.
-47.	Subjugation of enemies.
48.	Deliverance.

28 candle = lamp. Used to-day, in the East, more for comfort than light. **29 run** = broken through. **30 GOD**. Heb. = the El. Ap. 4. IV. **word** = sayings, as in Pss. 12. 6 (fem. pl.); 19. 14 (masc. pl.) (not v. 4); 119. 11 (see note there), &c. **tried** = refined. Cp. Ps. 12. 6. **trust in** = flee for refuge to. Heb. *hasah*. Ap. 69. II.

31 GOD. Heb. Eloah. Ap. 4. V. **rock**. Heb. *zur*. See notes on Ex. 17. 6; 32. 13. **save** = except. **32 strength** = might (for valour). Heb. *hil*. Not the same as vv. 1, 2, 17, 17. **33 my**. Ginsburg thinks this should be omitted. **34 broken** = bent.

35 gentleness = condescension.

37, 38 pursued ... overtaken ... consumed ... wounded ... fallen. Fig. *Anabasis*. Ap. 6. The tenses may be future, and prophetic.

41 cried ... save. Fig. *Paronomasia*. Ap. 6. May be represented in Eng. "they cried with fear, but none gave ear."

42 wind. Heb. *ruach*. Ap. 9. **cast them out:** or scatter them. Some codices, with Aram., Sept., Syr., and Vulg., read "crush". Cp. 2 Sam. 22. 43. **43 heathen** = nations, or Gentile peoples.

44 strangers = sons of the foreigner. **submit** = come cringing.

They are fallen under my feet.

- 39** For Thou hast girded me with *strength for valour* unto the battle: Thou hast subdued under me 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 with fear, but none gave ear:*
Even unto the LORD, but He answered them not.
- 42** Then did I beat them small as the dust before the ^owind: I did *crush* them 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 Gentile people*:
A People *whom* I have not known shall serve me.
- 44** As soon as they hear of me, they shall obey me:
The *sons of the foreigner* shall *come cringing* themselves unto me.

- 45** The *sons of the foreigner* shall fade away,
And *come trembling* 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 Gentile Peoples, 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.

- 1** The heavens *rehearse* the glory of God;
And the *expanse is setting forth* His handywork.
- 2** *Day after day constantly prophesying*,
And night *after* night sheweth *information*.
- 3** *There is no speaking nor words*, ... their voice is not heard.
- 4** °Their *voice* is gone out through all *the created earth*,
And their *teachings* to the end of *the inhabited world*.
In them hath He set a *house* for the sun,
- 5** *And he* as a bridegroom coming out of his *bridal canopy*,
... rejoiceth as a °strong man to run a race.
- 6** 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.
- 7** The °law of the LORD *is* °perfect, *returning* °the soul:
The *witness* of the LORD *is faithful and enduring*,
making wise the simple.
- 8** The *precepts* of the LORD *are equitable and just*, rejoicing
the heart: The commandment of the LORD *is* pure,
giving light as the sun to the eyes.

This corresponds with God's servants dwelling and moving in the written "Word" (v. 11). *chuppah*. First occurrence; elsewhere, only in Isa. 4. 5 ("defence"). Joel 2. 16 ("closet").

7 law. Note the synthetic parallelism of the second half of this Psalm, which compares 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 vv. 7-9 the six *titles* of the Word, its six *attributes*, and its six *effects* (see Ap. 10). **the LORD.** Heb. Jehovah. Ap. 4. II. The Covenant God, in contrast with El (v. 1) the Creator. Occurs seven times in this latter half of the Psalm. **perfect:** like *all* His other works. Note the six words in vv. 7-9. **converting** = returning. As the sun returns in the heavens, so here the same word is used of the sinner's conversion (or returning). Note that all the verbs in this second half are *astronomical*, as those in the first half are *literary*. See note above. **the soul.** Heb. *nephesh*. Ap. 13. **testimony** = witness. Cp. 89. 37. **sure** = faithful and enduring; as the sun is "the faithful witness in the heavens" (89. 37). **8 statutes** = precepts. Heb. *pikkudim*. Found only in the Psalms, and in the Pl. **right** = righteous: i. e. equitable and just. **enlightening** = giving light, as the sun (Gen. 1. 15, 17, 18. Isa. 60. 19).

45 be afraid = come trembling. **48 man.** Heb. *'ish*. Ap. 14. II.

49 Therefore, &c. Quoted in Rom. 15. 9.

50 Anointed = Messiah. Looking beyond David, to David's Son and David's Lord.

To the chief Musician. See Ap. 64. The changes from 2 Sam. 22 were made when David handed the Psalm over for general use in public worship.

19. ACKNOWLEDGMENT OF CHRIST'S GLORY IN CREATION, AND REVELATION.

1-4-. The heavens. The word written there: (eight lines).

-4-6. In them (*bahem*) the sun (six lines).

7-10. The Scriptures. The word written therein (eight lines).

11-14 In them (*bahem*) Thy servant (six lines).

The position of this Psalm in the Structure (p. 721) shows that it corresponds with, Ps. 29, with its two answering parts, the "Glory" and the "Voice" of Jehovah.

The verbs in the *first* part (1-6) are *literary*, and in the *second* part *astronomical*, thus interlacing and uniting the two parts in one whole.

Title. A Psalm of David. One Psalm: one whole, not two odd scraps strung together by some late "redactor". See Ap. 65. XVII.

1-6. THE HEAVENS.

1. The heavens.

2. Their testimony. Incessant. (Pos.)

3. Their words. Inaudible. (Neg.)

4-. Their testimony. Universal. (Pos.)

-4-6. The heavens.

1 declare = rehearse (the Piel part, implying repetition. Cp. 71. 15.

Gen. 24. 66. Fig. *Prosopopoeia*. Ap. 6.

GOD. Heb. El. Ap. 4. IV.

firmament = expanse.

sheweth = is setting forth. Cp. first occurrence (Gen. 3. 11. Pss. 97. 6; 111. 6).

2 Day unto day = Day after day.

uttereth = constantly poureth forth. Heb. *naba'*, to tell forth, or prophesy.

speech = speaking. See note on 18. 30.

unto = after.

knowledge = intelligence, information.

3 language = words.

Where. Omit this word. There is no *Ellipsis* (Ap. 6).

voice = sound: i. e. "their voice is not heard"

4 Their, &c. Quoted in Rom. 10. 18.

line = inheritance. Heb. measuring, or allotting line. Put by Fig.

Metonymy (of Cause), Ap. 6, for inheritance. Sept., Syr., and Vulg., read "voice". So Rom. 10. 18, thus connecting the written word. See note on v. 7.

earth. Heb. *'erez* = the earth (as created).

words = sayings, or teachings. See note on 18. 30.

world. Heb. *tebel* = the world (as inhabited). Gr. *oikoumene*.

tabernacle = tent, or house. Hence the signs of the Zodiac are called the "houses" of the sun, because in them he moves and dwells, and completes his circuit.

5 Which is = And he. **chamber** = bridal canopy. Heb.

And. Omit this "And". **strongman.** Heb. *gibbor*. Ap. 14. IV.

9 The *reverence* of the LORD is *cleansing*, enduring for ever: The *judicial requirements* of the LORD are *faithful and* righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: Sweeter also than honey and the honeycomb.

11 Moreover *in them* is Thy servant *admonished*: And in *observing* of them *great is the reward*.

12 Who can *discern ... wanderings* ?
Acquit Thou me from *things that are not discerned*.

13 *Hold back presumptuous men from me*;
Let them not *rule* me: then shall I be upright,
And I shall be innocent from *much* ^otransgression.

14 Let the words of my mouth, and the ^omeditation of my heart, *come with acceptance before Thee*, O LORD, my *rock*, and my ^oredeemer.

^oTo the chief Musician.

20

A Psalm of David.

1 The LORD *answer* thee in the day of trouble;
The ^oname of *Jacob's God shall defend* thee;

2 Send *thy* help from the sanctuary,
And *support* thee out of ^oZion;

3 Remember *every present of thine*,
And *turn to ashes* thy burnt sacrifice; ^oSelah.

4 Grant thee according to thine own heart,
And fulfil all thy counsel.

5 We will rejoice in Thy salvation, And in the ¹name of our God we will set up *our* banners:
The LORD *will fulfil* all thy petitions.

6 Now know I that the LORD saveth *His Messiah*;
He answereth continually him from *His* holy heaven
By the mighty saving deeds of *His* ^oright hand.

7 *Some* by chariots, and some *by* horses:
But *we* by the name of the LORD our God.

8 They are brought down and fallen:
But we are risen, and *are established*.

9 *O Lord, Save*: Let the king *answer* us *in the day* we call.

^oTo the chief Musician.

3 all thy offerings. Some codices, with eight early printed editions, read "every present of thine". **offerings** = gift offerings, or presents. Heb. *minchah*. Ap. 43 II. iii. **accept**. Heb. turn to ashes. This was the only way by which Jehovah accepted what was offered. See note on Gen. 4. 4.

Selah. Here, connecting the prayer of v. 4 with the atonement or accepted sacrifice of v. 3; the only ground on which prayer can be answered. See Ap. 66. ii.

5 fulfil = will fulfil. **6** His Anointed = His Messiah. **will hear** = answereth (continually). **holy**. See note on Ex. 3. 5.

With the saving strengths = by the mighty saving deeds. **strength** = might (inherent). Heb. *gabar*. Cp. Ap. 14. IV and v. 2 above. **right hand**. Fig.

Anthropopatheia. A p. 6. **7** Some trust in = Some by, &c. **in** = by. **we will remember, &c.** = we by, &c. **8** stand upright = are established. **9** Save, LORD, or, O LORD, save. Or, with Sept., "Jehovah save the king". Cp. v. 6. **when** = in the day when. See Ap. 18.

To the chief Musician. See Ap. 64.

9 fear = reverence. **clean** = cleansing (especially Levitically). Cp. Lev. 16. 30. Num. 8. 7, 21. Ezek. 36. 33, &c. Heb. *taher*.

judgments = judicial requirements. **true** = faithful (in perpetuity).

11 by them = in them. Heb. *bahem*, 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; 3. 14.)

warned = enlightened; hence, taught or admonished.

keepings = observing, or watching; as observers watch the heavenly bodies. Cp. 130. 6. Isa. 21. 11).

there is 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. *nakah*.

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 occurrence Gen. 20. 6; 22. 12, 16; 39. 9. Cp. 1 Sam. 25. 39, &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. 136. 8, 9.)

the great = much. **transgression**. Heb. *pasha'*. Ap. 44. ix.

14 **meditation**. Heb. *haggaion*. See Ap. 66. I.

be acceptable = come with acceptance. **in Thy sight** = before Thee. **strength** = rock. Heb. *zur*. See notes on 18. 1, 2.

redeemer. Heb. *ga'al*. 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. HIS PEOPLE'S PRAYER IN
VIEW OF
"THE MAN CHRIST JESUS."**

- | | |
|-------|--------------------------|
| 1-4. | Prayer. |
| 5-. | We. His People's trust. |
| -5. | Jehovah's Messiah. |
| 6. | Jehovah's Messiah. |
| 7, 8. | We. His People's trust.. |
| 9. | Prayer. |

1 **The LORD**. Heb. Jehovah. A p. 4. II.

hear = answer.

name. Put by Fig. *Metonymy* (of Adjunct), Ap. 6. for the person himself. Occurs three times in this Psalm : v. 1, the Defending Name; v. 5, the Displayed Name; v. 7, the Delivering Name.

God. Heb. Elohim. Ap. 4. I.

God of Jacob = Jacob's God : i.e. the God Who met Jacob when he had nothing and deserved nothing (but wrath), and gave him everything. The N.T. "God of all grace", See note on Gen. 32. 28; 43. 6; 45. 26, 28; this Divine title occurs in Pss. 46. 7, 11; 75. 9; 76. 6; 81. 1, 4; 84. 8; 94. 7; 114. 7; 146. 5.

defend = shall defend. To this day the calling out the name of a person of rank or power will bring protection to one in danger from the violence of an enemy. In Psalms always used of God.

2 **thee** = thy.

strengthen = sustain, or support. Heb. *sa'ad*. Cp. v. 6 and 21. 1.

Zion. See Ap. 68.

21 ^oA Psalm relating to David.

- 1** The king shall joy in Thy *prevailing strength*, O LORD;
And in Thy salvation how greatly shall he rejoice!
- 2** Thou hast given him his ^oheart's desire,
And hast not withholden the request of his lips. ^oSelah.
- 3** For Thou *comest to meet* him with the blessings of
goodness: Thou settest a ^ocrown of pure gold on his head.
- 4** He asked ^olife of Thee, and Thou gavest it him,
Even length of days for ever and ever.
- 5** His glory is great in Thy salvation:
^oHonour and majesty hast Thou laid upon him.
- 6** For Thou hast made him most ^oblessed for ever:
Thou hast made him exceeding glad with Thy countenance.
- 7** For the king *confideth* in the LORD, And through the
grace of the ^oMOST 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 *place them as in a furnace of fire* in the time of
Thine ^oanger: The LORD shall swallow them up in His
wrath, And the fire shall devour them.
- 10** Their fruit shalt Thou destroy from the earth,
And their seed from among the *sons* of Adam.
- 11** For they intended evil against Thee: They imagined a
mischievous device, *which they could not accomplish*.
- 12** Therefore shalt Thou make them turn their back,
When Thou shalt make ready *Thine arrows* upon Thy
bow-strings against the face of them.
- 13** Be Thou exalted, LORD, in Thine own strength:
So will we sing and praise Thy power.

^oTo the chief Musician *relating to the Day-dawn*.

22 ^oA Psalm concerning David's Son and David's Lord.

- 1** ^oMy God, my God, why hast thou forsaken me?
Why art Thou so far from helping me, and from the words
of my *lamentation* ?

by Resurrection (Heb. 13. 20). 24 = The Chief Shepherd, coming in His Glory to earth and Zion, again (1 Pet. 5. 4. Rev. 19). See the Structure (p. 721). Ps. 22 is Christ as the sin offering; Ps. 40, as the burnt offering; Ps. 69, as the trespass offering. **1 My GOD, my GOD.** Heb. my El (Ap. 4. IV). God as Almighty in relation to the *creature*; not Jehovah (Ap. 4. II), in covenant relation with His servant. Quoted in Matt. 27. 46. Mark 15. 34. The Psalm is Christ's prayer and plea on the Cross. It begins with "My God, my God" (Matt. 27. 46. Mark 15. 34), and it ends with "It is finished". See note on v. 31, and cp. John 19. 30. If the Lord uttered the whole of this Psalm on the cross, the dying malefactor must have "heard", and believed (Rom. 10. 17). Cp. Luke 23. 32, 40-42. The "kingdom" had been referred to by Christ in Ps. 22. 22-30. See note on "roaring", below. The Fig. *Epizeuxis* (Ap. 6) is used for solemn emphasis. **roaring** = lamentation. Heb. *sha'ag* = spoken of a lion, and of thunder.

It is believed by some scholars (including this humble student) that our Lord actually quoted all, or, most of this Psalm while hanging on the Cross. Cp. Matt. 27: 46; Mark 15: 34..

21. HIS PEOPLE'S JOY IN VIEW OF: THE CORONATION OF THEIR KING.

- | | | | |
|-------|--|---|---------------------|
| 1. | Messiah. Strong in Jehovah's strength. | | |
| 2-5.. | Jehovah's dealings with the king. | } | Jehovah addressed. |
| 6. | His reward. | | |
| 7. | His merit. | } | The king addressed. |
| 8-10. | The king's dealings with his enemies. | | |
| 11. | Their guilt. | } | The king addressed. |
| 12. | Their defeat. | | |
| 13. | Messiah. Strong in His own strength. | | |

Title. A Psalm. See Ap. 65. XVII. **of** = pertaining or relating to.

1 strength = prevailing strength. Heb. '*araz*, as in v. 13. Cp. notes on 20. 2. 6. **LORD.** Heb. Jehovah. Ap. 4. II.

2 heart's desire. Cp. 20. 4; 37. 4.

Selah. See Ap. 66. II. Here connecting the reason (v. 3) of the answer (v. 2) with the prayer of 20. 4 ; which, by the Selah of 20. 3, had been connected with the reason given there : i. e. atonement.

3 preventest = comest to meet. Cp. "settest" in v. 3.

crown. See Rev. 14. 14, and cp. Matt. 8. 20.

4 life : i. e. resurrection life. Cp. Isa. 53.10. Heb. 2.10-18; 5. 7.

5 Honour, &c. Cp. Rev. 5. 13. **6 blessed.** Cp. Rev. 5. 13.

7 trusteth = **confideth**. Heb. *batah*. Ap. 69. I.

mercy = lovingkindness, or grace. **MOST HIGH.** Heb. *Elyon*.

9 make them = place them as [in] a furnace of fire.

anger. Heb. face is put by Fig. *Metonymy* (of Subject), for the anger manifested by it. **10 children** = sons. **men.** Heb. '*adam*. Ap. 14. I.

11 are not able to perform = could not accomplish.

12 strings = bow-strings.

13 To the chief Musician. See Ap. 64. **upon** = relating to.

Aijeleth Shahar = the Day-dawn: David's Coronation, 953 B.C.

Looking forward to the Day-dawn of Messiah's Coronation, which is the subject of the twenty-first Psalm, not of Ps. 22. Cp. 2 Sam. 23. 4; see note on 2 Pet. 1. 19, and Ap. 65. I. Cp. 139. 9.

22. MESSIAH THE GOOD SHEPHERD, IN DEATH.

- | | | | |
|--------|----------------------------|---|---------------------|
| 1-21. | Messiah. His "sufferings." | } | See <u>Ap. 71</u> . |
| 22-31. | Messiah. His "glory." | | |

1-21. MESSIAH. HIS "SUFFERINGS"

1-6. The "Sufferings" Messiah's prayer. Desertion.

7-21. The "Sufferings." Messiah's plea. Enemies.

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

of David = relating to or concerning David's Son and David's Lord (Matt. 22. 41-45). "The root and the offspring of David" (Rev. 22. 16). David "being a prophet and knowing . . . spake of". These three Psalms (22, 23, 24) relate to the sufferings and the glory of "the Man Christ Jesus." 22 = The Good Shepherd on Earth, in Death (John 10: 11). 23 = The Great Shepherd, in Heaven,

- 2 O my God, I cry in the daytime, but Thou hearest not;
And in the night season, and am not silent.
- 3 *And yet Thou art* °holy, O Thou That *inhabitest the Sanctuary where the praises are offered* of Israel.
- 4 Our fathers *confided* in Thee:
They *confided*, and Thou didst deliver them.
- 5 They cried unto Thee, and were delivered:
They *confided* in Thee, and were not confounded.
- 6 But I am a °worm, and no man;
A reproach of °men, and °despised of the People.
- 7 *Most* that see me laugh me to scorn:
They *open* the lip, they shake the head, *saying*,
- 8 °“He °trusted on the LORD *that He would deliver him:*
Let him deliver him, seeing *He delighted in him.*”
- 9 *And yet Thou art He* That took me out of the womb:
Thou didst *cause* me *trust* when I was upon my mother's breasts.
- 10 I was cast upon Thee from the womb:
Thou *art* my God from my mother's belly.
- 11 Be not far from me; for trouble *is* near;
For *there is* °none to help.
- 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 *within me*.
- 15 My strength is °dried up like a potsherd;
And my tongue cleaveth to my jaws;
And Thou hast brought me into the dust of death.
- 16 For °dogs have compassed me: The *congregation* of the *breakers up* have inclosed me:
As a lion they break up my hands and my feet.
- 17 I may *count* all my bones: *They look for and see* upon me.
- 18 They °part my garments among them,
And cast lots upon my vesture.
- 19 *And yet* be not Thou far from me, O LORD:
O my strength, haste thee to help me.
- 20 Deliver my °soul from the sword;
My life from the *paw* of the °dog.
- 21 Save me from the °lion's mouth: *Yea* Thou hast *answered me [and delivered me]* °from the horns of *the bulls*.

22: 1-6. MESSIAH'S PRAYER. DESERTION.

- 1, 2. His desertion. Mourned.
3. Jehovah's holiness. Declared.
4, 5. Jehovah's goodness. Experienced.
6. His desertion. Experienced.

2 **God.** Heb. Elohim. Ap. 4. I. **hearest not** = answerest not.
3 **But Thou.** And yet Thou. Cp. vv. 9 and 19. Note the emphasis. **holy.** See note on Ex. 3. 6. Here = the Divine attribute.
inhabitest the praises. "Praises" put by Fig. *Metonymy* (of Adjunct), Ap. 6. for the Sanctuary, where the praises were offered. The various readings and renderings arise from trying to make sense, not seeing this Figure of speech. Cp. 80. 1; 99. 1.
4 **trusted** = confided. Heb. *batah*. See Ap. 69. i.
6 **worm.** Heb. *tola'*, not the ordinary word for "worm", but the crimson *coccus* from which the scarlet dye was obtained. Hence rendered "scarlet" in Ex. 25. 4; 26. 1, &c. See note on Josh. 2. 18, and Ex. 12. 13. Jacob, so called Isa. 41. 14. Christ thus took the lowest place of His People. **man.** Heb. *'ish*. Ap. 14. II.
men. Heb. *'adam*. Ap. 14. I.
despised. Cp. Isa. 53. 3.

22: 7-21. MESSIAH'S PLEA. ENEMIES.

- 7, 8. Enemies.
9-11. "But Thou".
12, 13. "Bulls" (pl.). "Lion" (sing.).
14, 15. "I".
16. "Dogs" (pl.). "Lion" (sing.).
17-. "I".
-17, 18. Enemies.
19-21. "But Thou".

7 **All.** Fig. *Synecdoche* (of Genus), Ap. 6. put for most or greater part. (Some believed.) **shoot out** = open.
8 **He, &c.** Fig. *Eironeia* (Irony). Ap. 6. Quoted in Matt. 27. 43. Mark 15. 29. Luke 23. 35.
trusted, &c. = devolved all on Jehovah. Heb. *galal*. See Ap. 69. V.
the LORD. Heb. Jehovah. Ap. 4. II.
9 **make** = cause. **hope** = trust, or confide. Heb. *batah*. Ap. 69. I
11 **none to help.** Cp. 69. 20. He was alone in this wondrous work.
14 **in the midst of my bowels** = within me.
15 **dried up.** Cp. John 19. 28.
16 **dogs.** Fig. *Hypocatastasis*. Ap. 6. "Enemies" being implied (not expressed).
assembly = congregation : in civic aspect.
wicked = breakers up. Heb. *ra'a'*. Ap. 44. viii.
They pierced, &c. = "As a lion [they break up] my hands and my feet". The Heb. text reads *ka'ari* = as a lion (the "k" = as). The A.V. and R.V., with Sept., Syr., and Vulg., take the "k" as part of the verb *k'aru*, and alter the vowel points, making it read "they pierced". It is better to translate the Heb. text literally, and supply the *Ellipsis* of the verb from Isa. 38. 13, "they break up". The meaning is exactly the same, and agrees with John 19. 37.
17 **tell** = count. The whole description applies to death by crucifixion only.
look and stare = look for and see. In this idiom the former verb includes the *feeling* implied by the context. Cp. 1 Sam. 17. 42.
18 **part, &c.** Quoted in Matt. 27. 35. Mark 15. 24.

Luke 23. 34. John 19. 24. 19 **LORD** *. One of the 134 emendations of the *Sopherim* (Ap. 32) by which "Jehovah" of the primitive text was changed to "Adonai". 20 **soul.** Heb. *nepshesh*. Ap. 13. **darling** = only one. Heb. *yahid*. 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. *psuche*. (John 12. 27). **power.** Heb. hand, or paw. Put by Fig. *Metonymy* (of Cause), Ap. 6. for the power exercised by it. 21 **lion's.** See note on "They pierced" (v. 16). **For** = Yea.
heard me = answered me. Cp. v. 2. Supply *Ellipsis*, "[and delivered me]". **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 declare". **unicorns** = the bulls of v. 12.

- 22 °I will declare *Thee* unto my °brethren: In the midst of the *assembly* will I praise Thee.
- 23 Ye [*Gentiles*] *that stand in awe of* the LORD, praise Him; All ye the seed of °Jacob, glorify Him; And *revere* Him, all ye the seed of Israel.
- 24 For He hath not °despised nor abhorred *the humiliation of the patient One*; Neither hath He hid His face from him; But when he cried unto Him, He *answered*.
- 25 My praise *shall be* of Thee in the great *assembly*: I will pay my vows before them that *stand in awe of* Him.
- 26 The *patient or wronged ones* shall eat and be satisfied: They shall praise the LORD that seek Him: Your heart shall live for ever.
- 27 All *the people dwelling in the farthest regions* of the *earth* shall remember and turn unto the LORD: And all the kindreds of the nations shall worship before Thee.
- 28 °For the kingdom *is* the LORD's: And He *is* the governor among the nations.
- 29 *All the great ones* upon earth shall eat and worship: All they that go down to the dust °shall bow before Him: *Even He cannot* keep alive his own soul.
- 30 °A seed shall serve Him; It shall be *recounted of* the Lord *unto a generation that shall come*.
- 31 They shall come, *and His righteousness shall be declared* unto a People °that shall be born, For °*It is finished* ".

23 °A Psalm °of David.

- 1 The LORD *is* °my shepherd; I shall °*not* want.
- 2 He *causeth me* to °lie down in *choice pastures*: He *causeth me to rest* beside the °still waters.
- 3 He *bringeth back* my soul: He °leadeth me in the *righteous paths* for His *Own* sake.
- 4 *Moreover*, though I walk °through the *valley of deep shade*, I will fear no °evil: for °Thou *art* with me; Thy *club* and Thy *crook* they *gently lead* me.

22: 22-31. MESSIAH'S GLORY.

22. "I". Messiah's praise. Promised.
 23-. Praise to Jehovah.
 -23. Israel to praise.
 24. The reason. "For".
 25. "I". Messiah's praise. Awarded.
 26. Praise to Jehovah.
 27. The nations to praise.
 28. The reason. "For".
 29-31-. All to praise.
 -31. The reason. "For".

Note here the Parenthesis of the present Dispensation: for which see Ap. 72. 22 I will declare. These words are Christ's in resurrection. See Heb. 2: 12. Thy 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. Deut. 32. 43. Isa. 11. 1, 10. word as in third line. that fear = that stand in awe. Heb. gur. Not the same Jacob ...Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. fear = revere. Referring to Israel. Heb. yare'. Not the same word as in first line and v. 25.

24 the affliction = the humiliation. the afflicted = the patient One.

26 meek = the patient or wronged ones.

27 the ends, &c. Put by Fig. Metonymy (of Subject) Ap. 6, for the people dwelling in the farthest regions. world = earth. Heb. 'erez.

28 For, &c. Cp. Matt. 6. 13.

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. Isa. 53. 10. accounted to = recounted of. 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. 3-7). Cp. Ezek. 36. 25-27. That = For. Corresponding with "for", vv. 24 and 28, not v. 21. He hath done this = It is finished. Cp. John 19. 30. Thus concluding the Psalm. Cp. the beginning. Heb. 'asah, 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. MESSIAH. THE GREAT SHEPHERD, IN RESURRECTION.

- 1-3. Jehovah. Supply. "Pastures and waters" Spoken of "He".
 4. Danger. "Death". "Rod and staff". Spoken to. "Thou".
 5. Danger. "Enemies". "Table and Cup". Spoken to. "Thou".
 6. Jehovah. Supply. "Goodness and Mercy". Spoken of. "His".

Title. A Psalm. See Ap. 65. XVII. of. See note on title of Ps. 22. **1 The LORD.** Heb. Jehovah. **The LORD . . . my shepherd.** One of the Jehovah Titles. See Ap. 4. II, "JEHOVAH-RO'I". Figs. *Metaphor* and *Anthropopatheia*. Ap. 6. **not want.** Because "Jehovah will provide", JEHOVAH-JIREH. See Ap. 4. II. **2 maketh me** = causeth me (implying continuance). **lie down.** We need *making* so as to feed, and not trample the pastures down. **green pastures** = choice pastures. Heb. "pastures of tender grass". **leadeth me** = causeth me to rest. Heb. *nahal*, to lead flocks. **still waters.** Heb. "waters of rests", JEHOVAH-SHALOM. Ap. 4. II. **3 restoreth** = bringeth back, as in Ps. 19. 8, JEHOVAH-ROPKEKA. Ap. 4. II. **soul.** Heb. *nephesh*. **leadeth.** Heb. *nahal*, to guide, conduct. **paths of righteousness** = righteous paths. JEHOVAH-ZIDKENU. Ap. 4. II. **name's** = own. See note on 20. 1. **4 Yea** = Moreover. **through.** Not into; but "through", and out of it, into resurrection life. **valley, &c.** = a valley of deep shade : may include (but not necessarily) death's dark valley. **evil.** Heb. *ra'a'*. Ap. 44. viii. **Thou art with me.** JEHOVAH-SHAMMAH. Ap. 4. II. **rod and . . . staff** = club and . . . crook. The only two things carried by the shepherd ; the former for defense, the latter for help. The club for the sheep's enemies, the crook for the sheep's defense. A lesson for pastors to-day. **comfort** = gently lead. Same word as "leadeth" in v. 2.

5 Thou *settest in order* a feast before me in the presence of mine *adversaries*:

Thou °anointest my head with oil; my °cup °runneth over.

6 Surely goodness and *grace* shall *follow after* me all the days of my life:

And I will dwell in the house of the LORD *evermore*.

24 °A Psalm *concerning David and the true David*.

1 °The earth is the LORD's, and *all that fills it*;
The [*inhabited*] 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 mountain* of the LORD?
°Or who shall *rise up* 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,
Even righteousness from the God of his salvation.

6 *Such is* the *class or circle* of them that seek Him,
That seek Thy face, *O God of Jacob*. °Selah.

7 Lift up your heads, O ye gates;
And be ye lift up, ye *age-abiding entrances*;
And the *Glorious King* shall come in.

8 Who is this *Glorious King* ?
The LORD strong and mighty, The LORD mighty in battle.

9 ⁷Lift up your heads, O ye gates; Even ⁷lift *them up*, ye *age-abiding entrances*;
And the *Glorious King* shall come in.

10 *Who then, is He, this Glorious King* ?
°The LORD of hosts, He is the *Glorious King*. °Selah.

25 *A Psalm by David*.

(N) **1** Unto Thee, (Q) O LORD, do I °lift up my soul.

Cp. 22. 30. **O Jacob**. Sept. and Syr. read "O God of Jacob". **Jacob**. See notes on Gen. 32. 28; 43. 6 ; 45. 26, 28. **Selah**. Connecting the first triad with the Ark of Jehovah : transferring our thoughts from the general claim to the particular making of the claim by this event. See note on v. 10, and Ap. 66. II. **7 everlasting doors** = age-abiding entrances. The tabernacle (or tent) of David, on Mount Zion, was not ancient. This looks forward to the fulfilment of prophecy in times yet to come. **King of glory** = Glorious king. The repeated question points us both to 22. 6 ("a worm, and no man") and to 23. 1 (The Shepherd). **10 Who** = Who then, is He, this glorious King? **The LORD of hosts**. See note on first occurrence (1 Sam. 1. 3), and Structure above. **Selah**. Connecting Ps. 25 with Ps. 24. Ps. 24 referring to Zion, the new *place* of worship, and Ps. 25 referring to the worship itself, which was to be and could hence forward be offered there. Ps. 24 corresponds with 1 Chron. 15, and Ps. 25 with 1 Chron. 16, which together give a full description of the worship. Ps. 25 is further emphasized by being an Acrostic Psalm, in which the worthiness of Jehovah and the unworthiness of His worshippers stand out in vivid contrast.

25 [For Structure see next page.]

The second Acrostic Psalm (see Ap. 63. vii). The omission of F (*Koph*) makes twenty-one letters (7x3) instead of twenty-two, and marks off one verse (v. 11) as central, which is the first confession of sin in the Psalms; thus linking on *Repentance* to *Suffering* and Resurrection (Pss. 16, 22), as in Luke 24. 44-47. The double N (A = *Aleph*) in vv. 1, 2 connects the looking up of the worshipper with the double R (R = *Resh*) of vv. 18, 19, which speaks of the looking down of Jehovah. These two are linked on to Ps. 25 by the Selah of 24. 10 and 24. 4. See note on Selah (24.10). **Title of David** = by David, or pertaining to the true David. **1 lift up**. Verses 1 and 2 are connected with vv. 18, 19 : the double *Aleph* (N), with the double *Resh* (R), connecting David's looking up with Jehovah's looking down. **soul**. Heb. *nephesh*. Ap. 13.

5 preparest = settest in order. **table**. Put by Fig. *Metonymy* (of Subject), Ap. 6, for what is on it. So that I may feast while He fights. JEHOVAH-NISSI. Ap. 4. II. The figure of the sheep is continued : for the "table" of v. 5 answers to the "pastures" of v. 2.

enemies = adversaries.

anointest. JEHOVAH-M^EKADDISHKEM. Ap. 4. II. Still referring to the sheep and the Shepherd's care : for the figure of the "sheep" is carried right through the Psalm.

cup : i. e. the Shepherd's cup of water for the sheep.

runneth over. See note on 73. 10.

6 mercy = lovingkindness, or grace.

follow = follow after, or closely. In Heb. present put for future.

for ever = evermore. Heb. "to length of days".

24. MESSIAH. THE CHIEF SHEPHERD IN GLORY.

1, 2.	Right to the earth.	
3.	Question. Who...?	
4-6.	Answer. Selah.	
7.	His Own right.	} Right to millennial kingdom.
8-.	Question. Who...?	
9.	His right with His People.	
10-	Question. Who...?	
-10.	Answer.	

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

of David = concerning David and the true David. Relates to the entrance of the Ark into Zion (see Ap. 68), typifying the coming glory of Heb. 1. 6. Cp. 2 Sam. 6. 2. 1 Chron. 15. 25. Ps. 68 relates to the setting out of the procession. Ps. 24 to the entrance up to Zion. Ps. 87 to the joy of the entrance with dances and shoutings. Ps. 105, for subsequent celebrations of the event.

1 The earth. Heb. *'erez*, the earth (as created). **the LORD'S**. Heb. Jehovah's. Ap. 4. II. The emphasis is on Jehovah = "JEHOVAH'S is the earth". **the fulness** = all that fills it. Quoted in 1 Cor. 10. 26.

world. Heb. *tebel*, the world (as inhabited).

2 founded, &c. Cp. 2 Pet. 3. 5. Ps. 136. 6. Gen. 1. 1.

3 the hill = the mountain (of Zion, south of Moriah). Seven times so called : here, and Gen. 22. 14. Num. 10.33. Isa. 2. 3; 30. 29. Mic. 4. 2. Zech. 8. 3. See Ap. 68.

Or. The A.V., 1611, read "And". Changed in 1769 to "Or".

stand = rise up. Cp. 1. 5. **holy**. See note on Ex. 3.5.

4 clean. Cp. Ps. 15 and Ex. 20.13-16.

soul. Heb. *nephesh*. Ap. 13.

5 And = Even. **righteousness**. The gift received from Jehovah.

God. Heb. Elohim. Ap. 4. I.

6 This = Such: i.e. not a "new cart" (2 Sam. 6.3), but the Kohathites. See Num. 7. 9; 4. 2, 15. Deut. 10. 8; 31. 9, &c ; and cp. 2 Sam. 6. 13. 1 Chron. 15. 2.

generation = class or circle. Here, the Kohathites.

- 2 (N) O my God,
 (2) I *have confided* in thee:
 Let me not be *put to shame*,
 Let not mine *foes* triumph over me.
- 3 (2) Yea, let ^onone that wait on Thee be *put to shame*: Let
 them be *put to shame* which *act treacherously* without cause.
- 4 (7) Shew me Thy ways, O LORD; Teach me Thy paths.
- 5 (7) Lead me in Thy truth, and teach me:
 For Thou *art* the God of my salvation;
 (1) *And for* Thee do I wait all the day.
- 6 (1) Remember, O LORD, Thy tender *compassions* and Thy
 lovingkindnesses; For they *have been* ever of old.
- 7 (7) ^oRemember not the sins of my youth, nor my transgressions:
 According to Thy *grace* ^oremember Thou me
 For Thy goodness' sake, O LORD.
- 8 (2) Good and upright *is* the LORD:
 Therefore will He *direct* sinners in the way.
- 9 (1) The *good and patient* will He guide *to be vindicated*:
 And the *good and patient* will He teach His way.
- 10 (2) All the paths of the LORD *are grace* and truth
 Unto ^osuch as keep His ^ocovenant and His testimonies.
- 11 (2) For Thy ^oname's sake, O LORD,
^oPardon mine iniquity; for *it is* great.
- 12 (2) ^oWhat man *is* he that *revereth* the LORD?
 Him shall He *direct* in the way *that* He shall choose.
- 13 (2) He shall dwell at ease; And his seed shall inherit the *land*.
- 14 (2) The *secret counsel* of the LORD *is* with them that *revere* Him;
 And he will *cause them to know* His covenant.
- 15 (2) Mine eyes *are* ever [*looking*] toward the LORD;
 For He shall pluck my feet out of the net.
- 16 (2) Turn Thee unto me, and *show kindness to* me;
 For I *am* ^odesolate and afflicted.
- 17 (2) The *troubles have enlarged my heart*:
 Thou *hast brought* me out of my distresses.
- 18 (7) ^oLook upon mine *humiliation* and my pain;
 And *bear away* all my sins.
- 19 (7) *Look upon* mine *foes*; for they are many;
 And they hate me with *violent hatred* [*without a cause*].
- 20 (2) O keep my soul, and *rescue* me: Let me not be *put to shame*;
 for I *flee for refuge* in Thee.
- 21 (7) Let integrity and uprightness preserve me;
 For I wait on Thee.
- 22 Redeem Israel, O God,
 Out of all his troubles.

26

A Psalm by David.

- 1 *Vindicate me*, O LORD; For I have walked in mine integrity:
 I have *confided* also in the LORD; *therefore* I shall not slide.
- 2 Examine me, O LORD, and prove me; Try my *Kidneys* and my
 heart.

25. PRAYER IN VIEW OF Ps. 16.

- 1-7. Prayer and worship.
 8-10. Teaching. Worshipers.
 11. Prayer and worship.
 12-14. Teaching. Worshipers.
 15-22. Prayer and worship.

- 2 **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. 1; 119. 116, &c.
enemies = foes.
- 3 **let none**. Heb. "none with (*lo*; Gr. *ou*, objective) them". Cp. "not", v. 2. **transgress** = act treacherously. Heb. *bagad*.
- 5 **On** = For. Heb. *ki*. Some codices, with Sept., Syr., and Vulg., read *V^eki*, "and for", thus restoring the Vav, which otherwise is wanting.
- 6 **Remember**. Note the threefold object of this remembrance in vv. 6, 7. **mercies** = compassions. Heb. *raham*. Not the same word as in vv. 7, 16. **7 sins**. Heb. *chata'*. Ap. 44. i. **transgressions**. Heb. *pasha'*. Ap. 44. ix.
mercy = grace. Heb. *hasad*. Not the same word as in vv. 6, 16. **8 teach** = direct. The subject of this member.
- 9 **meek** = patient, or good. **in judgment** = to 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. 1.
- Pardon**. This is the first such plea in the Psalms. See note on "Selah" (24. 10). The central verse of this Psalm. Cp. v. 18.
- 12 **What...?** Fig. *Erotosis* (Ap. 6), to emphasize the worshippers. **man**. Heb. '*ish*. Ap. 14. II. **feareth**. = revereth.
- 13 **His soul** = He. Heb. *nephesh*. Ap. 13.
earth = land. Cp. Matt. 5. 5.
- 14 **secret** = secret counsel. **shew them** = cause them to know.
- 15 **ever toward**. Supply Fig. *Ellipsis* (Ap. 6), "ever [looking] toward". It is *salutary suspense* which keeps us thus looking.
- 16 **have mercy upon** = show kindness to. Heb. *hanan*. Not the same word as in vv. 6, 7.
- desolate** = [Thine] only One. Heb. *yachid*. See note on Deut. 6. 4. Sept. = *monogenes*, only begotten.
- 17 **enlarged, &c.** : or, troubles have enlarged my heart : i. e. made it more sympathetic. **O bring** : or Thou hast brought.
- 18 **Look upon**. See note on "lift up", v. 1.
affliction = humiliation.
forgive = bear away. First occurrence in the Psalms.
- sins**. Heb. *chata*. Ap. 44. i.
- 19 **Consider**. Same Heb. as "look upon", v. 18,
enemies = foes.
cruel hatred. Heb. "hatred of violence" = "violent hatred". Ginsburg thinks "hatred without a cause".
- 20 **deliver** = rescue.
- put my trust** = flee for refuge. Heb. *hasah*. See Ap. 69. II. Not the same word as in v. 1.
- 22 **Redeem** = Deliver : i.e. *redeem by putting forth power*. Heb. *padah*. See notes on Ex. 13. 13.

26 [For Structure see next page].

Title. of David = by David, or concerning the true David.1 **Judge me** = Vindicate me, or Do me justice.**LORD**. Heb. Jehovah. Ap. 4. II.**trusted** = confided. Heb. *batah*. Ap. 69. I.2 **reins** = kidneys.**reins . . . heart**. Put by Fig. *Metonymy* (of Subject), Ap. 6, for thoughts and feelings.

- 3** For Thy lovingkindness *is* before mine eyes:
And I have *walked habitually* in Thy truth.
- 4** I have not sat with vain persons, neither will I go in with dissemblers.
- 5** I have hated the *assembly* of evil doers;
And will not sit with the *lawless*.
- 6** I will wash mine hands in innocence:
So will I compass Thine ^oaltar, O LORD:
- 7** That I may publish with the voice of thanksgiving,
And *recount* all Thy wondrous works.
- 8** LORD, I have loved the *dwelling* of Thy ^ohouse,
And *the place of Thy glorious Tabernacle* where Thine honour dwelleth.
- 9** *Destroy not me* with sinners, Nor my life with bloody men:
- 10** In whose hands is *lewdness*,
And their right hand is full of bribes.
- 11** But as for me, I will walk in mine integrity:
Deliver me, and *show me favour* unto me.
- 12** My foot standeth in an even place:
In *the great assembly* will I bless the LORD.

27

^oA Psalm by David.

- 1** The LORD is my ^olight and my salvation; whom shall I fear?
The LORD *is* the *strength for protection* of my life;
^oof whom shall I be afraid?
- 2** When the wicked, *even* mine *adversaries* 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,
In spite of this will I be confident.
- 4** One *thing* have I desired of the LORD, that will I seek after;
that I may ^odwell in the house of the LORD all the days of my life, To behold the *delightfulness* of the LORD, and to *contemplate with admiration* in His *palace*.
- 5** For in the *day* of trouble He shall *protect* me in His *dwelling*:
In the *secret place* of His *habitation* shall He hide me;
He shall set me up upon a *fortress*.
- 6** And now shall mine head be lifted up above mine enemies round about me: Therefore will I *sacrifice* in His *habitation* *joyful sacrifices* of joy;
I will sing, yea, I will sing praises unto the LORD.
- 7** Hear, O LORD, *when* I cry with my voice:
Show favour also upon me, and answer me.
- 8** *To thee, my heart, He hath said, 'Seek thou My face';
Thy face, O Jehovah, will I seek.*
- 9** Hide not Thy ⁸face *far* from me; Put not Thy servant away in anger: Thou hast been my help;
Leave me not, neither forsake me, O God of my salvation.

26. PRAYER WITH REFERENCE TO PSALM 17.

- 1-. Prayer.
-1. Plea. "For".
2. Prayer.
3-8. Plea. "For".
9, 10. Prayer.
11-. Plea. Profession.
-11. Prayer.
12. Plea. Profession.

- 3** *walked* = walked habitually. **5** *congregation* = assembly : in its military aspect. *wicked* = lawless. Heb. *rasha'* Ap. 44. x.
- 6** *altar*. No need to suppose this to refer to the Temple or later period than David. The altars of burnt offering and incense were in use from the time of the Exodus. **7** *tell of* = recount.
- 8** *habitation* = dwelling : implying safety.
house. Referring not to the Temple, but to David's Tabernacle on Zion. Cp. 5. 7., and see below. **the place, &c.** = the place of Thy glorious Tabernacle. *dwelleth*. Heb. *shakan*. See note on "placed" (Gen. 3. 24). **9** *Gather not* = Destroy not. Heb. *'asaph*. A Homonym. See note on "receive" (Num. 12. 14, 15).
my soul = me (emphatic). Heb. *nepesh*. Ap. 13.
- 10** *mischievous* = lewdness. **11** *Redeem* = deliver (by power). Heb. *padah*. See note on 25: 22. **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. PRAYER IN VIEW OF PSALMS 18.

- 1-3. Confidence. The basis of the prayer.
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** *light*. Fig. *Metonymy* (of Effect), Ap. 6., not Fig. *Metaphor*; "light" put for Jehovah as the Author of joy. *strength* = strength (for protection). Heb. *'azaz*. **of whom, &c.** Cp. Rom. 8. 31.
- 2** *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. 3, the exercise of it.

4-14. PRAYER RESULTING FROM THE CONFIDENCE.

- | | | | |
|------------|------------------|---|-------------------|
| 4. | Seeking. | } | Prayer meditated. |
| 5. | Hiding. | | |
| 6-.
-6. | Enemies.
Joy. | | |
| 7, 8. | Seeking. | } | Prayer offered. |
| 9, 10. | Hiding. | | |
| 11, 12. | Enemies. | | |
| 13, 14. | Hope. | | |

- 4** *dwell, &c.* Cp. Ps. 23. 6. *beauty* = pleasantness, delightfulness. *enquire* = contemplate with admiration. *temple* = palace. Used generally of heaven, but also of the holy place (Gr. *naos*).
- 5** *time* = day, *hide*. Fig. *Metonymy* (of Adjunct), Ap. 6; hiding put for protection afforded by it. *pavilion* = dwelling.
- secret* = secret place, where no stranger was admitted.
tabernacle = tent, or habitation. Heb. *'ohel*. Ap. 40 (3).
- rock*. Heb. *zur*. See note on 18. 1, 2. **6** *offer* = sacrifice. Heb. *zabach*. *sacrifices of joy* = joyful sacrifices. Genitive of character. See Ap. 17. i: i. e. with shoutings of joy.
- 7** *Have mercy* = Show favour, or Be gracious.
- 8** *When, &c.* : or, "To thee, my heart, He hath said, 'Seek thou My face'; Thy face, O Jehovah, will I seek".
- 9** *God*. Heb. Elohim. Ap. 4. I. **of**. Genitive of Origin. Ap. 17 (2).

- 10** When my father and my mother forsake me,
Then the LORD will *receive and protect me with His saints*.
- 11** *Point out* me Thy way, O LORD,
And lead me in a plain path, Because of *those that observe me*.
- 12** Deliver me not over unto the *soul* of mine *adversaries*:
For false witnesses are risen up against me, and such as
breathe out cruelty.
- 13** *I have believed that I shall see the goodness* of the LORD
◊ *While alive on earth*.
- 14** ◊ Wait on the LORD: Be of good courage, and he shall
strengthen thine heart: Wait, I say, on the LORD.

28 ◊ A Psalm by David.

- 1** Unto thee will I cry, O LORD my ◊ rock; be *not deaf* to me:
Lest, *if* Thou be silent to me, I become like them that go down
into the *sepulchre*.
- 2** Hear the voice of my supplications, when I cry unto Thee,
When I *pray* toward Thy ◊ holy *speaking place*.
- 3** Draw me not away with the *lawless*,
And with the workers of iniquity, Which speak peace to their
neighbours, But *evil is* in their hearts.
- 4** Give ◊ them according to their ◊ deeds, and according to the
lawlessness of their *practices*:
Give them after the *works* of their hands;
Render to them their desert.
- 5** Because they regard not the *deeds* of the LORD,
Nor the *actual executions* of His hands,
He shall destroy them, and not build them up.
- 6** Blessed *be* the LORD,
Because He hath heard the voice of my supplications.
- 7** The LORD *is* my strength and my ◊ shield;
My heart *confided* in Him, and I am ◊ helped: Therefore my
heart greatly rejoiceth; and with my song will I praise Him.
- 8** The LORD *is strength to His People*,
And He *is* the *great saving strength to His Messiah*.
- 9** Save Thy People, and bless Thine inheritance:
Tend as a shepherd them also, and lift them up for ever.

29 ◊ A Psalm by David.

- 1** *Bring as due* unto the LORD, O ye ◊ mighty,
Ascribe unto the LORD glory and strength.
- 2** *Ascribe* unto the LORD the glory due unto Him;
Bow down unto the LORD in His *glorious Sanctuary*.

times in vv. 1, 2 and fourteen times in 3-11.. See note on 28. 1.
Worship = Bow down. **the beauty of holiness** = His glorious Sanctuary. Cp. 2 Chron. 20. 21. Ps. 96. 9. Ex. 28. 2.

mighty. The Targum reads "angels".

2 His name = Himself. See note on 20. 1.

- 10 take me up** = receive and protect me with His saints.
11 Teach = Point out, or Direct. **enemies** = those that observe me.
12 will = soul. Heb. *nephesh*. Ap. 13. **enemies** = adversaries.
13 I had fainted, unless. The Hebrew word has the extraordinary
points (see Ap. 31) in the MSS. to show that the Massorites
regarded it as not having been in the primitive text. Its presence
accounts for the insertion (in italics) in the A.V. and R.V. They are
not found in some codices, the Sept., Syr., or Vulg. The verse
should read: "I have believed that I shall see the goodness", &c.
In the land of the living. See note on Isa. 38. 11.
14 Wait. Fig. *Apostrophe*. Ap. 6.

28. PRAYER IN VIEW OF PSALM 18.

- | | | |
|-------|-----------------------|-----------|
| 1, 2. | For audience. | } Prayer. |
| 3. | For discrimination. | |
| 4, 5. | Enemies. Imprecation. | |
| 6. | For audience. | } Praise. |
| 7, 8. | For help. | |
| 9. | Enemies. | |

Title. A Psalm. Ap. 65. XVII.

of David = by David, or relating to the true David. The Psalm is a
continuation of Ps. 27, and stands in relation to Ps. 18.

1 LORD. Heb. Jehovah. Ap. 4. II. In Pss. 28 and 29 there are
twenty verses, and Jehovah occurs twenty times.

rock. Heb. *zur*. See note on 18. 1, 2; and cp. 27. 5. The reference
is to Ps. 18. **not silent** = not deaf, and so dumb. Heb. *harash*.

be silent = be quiet, or silent. Heb. *hashah*.

the pit. Heb. *bor*, a sepulchre, as hewn (Gen. 21. 19).

2 lift up my hands. Put by Fig. *Metonymy* (of Adjunct), Ap. 6. for
praying. **holy**. See note on Ex. 3. 5.

oracle = speaking place. Occurs only here in Psalms. See note on 2
Sam. 16. 23. **3 wicked** = lawless. Heb. *rasha'*. **iniquity**. Heb.
'aven **mischief**. Heb. *ra'a'*. Ap. 44. viii.

4 them. Note the Fig. *Repetitio* (Ap. 6), for emphasis deeds =
deed, or work. **endeavours** = practices. work. Some codices,
with Aram., Sept., and Vulg., read "works" (pl.).

5 works = deeds. **operation** = actual execution. Some codices
pl., as in note above. **7 shield**. Here is the link with Ps. 18. Cp.
"strength", v. 8, below.

trusted = confided. Heb. *batah*. Ap. 69. I. **trusted . . . helped . . .**
praise. Note the reference to past, present, and future.

8 their = [strength] to His People. The letter Aleph (א = ') being
interchangeable with Ayin (א = '). This orthography is attested by
some codices, and by Sept. and Syr. Thus agreeing with 29. 11.

saving strength = great saving strength. Heb. "strength of
salvations". Pl. of majesty. **of** = to.

His anointed = His Messiah, as in 2. 2.

9 Feed = tend as a shepherd. Cp. Ps. 23.

29. HIS PEOPLES PRAISE OF GOD'S GLORY IN CREATION. IN VIEW OF PSALMS 19.

- | | |
|-------|------------------|
| 1, 2. | Praise promised. |
| 3-11. | Praise rendered. |

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

of David = by David, or relating to the true David. The sequel to
Ps. 28, and the fulfilment of the promise in 28. 7. It is "the voice of
Jehovah" in response to David's voice in 28. 6. It ends in the same
manner.

1 Give = Ascribe, or Bring as due.

the LORD. Heb. Jehovah. Ap. 4. II. Occurs four

- 3** The *thunder* of the LORD *is* upon the waters:
The *mighty Creator, the glorious God* thundereth:
The LORD *is* upon *mighty* waters.
- 4** The *thunder* of the LORD *is with power*;
The *thunder* of the LORD *is with* majesty.
- 5** The *thunder* of the LORD breaketh the cedars;
Yea, the LORD breaketh the cedars of Lebanon.
- 6** He maketh them also to skip like a calf;
Lebanon and *Hermon* like a young *bull-calf of wild oxen*.
- 7** The *thunder* of the LORD *cleaveth with lightning*.
- 8** The *thunder* of the LORD shaketh the wilderness;
The LORD shaketh the wilderness of °Kadesh.
- 9** The *thunder* of the LORD maketh the hinds to calve
[*through fright*],
And *layeth open to view* the forests: And in *His heaven*
doth every being there ascribe of *His* glory.
- 10** The LORD °*sat enthroned at the flood*;
Yea, the LORD sitteth King for ever.
- 11** The LORD will give °strength unto *His* People;
The LORD will bless *His* People with *His* peace.

30 °A Psalm and °Song at the dedication °of the
house of David.

- 1** I will extol thee, O LORD; for Thou hast °lifted me up,
And hast not made my foes to rejoice over me.
- 2** O LORD my God,
I cried unto Thee,
And Thou hast healed me.
- 3** O LORD, Thou hast brought up my soul from °the grave:
Thou hast kept me alive, *from among those who were*
going down to a sepulchre.
- 4** *Sing praises* unto the LORD, O ye *favoured ones* of *His*,
And give thanks at the remembrance of *His* holiness.
- 5** *For a moment is His anger*;
For a lifetime is His favour:
Weeping may *lodge* for a night,
But joy *cometh* in the morning.
- 6** And in my prosperity I said, °“I shall never be moved.”
- 7** LORD, by Thy favour Thou hast made °my mountain to
stand strong: Thou didst °hide Thy face, *and* I was troubled.

26: 3-11. PRAISE RENDERED.

- 3-9-. Nature.
-9. Grace.
10. Nature.
11 Grace.

3-9-. NATURE.

- 3, 4. Waters.
5. Cedars.
6. Mountains.
7. Waters.
8. Wilderness.
9-. Forest.

- 3** voice = thunder. Fig. *Epibole* or *Anaphora*. Ap. 6. Seven times : vv. 3, 4, 4, 5, 7, 8, 9.
GOD. Heb. El. Ap. 4. IV = the mighty Creator, the glorious God.
many = mighty.
4 powerful = with power. **full of** = with. **6** *Sirion* = Hermon. Cp. Deut. 3. 9. **unicorn** = the bull-calf of wild oxen. Cp. 22. 21, Job 39.9.
7 *divideth the flames* : or, "cleaveth [with] flames of fire" : i.e. lightning.
8 *Kadesh* : i.e. Kadesh-Naphtali, near Lebanon (v. 6); not Kadesh-barnea. **9** *to calve*. Through fright. **discovereth** = strippeth bare; or, layeth open to view. **temple** = palace: i.e. heaven itself.
doth every one speak of = doth every being there ascribe. See v. 1. Cp. Rev. 4. 8. **10** *sitteth upon the flood*. Corresponding with v. 3 = "sat enthroned at the flood", referring to Genesis. Heb. *mabbul*, from *yabal*, to flow. Occurs only here and Gen. 6. 17; 7. 6, 7, 10, 17; 9. 11, 15, 28; 10. 1, 32; 11. 10.
11 **strength**. See note on 28. 8. He who has it (v. 1) will give it (v. 11). **peace** = the (i. e. His) peace. Cp. Phil. 4. 7.

30. HIS PEOPLE'S PRAISE IN VIEW OF PSALM 20.

1. Thanksgiving promised.
2-. David's cry to Jehovah.
-2, 3. The relief obtained.
4. Songs of praise.
5. Joy succeeds weeping.
6, 7. Prosperity precedes trouble.
8-10. David's cry to Jehovah.
11. The relief obtained.
12-. Songs of praise.
-12. Thanksgiving promised.

Title. A Psalm. Heb. *mizmor*. See Ap. 65. XVII.

Song. Heb. *Shir*. The only *Shir* in the first book. See Ap. 65. XXIII.

dedication. Heb. *hanak*. Used of houses in Deut. 20.5.

of the house of David. Cp. 2 Sam. 7. 1, 2. Not the temple.

1 *lifted me up* = as out of a pit.

3 *soul*. Heb. *nephesh*. Ap. 13. **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. *bor*. See note on "well" (Gen. 21.19).

4 *Sing* = Sing praises.

saints = favoured ones: lit. men endued with grace. The natural man cannot do this (1 Cor. 2. 14).

5 *endureth, &c.* Render "For a moment [is] His anger; for a lifetime [is] His favour".

7 *my mountain*: i.e. Zion, which David had but recently taken (2 Sam. 5. 7-10).
face. Fig. *Anthropopathia*. Ap. 6.

endure = lodge

6 *I shall, &c.* Cp. 62. 6.

hide Thy face. Probably refers to a sickness which followed.

- 8 I cried to Thee, O LORD;
And unto ^othe LORD* I made supplication.
- 9 *What profit *will there be* in my *soul*, when I go down to *corruption* ?
*Shall the dust praise Thee? shall it declare Thy truth?
- 10 Hear, O LORD, and have mercy upon me:
LORD, be Thou my helper.
- 11 Thou hast ^oturned for me my mourning into dancing:
Thou hast *torn off* my sackcloth, and ^ogirded me with gladness;
- 12 To the end that *I* may sing praise to Thee, and not be silent.
O LORD my God, I will give thanks unto Thee for ever.

^oTo the chief Musician.

31

^oA Psalm by David.

- 1 In thee, O LORD, *have I fled for refuge*; let me never be ashamed: Deliver me in Thy righteousness.
- 2 Bow down Thine ear to me; *rescue* me speedily:
Be Thou my strong ^orock, for an house of defence to save me.
- 3 For Thou *art* my ^orock and my fortress;
Therefore for ^oThy name's sake *Thou wilt gently lead* me, and *gently guide* me.
- 4 Pull me out of the net that they have laid privily for me:
For Thou *art* my strength.
- 5 ^o"Into Thine ^ohand ^oI commit my spirit:"
Thou hast *delivered* me, O LORD God of truth.
- 6 *Thou hatest* them that regard *idols*:
But I *have fixed my confidence in* the LORD.
- 7 I will be glad and rejoice in Thy *grace*: For Thou hast *looked upon* my trouble; Thou hast known *me* in adversities;
- 8 And hast not shut me up into the hand of the enemy:
Thou hast set my feet in a large room.
- 9 *Show favour to* me, O LORD, for I am in trouble:
Mine eye is consumed with grief, *yea*, ⁷my soul and my *body*.
- 10 For my life is spent with grief, and my years with sighing:
My strength faileth
Because of mine *humiliation*, and my bones are consumed.
- 11 I was a *derision* among all mine enemies, But especially among ^omy 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 am like a *missing* 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 ^olife.
- 14 But I *fixed my confidence in* Thee, O LORD:
I said, "Thou art my God."

8 the LORD*. One of the 134 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 . . . ? Fig. *Erotosis*. [Ap. 6.](#)
is there. Supply "[will there be]". blood = soul. Cp. Lev. 17. 11.
the pit. Heb. *Shachath* = destruction ([55. 23](#); [103.4](#)), or corruption (16. 10; 49. 9. Jer. 2. 6). Shall . . . ? Fig. *Erotosis*. [Ap. 6.](#) Cp. [6. 5](#); [88. 11](#); [115. 17](#); [118. 17](#). Isa. 38.18.

11 turned: denoting the act. See "girded", below.
put off = torn open, or off. sackcloth. Put by Fig. *Metonymy* (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. *Metonymy* (of Effect), [Ap. 6.](#) for "myself", referring either to the *tongue* ([108. 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. HIS PEOPLE'S PRAYER AND PRAISE
IN VIEW OF PSALM 20.

- | | | | |
|--------|-------------------------------------|---|---------|
| 1, 2. | Let me not be ashamed. "Thine ear". | } | Prayer. |
| 3, 4. | Reason. "For". [Thrice.] | | |
| 5. | "Into Thine hand". | | |
| 6. | "I trust". | } | Prayer. |
| 7, 8. | Praise for benefits received. | | |
| 9-13. | Reason "For". [Thrice.] | | |
| 14. | "I trusted". | | |
| 15. | "In Thine hand". | | |
| 16-18. | Let me not be ashamed. "Thy face". | } | Prayer. |
| 19-24. | Praise for benefits received. | | |

Title. A Psalm. See [Ap. 65. XVII.](#)

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

1 LORD. Heb. Jehovah. [Ap. 4. II.](#)

do I put my trust = have I fled for refuge to. See [Ap. 69. II.](#)

2 ear. Fig. *Anthropopatheia*. [Ap. 6.](#) deliver = rescue.

rock. Heb. *zur*. } See note on [18: 1, 2.](#)

3 rock. Heb. *sela*'.

Thy name's sake. See note on 20. 1.

lead = Thou wilt gently lead.

guide = gently guide.

Pull = Thou wilt pull.

5 Into, &c. Quoted in Luke 23. 4 6.

hand. Fig. *Anthropopatheia*.

commit = I will commit.

spirit. Heb. *ruach*. [Ap. 9.](#)

redeemed = delivered by power. Heb. *padah*. See note on Ex. 13.

13. Cp. Ex. 6. 6.

GOD. Heb. El. [Ap. 4. IV.](#)

6 I have hated. Some codices, with Aram., Sept., Syr., and Vulg., read "Thou hatest".

lying vanities = idols. See Jer. 8. 19; 10. 8. Cp. 2 Sam. 5. 21. Jonah 2. 8.

trust in = have fixed my hope on, or confidence in. Heb. *batah*. [Ap. 69. I.](#)

7 mercy = lovingkindness, or grace.

considered = looked upon.

my soul = me myself. Heb. *nepesh*. [Ap. 13.](#)

9 Have mercy upon = Show favour or grace to.

belly. Put by Fig. *Synecdoche* (of Part), [Ap. 6.](#) for "body".

10 iniquity. Heb. '*avah*. [Ap. 44. iv.](#) But Sept. and Syr. read "humiliation".

11 reproach = derision.

my neighbours. Cp. 2 Sam. 6. 16, 20.

12 am = became.

broken: or missing.

13 life-soul. Heb. *nepesh*. [Ap. 13.](#)

14 God. Heb. Elohim. [Ap. 4. I.](#)

- 15** My *affairs* are in Thy hand:
Deliver me from the hand of mine enemies,
and from them that persecute me.
- 16** Make Thy ^oface to shine upon Thy servant:
Save me *in Thy lovingkindness*.
- 17** Let me not be ashamed, O LORD; for I have called upon
thee: Let the *lawless* be ashamed, *and* let them be silent in
^othe grave.
- 18** Let the lying lips be put to silence; Which speak *arrogant*
things proudly and contemptuously against *a righteous one*.
- 19** *Oh* how great *is* Thy goodness, which Thou hast laid up for
them that fear Thee; *Which* Thou hast wrought for them
that *put their trust* in Thee before the sons of ^omen!
- 20** Thou shalt hide them in the secret of Thy presence from the
conspiracy of man: Thou shalt keep them secretly in a
booth from the strife of tongues.
- 21** Blessed *be* the LORD: For He hath shewed me His
marvellous *grace* in a *fortified* city.
- 22** For I said in my haste, "I am cut off from before Thine ^oeyes:"
Nevertheless Thou heardest the voice of my supplications
when I cried unto Thee.
- 23** O love the LORD, all ye His *favourites ones*:
For the LORD preserveth the faithful,
And plentifully rewardeth the proud doer.
- 24** Be of good courage, and He shall strengthen your heart,
All ye that *wait for* the LORD.

32 *A Psalm by David, giving instruction.*

- 1** *How happy is* ^ohe whose *rebellion is taken up and carried away, whose sin is atoned*.
- 2** *How happy is* the man unto whom the LORD ^oimputeth not
^oiniquity, And in whose ^ospirit *there is* no guile.
- 3** When I kept silence [*from confession*], my bones waxed old
Through my *irrepressible anguish* all the day long.
- 4** For day and night Thy ^ohand was heavy upon me:
My moisture *was* turned *like* the drought of summer. ^oSelah.
- 5** *I made up my mind that I would acknowledge* my sin unto
Thee, and mine iniquity *did I not hide*.
I said, "I will confess my transgressions unto the LORD;"
And ^oThou forgavest the iniquity of my sin. ^oSelah.
- 6** For this *let* every one that is *a man of lovingkindness, who has experienced this Divine favour* pray unto Thee *in a time of finding his need*: Surely in the ^ofloods of great waters they shall not come nigh unto him.

transgressions. Refers to 2 Sam. 12. 13 (941 B.C). Some codices, with Sept. and Vulg., read it in sing.

immediately on true confession to Him. Cp. 2 Sam. 12. 13. Gen. 44. 16, 17. Job 42. 5, 6. Isa. 6. 5-7. Dan. 10. 10-12. Luke 5. 8-10. **Selah.** Connecting this Divine forgiveness with prayer and worship, which can be accepted only from those who have this experience. Cp. v. 4 and 7; and see Ap. 66. II.

6 shall = let. **godly** = man of lovingkindness, who has experienced this Divine grace or favour.

floods, &c. Fig. *Hypocatastasis*. Ap. 6. Put for the time of need in preceding line.

Thou forgavest. Divine forgiveness follows

is = was. **into.** Some codices, with Aram., read "like".

in a time, &c. = in a time of finding [his need].

15 times. Put by Fig. *Metonymy* (of Adjunct), Ap. 6. for what is done in them = all my affairs.

16 face. Fig. *Anthropopatheia*. Ap. 6.

for Thy mercies' sake = in Thy lovingkindness.

17 wicked = lawless. Heb. *rasha'*. Ap. 44. x.

the grave. Heb. Sheol. Ap. 35.

18 grievous = hard, or arrogant. **the righteous** = a righteous one.

19 trust = put their trust. Same word as v. 1. **men.** Heb. *'adam*.

20 pride = conspiracy. **man.** Heb. *'Ish*. Ap. 14. II.

pavilion = booth, or tent.

21 kindness = lovingkindness, or grace. **strong** = fortified : which Zion was.

22 eyes. Fig. *Anthropopatheia*. Ap. 6.

23 the LORD. Heb. *'eth Jehovah*. Ap. 4. II. (Objective.)

saints = favoured, or graced ones.

24 hope in = wait for.

32. HIS PEOPLE'S PRAYER AND PRAISE IN VIEW OF PSALM 20.

1, 2-	The justified.	}	David speaks.
-2.	The sanctified.		
3, 4.	Trouble.		
5-7.	Deliverance.	}	God speaks.
8.	Promise.		
9.	Injunction.		
10-	Trouble.	}	David speaks.
-10.	Deliverance.		
11-	The justified.		
-11.	The sanctified.		

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

Maschil = giving instruction. This is the first of thirteen "Maschil" Psalms. These are 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142; some in each Book, except Book IV. See Ap. 65. XI.

1 Blessed = How happy. See Ap. 63. VI. Quoted in Rom. 4. 7, 8.

he. Left to be supplied by *any* one who has this experience.

transgression = breaking away, rebellion. Heb. *pasha'*, referring to *thought*. Ap. 44. ix.

forgiven = taken up and carried away.

sin = erring, transgression. Heb. *chata'*. Ap. 44. i.

covered = atoned (by the death and merit of a substituted sacrifice).

2 man. Heb. *'adam*. Ap. 14. I.

the LORD. Heb. *Jehovah*. Ap. 4. II.

imputeth not. Forensic or legal righteousness. The N.T. righteousness is not *negative*, but *positive*, for the righteousness of One (Christ) is imputed or accounted to another, as it was to Abraham (Gen. 15. 6. Rom. 4. 13).

iniquity = sin in the nature, rather than breaches of the law in act = perverseness (never eradicated). Heb. *'avon*. Ap. 44. iii.

spirit. Heb. *ruach*. Ap. 9.

3 kept silence : from confession. Probably during the year referred to in 2 Sam. 12.1-5.

roaring = irrepressible anguish. Not yet articulate confession.

4 hand. Fig. *Anthropopatheia*. Ap. 6. **is = was.**

into. Some codices, with Aram., read "like".

Selah. Connecting the *trouble* of conviction with the *confession* to which it led. See Ap. 66. II.

5 I acknowledged = I [made up my mind that I would] acknowledge.

have I not hid = did I not hide.

- 7** Thou *art* my ^ohiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with *shoutings* of deliverance. ^oSelah.
- 8** I will ^oinstruct thee and teach thee in the way which thou *goest* :
Let me cause Mine eye to take counsel concerning thee.
- 9** Be ye not as the ^ohorse, *or* as the mule, *which* have no understanding:
Whose mouth must be held in with ^obit and bridle,
Otherwise they will not draw near unto thee.
- 10** Many sorrows *shall be* to *the lawless one* :
But he that *confideth* in the LORD, *grace* shall compass him about.
- 11** Be glad in the LORD, and rejoice, ye righteous:
And shout for joy, all *ye that are* upright in heart.
- 33** *Shout for joy* in the LORD, O ye righteous:
For praise is comely for the upright.
- 2** Praise the LORD with harp:
Sing unto **Him** with the psaltery *and* an instrument of ten strings.
- 3** Sing unto **Him** ^oa new song;
Play skilfully with a loud noise.
- 4** For the Word of the LORD *is* right;
And all **His** works *are done* in truth.
- 5** **He** loveth righteousness and judgment:
The earth is full of the *lovingkindness* of the LORD.
- 6** ^oBy the word of the LORD were the heavens made;
And all the host of them by the *spirit* of **His** mouth.
- 7** **He** gathereth the waters of the sea together *as a skin-bottle* :
He layeth up the *depths* in storehouses.
- 8** Let all the earth fear the LORD:
Let all the inhabitants of the ^oworld stand in awe of **Him**.
- 9** For **He** ^ospake, and it *became* ;
He ^ocommanded, and it ^ostood fast.
- 10** The LORD bringeth the counsel of the *peoples* to nought:
He maketh the devices of the people of none effect.
- 11** The counsel of the LORD standeth for ever,
The thoughts of **His** heart to all generations.
- 12** *How happy is* the nation whose God *is* the LORD:
And the People *whom* **He** hath chosen for **His** own inheritance.
- 13** The LORD looketh from heaven;
He beholdeth all *humanity*.
- 14** From the place of **His** habitation **He** looketh
Upon all the inhabitants of the earth.
- 15** **He** fashioneth their hearts alike;
He considereth all their works.
- 16** There is no king saved by the multitude of an host:
A mighty man is not delivered by much strength.

- 7** **hiding place.** Note Jehovah my *righteousness* (v. 6), my *hiding place* (v. 7), and my *guide* (v. 8). Cp. 9. 9; 27. 5; 31. 20; 119. 114. **songs** = shoutings. **Selah.** Connecting this worship and praise with the further instruction and guidance which such receive.
- 8** **I will instruct.** Jehovah now speaks. See the Structure on p. 748. **instruct.** Hence the title "Maschil". See Ap. 65. XI. Note the Fig. *Anabasis* (Ap. 6): instruct, teach, guide.
- shalt go** = goest. **I will guide, &c.** = Let me cause mine eye to take counsel concerning thee. Used of Jethro (Ex. 18. 19, &c), Nathan (1 Kings 1. 12, &c), Jeremiah (Jer. 38. 15).
- 9** **horse . . . mule.** Cp. Prov. 26. 3. **bit . . . bridle.** See note on "eye", v. 8. **Lest** = Otherwise they will not.
- come near** = draw near : i. e. for help and instruction, so as to understand what they are to do : (1) *to help*, Heb. *karab*, Ap. 43.1. i (Deut. 4. 7. Pss. 34. 18; 119. 151; 145. 18. Neh. 13. 4); or (2) *in worship* (Lev. 16. 1. 1 Sam. 14. 36. Ezek. 40. 46; 44. 15).
- 10** **the wicked** = the lawless one. Heb. *rasha*. Ap. 44. x. **trusteth** = confideth. Heb. *batah*. Ap. 69. I.
- mercy** = lovingkindness, or grace.

33. HIS PEOPLE'S NEW SONG IN VIEW OF PSALM 20.

- 1-8. Exhortation to praise Jehovah.
10-22. Declarations concerning Jehovah.

1-9. EXHORTATION TO PRAISE JEHOVAH.

- 1-3. Exhortation for righteous to praise Jehovah.
4-7. Reason. "For". (The word and works of Jehovah.)
8. Exhortation to all to fear Jehovah.
9. Reason. "For". (The word and works of Jehovah.)

- 1** **Rejoice** = Shout for joy. Ps. 33 (without a title) is thus linked on to Ps. 32. 11. Other links maybe noted: cp. 32. 8 with 33. 17; and 32. 8 with 33. 18, &c. **the LORD.** Heb. Jehovah. Ap. 4. II.
- 3** **a new song.** First occurrence of seven new songs in the O.T. (six in the Psalms : 33. 3; 40. 3; 96. 1; 98. 1; 144. 9; 149. 1; and one in Isa. 42. 10). Heb. *hadash*, new, unheard of before.
- 5** **goodness** = lovingkindness.
- 6** **By the word, &c.** Quoted in 2 Pet. 3. 5. **breath** = spirit. Heb. *ruach*. Ap. 9.
- 7** **as an heap.** Aram., Sept., and Syr. read "as a skin-bottle", taking the pointing as in Ps. 119. 83. The Massoretic pointing refers it to Ex. 15. 8. **depth** = depths, or abysses.
- 8** **world** = world (as inhabited). Heb. *tebel*.
- 9** **spake.** Referring to the one act. **was done** = it became. Refers to the permanent fact. **commanded.** Refers to the one act. **stood fast.** Refers to the abiding fact.

10-22. DECLARATIONS CONCERNING JEHOVAH.

- 10, 11. Mankind's relation to Jehovah.
12. Relation of Jehovah to His People.
13-17. Results of 10, 11.
18-22. Results of 12.

- 10** **heathen** = nations, or peoples.
12 **Blessed** = How happy. See Ap. 63. VI. Cp. 144. 15. **God.** Heb. Elohim. Ap. 4. I.
- 13** **the sons of men** = humanity. Heb. *adam* (with Art.). Ap. 14. I.

- 17** An horse *is* a vain thing for safety:
Neither shall he deliver *any* by his great strength.
- 18** *Behold, the *eyes* of the LORD *is* upon them that fear Him,
Upon them that *wait for His grace*;
- 19** To *rescue them* from death,
And to keep them alive in famine.
- 20** We waiteth for the LORD: He *is* our help and our ^oshield.
- 21** For our heart shall rejoice in Him,
Because we have *confided* in His ^oholy ^oname.
- 22** Let Thy *grace*, O LORD, be upon us,
According as we *wait for* Thee.
- 34** ^oA Psalm by David, ^owhen he changed his behaviour before
^oA-bim'-e-lech; who drove him away, and he departed.
- 1** (8) I will bless the LORD at all times:
His praise *shall* continually *be* in my mouth.
- 2** (2) *I myself* shall make her boast in the LORD:
The *oppressed* shall hear *thereof*, and be glad.
- 3** (3) O magnify the LORD with me,
And let us exalt His name together.
- 4** (7) I sought the LORD, and He *answered* me,
And *rescued* me from all my fears.
- 5** (7) ^oThey *looked expectantly* ^ounto Him,
(8) And were lightened:
And their faces were not ashamed.
- 6** (1) This poor man cried, and the LORD *answered* him,
And saved him out of all his *distresses*.
- 7** (7) ^oThe angel of the LORD ^oencampeth round about them
that *revere* Him, And delivereth them.
- 8** (3) O ^otaste and see that the LORD *is* good:
How happy is the strong man that fleeth for refuge to Him.
- 9** (1) O *revere* the LORD, ye His *separated ones*:
For *there is* no want to them that *revere* Him.
- 10** (2) The young lions do lack, and suffer hunger:
But they that seek the LORD shall not want any good *thing*.
- 11** (5) Come, ye *sons*, hearken unto me:
I will teach you the fear of the LORD.
- 12** (3) ^oWhat man *is he that* desireth *the good things of life*,
And loveth *many* days, that he may see good?
- 13** (3) ^oKeep thy tongue from evil,
And thy lips from speaking guile.
- 14** (3) Depart from evil, and do good;
Seek peace, and pursue it.
- 15** (3) The eyes of the LORD *are* upon the righteous,
And His ^oears *are* open unto their cry.
- 16** (3) The ^oface of the LORD *is* against them that do evil,
To cut off the remembrance of them from the earth.
- 17** (3) *The righteous have cried*, and the LORD *hath rescued*,
And *delivered* them out of all their *distresses*.

- 18** Behold. Fig. Asterismos. Ap. 6.
eye. Fig. Anthropopatheia. Ap. 6. Some codices, with Sept.,
Syr., and Vulg., read "eyes" (pl.). **hope in** = wait for.
mercy = lovingkindness, or grace.
- 19** deliver = rescue.
their soul = them themselves. } Heb. *nepshesh* (Ap. 13),
for emphasis.
- 20** Our soul = we ourselves. See note on 5. 12.
shield. Heb. *magen*. See note on 5. 12.
- 21** trusted = confided. Heb. *batah*. Ap. 69. I.
holy. See note on Ex. 3. 5. **name.** See note on 20. 1.

**34. HIS PEOPLE'S EXULTATION
IN VIEW OF PSALM 21.**

- 1-10. Praise. (8-7.)
11-22. Instruction. (12-7.)

Title. A Psalm. Ap. 65. XVII.

of David = by, or relating to David.

when. Cp. 1 Sam. 21. 10—22. 1.

Abimelech. An appellation for the kings of Gath. This
Abimelech was named Achish.

This is an Acrostic Psalm (see Ap. 63. VII.). It is divided into two
parts, eleven letters to the first and eleven to the second.

1-10. PRAISE. (8-7.)

- 1, 2. The oppressed. "I" and "they".
3. Invitation. "O magnify". "Ye".
4. Acknowledgment. "I".
5-7. The oppressed. "I" and "they".
8-10. Invitation. ("O taste...see...fear").
"Ye".

1 the LORD. Heb. 'eth Jehovah. Ap. 4. II (Objective).

2 My soul = I myself. Heb. *nepshesh*. Ap. 13. **the LORD.**

Heb. Jehovah. Ap. 4. II. **humble** = patient, oppressed.

4 heard = answered. **delivered** = rescued.

5 They looked. Some codices, with Sept., Syr., and Vulg., read
Imperative, "Look . . ." **looked** = looked expectantly. To this
end Jehovah keeps us in salutary suspense.

unto Him. That is 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 73). **6 troubles** = distresses.

7 The angel of the LORD. Occurs in Psalms only here and
35. 5. Here, in mercy; there, in judgment. Cp. Acts 12:
delivering Peter (vv. 7-11), and smiting Herod (v. 23).

encampeth. Heb. *hanah*. Hence the name "Maha-naim" = two
camps in Jacob's vision, afterward to be noted in David's history
(2 Sam. 17. 24, 27; 19. 32). **fear** = revere.

8 taste, &c. Referred to in 1 Pet. 2. 3. **Blessed** = How happy.
See Ap. 63. VI. **man** = strong man. Heb. *geber*. Ap. 14. IV.
Trusting not in his own strength, but in Jehovah.

trusteth in = fleeth for refuge to. Heb. *hasah*. Ap. 69. II.

9 saints = separated ones. See note on Ex. 3. 5.

11-22. INSTRUCTION. (12-7.)

- 11-15. The righteous.
16. The evil-doers.
17-20. The righteous.
21. The evil-doers.
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*.

15 ears. }

16 face. } Fig- Anthropopatheia. Ap. 6.

17 cry = have cried. **heareth** = hath heard.

delivereth = hath rescued.

- 18** (P) The LORD *is* nigh unto them that are of a broken heart;
And saveth such as be of a contrite ^ospirit.
- 19** (N) Many *are* the afflictions of **a righteous one**:
But the LORD delivereth him out of them all.
- 20** (W) He keepeth all his ^obones: Not one of them is broken.
- 21** (N) Evil shall slay **a lawless one**:
And they that hate **a righteous one** shall be **held guilty**.
- 22** (E) The LORD **delivereth by power** the ^osoul of His servants:
And none of them that ⁸trust in Him shall be **held guilty**.

35

A Psalm by David.

- 1** **Contend** my cause, O LORD, with **my contenders**:
Make war against them that **make war** against me.
- 2** Take hold of ^{*}shield and buckler, And stand up for mine help.
- 3** Draw out also the spear, and **barricade** the way against them
that **pursue** me:
Say unto **me**, "**I am** thy salvation."
- 4** Let them be confounded and put to shame that seek after **me**:
Let them be turned back and brought to confusion that
devise my hurt.
- 5** Let them be as chaff before the ^owind:
And let ^othe angel of the LORD chase **them**.
- 6** Let their way be dark and slippery:
And let ⁵the angel of the LORD **pursue** them.
- 7** For ^owithout cause have they hid for me their **pit covered with a net**,
Which without cause they have digged for **me**.
- 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 ³my soul shall be joyful in the LORD:
It shall rejoice in His salvation.
- 10** **All the members of my body** shall ^osay, "LORD, ^{*}who is like
unto Thee, **Which rescueth** the **oppressed** from him that is
^otoo strong for him,
Yea, the **oppressed** and the needy from him that spoileth him?"
- 11** ^oFalse witnesses did rise up;
They laid to my charge **things** that I knew not.
- 12** They rewarded me ^oevil for good
To the bereaving of ³my soul.
- 13** But as for me, when they were sick, my **feelings were sorrow**:
I humbled **myself in the Fast**;
And my prayer returned into mine own bosom.
- 14** I behaved myself as though *he had been* my friend or brother:
I bowed down heavily, as one that mourneth *for his* mother.

11 False witnesses. "Many of them". Cp. Matt. 26. 60, 61; 27. 40. Mark 14. 55-59.

13 clothing, &c. Fig. *Metonymy* (of Adjunct), Ap. 6, put, by Symbol, for feelings of sorrow.
Atonement (Lev. 16).

18 spirit. Heb. *ruach*. Ap. 9.

19 the righteous = a righteous one. Cp. "him", next clause.

20 bones. True (by *application*) of the members of Christ's body.
See note on 35. 10. Eph. 5. 30. Hence John 19. 31-33. Ex. 12. 46.
Heartbroken (69. 20), but not "bones".

21 the wicked = a lawless one. Heb. *rasha'*. Ap. 44 x.
desolate = held guilty.

22 redeemeth = delivereth (by power). Heb. *padah*. See note on
Ex. 13. 13; and cp. Ex. 6. 6. **soul**. Heb. *nephesh*. Ap. 13.

**35. MESSIAH'S PRAYER AND PRAISE
IN VIEW OF PSALM 22.**

- | | | |
|---------|----------------------|----------|
| 1-3. | Appeal for help. | |
| 4-8. | Imprecation. | |
| 9, 10. | Praise. | |
| 11. | Evildoers. Words. | |
| 12. | Their evil for good. | } Deeds. |
| 13. | His good for evil. | |
| 14. | His good for evil. | |
| 15. | Their evil for good. | |
| 16. | Evildoers. Words. | |
| 17, 18. | Appeal for help. | |
| 19-26. | Deprecation. | |
| 27, 28. | Praise. | |

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

1-3. APPEAL FOR HELP.

- | | |
|-----|------------|
| 1- | Defensive. |
| -1. | Offensive. |
| 2. | Defensive. |
| 3- | Offensive. |
| -3. | Defensive. |

1 Plead = Contend, or strive. Note the Fig. *Exergasia* (Ap. 6) in the words "plead", "fight", "take hold", "stand up", "draw out", "stop", "say", &c. ; continued in vv. 4, 5. Psalm probably written during and concerning the times of 1 Sam. 21—24, 26, and 27, but it relates also to David's Son and David's Lord, the Messiah, in view of Ps. 22. See the Structure on p. 721. Cp. especially vv. 15-21 with Matt. 26. 67. Mark 14. 65. Luke 22. 63.

them that strive = my contenders. **Fight** = make war.

2 shield, &c. Fig. *Anthropopatheia*. **3** stop = close up. Some render "battle axe" or "barricade". **persecute** = pursue.

my soul = me (emph.). Heb. *nephesh*. **5** wind. Heb. *ruach*.
the angel of the LORD. See note on 34. 7.

7 without cause. See note on v. 19. **net in a pit**: i.e. a pit covered with a net. **10** 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. 4-16. Note their experiences : 6. 2 (vexed); 22. 14 (out of joint); but "not broken" (34. 20 John 19. 36. Ex. 12. 46); His heart broken (69. 20); so our hearts (34. 18); but not ourselves (John 10. 27-29). **say**. They speak : and always of HIM. Fig. *Prosopopoeia*, for emphasis. They all and always confess Christ as LORD (1 Cor. 12. 3. 1 Pet. 3. 15).

who is like . . . ? Fig. *Erotosis* (Ap. 6), for greater emphasis. Cp. their words (71. 19; 73. 25; 89. 6. 1 Sam. 2. 2. Deut. 33. 26, 27).

deliverest = rescuest. Cp. 2 Tim. 4. 18. 2 Pet. 2. 9.

poor = oppressed. Cp. 34. 6. **too strong**. Law too strong (Gal. 3. 10, 13); sin too strong (Rom. 5. 21); the world too strong (John 16. 33); self too strong (Rom. 7. 24); death too strong (2 Tim. 1. 10).

13 evil. Heb. *ra' a*. Ap. 44. viii.

spoiling = bereaving.

with fasting = in the Fast: i.e. on the great Day of

- 15 But in mine *falling* they rejoiced, and gathered themselves together: *Yea*, the *outcasts* gathered themselves together against me, and I knew *them* not; They did *cry out*, and ceased not:
- 16 With *hypocrites at feasts mocking at the feast*, They gnashed upon me with their teeth.
- 17 °Lord, how long wilt Thou look on? Rescue *me* from their destructions, *My life* °from the lions.
- 18 I will give Thee thanks in the great *assembly*: I will praise Thee among *mighty* people.
- 19 Let not them that are mine enemies wrongfully rejoice over me: *Neither* let them wink with the eye °that hate me °without a cause.
- 20 For they speak not peace: But they devise *words of frauds* against *them that are* quiet in the land.
- 21 Yea, they opened their mouth wide [*with contempt*] against me, *And* said, **“Aha, aha, our eye °hath seen it.”*
- 22 *This* °Thou hast seen, O LORD: keep not silence: O Lord, be not far from me.
- 23 Stir up Thyself, and awake to my *vindication*, *Even* unto °my cause, my °God and my °Lord.
- 24 *Vindicate* me, O LORD my God, according to Thy righteousness; And let them not rejoice over me.
- 25 Let them not say in their hearts, “*Ah, so we have our great desire at last:*” Let them not say, “We have swallowed him up.”
- 26 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.
- 27 Let them shout for joy, and be glad, that favour *my justification*: Yea, let them say continually, “Let the LORD be magnified, Which hath pleasure in the prosperity of *His* servant.”
- 28 And my tongue shall speak of Thy righteousness *And* of Thy praise all the day long.

°To the chief Musician.

36 A Psalm Relating to Jehovah's Servant, by David.

- 1 The *rebellion* of a *lawless one* assureth me *That* °there is no fear of God before his eyes.
- 2 For he flattereth himself in his own eyes, Until his °iniquity be found to be hateful.
- 3 The words of his mouth are °iniquity and deceit: He hath left off to be wise, *and* to do good.
- 4 He deviseth *iniquity* upon his bed; He *taketh his stand* in a way that is not good; He abhorreth not °evil.
- 5 Thy *grace*, O LORD, *is* in the heavens; *And* Thy faithfulness *reacheth* unto the clouds.

- 15 **adversity** = halting or falling. Cp. 38. 17. Jer. 20. 10. **objects** = outcasts. **it**. Supply *Ellipsis* (Ap. 6), by reading "[them]". **tear me**. Heb. *kar'u* (with Ayin = '). Spelt with Aleph (*kar'u*); it means "cry out". See note on Isa. 11. 4.
- 16 **hypocritical mockers in feasts**. Fig. *Ellipsis* (of Repetition) = "hypocrites [at feasts] mocking at the feast". Ap. 6. III. 1.
- 17 **LORD***. The primitive text was Jehovah. Ap. 4. II. Altered to "Adonai" by the *Sopherim*. See Ap. 32.
- My darling** = My only one. See note on 22. 20.
- from the lions**. Cp. Ps. 22. 13. 16.
- 18 **congregation** = assembly, or convocation. **much** = mighty.
- 19 **that hate me**. Quoted in John 15. 25. **without a cause**. Note the same Greek word there (*dorean*) as in Rom. 3. 24, rendered "freely", but meaning "without a cause". Cp. v. 7, and 69. 4; 109. 3.
- 20 **deceitful matters**. Heb. "words of frauds".
- 21 **opened their mouth**. Implying contempt. **Aha, aha**. Fig. *Epizeuxis* (Ap. 6), for emphasis. See 40. 15; 70. 3. Cp. Mark 15. 29. **hath seen**. Implying delight in so doing.
- 22 **Thou hast seen**. Another eye has seen.
- 23 **judgment** = vindication. **my God and my Lord**. Cp. John 20. 28. **God**. Heb. Elohim. Ap. 4. I. **Lord**. Heb. Adonai. Ap. 4. VIII (2).
- 24 **Judge** = Vindicate.
- 25 **we** = our soul. Heb. *nepshesh*. Ap. 13: i.e. we have our great desire at last.
- 26 **clothed with shame**. Cp. 109. 29; 132. 18.
- 27 **my righteous cause** = my justification.
- 28 **To the chief Musician**. See Ap. 64.

36. MESSIAH'S PRAYER AND PRAISE IN VIEW OF PSALM 22.

- 1-4. The wicked. Their misdeeds.
5-9. The lovingkindness of Jehovah.
Declaration.
10. The lovingkindness of Jehovah
Prayer.
11, 12. The wicked. Their end.

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 p. 721, and Isa. 42. 1, &c), in death and resurrection. Ps. 18 is the only other Psalm so entitled.

1 **transgression** = rebellion. Heb. *pasha'*. Ap. 44. ix.

the wicked = a lawless one. Heb. *rasha'*. Ap. 44. x.

saith: declareth, as an oracle. Heb. *na'am*. Cp. Jer. 23. 31 = declareth. Fig. *Prosopopoeia*. Ap. 6.

within my heart = within me; "my heart" being put by Fig.

Synecdoche (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. *na'am*, many follow the hypothesis of the Sept., Syr., and Vulg., and read "his heart".

there is, &c. Quoted in Rom. 3. 18.

God. Heb. Elohim. Ap. 4. I. His relation, as Creator, to His creatures. This lawless one knows not Jehovah; and fears not Elohim. **his eyes**. Answering to "his heart" in preceding clause.

2 **iniquity**. Heb. *'avah*. 3 **iniquity**. Heb. *'aven*. Ap. 44. iii.

4 **mischief**. Heb. *'aven*, as in v. 3, "iniquity".

setteth himself = taketh his stand.

evil. Heb. *ra'a'*. Ap. 44. viii.

5-9 [For Structure see next page].

5 **mercy** = lovingkindness, or grace (as in v. 7).

LORD. Heb. Jehovah. Ap. 4. II.

- 6** Thy righteousness *is* like ^othe great mountains;
And Thy just decrees are a great deep:
 O ^oLORD, Thou preservest man and beast.
- 7** How excellent *is* Thy ^olovingkindness, O ^oGod!
 Therefore the *sons* of men *flee for refuge to* the shadow of
 Thy ^owings.
- 8** They shall be abundantly satisfied with the fatness of Thy
 house; And Thou shalt make them drink of the *full stream* of
 Thy pleasures.
- 9** For with Thee *is* the fountain of life:
 In Thy light shall we see light.
- 10** O *prolong* Thy lovingkindness unto them that know Thee;
 And Thy righteousness to the upright in heart.
- 11** Let not the foot of pride come against me,
 And let not the hand of *a lawless one* remove me.
- 12** There are the workers of iniquity fallen:
 They are cast down, and shall not be able to rise.

37 *A Psalm by David, and relating to the true David.*

- 1** (N) *Heat not thyself with vexation* because of ^oevildoers,
 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** (D) *Confide 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** (D) ^oCommit thy way unto the LORD;
Confide also in Him; and He shall bring *it* to pass.
- 6** And He shall bring forth thy righteousness as the light,
 And *thy complete vindications* as the noonday.
- 7** (T) *Stand still* in the LORD, and wait patiently for Him:
Heat not thyself with vexation because of him who
 prospereth in his way,
 Because of the man who bringeth wicked devices to pass.
- 8** (T) Cease from anger, and forsake wrath: *Heat not thyself
 with vexation* in any wise to do evil.
- 9** For ¹evildoers shall *die*:
 But those that wait upon the LORD, they shall inherit *the
 land*.
- 10** (N) For yet a little while, and the *lawless shall not be*:
 Yea, thou shalt diligently consider his place, and it
 shall not be.
- 11** ^oBut the ^omeek shall inherit ⁹the earth;
 And shall delight themselves in the abundance of peace.
- 12** (N) The *lawless* plotteth against the just,
 And gnasheth upon him with his teeth.

36: 5-9. THE LOVINGKINDNESS OF JEHOVAH DECLARED.

- 5, 6-. His attributes.
 -6. Their effects.
 7-. His attributes.
 -7, 8. Their effects.
 9-. His attributes.
 -9. Their effects.

- 6** the great mountains. Heb. mountains of El (Ap. 4. IV) = GOD'S mountains: i.e. great and mighty.
 Thy judgments = And Thy just decrees. The "And" was cancelled by the Massorites (see the Bab. Talmud *Nedarim*, 37b-38a). Ginsburg *Int.* (pp. 307-8).
 LORD = Jehovah, because of *preservation*, which is more than creation. See A p. 4. II. man. Heb. 'adam. Ap. 14. I.
 7 lovingkindness. Cp. "mercy", v. 5. God. Heb. Elohim (Ap. 4. I), because of His creatures, the sons of men. children = sons.
 put their trust under = flee for refuge to. Heb. *hasah*. Ap. 69. II.
 wings. Fig. *Anthropopatheia*. Ap. 6.
 8 river = full stream. Heb. *nahal*. Refers to Paradise.
 10 continue = prolong.

37. INSTRUCTION AS TO PRESENT BLESSING IN VIEW OF PSALM 23.

- 1-11. Admonitions and reasons.
 12-26. Contrasts. Lawless and righteous.
 27-29. Admonition and reason.
 30-33. Contrasts. Righteous and lawless.
 34. Admonition and reason.
 35-40. Contrasts. Lawless and righteous.

Ps. 37 is an Acrostic Psalm (see Ap. 63. VII), having four lines (a quatrain) assigned to each successive letter of the alphabet, except the fourth (v. 7), the eleventh (v. 20), the nineteenth (v. 34), 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. 20) marks the end of the first half with the first of the two middle letters (D).

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. ADMONITIONS AND REASONS.

1. Trust. *Heat not thyself*.
 2. Reason. "For".
 3-8. Trust. Delight. Commit.
 9-11. Reason. "For".

- 1** Fret not = Heat not thyself with vexation. evildoers. Cp. Ps. 36. 11. 12. **3** Trust = Confide in. Heb. *batah*.
5 Commit = Roll upon, or Repose on. Cp. 55. 22. Heb. *galal*.
6 judgment = vindication. Some codices, with six early printed editions and Syr., read pl., "vindication" = pl. of majesty = thy complete vindication.
7 Best. Heb. be silent for: i.e. wait for, or stand still. Cp. 62. 5. Ex. 14. 13.
9 be cut off: i.e. die. Used of Messiah (Dan. 9. 26), whose resurrection was sure. (Ps. 16, &c).
 the earth = the land, as in vv. 3, 29, 34.
10 wicked = lawless (pl.). Heb. *rasha'*. Ap. 44. x.
11 But the meek = patient oppressed ones. Quoted in Matt. 5. 5.

12-26. CONTRASTS. LAWLESS AND RIGHTEOUS.

- 13** The Lord shall ^olaugh at him:
For he seeth that his *judgment will come*.
- 14** (7) The *lawless* have drawn out the sword, and
have bent their bow, To cast down *a poor and
needy one*, And to slay such as be *upright in heart*.
- 15** Their sword shall enter into their own heart,
And their bows shall be broken.
- 16** (B) A little that a righteous man hath *is* better
Than the riches of many *lawless*.
- 17** For the arms of the *lawless* shall be broken:
But the LORD upholdeth the righteous.
- 18** (I) The LORD *regargeth with favour* 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** (C) But the *lawless* shall perish, And the enemies of
the LORD *shall be* as the fat of lambs: they shall
consume; ^ointo smoke shall they consume away.
- 21** (7) The *lawless* borroweth, and payeth not again:
But the righteous *is gracious*, and giveth.
- 22** For *His blessed ones* shall inherit *the land*;
And *they that be cursed by Him* shall *die*.
- 23** (B) The steps of a ^o*good* man are *prepared* by the
LORD: And *He* delighteth in his way.
- 24** Though he fall, he shall not be utterly cast down:
for the LORD upholdeth *him with his* ^ohand.
- 25** (C) I have been young, and *now* am old;
Yet have I not seen the righteous forsaken,
Nor his seed begging bread.
- 26** *He is all day long gracious*,
And lendeth; and his seed *is* blessed.
- 27** (D) Depart from evil, and do good;
And *thou shalt dwell* for evermore.
- 28** For the LORD loveth judgment,
And forsaketh not *His favoured ones*;
(7) They are preserved for ever:
But the seed of the *lawless* shall be cut off.
- 29** The righteous shall inherit the land,
And dwell therein for ever.
- 30** (B) The mouth of *a righteous one* speaketh wisdom,
And his tongue talketh of *justice*.
- 31** The law of his God *is* in his heart;
None of his steps shall slide.
- 32** (B) The *lawless* watcheth *a righteous one*,
And seeketh to slay him.
- 33** The LORD will not leave him in his hand,
Nor condemn him when he is judged.
- 34** (7) Wait on the LORD, and keep *Him* way,
And he shall exalt thee to inherit the land:

- 13** The LORD*. Heb. Jehovah. Altered by the *Sopherim* to Adonai.
Ap. 32. laugh. Fig. *Anthropopatheia*. Ap. 6.
day = judgment. "Day" put by Fig. *Metonymy* (of Adjunct), Ap. 6. for the
judgment then to be executed.
is coming. So some codices, with Aram. and Syr. Heb. text = will come.
14 the poor and needy = a poor and needy one.
of upright conversation = upright in the (or their) way : i.e. in life. Some
codices, with Sept. and Vulg., read "upright in heart".
17 the righteous. (Plural.)
18 knoweth. Put by Fig. *Metonymy* (of Cause), Ap. 6. for regarding with
affection or favour. Cp. 1. 6; 31. 7.
20 into. Some codices, with Sept., Syr., and Vulg., read "like".
21 sheweth mercy = is gracious.
22 of. Genitive of Cause = by : i.e. His blessed ones.
23 good man. Heb. *geber*. Ap. 14. IV ordered = prepared, or made firm.
24 hand. Fig. *Anthropopatheia*. Ap. 6.
26 ever = all the day, or all day long. merciful = gracious.
27 dwell. Fig. *Heterosis* (of Mood), Ap. 6. imp. for ind. = thou shalt dwell.
28 saints = favoured, or gracious ones.
They, &c. The letter *Ayin* (7) is hidden behind the Prep. *Lamed* (S), in the
first word "for ever" (Heb. *l'olam*, 77). Dr. John Lightfoot says it is cut off
like the "seed" of the "wicked" in same clause, both these words ending
with *Ayin* (7). He sees in this the seed of Joram being cut off (i.e. Ahaziah,
Joash, and Amaziah. Matt. 1. 8). Cp. with 1 Chron. 3.11, 12.
29 the land. See note on "the earth", v. 9.
30 the righteous = a righteous one. judgment = justice.
31 God. Heb. Elohim. Ap. 4. I.

**37: 35-40. CONTRASTS. THE LAWLESS
AND THE RIGHTEOUS.**

35, 36.	The lawless.
37.	The righteous.
38.	The lawless.
39, 40.	The righteous.

- 35** the wicked = a lawless man. in great power = ruthless.
a green bay tree = a green tree in its native soil. Sept. and Syr. read
"cedars in Lebanon". Cp. Hos. 14. 6.
36 he. Aram., Sept., and Vulg. read "I".
37 the end = the hereafter, or future. peace: or wellbeing.
38 transgressors. Heb. *pasha'*. Ap. 44. ix.
39 But. Some codices, with Syr. and Vulg., omit "But", thus making the
Tau (7) the first letter instead of the second (77).

- When the *lawless die*, thou shalt see it.
- 35** (7) I have seen *a lawless one ruthless*,
And spreading himself like *cedars in Lebanon*.
- 36** Yet ^ohe passed away, and, lo, he *was* not:
yea, I sought him, but he could not be found.
- 37** (B) Mark the perfect *man*, and behold the upright:
For *the future* of *that man is wellbeing*.
- 38** But the ^otransgressors shall be destroyed together:
The end of the *lawless* shall be *death*.
- 39** (7) ... 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 *have made them escape* from the *lawless*, and
save them, Because they *fled for refuge to Him*.

38 [⊙]A Psalm by 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;
Neither *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 troubled; I am bowed down greatly;
I go mourning all the day long.
- 7** For my loins are filled with a *burning disease*:
And *there is* no soundness in my flesh.
- 8** I am feeble and sore broken:
I have roared *beyond the roaring of a lion*.
- 9** [⊙]Lord, all my desire *is* before Thee;
And my groaning is not hid from Thee.
- 10** My heart panteth, my *strength to endure* faileth me:
As for the light of mine eyes, *it* also is gone from me.
- 11** My lovers and my friends stand aloof from my *stroke*;
And my *neighbours* 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 I, 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 reproofs.
- 15** For in Thee, O LORD, do I hope: Thou wilt *answer*, O Lord my
God.
- 16** For I said, "*Hear me*, lest *otherwise* they should rejoice over me:"
When my foot slippeth, they magnify *themselves* against me.
- 17** For I *am* ready to [⊙]halt, And my sorrow *is* continually before me.
- 18** For I will declare mine iniquity; I will be sorry for my sin.
- 19** But mine enemies *are* lively, *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.
[⊙]To the chief Musician, [⊙]*even* to Jeduthun.

39 [⊙]A Psalm by David.

- 1** *I formed this resolution*, "I will *observe* my ways, That I sin not with
my tongue: I will keep my mouth with *a muzzle*,
While *a lawless one* is before me."

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

**38. PRAYER AND PRAISE IN VIEW
OF FUTURE BLESSING (Ps. 24).**

- 1.** Prayer. "Not rebuke".
11-16. Treatment from friends.
17, 18. Sin and suffering. "For".
19, 20. Treatment from enemies.
21, 22. Prayer. "Not forsake".

Title. A Psalm = Mizmor. 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.

.. 41. 2, 3, 7, 8, with 71. 10, 13, 18.

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

.. 41. 13, with 72. 18, 19.

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

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

3 sin. Heb. *chata'*. Ap. 44. i.

4 iniquities. Heb. *aven*. Ap. 44. iii.

over mine head. The reference is to the burdens of porters
and carriers, which often mount up and project over the
head. **7 loathsome** = burning.

8 by reason of the disquietness of my heart. Ginsburg
suggests *lavi'* instead of *lavi* = "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. *koh*.

11 sore = stroke. Used of a leprous stroke.

kinsmen = neighbours.

12 life = soul. Heb. *nephesh*. Ap. 9.

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*.

14 man. Heb. *'Ish*. Ap. 14. II.

15 hear = answer.

God. Heb. Elohim. Ap. 4. I.

17 halt. Cp. 35. 15 and Gen. 32. 31.

18 sin. Heb. *chata'*. Ap. 44. i.

20 evil. Heb. *ra'a'*. Ap. 44. viii.

To the chief Musician. See Ap. 64.

even to Jeduthun. See Ap. 65. VI.

39 [For Structure see next page.]

Title. A Psalm = Mizmor. 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 2 and 9 link it on to 38. 13; and v. 1
to 38. 17. See note on Title of 38, above.

1 I said = I formed this resolution (38. 7).

take heed = observe, keep, or guard.

sin. Heb. *chata'*. 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. *rasha'*. Ap. 44. x.

- 2** I was *as if tongue-tied* with silence, I held my peace, *even* from good [*words*]; 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 *short lived* I am.
- 5** *Behold, Thou hast made my days *as* an handbreadth;
And mine *lifetime* *is* as nothing before Thee:
Verily every man *though firmly established* is *only* vanity.
◦Selah.
- 6** Surely every man *walketh habitually only in a mere form*:
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 *it is* in Thee.
- 8** Deliver me from all my transgressions:
Make me not the reproach of a *foolish one*.
- 9** I was dumb, I opened not my mouth; Because Thou didst *it*.
- 10** Remove Thy stroke away from me:
I am consumed by the *pressure* 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 I *am* a stranger with Thee, *And* a sojourner, as all my fathers *were*.
- 13** O spare me, that I may *be comforted*,
Before I go hence, and be no more.

◦To the chief Musician.

40

◦A Psalm *by* David.

- 1** ◦I waited patiently for the LORD;
And He *hath inclined* unto me, and *hath heard* my cry.
- 2** He *hath 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 *confide* in the LORD.

39. PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. 24).

- | | | |
|--------|----------------------------|-----------|
| 1-3. | Silent meditation. | |
| 4. | Speech. Prayer. | |
| 5-. | The fading life. "T". | |
| -5, 6. | Vanity of man. Selah. | |
| 7-. | Departure. | } Prayer. |
| -7. | Hope in Thee. | |
| 8-. | Supplication. | } Prayer. |
| -8. | Deprecation. | |
| 9. | Silent meditation. | |
| 10-. | Speech. Prayer. | |
| -10. | The fading of beauty. "T". | |
| 11. | Vanity of man. Selah. | |
| 12-. | Supplication | } Prayer. |
| -12-. | Deprecation. | |
| -12. | Hope in Thee. | |
| 13. | Departure. | |

2 dumb: as if tongue-tied.

good. Perhaps the *Ellipsis* (Ap. 6) may be supplied "from good [words]". See P.B.V.

4 frail = short lived. **5 Behold.** Fig. *Asterismos*. Ap. 6.

age = lifetime. Heb. *heled*. See note on "world" (49. 1).

at his best state = though standing fast, or firmly established.

altogether vanity = only all vanity. Some codices, with Syr., omit "all". **Selah.** Connecting the vanity of v. 5 with the expansion and explanation of it in v. 6. See Ap. 66. II.

6 every man. Heb. *'ish*. Ap. 14. II. **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").

7 LORD*. The primitive text read "Jehovah". This is one of the 134 places where the *Sopherim* altered Jehovah to "Adonai". See Ap. 32. **is** = "it [is]"

8 transgressions. Heb. *pasha'*. **the foolish** = a foolish one.

10 blow = pressure. **hand.** Fig. *Anthropopatheia*. Ap. 6.

11 man. Heb. *'ish*. Ap. 14. II. See note on "moth", below.

moth. Heb. *'ash*. Forming the Fig. *Paronomasia* (Ap. 6), connecting man (*'ish*) with a moth (*'ash*).

Selah. Connecting human vanity with an abiding reality and a divinely provided resource—prayer, and hope in Jehovah. See Ap. 66. II.

13 recover strength = be comforted. Heb. "brighten up".

To the chief Musician. See Ap. 64.

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

- | | |
|--------|-------------------------|
| 1-5. | Deliverance by Jehovah. |
| 6-10. | Address to Jehovah. |
| 11-17. | Prayer to Jehovah. |

Title. A Psalm. Heb. *Mizmor*. Ap. 65. XVII.

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

1-5. DELIVERANCE BY JEHOVAH.

1 I waited patiently. Heb. in waiting I waited. Fig. *Polyptoton*, Ap. 6. **the LORD.** Heb. Jehovah. Ap. 4. II. **inclined** = hath inclined. **heard** = hath heard. **2 brought** = hath brought. **rock.** Heb. *sela'*. See notes on 18. 1, 2. **3 a new song.** See note on 33. 3. **God.** Heb. Elohim. Ap. 4. I **see ... and fear.** Fig. *Paronomasia*. Ap. 6. Heb. *yir'u ... v'yira'u* = peer and fear. **trust** = confide Heb. *batah*. Ap. 69. i.

- 4** *Happy* is that ^oman that maketh the LORD his *confidant*,
And respecteth not the proud, nor such as turn aside to
lies.
- 5** Many, O LORD my God, *are* Thy wonderful works
which Thou *didst*, And Thy ^othoughts *which are* to us-ward:
They cannot be reckoned up in order unto Thee: *Fain would I*
declare and speak *of them*, They are more than can be
rehearsed.
- 6** ^oSacrifice and ^ooffering Thou didst not desire;
Mine ears hast Thou ^oopened:
Burnt offering and sin offering *didst* Thou not required.
- 7** ^oThen said I, "Lo, I come: In the ^ovolume of the book ^o*it is*
written *for me*,
- 8** I ^odelight to do Thy *good pleasure*, O my God:
Yea, Thy law *is in the midst* my ^oheart.
- 9** I have *declared as glad tidings* righteousness in the great
assembly:
Lo, I have not refrained my lips, O LORD, Thou knowest.
- 10** I *did not hide* Thy righteousness *in the midst* my heart;
I have declared Thy faithfulness and thy ^osalvation:
I *did not conceal* Thy lovingkindness and Thy truth *in* the
great *assembly*.
- 11** *Thou wilt not withhold* Thy tender mercies from me, O
LORD:
Let Thy lovingkindness and Thy truth continually preserve
me.
- 12** For innumerable *calamities* have compassed me about:
Mine [*being the substitute for their iniquities*] have taken
hold upon me, so that I *was not able* to look up;
They *were more* than the hairs of mine head: therefore my
courage failed me.
- 13** Be pleased, O LORD, to deliver me:
O LORD, make haste to help me.
- 14** Let them be ashamed and confounded together
That seek after my ^osoul to destroy it;
Let them be driven backward and put to shame
That wish me *calamities*.

4 **Blessed** = Happy. See Ap. 63. VI.
man = strong man. Heb. *geber*. Ap. 14. IV.
5 **hast done** = didst. **thoughts**. Fig. *Anthropopatheia*. Ap. 6.
If I would = Fain would I. **numbered:** or rehearsed.

40: 6-10. ADDRESS TO JEHOVAH.

6. What Jehovah had done, and not done.
7-. Messiah's delighted obedience.
-7. Reason. Written in the Book.
8-. Messiah's delighted obedience.
-8. Reason. Written in His heart.
9, 10. What Messiah had done, and not done.

6 **Sacrifice**. Heb. *zabach*. Ap. 43. I. iv. Quoted in Heb. 10. 5-9.
offering. Heb. *minchah*. Ap. 43. II. iii. Cp. Heb. 10. 5-7. Note the
four great offerings here, and separately : Ps. 40. 6- = any sacrifice; -6-
, the meal offering; -6-, burnt offering; -6, sin offering (cp. Ps. 22); and
in Ps. 69 = the trespass offering.

opened = digged. Kal Pret. of *karah* = opening by digging, or boring.
Note the occurrences : Gen. 50. 5. Num. 24. 18. 2 Chron. 16. 14
(marg.). Pss. 7. 15 (marg.); 40. 6; 57. 6; 119. 85. Jer. 18. 22, 22,
referring to the opening of the ear to hear; for which, in Isa. 50. 5 (cp.
Isa. 48. 8), another word (*pathah*) is used with the meaning of opening
(as of a door).

Note the *obedience*, which is the point emphasized by the alternation
in v. 6.

- | Sacrifice and offering. Not desired.
- | Mine ears hast Thou digged. (Pos.).
- | Burnt-offering and sin-offering. Not required.
- | Lo, I come to do. (Pos.).

Obedience is the great truth here conveyed; and, on the same grounds
as in 1 Sam. 15. 22. Jer 7. 22, 23. Heb. 10. 5, is not a *quotation* of this
verse: it is what Messiah "said" when He came into the world to
perform what Ps. 40. 6 *prophesied*, when He had become Incarnate,
and could say "I am come". He must change the word "ears" for the
"body", in which that *obedience* was to be accomplished, and He had a
right to change the words, and thus *adapt* them. It is not a question of
quotation, or of the Sept. versus the Heb. text. Note the heaping up of
these expressions to emphasize the obedience, and observe the
alternation of pos. and neg. in vv. 9, 10.

hast = didst.

7 **Then said I:** i.e. at Incarnation, when He "came into the world"
(Heb. 10. 5).

volume of the book = scroll, that is to say, the book. Genitive of
Apposition, and Fig. *Pleonasm* (Ap. 6) = the book of the law (Ap. 47).
it is written = it is prescribed. Cp. 2 Kings 22. 13.

of me = for me. Joseph and Mary should have remembered what was
"written" (Luke 2. 49).

8 **delight**. Note the double delight (Isa. 42. 1. Matt. 3. 17).

will = good pleasure. **within** = in the midst.

heart = bowels : i. e. my inward parts.

9 **preached** = declared as glad tidings = *euangelizo* in N.T.

congregation = assembly, or convocation.

10 **have not hid** = did not hide.

salvation = or deliverance.

have not concealed = did not conceal.

from = in.

11-17. PRAYER TO JEHOVAH.

11. Jehovah's care for Messiah.
12. Messiah's distress.
13. His prayer. "Make haste".
14, 15. Against enemies.
16. For friends.
17-. Messiah's distress.
-17-. Jehovah's care for Messiah.
-17. His prayer. "Make no tarrying".

11 **Withhold not Thou** = Thou wilt not withhold. **12** **evils** = calamities. Heb. *ra'a'*. Ap. 44. viii. **iniquities**. Put by Fig. *Metonymy* (of Cause), Ap. 6, for
their punishment. Heb. *'aven*. 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. 6, for courage.

faileth me = failed me.

14 **soul**. Heb. *nepshesh*. Ap. 13.

- 15** Let them be desolate for a reward of their shame
That say unto me, *‘Aha, aha.’
- 16** Let all those that seek Thee rejoice and be glad in Thee:
And let such as love Thy salvation say continually,
The LORD be magnified.
- 17** But I *am afflicted* and needy; *Yet* the Lord *will think* upon me:
Thou art my help and my deliverer;
Make no tarrying, O my God.

◊To the chief Musician.

41

◊A Psalm by David.

- 1** ◊Blessed is he that considereth *the weak or feeble*:
May the Lord deliver him in the evil day.
- 2** *May the Lord preserve him, and revive him; and* he shall be
blessed upon the earth:
And Thou wilt not deliver him unto the ◊will of his enemies.
- 3** The LORD will strengthen him upon *the couch* of languishing:
Thou wilt make all his bed in his sickness.
- 4** I said, “LORD, *show favour* unto me:
Heal *me*; for ◊I have sinned against Thee.”
- 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:
His heart gathereth iniquity to itself;
When he goeth abroad, he telleth *it*.
- 7** All that hate me whisper together against me:
Against me do they devise my hurt.
- 8** “*A thing of Belial,*” say they, “cleaveth fast unto him:
And *now* that he lieth he shall rise up no more.”
- 9** Yea, ◊mine own familiar friend, in ◊whom I *confided*, ◊which
did eat of my *food*,
Hath lifted up *his* heel against me.
- 10** But Thou, O LORD, *show favour* unto me, and raise me up,
That I may ◊requite them.
- 11** By this I know that Thou *hast pleasure in* me,
Because mine enemy doth not *shout with 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 the age to come*.
◊Amen, and Amen.

◊To the chief Musician.

- 15** Aha, aha. Fig. *Epizeuxis*. Ap. 6. Cp. 35. 21; 70. 3.
- 16** Let. Some codices, with seven early printed editions, Aram., Sept., Syr., and Vulg., read "And let". Cp. 35. 27; 70. 4.
- 17** poor = afflicted. Heb. *'anah*.
- the LORD *. The primitive text read "Jehovah", but altered by the *Sopherim* to "Adonai". See Ap. 32. Some codices, with seven early printed editions, read "may Jehovah".
- thinketh = will think. Put by Fig. *Metonymy* (of Cause), Ap. 6, for all that the thoughts can devise, plan, or order.
- To the chief Musician. See Ap. 64.

41. MESSIAH'S PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. 24).

- 1-3. Jehovah's favour to Messiah.
4. Prayer.
5-. Enemies. What they do.
-5. Enemies. What they say.
6. The Traitor.
7. Enemies. What they do.
8. Enemies. What they say.
9. The Traitor.
10. Prayer.
11, 12. Jehovah's favour to Messiah.
-
13. The concluding Doxology to Messiah.

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

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

1 Blessed. See Ap. 63. VI. **the poor** = weak, or feeble. Heb. *dal*. Not the same as 40. 17. **will deliver** = may the LORD deliver . . . preserve.

2 keep him alive = revive, so as to live again; hence, to give life to : here, in resurrection. Heb. *Piel* conjugation, to give life, quicken. Cp. Ps. 119. 25, 37, &c. Deut. 32. 39. Job 33. 4. 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*.

3 the bed = the couch.

4 be merciful = be gracious, or show favour. **my soul** = me.

I have sinned. Christ could say this of those whose sins He was bearing, which were laid upon Him.

sinned. Heb. *chata*. Ap. 44. i.

6 he come: i.e. the traitor; then Ahithophel, afterward Judas (see v. 9). **speaketh.** Note the lying lips, the evil heart, the wicked slander.

8 An evil disease = a thing of Belial. Cp. 101. 3. Deut. 13. 13; 15. 9. Judg. 19. 22. 1 Sam. 2. 12. See 2 Sam. 16. 7.

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

whom I trusted. These words not quoted by Christ (John 13. 18), for He knew what was in man (John 2. 24, 25).

trusted = confided. Heb. *batah*. Ap. 69. I.

which did eat, &c. Quoted in John 13. 18.

bread. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds' of food.

10 requite. Suited for that Dispensation. See Ap. 63. IX.

11 favourest = delightest, or hast pleasure in. Cp. Matt. 3. 17; 12. 18; 17. 5. Isa. 42. 1.

triumph = shout with triumph.

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

13 Blessed, &c. Heb. *barak*, not *'ashrei*, as in v. 1 and the Beatitudes (Ap. 63. VI). This Doxology concludes the first book of Psalms, also the second book (72. 18-20).

They were the words of David when he brought up the Ark (1 Chron. 16. 36), also in 1 Kings 1. 47, 48, when this group (37—41) was

written; also in 1 Chron. 29. 10. They are taken up again in Luke 1. 68-70. (Ap. 6), for solemn emphasis. **To the chief Musician.** See Ap. 64.

to everlasting : i.e. to the age to come.

Amen = Truth. Fig. *Epizeuxis*

42—72. THE SECOND, OR EXODUS BOOK*. ISRAEL.

42—49.	CONCERNING ISRAEL'S RUIN.
50—60.	CONCERNING ISRAEL'S REDEEMER.
61—72.	CONCERNING ISRAEL'S REDEMPTION.

[Links, or, Bookmarks.](#)

42—49.	ISRAEL'S RUIN.
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42 43 † THE RUIN AND OPPRESSION REALIZED (42: 9; 43: 2). NO HELP FROM MAN. IT OPENS WITH CRYING AND TEARS AS EXODUS DOES. (Cp. Ex. 2: 23; 3: 7-9; 6: 9.)

44 THE CRY FOR HELP TO THE DELIVERER AND REDEEMER (vv. 23-26).

45 THE DELIVERER PRAISED. ANSWER TO THE CRY.

46 THE HELP OF THE DELIVERER. (Cp. 48: 8.)

47 48 THE DELIVERER PRAISED. (Cp. 48: 8 with 44: 1.)

49 THE RUIN, AND NEED OF REDEMPTION REALIZED. NO HELP FROM MAN (v. 7), ONLY FROM GOD v. 15).

50—60.	ISRAEL'S REDEEMER.
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50 GOD SPEAKS TO HIS PEOPLE. HE BREAKS THE SILENCE AS IN EXODUS 3: 4. Cp. Heb. 12: 25, 26.

51 TRANSGRESSION. CONFESSED AND FORGIVEN.

52 53 54 55 TRANSGRESSORS. UNCONFESSED AND DESTROYED.

56 57 58 59 60 GOD'S PEOPLE SPEAK TO HIM OF ISRAEL'S REDEEMER AND HIS WORK : TELLING OF DEATH AND RESURRECTION (MICHAM. Ap. 65. XII).

61—72.	ISRAEL'S REDEMPTION.
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61 62 63 64 ISRAEL WAITS FOR DELIVERANCE "FROM THE ENDS OF THE EARTH", WHICH IS THE WORK OF GOD ALONE (64: 9).

65 ZION WAITS FOR HER BLESSING.

66 67 PRAISE PROMISED. THE TROUBLE REMEMBERED (66: 10-12).

68 THE ANSWER TO 61—67. GOD ARISES. "BLESSED BE GOD" (v. 35).

69 THE KING WAITS FOR DELIVERANCE (v. 14) FROM SUFFERINGS, SHAME, AND SORROW. (THE TRESPASS OFFERING) ‡.

70 THE KING WAITS FOR DELIVERANCE. "MAKE HASTE".

71 PRAISE PROMISED (vv. 22-24). THE TROUBLE REMEMBERED (v. 20).

72 THE ANSWER. THE KING BEGINS. "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 *ἔξοδος*, 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 *וַאֲנֵיהֶם שְׁמוֹת* (*v'elleh sh'moth*), "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 (3.13), and the Lord reveals His Name (3. 14, 15); while in 6. 3; 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). Bezaleel 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 (39. 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." (Exodus. 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 (*יהוה*), 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 centered. 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 262 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.

42 Instructions, by ^othe descendants of Korah.

- 1** As the hart *crieth for* the water *channels*,
So panteth *I upon* Thee, O God.
- 2** *I* thirsteth for God, for the living God:
*When shall I come and *see the face of God* ?
- 3** My tears have been my meat day and night,
While they *all the day* say unto me, "Where *is* thy God?"
- 4** When I remember these *things*, I pour out *myself* in me:
For I *shall go* with the multitude, I *shall go* with them to the
house of God,
With the voice of joy and praise, with a multitude that kept
feast day.
- 5** *Why art thou cast down, O ¹my soul? ^oAnd *why* art thou
disquieted in me? Hope thou in God: for I shall yet praise **Him**
For [He is] the great salvation of me.
- 6** ^oO my God, ¹my soul is cast down within me:
Therefore will I remember Thee from the land of Jordan,
And of *the Hermons*, from the *mountain* Mizar.
- 7** Deep calleth unto deep at the noise of Thy waterspouts:
All Thy waves and thy billows are gone over me.
- 8** ... The LORD will command *His lovingkindness and His
song in the daytime;*
*And in the night His song and His lovingkindness shall be
with me,*
And my prayer unto the living God.
- 9** I will say unto God my *fortress*, "Why hast Thou ^oforgotten
me? Why go I mourning because of the oppression of the
enemy?"
- 10** *Like* a sword in my bones, mine *adversaries* reproach me;
While they say daily unto me, "Where *is* thy God?"
- 11** Why art thou cast down, O my soul? And why art thou
disquieted within me? Hope thou in God: for I shall yet
praise Him,
Who is the salvation of me, and my God.

42—72. THE EXODUS BOOK.

For the Structure, see p. 759. It has to do with Israel; as the first book (1—41) had to do with Man.

42—49. ISRAEL'S RUIN.

42, 43. THE RUIN REALIZED.

- 42: 1-3. Cry from afar.
42: 4. Hope. "I remember".
42: 5. Appeal. "Why cast down?" Praise.
42: 6, 7. Cry from afar.
42: 8-10. Hope. "Jehovah will command", &c.
42: 11. Appeal "Why cast down?" Praise.
43: 1, 2. Cry from afar.
43: 3, 4. Hope. "I will go".
43: 5. Appeal. "Why cast down?" Praise.

Pss. 42 and 43 are linked together, because (1) Ps. 43 has no title; (2) the Structure shows the correspondence of the repeated appeal.

Title. *Maschil* = Instruction. The second of thirteen so named. See note on Ps. 32, Title, and Ap. 65. XI.

for = by. **the sons of Korah.** The first of the eleven Psalms so distinguished (42, 44, 45, 46, 47, 48, 49, 84, 85, 87, 88). Korah died by Divine judgment (Num. 16. 31-35), but his sons were spared in grace (Num. 26. 11). The men of Num. 16. 32 did not include the "sons". See notes, and Ap. 63. VIII. **son** = descendants.

1 panteth = crieth, or longeth. Cp. Joel 1. 20. The cry of Israel in Egypt. **after** = for. **brooks** = channels : water in gorges or pipes, difficult of approach. Heb. *'aphikim*. See note on 2 Sam. 22. 16. **my soul** = I myself. Heb. *nephesh*. **after** = upon.

God. Heb. Elohim. Ap. 4. I. The Creator, not yet revealed as Jehovah to Israel in the Egyptian oppression.

2 GOD. Heb. El. Ap. 4. IV. Because "the living", in contrast with idols. **When shall I come, &c.** Figs. *Interjectio, Erotesis*, and *Apostrophe*. Ap. 6. **appear before God** = see the face of God. So it is in some codices, with one early printed edition, Aram., and Syr. See notes on Ex. 23. 15; 34. 20.

3 continually = all the day.

4 had gone = shall go.

went = shall go.

holy day = feast day.

5 Why . . . ? Fig. *Cycloides*. The question repeated in v. 11 and 43. 5. See the Structure, above. **And why . . . ?** This second "why" is in the text of some codices, with Sept., Syr., and Vulg., as in v. 11 and 43. 5. **help.** Heb. pl. salvations. Pl. of majesty = great help, or great salvation. **His.** Heb. text reads "my", so that, where I go I am delivered. **countenance.** Fig. *Synecdoche* (of Part), put for the whole person. **6 O my God.** In some codices this is joined on to the end of v. 5 = "the great deliverance of me, and [praise]

the Hermonites = the Hermons. Refers to the two peaks.

His lovingkindness ... His song. Fig. *Ellipsis* (Complex), Ap. 6 by

my God". Cp. v. 11 and 43. 5. **Jordan.** The reference is to 2 Sam. 17. 22.

hill = mountain. **8 Yet.** Omit this.

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

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". **GOD of my life.** Some codices, with Syr., read "the living GOD" (Ap. 4. IV).

printed "My God".

rock = mountain crag, or fortress. Heb. *sela'*. See note on Deut. 32. 13. Ps. 18. 1, 2.

10 As with. Some codices read "Like".

enemies = adversaries. The second Psalm of each book has for its subject the enemy. See Ap. 10.

11 health = salvation.

- 43** *Vindicate* me, O God,
and plead my cause against *a graceless* nation:
O deliver me from the deceitful and unjust man.
- 2** For Thou *art* the God of *my refuge*:
why *didst* Thou °cast me off ?
Why go I mourning because of the oppression of *an enemy* ?
- 3** O send out Thy °light and Thy °truth: let them *comfort* me;
Let them bring me [*by their counsel*] unto °Thy holy hill,
And to *Thy great habitation*.
- 4** Then will I go unto the altar of God,
Unto God my exceeding joy:
Yea, upon the harp will I praise Thee, O God my God.
- 5** °Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope in God: for I shall yet praise Him,
Who is the great salvation of me, and my God.

°To the chief Musician.

44 °For the sons of Korah, *Instruction*.

- 1** °We have heard [*of the exodus*] with our ears, O God,
our fathers have *rehearsed*,
What work Thou didst in their days, in the times of old.
- 2** *How* Thou didst drive out the *Canaanites* with Thy hand, and
plantedst *Thy People Israel*;
How Thou didst afflict the *Canaanites*,
and *spread Israel about as a vine*.
- 3** For they got not the land in possession by their own sword,
Neither did their own arm save them:
For Thy right hand, and Thine arm, and the light of Thy
countenance, Because Thou hadst °a favour unto them.
- 4** *Thou Thyself art He my King*, O God:
Command *a great deliverance* for Jacob.
- 5** Through Thee will we push down our *adversaries*:
Through *Thee* will we tread them under that rise up against us.
- 6** For I will not *confide* in my °bow,
Neither shall my °sword save me.
- 7** *For* Thou *didst save* us from our enemies,
And *didst put* them to shame that hated us.
- 8** In God we *have boasted* all the day long,
And praise Thy name for ever. °Selah.
- 9** *But now* Thou hast *cast us off*, and put us to shame;
And goest not forth with our armies.

7 But = For, as in v. 3. **hast saved** = didst save. Referring to vv. 1-4. **hast put** = didst put. Referring to vv. 1-4. **8** **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 determining the Structure. See Ap. 66. II.

9-14. [For Structure see next page.]

9 **But** = But now. Heb. 'aph (not ki, 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). Cp. 43. 2. Some codices, with Syr., read "cast us off".

43. 1 **Judge** = Vindicate. **God**. Heb. Elohim. Ap. 4. I.
ungodly = graceless. Fig. *Tapeinosis*. Ap. 6. **man**. Heb. 'ish.
2 **my strength** = my refuge, or my defending God. **dost** = didst.
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. 3. 5.
tabernacles = habitations. Pl. of majesty = thy great habitation.
Heb. pl. of *mishkan*. Ap. 40.
4 **GOD**. Heb. El. Ap. 4. IV.
5 **Why . . . ?** See notes on 42. 5 for the whole of this verse.
health = salvation. See note on 42. 5.
To the chief Musician. See Ap. 64.

44. THE CRY FOR DELIVERANCE.

- | | | |
|--------|-------------------|------------|
| 1-8. | God our help. | } Trouble. |
| 9-14. | Us. | |
| 15. | Me. Thy reproach. | |
| 16. | Me. The Reason. | |
| 17-22. | Us. | |
| 23-26. | Jehovah our help. | |

Title. For the sons of Korah. The second of eleven so ascribed.
See note on Title, Ps. 42, Ap. 63. VIII, and note on sub-scripture
below.

Maschil = Instruction. The third of thirteen Psalms so named.
See note on Ps. 32, Title, and Ap. 65. XI. See note on Ps. 42,
Title.

1-8. GOD OUR HELP..

- | | | |
|-------|-------------------------------|-----------|
| 1, 2. | By Thee our fathers cast out. | } Reason. |
| 3- | Not their own sword. | |
| -3. | But Thy right hand. | |
| 4. | Thou our confidence. | } Reason. |
| 5. | By Thee will we put down. | |
| 6. | Not my own sword. | |
| 7. | But Thou. | |
| 8. | Thou our confidence. | |

1 **We have heard**. Refers to the exodus. See note on sub-
scription. No time in reigns of David or Solomon to suit this
Psalm. Temple-worship carried on. People in the land. Israel
gone astray. Judah had turned away, but had returned (vv.
17. 18). The Psalm suits Hezekiah only. Sennacherib and Rab-
shakeh referred to in v. 16. See the cylinder of Sennacherib (Ap.
67. xi, p. 98). **told us** = rehearsed. Cp. Ex. 12. 26; 13. 14.
2 **heathen** = nations: i.e. the Canaanites. **them**: thy People
Israel. **people** = peoples: i.e. the Canaanites.
cast them out = spread them about (as a vine, Isa. 5); "them"
referring to Israel in both clauses.
3 **But** = For; giving the reason. See Structure above. Heb. *ki*,
"for". **a favour**. Cp. Deut. 4. 37; 7. 7, 8.
4 **Thou** = Thou Thyself. **art my King** = art He my King.
deliverances. Pl. of majesty = a great deliverance.
5 **enemies** = adversaries. **Thy name**. See note on 20. 1.
6 **trust** = confide. Heb. *batah*. Ap. 69. i.
bow . . . sword. Put by Fig. *Metonymy* (of Adjunct), for military
science. Cp. 2 Kings 19. 32.

- 10** Thou makest us to turn back from the *adversaries*:
And they which hate us *have plundered us at their will*.
- 11** Thou hast given us like ^osheep appointed for meat;
And hast ^oscattered us among the ²nations.
- 12** Thou sellest Thy people for nought,
And dost not increase *Thy wealth* by their price.
- 13** Thou makest us ^oa 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 *him that taketh vengeance*.
- 17** All this is come upon us; yet have we not forgotten Thee,
Neither have we dealt falsely in Thy covenant.
- 18** Our heart is not turned back,
Neither have our *goings* declined from Thy way;
- 19** Though Thou hast sore broken us in the *desert place*,
And covered us with the shadow of death.
- 20** If we have forgotten the ^oname of our God,
Or stretched out our hands to a strange ^oGOD;
- 21** Shall not God search this out?
For He knoweth the secrets of the heart.
- 22** *Surely*, for Thy sake are we killed all the day long;
We are counted as ¹sheep 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 *we ourselves are* bowed down to the dust:
Our belly cleaveth unto the earth.
- 26** *Arise for our help, And *deliver* us for Thy *mercy's* sake.

^oTo the chief Musician *concerning the Passover*.

45 ^oBy the sons of Korah, *giving instruction*,
^oA Song of ^oloves.

- 1** My heart is *overflowing with* a good *theme*:
I speak of the things which I have made touching the king:
My tongue [*is like*] the pen of a ^oready writer.

44: 9-14. US. TROUBLE.

9. Thou hast cast us off. (Pos. and Neg.)
10, 11. Enemies' acts.
12. Thou hast cast us off. (Pos. and Neg.)
13, 14. Enemies' words.

10 *spoil for themselves* = have plundered at their will; first occurrence Judg. 2. 14. See Sennacherib's boast on his cylinder. Ap. 67. xi, p. 98. Some codices, with Aram. and Syr., read "plundered us", &c.

11 *sheep appointed for meat*. Heb. sheep of devouring. Genitive of Relation (Ap. 17). Cp. Rom. 8. 36.

scattered us. Israel had already been removed. Sennacherib says he had taken away 200, 150 (Ap. 67, p. 98).

13 *a reproach*. Cp. Rab-shakeh's harangue (2 Kings 18. 27-35) with vv. 13, 14. See Ap. 67. i.

16 *avenger* = him that taketh vengeance. Cp. 8. 2. Here = Sennacherib.

17-22. US. TROUBLE..

- 17, 18. Righteousness.
19. Calamities.
20, 21. Righteousness.
22. Calamities.

18 *steps* = goings. Pl. in many codices, with one early printed edition, Aram., Sept., Syr., and Vulg.; but some codices, with nine early printed editions, read singular.

19 *place of dragons* = place of jackals. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for a desert place.

20 *name*. See note on 20. 1. **GOD**. Heb. El. Quoted in Ap. 4. IV.

22 *Yea* = Surely. Quoted in Rom. 8. 36.

23-36. JEHOVAH OUR HELP.

- 23, 24. Prayer. "Awake".
25-. Affliction.
-25. Affliction.
26. Prayer. "Arise".

23 *Awake ... sleepest*. Fig. *Anthropopatheia*. Ap. 6.

LORD *. Primitive text read "Jehovah". Altered by the *Sopherim* to "Adonai". See Ap. 32. Some codices, with two early printed editions, read "Jehovah". **25** *our soul is* = we ourselves are. Heb. *nephesh*.

26 *Arise*. Fig. *Anthropopatheia*. **redeem** = deliver. Heb. *padah*. See notes on Ex. 6. 6; 13. 13. **mercies**'= mercy's, or lovingkindness.

To the chief Musician. See Ap. 64. Written by Hezekiah for his special circumstances; but on account of vv. 1-8 was handed over for general use at the Feast of the Passover. See note below. **upon** = relating to, or concerning.

Shoshannim = Lilies. Put by Fig. *Metalepsis* for "Spring", and "Spring" put for the great spring festival, the Passover. See Ap. 65. XXI.

45. THE DELIVERER. PRAISED.

1. The Psalmist.
2-8. The king.
9-16. The queen.
17. The Psalmist.

Title. For the sons of Korah = By, &c. The third of nine so ascribed. See Title, Ps. 42, and Ap. 63. VIII.

Maschil = giving instruction. The fourth of thirteen so named. See Title, Ps. 32, and Ap. 65. XI.

A Song. Heb. *shir*, as in Ps. 18. See Ap. 65. XXIII. **loves**. Probably pl. of majesty = significant love. If in connection with the marriage of Hezekiah (2 Kings 21. 1 and Isa. 62. 4), its place here is accounted for between Pss. 44—48. Significant, because of its fulfilment in Messiah (Rev. 19. 7. Cp. Isa. 54. 5-8). Hephzi-bah (Isa. 62. 4) was the wife of Hezekiah. **1** *inditing* = bubbling up : i. e. running over, or overflowing with. **matter** = theme. **is**. Supply Ellipsis: "tongue [is like] the pen". **ready** : i. e. with readiness of mind in respect of the subject treated of.

- 2** Thou art ^ofairer than the *sons* of men:
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
- 3** Gird thy sword upon *thy* thigh, **O mighty one**,
Gird thee with thy glory and thy majesty.
- 4** And in thy majesty ride prosperously
On behalf of truth and meekness *and* righteousness;
And thy right hand shall teach thee terrible things.
- 5** Thine arrows *are sharp in the midst* of the king's enemies;
Whereby the *peoples* fall under thee.
- 6** ^oThy throne, O God, *is* for ever and ever:
The sceptre of Thy ^okingdom *is* a right sceptre.
- 7** Thou lovest righteousness, and hatest *lawlessness*:
Therefore God, Thy God, hath ^oanointed Thee
With the oil of gladness above Thy *companions*.
- 8** *So that all* Thy garments *smell of* ^omyrrh, and ^oaloes, *and* cassia,
Out of the ivory palaces, whereby they have made thee glad.
- 9** Kings' daughters *were* among thy *maids of honour*:
Upon thy right hand *doth* stand ^othe queen in gold of Ophir.
- 10** Hearken, O daughter, and *observe*, and incline thine ear;
^oForget also thine own people, and thy father's house;
- 11** So shall the king greatly desire thy beauty:
For *he* is thy ^oLord; and worship thou him.
- 12** And *the daughter of Tyre shall entreat thy favour* with a gift;
Even the rich among the people shall intreat thy favour.
- 13** The king's daughter *nothing but glorious, sitteth enthroned within*:
Her clothing *is* of wrought gold.
- 14** She shall be brought unto the king in *embroidered robes*:
The virgins her companions that follow her Shall be brought
unto thee.
- 15** With *great gladness* and rejoicing shall they be brought:
They shall enter into the king's palace.
- 16** Instead of ^othy 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 *nations* praise thee for ever and ever.
- ^oTo the chief Musician *by* the sons of Korah, *relating to* ^oAlamoth.

45: 2-8. THE KING.

- 2-. The kings merits.
-2. His reward. "Therefore" ('al ken).
3, 4. His weapon, and its effects.
5. His weapons, and their effects.
6, 7-. The kings merits.
-7, 8. His reward. "Therefore" ('al ken).

2 fairer : i.e. in His glory which follows the suffering described in Isa. 52. 14; 53. 2. **children** = sons. **men**. Heb. 'adam. Ap. 14. I. **God**. Heb. Elohim. Ap. 4. I.
3 most mighty = mighty One. Heb. gibbor. With thy glory. Supply *Ellipsis* (Ap. 6), by repeating "[Gird thee] with Thy glory". **4 Because** = On behalf.
5 heart. Put by Fig. *Metonymy* (of Adjunct), for "in the midst". **people** = peoples.
6 Thy throne, O God. Quoted in Heb. 1. 8, 9. Several attempts are made by certain commentators to get rid of this reference to Christ's Godhead ; but not only would Heb. 1. 8, 9 have to go, but Isa. 9. 6, and Jer. 23. 6; 33. 16 as well.
kingdom. Cp. Pss. 20, 21, 24. Luke 1. 31-33, &c.
7 wickedness = lawlessness. Heb. rasha'. Ap. 44. x.
anointed. Hence His name Messiah (Gr. Christ) = the anointed one. **fellows** = companions.
8 All. Supply *Ellipsis* : "[So that] all".
myrrh, and aloes. Cp. Ex. 30. 23, 24. John 12. 3; 19. 39.

45: 9-16. THE QUEEN..

- 9-. Maids of honour.
-9. The queen's apparel.
10, 11. The queen addressed.
12-. Suppliant.
-12. Suppliants.
13, 14-. The queen's apparel.
-14, 15. Maids of honour.
16. The queen addressed.

9 honourable women. Courtladies. English = maids of honour. **did** = doth. **the queen**. Type, Past, Hephzi-bah (2 Kings 21. 1. Isa. 62. 4); antitype, future, Israel, the bride of Messiah (Isa. 54. 5-8; 62. 45). Cp. Rev. 19. 7.
10 consider = see plainly, or observe.
Forget also thine own people. As did Rebekah (Gen. 24. 58), and Rachel (Gen. 31. 14), and Asenath (Gen. 41. 45), and Ruth (1. 16). **12 daughter of Tyre**. Either the queen of Tyre, or the people of Tyre personified. **shall be there**. Fig. *Ellipsis* (Complex), Supply both clauses, repeating the verbs thus : "the daughter of Tyre [shall entreat thy favour] with a gift; even the rich among the people shall [come] and entreat thy favour". See note on 2 Chron. 32. 23.

13 is. The *Ellipsis* better supplied thus : "all glorious [sitteth enthroned] within". These Ellipses are caused by the bubbling over of the inditing heart, which is too quick for the pen. **all glorious** = nothing but glory. Cp. Isa. 4. 5. **within** : i.e. in the inner palace; not internally. **14 raiment of needlework** = embroidered robes. **15 gladness**. Heb. pl. of majesty = with great gladness. **16 thy . . . thy**. Heb. text, these pronouns are masc. ; but the Syr. reads them fem. In this case they agree with and perfect the Structure above. **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). **for the sons, &c.** See note on Title, above. 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. **upon** : i.e. relating to. **Alamoth**. See Ap. 65. II.

46

◦A Song.

- 1** God *is* ◦our refuge and strength, A *found near* help in trouble.
2 Therefore will not we fear, though the earth *moved*,
 And though the mountains be *moved* into the ◦midst of the sea;
3 *Though* the waters thereof *raged and* be troubled,
Though the mountains shake with the swelling thereof. ◦Selah.
4 *There is a constantly flowing river*, the *channels* whereof shall
 make glad the city of God,
 ◦The holy *place of the great habitation* of the most High.
5 God *is in the middle* of her; she shall not be ◦moved:
 God shall help her, *when the morning dawns*.
6 The *nations* raged, the kingdoms *moved*:
 He uttered His voice, the earth melted.
7 ◦The LORD of hosts *is* with us;
 The God of Jacob *is* our ◦refuge. ◦Selah.
8 Come, *gaze on* 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 *Desist; cease your efforts*, and know that **I am** God:
 I will be ◦exalted among the *nations*,
 I will be ◦exalted in the earth.
11 The LORD of hosts *is* with us;
 ◦The God of Jacob *is* our ⁷refuge. ◦Selah.

◦To the chief Musician.

47

◦A Psalm *by* the sons of Korah.

- 1** O clap your hands, all ye *peoples*;
 Shout unto God with the voice of triumph.
2 For the LORD ◦MOST HIGH *is to be revered*;
He is ◦a great King over all the earth.

moved. Same word as "carried", in 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. Isa. 37. 35, 36. Cp. Ex. 14. 27. **6 heathen** = nations. **raged**. Same word as "roar", v. 3. **were moved** = moved. Same word as in v. 5.

7 The LORD of hosts. See note on 1 Sam. 1. 3. **refuge** = an impregnable place. Heb. *misgab*. Not the same word as in v. 1. **Selah**. Connecting this assured confidence in God's promise with its fulfilment in the deliverance of Zion from Sennacherib (Ap. 66. II). **8 behold** = gaze on. **the LORD**. Heb. *Jehovah*. Ap. 4. II. But some codices, with first printed edition and Syr., read "Elohim", God. Cp. 66. 5. **9 bow . . . spear . . . chariot**. The weapons of war, corresponding with the preceding line—war. See the Structure above. **10 Be still** = Desist; cease your efforts. Heb. *rapha*. **exalted**. Heb. *rum*, so most frequently rendered. **11 The God of Jacob**. See notes on 146. 5; and cp. Gen. 32. 28; 43. 6; 45. 26. **Selah**. Connecting Ps. 46 with Pss. 47 and 48, all three referring to the same events. See Ap. 66. II. **To the chief Musician**. See Ap. 64.

47. [For Structure see next page].

Title. A Psalm. Heb. *mizmor*. See Ap. 65. XVII. Referring to the time of Hezekiah. One of three Psalms (46, 47, 48) in praise of Zion, delivered from Sennacherib's siege. **for the sons of Korah**. The fourth of nine so ascribed. See note on 42, and Ap. 65. VIII. **1 people** = peoples. **God**. Heb. *Elohim*. Ap. 4. I. **2 the LORD**. Heb. *Jehovah*. Ap. 4. II. **MOST HIGH**. Heb. *Elyon*. Ap. 4. VI. **terrible** = to be revered. **a great King**. This in special contrast with Sennacherib (Isa. 36. 4).

46. THE HELP OF THE DELIVERER.

- | | | | |
|------|------------------------------|---|----------------|
| 1. | God our refuge. | | |
| 2. | The earth moved. | } | Danger defied. |
| 3. | The waters raged. | | |
| 4. | The holy city. | } | Zion defended. |
| 5. | The holy city. | | |
| 6-. | The nations rage. | } | Danger defied. |
| -6. | The earth melted. | | |
| 7. | God our refuge. Selah. | | |
| 8-. | Gaze on God, in His works. | } | Works seen. |
| -8. | The earth. His desolations. | | |
| 9-. | The world. War. | } | Wars ended. |
| -9. | The world. Weapons. | | |
| 10-. | Know God in Himself. | } | Himself known |
| -10. | The earth. God's exaltation. | | |
| 11. | God our refuge. | | |

Title. A Song. Heb. *shir*. One of the "Songs" referred to in Isa. 38.20 (though not the same word). See Ap. 65. XXIII. Doubtless Hezekiah's during Sennacherib's siege. No other period of Israel's history suits it. Not celebrating a victorious campaign, but a successful defense. See notes below. Pss. 46, 47, 48 a Trilogy referring to the same event. See note on "Selah", v. 11.

1 our refuge. *Cycloides* (Ap. 6), because repeated in vv. 7 and 11. See Structure above. **refuge**: to which one flees. Heb. *hasah*. Ap. 69. V. Not the same word as vv. 7, 11.

very present = found (near); masc. refers to God (help is fem.).

2 be removed = quake. Same as "moved", v. 6. **carried** = moved. **midst** = Heb. heart. Fig. *Metonymy* (of Adjunct). Ap. 6.

3 waters thereof roar. Fig. *Hypocatastasis* (Ap. 6), implying the raging of the Assyrian host without. **roar**. Same word as "raged" (v. 6). **Selah**. Connecting the roaring of the waters without with the silent flowing river in the rock-cut channel beneath Zion, and contrasting the boastings of the enemy with the secret purposes of God. No refrain "dropped out" here, as some suggest. See the Structure above, and Ap. 68.

4 river. Heb. *nahar*. a constantly flowing river (not *nahal*, a summer *wady*). It flows beneath Zion, filling *En Rogel* and supplying Siloam. See Ap. 68. **streams** = channels. Heb. *palag*. See note on Gen. 10. 25. Ps. 1. 3: i.e. the rock-cut channels beneath Zion. See Ap. 68. All other water-supplies cut off. Cp. 2 Chron. 32. 30. 2 Kings 20, 20. See Ap. 68, and Ecclesiasticus 48. 17.

The holy place of the tabernacles of the MOST HIGH. Sept. and Vulg. render this "The Most High hath hallowed His habitation". See note on Ex. 3. 5. **tabernacles** = the great habitation. Pl. of majesty, implying greatness of glory, not of size. Heb. *mishkan*. Ap. 40. ii.

MOST HIGH. Heb. *Elyon*. Ap. 4. VI.

5 in the midst = in the middle, not the same as v. 2.

- 3** *May He subdue the peoples* under us,
And *the tribes of men* under our feet.
- 4** *He chooseth* our inheritance for us,
Chooseth the excellency of Jacob whom **He** loved. °Selah.
- 5** God *is exalted* with a shout,
The LORD with the sound of a trumpet.
- 6** °Sing *great praise to our God*, sing *great praise*:
Sing *great praise* unto our **King**, sing *great praise*.
- 7** For God *is* the **King over** all the earth:
Sing ye praises °with understanding.
- 8** God *hath become King* over the *nations*:
God sitteth upon *His holy Throne*.
- 9** The princes of the *peoples* are gathered together,
To be a People of the God of Abraham:
For the °shields of the earth *belong* unto God:
He is greatly °exalted.

48 °A Song and °Psalm by the sons of Korah.

- 1** Great *is* the LORD, and greatly to be praised
In °the city of our God, *in* the mountain of *His Sanctuary*.
- 2** Beautiful for *elevation*, the joy of the whole *land*,
Is °mount Zion, *on* °the sides of the north,
Is Jerusalem as a whole.
- 3** God *hath made Himself known* in her palaces for a refuge.
- 4** For, °lo, °the kings were assembled,
They passed by together.
- 5** They saw *it*, *and* so they marvelled;
They were troubled, *and* hasted away.
- 6** Fear took hold upon them there,
And pain, as of a woman in travail.
- 7** Thou breakest the ships of Tarshish With an east °wind.
- 8** °As we have heard, so have we seen
In °the city of the LORD of hosts, in the city of our God:
God will establish it for ever. °Selah.
- 9** We have *been silent, and rested in thought* of Thy
lovingkindness, O God, in the *middle* of Thy temple.
- 10** According to Thy name, O God,
So *is* Thy praise unto the ends of the earth:
Thy right hand is full of righteousness.
- 11** Let mount Zion rejoice, Let the *cities* of Judah be glad,
Because of Thy °judgments.

47. PRAISE TO THE DELIVERER.

1. Call to praise.
2. The reason.
- 3, 4. The nations, and Israel.
5. God exalted.
6. A call to praise.
- 7, 8. The reason.
- 9-. The nations, and Israel.
- 9. God exalted.

3 He shall subdue = may He subdue. **nations** = tribes of men.
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).

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

6 Sing praises. Fig. *Epanadiplosis*, the verse beginning and ending with the same word. **praises.** Pl of majesty = great praise. Note the Fig. *Repetitio*, for emphasis.

to God. Some codices, with Sept. and Vulg., read "to our God".

7 of. Some codices, with two early printed editions, read "over", as in v. 8. **with understanding.** Cp. 49. 3 and 1 Cor. 14. 15, 16.

8 reigneth = hath become king. **heathen** = nations.

throne of His holiness = His holy Throne. Genitive of Character.

9 Even. Perhaps better to supply Ellipsis (Ap. 6): "[unto] the People", or "[to be] a People". See the Structure, and cp. v. 4.

shields. Put by Fig. *Metonymy* (of Effect), for princes (in preceding line), or, for defenses in general Cp. 89. 18 (marg.) and Hos. 4. 18 (marg.).

exalted. Cp. v. 5. This is the object of the Psalm connected with 46 by the Selah in 46. 11.

48. PRAISE TO THE DELIVERER.

- 1-. Praise.
- 1-3. Zion a joy. In her palaces, God known.
- 4-8. The reason. "For". God's *power* shown in her establishment "For ever". Selah.
- 9, 10. Praise.
- 11-13. Zion to rejoice. In her towers, strength surveyed.
14. The reason. "For". God's *favour* shown in guidance "For evermore".

Title. A Song. Heb. *Shir*. See Ap. 65. XXIII.

Psalm. Heb. *mizmor*. See Ap. 65. XVII.

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.

God. Heb. Elohim. Ap. 4. I.

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

2 situation = elevation. **earth** : or land.

mount Zion. Immediately south of Moriah. See Ap. 68.

the sides of the north : i.e. with Moriah and the Temple immediately on the north side.

The city of the great King = [is] 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.

4 lo. Fig. *Asterismos*. **the kings** : i.e. the vassal kings of Sennacherib. **7 wind.** Heb. *ruach*. Ap. 9. **8 As we have heard.** Thus linking on Ps. 44. 1. **the LORD of hosts.** Cp. 46. 7, 11. **Selah.** Connecting the demand of Ps. 46. 10, to "be still" and exalt Jehovah, with the "rest" in the thought of His lovingkindness. **9 thought** = been silent (Heb. *damah*), or stood still (46. 10) and rested in thought. midst. Same word as in 46. 5.

10 name. See note on 20. 1. **11 daughters** = cities. Put by Fig. *Metonymy* (of Subject), 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.

- 12** ^oWalk about Zion, and go round about her:
Tell the towers thereof.
- 13** Mark ye well her *outer walls*,
Single out her palaces;
That ye may tell *it* to the generation following.
- 14** For *such a God* is our God for ever and ever:
He will be our guide *for evermore*.

^oTo the chief Musician.

49 ^oA Psalm for the sons of ^oKorah.

- 1** Hear this, all ye *peoples*;
Give ear, all ye inhabitants of the ^oworld:
- 2** Both *sons of Adam* and *sons of man*,
Rich and *helpless, alike*.
- 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 *deep* saying upon the harp.
- 5** Wherefore should I fear in the ^odays of evil,
When the perverseness of my footsteps shall
compass me about?
- 6** They that ^otrust in their wealth,
And boast themselves in the multitude of their riches;
- 7** *Surely no man can redeem,*
Nor give to God atonement for himself:
- 8** (For the ^oredemption of *them is costly*,
And *the redemption of themselves* ceaseth for ever:)
- 9** ^oThat he should *live on continually*,
And not see *destruction in the grave*.
- 10** For *it must be seen* that wise men die,
Likewise the fool and the brutish person perish,
They leave their wealth to others.
- 11** Their inward thought *is, that* their
houses *shall continue* for ever,
And their dwelling places to all generations;
They call *their* lands after their own names.
- 12** Nevertheless man *being* in honour abideth not:
He is like the beasts *that* perish.

12 **Walk about.** They were now free to do this.
towers. Many discovered on the east side of Ophel in recent excavations.
13 **bulwarks** = outer walls or ramparts. **Consider** = single out.
Occurs only here.
14 **this God** : or, such a God.
even unto death = for evermore, according to some codices, five early printed editions, Aram., Sept., and Vulg. The Massorites divided the one word (*'almuth*) into two (*'al moth*), making it = "over death". But the correspondence is with the preceding line, and with v. 8, as shown in the Structure.
To the chief Musician. Though written (probably by Hezekiah, Isa. 38. 20) for this special occasion, it was handed over for public use in the Temple worship.

49. NEED OF REDEMPTION REALIZED.

INTRODUCTION.

Theme { I. 1, 2. All to hear.
II. 3, 4. I will speak.

The Theme announces an Enigma, and the solution is the Incarnation and work of the Redeemer.

I. vv. 1, 2.

Hear.
Peoples.
Give ear.
Inhabitants.

Low.
High.
Rich.
Poor.

Mouth.
Wisdom.
Heart.
Understanding.

Ear.
Parable.
Dark saying.
Harp.

5. Why fear? (two lines).
6-9. No redemption from man (four lines. Alt.).
10-. Death (two lines).
-10, 11. Worldly wisdom (four lines. Int.).
12. Man like the beasts (two lines).
13. Worldly wisdom (two lines). Selah.
14. Death (two lines. Int.).
15. Redemption for me (two lines). Selah.
16-19. Fear not ! (four lines. Alt.).
20. Man like the beasts (two lines).

NOTE.—In the first and third members the Introversion is alternated, the couplets in one being answered by quatrains in the other. If written by Hezekiah after his recovery the date would be about 602 B. c.

Title. A Psalm. The sixth of nine so ascribed. Heb. *mizmor*. See Ap. 65. XVII. **Korah.** See Ap. 63. VIII.

1 **people** = peoples. **world** = age = transitoriness. Heb. *heled* = the world as transitory, as in 17. 14. Cp. 39. 5, "age"; 89. 47, "time". Job 11. 17. These are all the occurrences.

2 **low** = sons of 'adam. Ap. 14. I. **high** = sons of 'ish. Ap. 14. II. **poor** = helpless. Heb. 'ebyon. See note on Prov. 6. 11, **together** = alike. **4** **dark** = deep.

5 **days of evil.** His were in Matt. 26. 38. Luke 22. 44, 53. John 12. 27. Heb. 5. 7. **evil.** Heb. *ra'a'*. Ap. 44. viii.

iniquity = perverseness. Heb. 'avah. Ap. 41. iv.

of my heels : or, my footsteps. Put by Fig. *Synecdoche* (of Part), for the whole person, in order to call attention to, and thus emphasize,

the reference to Gen. 3. 15. When our iniquities were laid upon Christ, then He was vulnerable and was wounded for our transgressions. **6** **trust.** Heb. *batah*. See Ap. 69. I. **7** **None** = no man. Heb. 'ish. Ap. 14. II. **by any means redeem.** Heb. Fig. *Polyptoton* (Ap. 6) = "redeeming will redeem". **redeem** = deliver by power. Heb. *padah*. See notes on Ex. 6. 6 and 13. 13. **his brother.** Some codices read "surely" instead of "a brother". In this case the two lines read, "Surely no man (Heb. 'ish) can redeem, nor give to God atonement for himself". **God.** Heb. Elohim. Ap. 4. I. **a ransom** = atonement. Heb. *kapher*. See Gen. 6. 14 ("pitch"). Ex. 29. 33. **him** = himself. **8** **redemption** - Heb. *padah*, as "redeem", in v. 7. **their soul** = them. Heb. *nepesh*. Ap. 13. **precious** = costly, or, so costly is it that, &c. **it** = the redemption of themselves. **9** **That, &c.** Connect this with the end of v. 7. **still live for ever** = live on continually. **corruption.** Heb. *sahath* = destruction (with Art.): i.e. in the grave. **10** **he seeth** = it must be seen. **And leave** = They leave. *Homonym*: 'azab. See note on Ex. 23. 5; or, fortify, or strengthen by increasing or laying them up. **12** **man.** Heb. 'adam. Ap. 14. I. This corresponds with v. 20. See the Structure, above.

- 13** This their way *is* their folly:
Yet their posterity approve their sayings. °Selah.
- 14** Like sheep they are laid °in the grave;
Death shall *shepherd them*;
And the upright shall have dominion over them in *the resurrection morning*;
And their beauty shall consume °in the grave *far from their former lofty house*.
- 15** But God will *deliver me* from *the hand of Sheol*:
For **He** shall *take me out of Sheol*. °Selah.
- 16** °Be not thou afraid when *a man* is made rich,
When the glory of his house is increased;
- 17** For when he dieth he shall °carry nothing away:
His glory shall not descend after him.
- 18** For while he lived he blessed *himself*:
And though men praise thee, when thou doest well to thyself.
- 19** *Yet he shall* go to the generation of °his fathers;
Those fathers shall never see light.
- 20** ¹²Man *that is* in honour, and understandeth not,
Is like the beasts *that* perish.

50

A Psalm for 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 from above,
And to the earth, that **He** may judge **His** People.
- 5** *Gather in My* °saints together unto **Me**;
Those that have made a covenant with **Me** °by sacrifice.
- 6** And the heavens shall declare his righteousness:
For God *is* judge **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 folds.
- 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?
- 14** °Offer unto God thanksgiving;
And pay thy vows unto the °MOST HIGH:

13 Selah. Connecting the *fact* of v. 14 with their *thought* of vv. 11, 12, and explaining the *folly* of v. 13. See Ap. 66. II.

14 the grave. Heb. *Sheol*. Ap. 35. Occurs three times in this Psalm, vv. 14, 15.

feed on them = shepherd them. Fig. *Prosopopoeia*.

the morning: i.e. the resurrection morning = the "first" resurrection of Rev. 20. 6; resurrection of "life" (John 5. 29); "the just" (Acts 24.15). Luke 14. 14. Dan. 12. 2. &c.

from their dwelling: i.e. [far] from their [former] lofty house. Heb. *zabal*, from similar Assyrian root = lofty [house], in contrast with "the grave". See note on I Kings 8. 13.

15 my soul = me, myself. Heb. *nephesh*. Ap. 13.

the power of the grave = the hand of *Sh'ol*; "hand" being put by Fig. *Metonymy* (of Cause).

receive me = take me out of [Sheol]; same word as "carry away" in v. 17. Cp. 50. 9; 73. 24; 78. 70.

Selah. Connecting the *fear* and the *folly* of the hopeless man with the true *hope* and *wisdom* which takes away fear. See Ap. 66. II

16 Be not thou afraid. This, with v. 5, gives the scope of the Psalm. See the Structure (p. 767). **one** = a man. Heb. *'ish*.

17 carry . . . away. See note on "receive", v. 15.

18 Though = For. **his soul** = himself. Heb. *nephesh*.

And men will praise = And [though] men praise thee when, &c.

19 He shall = [Yet] he shall, &c, continuing from v. 18.

his : i. e. the man's. **They** : i.e. those fathers.

50—60. ISRAEL'S REDEEMER.

50. HE BREAKS SILENCE.

1-6.	The Psalmist.	}	His people addressed.
7-13.	Reproof. Neg. Owns them		
14, 15-.	Duty. Praise and prayer.		
-15.	Promise. I will deliver.	}	The wicked addressed.
16-.	The Psalmist.		
-16-22.	Reproof. Pos. Disowns them.		
23-.	Duty. Praise.		
-23.	Promise. I will show.		

Title. of Asaph = of, or for Asaph. The only Psalm of Asaph in Book II, the others being in Book III.

1 The mighty God, even the LORD. Heb. "El, Elohim, Jehovah" = The God of Gods, even Jehovah. Occurs only here and Josh. 22.. 22 (twice). See Ap. 4. 1. II. IV.

2 Zion. See Ap. 68.

God. Heb. Elohim. Ap. 4. I.

3 shall come. The promise of Ex. 3. 7, 8 turned into a prayer. Cp. Isa. 11. 11.

not keep silence. Now He is keeping silence. But He will speak again, and here we are told what He will say.

5 Gather = Gather in. **saints** = those who have found favour with God. Cp. Matt. 24. 29-31. **by sacrifice.** Cp. Ex. 24. 8.

6 Selah. Connecting the "call" to "hear" what *true worship* is (vv. 7-15), and to "consider" what *true service* is (vv. 16-22) when these things come into judgment (v. 6). Both are summed up in v. 23. (Ap. 66. II.)

12 world. Heb. *tebel* = the habitable world (Gr. *oikoumene*).

14 Offer. Heb. *zabach*. Ap. 43. I. iv. Here is *true worship*. See v. 23; 40. 6; 51. 17. Heb. 13. 15. Cp. Isa. 1. 11-14. Jer. 7. 22, 23.

Hos. 6. 6. Amos 5. 21. This is the opposite of "unthankful" (2 Tim. 3. 2). **MOST HIGH.** Heb. Elyon. Ap. 4. VI.

- 15** And call upon **Me** in the day of trouble:
I will deliver thee, and thou shalt glorify **Me**.
- 16** But unto the wicked God *hath said*,
“What hast thou to do to declare **My** statutes,
Or *that* thou shouldst take **My** covenant in thy mouth?”
- 17** Seeing thou hatest instruction,
And castest **My** words behind thee.
- 18** When thou sawest a thief, then thou *rannest* with him,
And hast been partaker with adulterers.
- 19** Thou givest thy mouth to evil,
And thy tongue *weaveth* 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 altogether
such an one as thyself: *But I* will reprove thee, and set
them in order before thine eyes.
- 22** Now consider this, ye that forget God,
Lest **I** tear *you* in pieces, and *there be* none to *rescue*.”
- 23** Whoso ¹⁴offereth praise glorifieth **Me**:
And there will be a way by which I will show to him
the salvation of God.

°To the chief Musician.

51 °A Psalm of David, °when Nathan the prophet came
unto him, after he had gone in to Bath-sheba.

- 1** *Be favourable unto me*, O God, According to Thy *grace*:
According unto the multitude of Thy tender mercies *erase*,
as a debt from a book my °transgressions.
- 2** °Wash me thoroughly from mine iniquity,
And °cleanse me from my sin.
- 3** For I °acknowledge my transgressions:
And my sin *is* ever before me.
- 4** Against Thee, Thee *alone*, have I sinned,
And done *this* evil in Thy sight:
°That Thou mightest be justified *in Thy word*,
And be *pure* 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** *Thou wilt sin-cleanse me* with *the atoning blood*
sprinkled by hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
- 8** *Thou wilt 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 *steadfast* °spirit within me.

16 wicked. Heb. *rasha'*. Ap. 44. x. **saith** = hath said.
What...? Figs. *Erotosis* and *Apodioxis*. Ap. 6. See Rom. 2. 21, 22.
18 consentedst with = foundest pleasure with. Aram., Sept., Syr., and
Vulg., read "rannest".
19 evil. Heb. *raa*. Ap. 44. viii. **frameth** = weaveth.
20 thine own mother's son. Fig. *Periphrasis*, for emphasis.
21 I kept silence ; Thou thoughtest. Cp. Ecc. 8. 11-13. Isa. 3. 11; 26.10.
22 GOD. Heb. Eloah. Ap. 4. V. **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.

51. THE RESPONSE OF HIS PEOPLE.

- 1, 2. Prayer.
3-5. Transgression. Confession.
6. What God desires.
7, 8. Prayer and resulting praise.
9-12. Prayer.
13. Transgressors. Instruction.
14, 15. What God desires.
16-19. Prayer and resulting praise.

Title. A Psalm. Heb. *mizmor*. See Ap. 65. XVII.

when Nathan, &c. See 2 Sam. 11. 2; 12. 1. David's utterance when he
lay all night upon the earth as a *penitent* (2 Sam. 12. 16). Cp. his
utterance when he "sat before the LORD" as a *worshipper* (2 Sam. 7. 18-
29), and when he "stood upon his feet" as a *servant* (1 Chron. 28. 2-10).

1 Have mercy upon me = Be gracious or favourable unto me.

God. Heb. Elohim. Ap. 4. I.

lovingkindness : or, grace.

blot out = erase, as a debt from a book (Ex. 32. 32, 33. Num. 5. 23. Ps.
69. 28), or wipe out so as to remove (2 Kings 21. 13. Isa. 44. 22).

transgressions. Heb. *pasha'*. Ap. 44. ix.

2 Wash : as a garment, Heb. *kabas*. Heb form = multiply to wash =
wash thoroughly.

iniquity. Heb. *'avah*. Ap. 44. iv.

cleanse : i. e. pronounce ceremonially clean. **sin.** Heb. *chata'*.
Ap. 44. i.

3 acknowledge. Confession is ever the condition of forgiveness. See
notes on 32. 5.

4 only = alone. This is primary, and contains the secondary.

evil. Heb. *ra'a'*.

That, &c. Quoted in Rom. 3. 4.

when Thou speakest : i. e. in Thy word. Some codices, with three early
printed editions, Sept., and Vulg., read "in Thy words" (pl.). Cp. Rom. 3.
4.

clear = pure; such moral purity as belongs not to man, only to God (Job
15. 14; 25. 4. Prov. 20. 9). Heb. *zakah*.

5 Behold. Fig. *Asterismos*. Ap. 6.

6 in the inward parts. More than the external acts. Heb. *tuchoth*.
Only here and Job 38. 36.

make me, &c. See note on Job 28.28. We need this *making*, for this
wisdom is from above. Cp. 2 Tim. 3. 15.

7 Purge me = Thou wilt sin-cleanse me, or un-sin me : i. e. expiate by
the blood of a sin offering.

hyssop. Put by Fig. *Metonymy* (of Cause), for the atoning blood
sprinkled by it. Cp. Num. 14. 18; 19. 6, 18.

8 Make me = Thou wilt make me.

10 Create. Heb. *bara'*, as in Gen. 1. 1. The new heart is not the old one
changed, but newly created: i. e. "begotten" by God, as in John 3. 6-8.

right = steadfast. Cp. 78. 37; 112. 7.

spirit. Heb. *ruach*. Ap. 9. Put by Fig. *Synecdoche* (of Part), for whole
character.

- 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 a spirit of willing
and unforced obedience.*
- 13** Then will I teach transgressors Thy ways;
And sinners shall be converted unto Thee.
- 14** *Rescue* me from °bloodguiltiness, O God,
Thou God of my salvation:
And my tongue shall sing aloud of Thy righteousness.
- 15** O 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 *great sacrifice* of God *are* a broken spirit:
A broken and a contrite heart, O God,
Thou *will do infinitely more than words can express.*
- 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 *Instruction, A Psalm of David, °when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.*

- 1** °Why boastest thou thyself in mischief, O °mighty man?
The *grace* of God *endureth all the day.*
- 2** Thy tongue deviseth *a great malignity*;
Like a sharp razor, working deceitfully.
- 3** Thou lovest evil more than good;
And lying rather than to speak righteousness. °Selah.
- 4** Thou lovest 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 ones* also shall see, and fear,
And shall laugh at him:
- 7** Lo, *this is the strong man* that made not God his strength;
But *confided* in the abundance of his riches,
And strengthened himself in his *wealth.*
- 8** But I *am* like a green olive tree in the house of God:
I *confide* in the *grace* of God for ever and ever.
- 9** I will praise Thee for ever, because °Thou hast done *it*:
And I will wait on *Thyself*; for *it is* good before °Thy saints.

°To the chief Musician *relating to the great dancings.*

11 **take not.** Not a proper prayer for those now "in Christ" : for, see John 14. 16.

Holy Spirit. See the only other O.T. occurrences of the expression (Isa. 63. 10, 11). Heb. *ruach.* Ap. 9.

12 **with Thy free spirit:** i.e. with a spirit of willing and unforced obedience. Heb. *ruach.* Ap. 9. Cp. Ex. 35. 5, 22.

14 **Deliver** = Rescue. **bloodguiltiness** = bloods, pl. of majesty; put by Fig. *Synecdoche* (of Species), for the great murder of Uriah (2 Sam. 11. 14-21). Cp. Gen. 4. 10.

15 **LORD** * = Jehovah. Ap. 4. II. One of the 134 alterations of the *Sopherim.* Ap. 32.

16 **desirest not.** Because death was the penalty. Was the child's life the substitute?

17 **sacrifices.** Pl. of majesty = the great sacrifice. Cp. Isa. 57. 16; 66. 2. **not despise.** Fig. *Tapeinosis*, meaning that God will do infinitely more than words can express.

18 **Zion.** See Ap. 68.

If vv. 18, 19 are a later addition, then they were probably the work of Hezekiah in his editing the Psalms as well as the Proverbs, when the Psalm was handed over for public use. See Ap. 67. But David was "a prophet" (Acts 2. 30, 31).

To the chief Musician. See Ap. 64. The use in public worship makes it set forth the condition of national blessing. See its place in the Structure of Book II.

52. INSTRUCTION
AS TO THE DEFEAT OF ENEMIES.

- 1-5. The enemies apostrophized (Doeg.)
6. The righteous ones. (Pl = Israel.)
7. The enemies apostrophized. (Doeg.)
8, 9. The righteous one. (Sing. = David.)

Title. *Maschil* = Instruction. The fifth of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI.

when Doeg, &c. See notes on 1 Sam. 21. 7; 22. 18. See note on *Mahalath*, in sub-scripture at end of v. 9.

1 **Why boastest . . . ?** Relating to Doeg's treachery.

mighty man. Heb. *gibbor.* Ap. 14. IV. P.B.V.= tyrant; Sept. = mighty lawless one. It is prophetic, and a type of Antichrist.
goodness = lovingkindness, or grace.

GOD. Heb. El. Ap. 4. IV.

continually = all the day.

2 **mischiefs** = malignity. Pl. for sing. = a great malignity.

3 **evil.** Heb. *ra'a.* Ap. 44. viii.

Selah. Connecting the deceitful tongue of Doeg (v. 4) with the imprecation on it. See Ap. 66. II.

4 **devouring words.** Heb. words of swallowing up. Cp. 1 Sam. 22. 18.

5 **destroy . . . take away . . . pluck out . . . root out.** Note the Fig. *Anabasis.* Ap. 6.

Selah. Connecting God's judgment with the righteous onlookers. See Ap. 66. II.

6 **righteous** = righteous ones (pl.).

7 **the man** = the strong man (Heb. *geber.* Ap. 14. IV.) that made not God his strength. The Gematria of this sentence = 2,197 (= 13³). See Ap. 10.

God. Heb. Elohim. Ap. 4. I.

trusted = confided. Heb. *batah.* Ap. 69. I.

wickedness. Aram. and Syr. read "wealth". Cp. 112. 3.

8 **mercy** = lovingkindness, or grace.

9 **Thou hast done it.** David ascribes all the glory to his God.

Thy name = Thyself. See note on 20. 1.

Thy saints. Some codices read sing. = Thy beloved (One).

To the chief Musician. See Ap. 64.

upon = relating to.

Mahalath, for *Mahaloth* = the great dancings. See Ap. 65. IX.

53 *Instruction, A Psalm of David.*

- 1** The °fool hath said in his heart, "There is no God."
Corrupt are they, and have done abominable *deceit*:
°There is none that doeth good.
- 2** °God looked down from heaven upon the *sons of Adam*,
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 *all 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 *relating to smittings*.

54 *Instruction, A Psalm of David, °when the Ziph'ims came and said to Saul, Doth not David hide himself with us?*

- 1** Save me, O God, by *Thine own self*,
And *vindicate* me by Thy strength.
- 2** Hear my prayer, O God;
Give ear to the words of my mouth.
- 3** For *aliens* are risen up against me,
And oppressors seek after *my life*:
They have not set God before them. °Selah.
- 4** Behold, God *is* mine helper:
The Lord *is* with them that uphold *my life*.
- 5** He shall reward evil unto mine enemies:
Cut them off in thy truth.
- 6** I will °freely sacrifice unto Thee:
I will praise *Thee*, O LORD; for it *is* good.
- 7** For **He** hath *rescued* me out of all trouble:
And mine eye hath *looked upon, and thus seen the Lord's deliverance*
upon mine enemies.

°To the chief Musician *relating to smittings*.

53. INSTRUCTION AS TO DEFEAT OF ENEMIES.

- 1-. The fool. God no-where.
-1. Man. Depravity.
2. God. Inspection.
3. Man. Depravity.
4. God. Expostulation.
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 faction 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.

1 fool. May not this refer to Nabal?

God. Heb. Elohim. Ap. 4. I. Seven times in this Psalm. In Ps. 14 three times Elohim, and four times Jehovah. Elohim more characteristic of the second (or Exodus) book.

iniquity. In Ps. 14, Heb. 'alilah = doing; here, 'aval = deceit. See Ap. 44. vi. **There is none, &c.** Quoted in Rom. 3. 1-12.

3 God. Heb. 'eth 'Elohim (Objective). Ap. 4. I. Note the Fig. Epanadiplosis (Ap. 6), by which this verse is marked off as containing universal instruction, beginning and ending with the same word "God".

children of men = sons of Adam. Ap. 14. I.

that did understand. Heb. Maschil. See note on Title.

4 the workers. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "all the workers".

iniquity. Heb. 'avah. Ap. 44. iii.

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. Ecphonesis. Ap. 6. **salvation** = great salvation, pl. of majesty. But some codices, with Sept. and Syr., read sing.

Zion. See Ap. 68. **God.** Some codices, with Aram., Sept., and Syr., read "Jehovah". **Jacob ... Israel:** i. e. both natural and spiritual seed.

See notes on Gen. 32. 28; 43. 6; 45. 26, 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 v. 5, which differs from, 14. 5, 6. See Ap. 65. XV.

54. INSTRUCTION AS TO THE DEFEAT OF ENEMIES.

- 1, 2. Prayer.
3. Reason. Enemies assemble.
4. Jehovah my helper.
5. Jehovah my helper.
6. Praise.
7. Reason. Enemies scattered.

Title. Maschil = Instruction. The seventh of thirteen Psalms so named. See note on Title, Ps. 32, and Ap. 65. XI. **when, &c.** Cp. 1 Sam. 23. 19; 26. 1.

1 God. Heb. Elohim. Ap. 4. I. **Thy name** = Thine own self. See note on Ps. 20. 1. **judge** = vindicate.

3 strangers = aliens: the Ziphites, or the men of Keilah (1 Sam. 23. 12). Some codices, with two early printed editions and Arm., read "insolent men". Cp. 86. 14. **my soul** = me, or my life. Heb. nephesh. Ap. 13.

Selah. Connecting David's danger with David's true and only source of

help (Ap. 66. II).

Ap. 44. viii.

7 delivered = rescued.

on = relating to.

4 LORD *. One of the 134 alterations of Jehovah to Adonai by the *Sopherim*. Ap. 32.

6 freely sacrifice: Heb. with a freewill offering will I sacrifice. Cp. Num. 15. 3.

seen his desire: or, looked upon, and thus seen Jehovah's deliverance.

Neginoth = smittings: i. e. the great smittings of my enemies by Jehovah. See Ap. 66. XV.

5 evil = the evil. Heb. ra'a' (with Art.).

LORD. Heb. Jehovah. Ap. 4. II.

To the chief Musician. See Ap. 64.

55 *Instruction, A Psalm of David.*

- 1** Give ear to my prayer, O God;
And hide not Thyself from my supplication.
- 2** Attend unto me, and *answer* me:
I mourn in my complaint, and *moan*;
- 3** Because of the voice of the enemy,
Because of the *outcry* of the wicked:
For they cast *devices* upon me,
And in wrath they hate me.
- 4** My heart is ^osore 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 *lodge* in the ^owilderness. ^oSelah.
- 8** I would ^ohasten my escape
From the *wind of storm* and tempest."
- 9** Destroy, O ^oLord, and *cleave their counsels*:
For I have seen violence and strife in the city.
- 10** Day and night they go about it upon the walls thereof:
^oMischief also and sorrow *are* in the midst of it.
- 11** ^oWickedness *is* in the midst thereof:
Violence and guile depart not from her streets.
- 12** 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 mortal as mine equal*,
My *counselor*, and mine acquaintance.
- 14** We took sweet counsel together,
And walked unto the house of God *with the multitude*.
- 15** Let death seize upon them,
And let them go down *alive* into ^ohell:
For ^owickedness *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 *meditate*,
And *make a noise*: And He shall hear my voice.
- 18** He hath *plucked me [and set it]* in peace from the battle
that was against me:
For there were many [*in conflict*] with me.
- 19** GOD [*the mighty Creator*] shall *hear me*, and afflict them,
(^oEven He That abideth of old). ^oSelah.
With whom there are no improvements,
Therefore they fear not God.

55. INSTRUCTION AS TO DEFEAT OF ENEMIES.

- 1-2. Prayer. Despondency.
3-5. Reason. "For".
6-9-. Prayer. Encouragement.
-9-11. Reason. "For".
12-14. Treachery of Ahithophel.
15-. Prayer. Imprecatory.
-15. Reason. "For".
20, 21. Treachery of Ahithophel.
22-. Prayer. Encouragement.
-22. Reason. Assurance.
23-. Prayer. Imprecatory.
-23. Reason. Assurance.

Title. Maschil = Instruction. The eighth of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI. The occasion of this Psalm is seen in 2 Sam. 15. Hence 934 B. c.

2 hear = answer. make a noise = moan. **3 oppression** : or outcry. The Heb. word *'akah* occurs only here. **iniquity** = iniquitous words or devices. Heb. *'aven*. Ap. 44. iii. Fig. *Metonymy* (of Adjunct), Ap. 6.

4 sore pained . . . unto death. Cp. the words of the true David (John 13. 21) in reference to the Antitype (v. 18. Matt. 26. 38).

7 remain = lodge. The Sept. renders it by *aulizomai*, the word used in Matt. 21. 17. Cp. Luke 21. 37. See also Jer. 9.2. **wilderness**. Cp. 2 Sam. 15. 28; 17. 16. **Selah**. Connecting his despondency with his escape from the cause of it. It was not merely comfort he desired, but deliverance. See Ap. 66. II.

8 hasten my escape. Cp. 2 Sam. 15. 14. **windy storm** = wind (Heb. *ruach*. Ap. 9) of storm. **9 LORD ***. One of the 134 alterations of Jehovah to Adonai by the *Sopherim*. Ap. 32.

divide their tongues = cleave (as in Gen. 10. 25; 11. 1-9) their counsels; "tongues" being put by Fig. *Metonymy* (of Cause), Ap. 6, for counsels given by them. This prayer was literally answered (2 Sam. 17. 1-14).

tongues. Heb. sing. **10 Mischief**. Heb. *'aven*. Ap. 44. iii.

11 Wickedness = pravities (pl.). Heb. *havah* = cupidity.

Deceit = Oppression, or violence.

13 a man = a mortal. Heb. *'enosh*. Ap. 14. III.

mine equal = as mine equal: i. e. esteemed by David as such; refers to Ahithophel. **My guide**: or counselor. Cp. 2 Sam. 16. 23 and Acts 1. 17.

14 in company = with the multitude. Heb. *regesh*. Occurs only here.

15 quick = alive. Cp. Num. 16. 30-33.

hell. Heb. *Sheol*. Ap. 35. wickedness. Heb. *raa* (pl.).

16 the LORD. Heb. Jehovah. Ap. 4. II.

17 pray = meditate. **cry aloud**. Heb. *hamah* = to make a noise. Onomatopoeitic, like bees, or the cooing of a dove in Ezek. 7. 16. See note on sub-scription.

18 delivered = plucked (with power). Heb. *padah*. See notes on Ex. 6. 6; 13. 13.

my soul = me (emphatic). Heb. *nepshesh*. Ap. 13.

in peace. Note Ellipsis: "[and set it] in peace".

many with me = many [in conflict] with me. Fig. *Ellipsis*. Ap. 6.

19 GOD. Heb. El. Ap. 4. IV. The mighty Creator. because in conflict with His creatures. **hear** = hear me. **afflict them** = answer them.

Even, &c. Fig. *Parenthesis*. Ap. 6.

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 emphasized by the double accent *Pasek*, or "note line" each side of it. (Ap. 66. II). **Because ... no changes** = With whom are no changes (for the better): i. e. no improvement. See note on "alter" (Lev. 27. 10). Heb. *halaph*. Cp. Gen. 35. 2.

- 20** °He hath put forth his hands against such as be at peace with him: He hath °broken his covenant.
- 21** *The words* of his mouth were smoother than butter, But °war *was* in his heart: His words were softer than oil, Yet *were* they drawn swords.
- 22** *Commit unto the LORD thy gift*, and He shall *hold thee up*: He shall never suffer *a righteous one* to be moved.
- 23** But Thou, O God, shalt bring them down into the pit of destruction: *Men of great bloodshed and deceit* shall not live out °half their days; But I *confide* in Thee.

°To the chief Musician *relating to* °Jonath-elem-rechokim,

56 *Resurgam* of David, °when the Philistines took him in Gath.

- 1** *Be gracious* unto me, O God: for man *thirst for my blood*; He fighting *all the day* oppresseth me.
- 2** Mine *observers* would daily *thirst for my blood*: For *they be* many that fight against me, °O Thou Most *Exalted*.
- 3** What time I am afraid, I will *confide* in Thee.
- 4** °In God I will praise His word, In God I have put my ³trust; I will not fear what *man* can do unto me.
- 5** *All the day* they wrest my words: All their thoughts *are* against me for °evil.
- 6** They gather themselves together, they hide themselves, They mark my steps, When they wait for *me*.
- 7** Shall they escape by °iniquity? In *Thine* anger cast down the *peoples*, O God.
- 8** Thou *recordest* my °wanderings: Put Thou my tears into °Thy bottle: *Are they* not in °Thy book?
- 9** *In the day of my cry*, then shall mine enemies turn back: This I know; *that God is mine*.
- 10** °In °God will I praise *His* word: In °the LORD will I praise *His* word.
- 11** In God have I *confided*: I will not be afraid What *a man* can do unto me.
- 12** Thy vows *are* upon me, O God: I will render praises unto Thee.
- 13** For Thou hast *plucked me* from death: °Wilt not *Thou deliver* my feet from falling, That I may walk before God *in resurrection life* ?

°To the chief Musician, *Destroy not*.

- 20** He : i.e. Ahithophel. **broken his covenant**: by his disloyalty.
- 21** war was in his heart. Cp. 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 v. 21. **sustain thee** = hold thee up. **the righteous** = the righteous one (sing.).
- 23** **Bloody and deceitful men** = men of bloods and deceit. Genitive of Character. Heb. bloods = great bloodshed. **half their days**. Referring to Absalom's untimely death. **trust** = confide. Heb. *batah*. Ap. 69. I. **To the chief Musician**. See Ap. 64. **upon** = relating to. **Jonath-elem-rechokim** = The dove of the distant Terebinths. Ap. 65. VII. A pictorial description of David in the wilderness, fleeing from Absalom. Cp. vv. 6-8; and the word *hamah* = to coo (as a dove). See note on "cry aloud" in v. 17.

56. ISRAEL'S REDEEMER, AND HIS WORK

- | | |
|--------|------------|
| 1, 2. | Complaint. |
| 3. | Trust. |
| 4. | Praise. |
| 5-8. | Complaint. |
| 9. | Trust. |
| 10-13. | Praise. |

Title. Michtam: i.e. Resurgam. See v. 13. One of six Psalms so called. The first is Ps. 16. See Ap. 65. XII. and sub-scripture, v. 13.

when, &c. See 1 Sam. 21. 10; 27. 4; 29. 2-11.

1 Be merciful = Be gracious, or favourable. **God**. Heb. Elohim. Ap. 4. I. **man**. Heb. *'enosh*. Ap. 14. III.

would swallow me up = thirst for my blood. Heb. *sha'aph*, used of wild beasts. **daily** = all the day. See v. 5.

2 enemies = watchers, or observers.

O Thou Most High. Heb. *marom*, lofty, or exalted (not *Elyon*).

3 trust = confide. Heb. *batah*. Ap. 69. I.

4 In God. Fig. *Cycloides*. Ap. 6. Cp. v. 10.

flesh. Put by Fig. *Synecdoche* (of Part), Ap. 6. for man.

5 Every day = all the day. See v. 5.

evil. Ap. 44. viii.

6 my soul = me. Heb. *nepshesh*. Ap. 13.

7 iniquity. Heb. *'aven*.

people = peoples. (No Art.)

8 tellest = recordest.

wanderings . . . bottle. Fig. *Paronomasia*. Ap. 6. Heb. *nodi*. . . *b^cn'odeka*.

Thy bottle. Fig. *Anthropopatheia*. Ap. 6. Tears of mourners were thus collected and buried with the dead. Hence often found in ancient tombs.

Thy book. Fig. *Anthropopatheia*. Ap. 6.

9 When I cry unto Thee = In the day of my cry. **for** = that. **for me** = mine.

10 In God, &c. Fig. *Cycloides*. Ap. 6. See v. 4.

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

11 put my trust = confided. Cp. v. 3.

man = a man. (No Art.). Heb. *'adam*. Ap. 14. I.

13 delivered = plucked.

Wilt not thou . . . ? Fig. *Erotosis*. Ap. 6.

In the light of the living = in resurrection life. Hence the title "Michtam". Cp. Ps. 16, and other Michtam Psalms. See also Job 33. 30; and Ps. 116. 8, 9; where it is "land of the living".

To the chief Musician. See Ap. 64.

Al-taschith = Destroy not. See Ap. 65. III. The words of David in 1 Sam. 26. 9. 2 Sam. 24. 16, 17. Same word as in 2 Sam. 1. 14. Isa. 65. 8. Cp. 1 Chron. 21. 12, 15.

57 *Resurgam* °of David, °when he fled from Saul in °the cave.

- 1** *Be gracious* unto me, O God, °be merciful unto me:
For my °soul *hath fled for refuge to Thee*:
Yea, in the shadow of °Thy wings will I make my refuge,
Until one shall have overpast these calamities.
- 2** I will cry unto God Most *Exalted*;
Unto GOD That *bringeth to pass* °all things on my behalf.
- 3** He shall send from heaven, and save me
From the reproach of him that would thirst for my blood.
Selah. God shall send forth His *grace* 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 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:
°They have digged a pit before me,
Into the midst whereof they are fallen *themselves.* °Selah.
- 7** °My heart is *steadfast*, O God, my heart is fixed:
I will sing and give praise.
- 8** °Awake up, my *tongue*; awake, psaltery and harp:
I *myself will awake the dawn.*
- 9** I will praise Thee, O °Lord, among the *peoples*:
I will *sing praise* unto Thee among the nations.
- 10** For Thy *grace is* great unto the heavens,
And Thy °truth unto the *skies.*
- 11** °Be Thou exalted, O God, above the heavens:
Let Thy glory be above all the earth.

°To the chief Musician, *Destroy not.*

58 °Michtam of David.

- 1** *Are ye indeed silent when ye should speak righteousness,*
When ye should judge with equity, O ye sons of men?

57. ISRAEL'S REDEEMER, AND HIS WORK.

1. Repetition. Prayer.
2, 3-. Resolve. "I will cry".
-3. Grace and truth. Sent.
4. Enemies.
5. "Be Thou exalted".
6. Enemies.
7-. Repetition. Praise.
-7-9. Resolve. "I will sing".
10. "Grace and truth". Great.
11. "Be Thou exalted".

Title. Michtam = Resurgam. One of the six Psalms so called. See Ap. 65. XII, and sub-scripture. **when, &c.** Cp. 1 Sam. 22. 1. **the cave.** Probably at En-gedi (1 Sam. 24. 7, 8), where David probably used the words "Al-taschith". See the sub-scripture.

1 Be merciful = Be gracious, or favourable. Cp. 56. 1. **God.** Heb. Elohim. **be merciful.** Fig. *Epizeuxis*, for emphasis.

soul. Heb. *nepesh.* Ap. 13. **trusteth in** = hath fled for refuge to. Heb. *hasah.* Ap. 69. II. Same word as "make my refuge" in next line.

Thy wings. Fig. *Anthropopatheia.* **Until, &c.:** or, Until one shall have overpast these calamities. **2 MOST HIGH.** See note on 56. 2.

GOD. Heb. El. Ap. 4. IV. **performeth** = bringeth to pass, and perfecteth, or completeth. **all things.** Fig. *Ellipsis* (Absolute). Nothing particularized, that we may supply everything. To name one thing might seem to exclude all others. Cp. 138. 8. **for me** = on my behalf.

3 swallow me up. See note on 56. 1.

Selah. Connecting and emphasizing by repetition David's confidence (that God would assuredly send deliverance), with and because of His lovingkindness and truth. See Ap. 66. II.

mercy = lovingkindness, or grace. Note the Structure "-3." and "10", above.

4 men. Heb. *'adam.* Ap. 14. I.

5 Be Thou exalted. See the Structure. Fig. *Cycloides.* Ap. 6. See v. 11. Cp. similar *Cycloides* in 56. 4, 11.

6 They have digged, &c. Cp. 7. 15.

Selah. Connecting the bitterness of his enemies with his assured confidence in God. (Ap. 66. II.)

7 My heart. . . my heart. Fig. *Epizeuxis* (Ap. 6), as in v. 1. (See the Structure, above; also the Fig. *Ecphonesis.*

fixed = steadfast. Contrast 78. 37.

8 Awake. Fig. *Poanismos.* Ap. 6.

glory. Fig. *Metonymy* (of Effect), put for the tongue or the heart which gives the glory. **will awake early** = will awake the dawn.

9 LORD*. One of the 134 places where the *Sopherim* altered Jehovah, of the primitive text, to Adonai. See Ap. 32.

people = peoples. **sing** = sing praise.

10 mercy . . . truth. See note on v. 3. **clouds** = skies.

11 To the chief Musician. See Ap. 64. **Al-taschith** = Destroy not. See notes on Title, and 56. 13; also Ap. 65. III.

58. ISRAEL'S REDEEMER, AND HIS WORK.

- 1, 2. Man's judgment. Unrighteous.
3-5. The wicked. Their character.
6-9. Imprecation.
10. The righteous. Their rejoicing.
11. God's judgment. Righteous.

Title. Michtam. See Ap. 65. XII. **1 Do ye indeed . . . ?** Fig. *Erotosis.* Ap. 6. Render:

"Are ye indeed silent [when] ye should speak righteousness?
When ye should judge with equity, O ye sons of men ? "

O congregation : or, O faction. Heb. *'elem.* Occurs only here and in the sub-scripture of Ps. 55 = silent. So human judges are dumb when they ought to speak, and deaf when they ought to hear (v. 4). **men.** Heb. *'adam.* Ap. 14. I.

- 2 Yea, in heart ye work ^owickedness;
Ye *dispense* the violence of your hands in the earth.
- 3 The *lawless* are estranged from the womb:
They go astray as soon as they be 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 God, 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
cut down like grass.
- 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 fire*,
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 *lawless*.
- 11 So that a ¹man shall say, “Verily *there is* a reward
for *the righteous one*:
Verily ^oHe is a God That judgeth in the earth.”

^oTo the chief Musician, *Destroy not*.

59 ^oMichtam of David; ^owhen Saul sent, and they watched the house to kill him.

- 1 Deliver me from mine enemies, O my God:
Set me on high from them that rise up against me.
- 2 Deliver me from the workers of ^oiniquity,
And save me from bloody men.
- 3 For, lo, they lie in wait for my ^osoul:
The mighty are gathered against me;
Not for my *rebellion*, nor for my sin, O LORD.
- 4 They run and prepare themselves without *my* fault:
Awake to help me, and behold.
- 5 Thou therefore, ^oO LORD God of hosts, the God of Israel,
Awake to visit all the *nations*:
Be not merciful to any wicked *hypocrites*. ^oSelah.
- 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”?

- 2 **wickedness**. Heb. 'avval. Cp. Ap. 44. vi.
Ye weigh = Ye weigh out, or, dispense.
- 3 **wicked** = lawless. Heb. rasha'. Ap. 44. x.
- 6 **God**. Heb. Elohim. Ap. 4. I. **LORD**. Heb. Jehovah. Ap. 4. II.
- 7 **cut in pieces** = cut down [like grass].
- 9 **the thorns**. Put by Fig. *Metonymy* (of Cause), Ap. 6., for the fire caused by them (Ecc. 7. 6).
- 11 **the righteous** = the righteous one. **He is a God** : or, There is a God, judges in the earth [will say]. Note the Introversion in this verse.
- To the chief Musician**. See Ap. 64.
- Al-taschith** = Destroy not. See Ap. 65. III.

59. ISRAEL'S REDEEMER, AND HIS WORK

- 1-5. Prayer. Enemies in the land. Selah.
6. Comparison to a dog.
7. Doggish characteristic. Barking.
8, 9-. Psalmist's trust in God.
-9, 10. Reason. "God my defence".
11-13. Prayer. Enemies with them in land. Selah.
14. Comparison to a dog.
15. Doggish characteristic. Greediness.
16-. Psalmist's trust in God.
-16, 17. Reason. "God my defence".

- Title**. Michtam. See Ap. 65. XII. **when, &c.** Cp. 1 Sam. 19. 11.
- 1 **God**. Heb. Elohim. Ap. 4. I. **Defend me** = set me on high.
- 2 **iniquity**. Heb. 'aven. Ap. 44. iii. **men**. Heb. pl. of 'enosh.
- 3 **soul**. Heb. nephesh. Ap. 13. **transgression** = rebellion. Heb. pasha'.
- sin**. Heb. chata'. **LORD**. Heb. Jehovah. Ap. 4. II.
- 5 **LORD God of hosts** = Jehovah Elohim Sabaoth. See note on 1 Sam. 1. 3.
3. **heathen** = nations. **wicked**. Heb. 'aven. Ap. 44. iii.
- transgressors** = hypocrites. Heb. bagad.
- Selah**. Connecting the wicked transgressors with their true character as dogs of the Gentiles; and marking off and connecting the two prayers in vv. 1-5, and vv. 11-13. See Ap. 66. II. **8 laugh**. Cp. Ps. 2. 4.
- 9 **Because of his strength**: or, O my strength, as in v. 17.
- 10 **mercy** = lovingkindness, or grace. **prevent** = anticipate.
- 11 **LORD***. One of the 134 places where the *Sopherim* altered "Jehovah" to "Adonai". Ap. 32.
- 13 **sin**. Heb. chata'. Ap. 44. i.

- 8 But Thou, O LORD, shalt ^olaugh at them;
Thou shalt have all the *nations* in derision.
- 9 *O my strength* will I wait upon Thee:
For God *is* my defence.
- 10 The God of my *grace* shall *anticipate* 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.

- 13** Consume *them* in wrath, consume *them*,
that they *may* not be:
And let them know that 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 *prowl about* up and down for meat,
And *stay all night* if they be not satisfied.
- 16** But I will sing of Thy *strength*;
Yea, I will sing aloud of Thy *grace* in the morning:
For Thou hast *proved* my *high tower*
And refuge in the day of my trouble.
- 17** Unto Thee, O my strength, will I *sing praise*:
For God *is* my *high tower*, *and* the God of my *grace*.

°To the chief Musician *relating to* °Shu'-shan-e'-duth.

60 °Mich'-tam of David, to teach; °when he strove
with °Aram-naharaim and with A-ramzobah,
when Joab returned, and smote of Edom
in the valley of salt °twelve thousand.

- 1** O 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 *made*
fissures of it: Heal the breaches thereof; for it shaketh.
- 3** Thou hast *suffered* Thy people *to see* hard things:
Thou hast made us to drink the wine of *trembling*.
- 4** Thou hast given a banner to them that fear Thee,
That it may be displayed because of *Thy faithfulness*. °Selah.
- 5** That Thy beloved may be delivered;
Save *with* Thy right hand, and *answer 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 *footbath*; Over Edom will I *take possession*:
Over Philistia, triumph thou because of me.
- 9** Who will bring me *into* °the strong city?
Who will lead me into Edom?
- 10** Wilt not Thou, O God, *Which* hadst cast us off ?
And *Thou*, °O God, *Which* didst not go out with our armies?
- 11** Give *succor out of trouble*:
For vain is *the deliverance of man*.
- 12** Through God we shall do valiantly:
For He *it is* *That* shall tread down our enemies.

°To the chief Musician *relating to smittings*.

13 Selah. See note on v. 5.
15 wander = prowl about. **grudge** : or, stay all night.
16 power = strength, as in v. 9. **been** = proved.
defence = high tower. **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. ch. 30. See
Ap. 65. XXII. The other of the two Psalms thus used is Ps. 79.

60. ISRAEL'S REDEEMER, AND HIS WORK.

- | | | |
|---------|----------------------------|---------------------|
| 1-5. | Prayer. (God, the object.) | |
| 6, 7. | Israel. | } God, the subject. |
| 8, 9. | Heathen. | |
| 10, 11. | Prayer. (God, the object.) | |
| 12-. | Israel. | } God, the subject. |
| -12. | Heathen. | |

Title. Michtam. See Ap. 65. XII. **when, &c.** See 2 Sam. 8. 13, 14.
Aram-naharaim, &c. = Mesopotamia or Syria. See 1 Chron. 18. 5,
and note below on "twelve thousand".

twelve thousand. In 2 Sam. 8. 13, and 1 Chron. 18. 12, it is David's
and Abishai's exploit, which was 18,000. Here, it is Joab's exploit,
and his share was 12,000, but he took six months longer in finishing
up his task (1 Kings 11. 15, 16). David's 22,000 in 1 Chron. 18. 5
were in a Syrian campaign. See notes on 2 Sam. 8. 12, 13.

1 God. Heb. Elohim. Ap. 4. I.

2 broken = made fissures. Occurs only here.

3 shewed = **suffered ... to see.** astonishment: or confusion, or
trembling. **4 the truth:** or [Thy] faithfulness. Heb. *koshet*.
Occurs only here in 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.) **5 hear** = answer.

me. Heb. text reads "us"; but some codices, with four early printed
editions, Aram., Sept., Syr., and Vulg., read "me".

6 hath spoken. Verses 6-9 refer to the promise of the possession of
the *whole* of Canaan, confirmed in 2 Sam. 7. 10. David here
encourages himself by it.

Shechem ... Succoth. West and east of Jordan.

7 Gilead ... Manasseh. Eastern side.

Ephraim ... Judah. Western side.

lawgiver. Cp. Gen. 49. 10. Num. 21. 18. Deut. 33. 21.

8 Moab ... Edom. Spoken of as the chattels of a conqueror (2 Sam.
8. 12-14).

washpot = footbath : i.e. an ignominious vessel.

cast out my shoe. Idiom 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. 18.

10 O God. Some codices omit "O God".

11 help from trouble = succor out of trouble.

help of man = salvation or deliverance of man. Cp. "save", v. 5.

12 To the chief Musician. See Ap. 64. **upon** = relating to.

Neginah = smittings. Ap. 65. XIV.

61 [For Structure see next page].

Title. of David: i.e. relating to David and to the true David.

3 the earth: or, the land.

that is higher than I = which will prove higher.

61 *A Psalm relating to David.*

- 1** Hear my cry, O God; Attend unto my prayer.
- 2** From the end of *the land* will I cry unto Thee,
when my heart is overwhelmed:
Lead me to the rock *which will prove higher*.

- 3** For Thou hast been a *refuge* for me,
And a strong tower from the enemy.
- 4** I will abide in Thy °tabernacle for ever:
I will *flee for refuge* in the *secret place* of Thy wings.
°Selah.
- 5** For Thou, O God, hast heard my vows:
Thou hast given *me* the heritage of those that *revere Thee*.
- 6** Thou wilt prolong the king's life:
And his years as *from generation to generation*.
- 7** He shall *remain enthroned* before God for ever:
O *appoint grace* and truth, *which* may preserve him.
- 8** So will I sing praise unto *Thee* for ever,
That I may daily perform my vows.

°To the chief Musician, *for* °Jeduthun.

62

°A Psalm of David.

- 1** °Truly *I myself waiteth in silence* upon God:
For from Him cometh my salvation.
- 2** He °only *is* my rock and my °salvation;
He is my high tower; I shall not be greatly moved.
- 3** How long will ye °imagine mischief against a man?
Ye shall be slain all of you:
As a bowing wall *shall ye be, and as* a tottering fence.
- 4** They °only consult to cast *him down from his high rank*:
They delight in lies:
They bless with their mouth, but they curse inwardly. °Selah.
- 5** *I myself, waiteth in silence* °only upon God;
For my expectation *is* from Him.
- 6** He °only *is* my rock and my °salvation:
He is my high tower; I shall not be moved.
- 7** *Upon God depends my salvation* and my glory:
The rock of my strength, *and* my refuge, *is* in God.
- 8** *Confide* in Him °at all times; ye People,
Pour out your heart before Him:
God *is* a refuge for us. °Selah.
- 9** °Surely *sons of Adam are a breath,*
and sons of ish are a lie:
To be laid in the balance,
They *are together lighter* than *a breath*.
- 10** *Confide* not in oppression,
And become not vain in robbery:
If riches increase, set not your *affections upon them*.
- 11** God hath spoken °once;
Twice have I heard this; That *strength belongeth* unto God.
- 12** Also unto Thee, O Lord, *belongeth grace*:
For °Thou renderest to every man according to his work.

61—72. ISRAEL'S REDEMPTION.

61. WAITED FOR BY ISRAEL.

- 1, 2. Prayer.
3, 4. Confidence.
5. reason.
6, 7. Confidence.
8. Praise.

3 *shelter* = refuge.

4 *tabernacle*. Heb. *'ohel*, tent (Ap. 40. 3), i.e. David's tent on Mount Zion. The Psalm probably refers to Absalom's rebellion.

trust = flee for refuge. Heb. *hasah*. Ap. 69. II.

covert = secret place. *wings*. Fig. *Anthropopatheia*. Ap. 6.

Selah. Connecting the confidence with the only true ground of it. This is the central member of the Psalm. See the Structure above.

5 *fear* = revere. *Thy name* = Thee. See note on 20. 1.

6 *many generations* = from generation to generation.

7 *abide* = remain [enthroned]. *prepare* = number, or appoint, as in Jonah 1. 17. *mercy* = lovingkindness, or grace.

8 *To the chief Musician*. See Ap. 64. *to* = for. *Jeduthun*. A precentor appointed by David, by name Ethan (see Ap. 65), afterward called Jeduthun = confession (1 Chron. 15. 17-19; 16. 41; 25. 1-6). Other Jeduthun Psalms are 38 and 76; in all three "vows" find a place.

62. ISRAEL'S REDEMPTION WAITED FOR.

- 1, 2. Trust in God.
3, 4. Enmity of foes.
5-7. Trust in God.
8-10. Enmity of foes.
11, 12. Trust in God.

Title. A Psalm. Heb. *mizmor*. 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. 2, 4, 5, 6; "surely" in v. 9. Occurs four times in Ps. 38, another Jeduthun Psalm. *my soul* = I myself (emph.). Heb. *nephesh*. Ap. 13.

waiteth = [waiteth in] silence; or, is become silent. See 37. 7. **God**. Heb. Elohim. Ap. 4. I.

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. **man**. Heb. *'ish*. Ap. 14. II.

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.

8 *Trust* = Confide. Heb. *batah*. Ap. 69. I.

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.

9 *Surely*. Same word as "truly", v. 1.

men of low degree = sons of *'adam*. Ap. 14. I. **vanity** = a breath.

men of high degree = sons of *'ish*. Ap. 14. II. **altogether** = together.

10 *heart*. Put by Fig. *Metonymy* (of Subject), for the affections connected with it. **11** *once; Twice*. Cp. Job 33. 14; 40. 5. Put for many times. **power** = strength. **12** **LORD***. One of the 134 alterations of Jehovah to Adonai by the *Sopherim*. Ap. 32.

mercy = grace. **Thou renderest, &c.** Quoted in Matt. 16. 27. Rom. 2. 6. 1 Cor. 3. 8. 2 Tim. 4. 14. Rev. 2. 23; 20. 12, 13; 22. 12.

every man. Heb. *'ish*. Ap. 14. II.

63 °A Psalm of David, °when he was in the wilderness of Judah.

- 1** O God, Thou *art* my GOD; early will I seek Thee:
I myself thirsteth for Thee, my flesh *fainteth* for Thee
Like a dry and *weary* land, where no water is;
- 2** To see Thy power and Thy glory,
So *as* I have seen Thee in the sanctuary.
- 3** Because Thy *grace* is better than life,
My lips shall *commend* Thee.
- 4** Thus will I bless Thee while I live:
I will lift up my hands in Thy name.
- 5** *I myself* shall be satisfied as *with* marrow and fatness;
And my mouth shall praise *Thee* with joyful lips:
- 6** When I remember Thee upon my bed,
I will meditate on Thee in the *night* watches.
- 7** Because Thou hast been my help,
Therefore in the shadow of Thy °wings will I *rest*.
- 8** *I myself* [cleaveth to and] followeth *close* after Thee:
Thy right °hand upholdeth me.
- 9** But those *that* seek *my life*, °to destroy it,
Shall go into °[the grave].
- 10** They shall fall by the sword:
They shall be a portion for *jackals*.
- 11** But the king shall rejoice in God;
Every one that sweareth by *Him* shall glory:
But the mouth of them that speak lies shall be stopped.

°To the chief Musician.

64 °A Psalm *relating to* David.

- 1** Hear my voice, O God, in my *musings*:
Preserve my life from fear of the enemy.
- 2** *Protect* me from the *conspiracy* of the °wicked;
From the °insurrection of the workers of °iniquity:
- 3** Who whet their tongue like a sword,
And bend *their bows to shoot* their arrows,
even bitter words:
- 4** That they may shoot in secret at the perfect:
Suddenly do they °shoot at him, and fear not.
- 5** They encourage themselves *in* an evil matter:
They commune of laying snares privily;
They say, "Who shall see them?"
- 6** They search out °iniquities; they accomplish a
diligent search: Both the inward *thought* of every
one *of* them, and the heart, *is* deep.
- 7** But God shall °shoot at them *With* an arrow;
suddenly shall they be wounded.

**63. ISRAEL'S REDEMPTION
WAITED FOR.**

- 1, 2. Assurance.
3. Reason for praise.
4-6. Assurance.
7. Reason for praise.
8-10. Assurance. (Enemies.)
11-. Reason for praise.
-11. Assurance. (Enemies.)

Title. A Psalm. Heb. *mizmor*. Ap. 65. XVII. **when, &c.** See 1 Sam. 22. 5; 23. 14-16.

1 My soul = I myself. Heb. *nephesh*. **longeth** = fainteth. Occurs nowhere else. **In.** Some codices, with Syr., read "like". **thirsty** = weary.

3 lovingkindness = grace. **praise** = commend, or extol. Heb. *ahabah*; used only by David and Solomon.

6 And. Supply Ellipsis by reading "[I will] meditate".

7 wings. Fig. *Anthropopatheia*. Ap. 6. **rejoice:** or, rest.

8 followeth. Supply Ellipsis by reading "[cleaveth to and] followeth".

hard = close. **hand.** Fig. *Anthropopatheia*.

9 to destroy it. As Ahithophel did (2 Sam. 17. 1-3).

the lower parts: i.e. to Sheol.

10 foxes = jackals.

11 To the chief Musician. See Ap. 64.

**64. ISRAEL'S REDEMPTION
WAITED FOR.**

- 1-8. Enemies.
9. Mankind in general.
10. The righteous in particular.

Title. A Psalm. Heb. *mizmor*. Ap. 65. XVII. **of David** = relating to David and the true David.

1-8. ENEMIES.

1. The enemies. (Sing.)
2. Enemies. (Pl.)
3, 4. Their attempt to wound.
5, 6-. Enemies. (Pl.)
-6. The enemy. (Sing.)
7, 8. Their wounding.

1 God. Heb. *Elohim*. Ap. 4. I. **prayer** = musing.

2 Hide. Put by Fig. *Metonymy* (of Adjunct), for protect.

secret counsel = conspiracy (2 Sam. 16. 20-22; 17. 1-4).

wicked. Heb. *ra'a'*.

insurrection. The former, secret; this, open.

iniquity. Heb. *'avah*. **4 shoot.. . fear.** Fig. *Paronomasia*. Heb. *yoruhu... yira'u*.

5 evil. Heb. *ra'a'*. Ap. 44. viii.

6 iniquities. Heb. *'aval*. Ap. 44. vi.

7 shoot. Fig. *Anthropopatheia*. Ap. 6.

8 men. Heb. *'adam*. Ap. 14. I.

shall fear. Some codices, with six early printed editions, read "will see".

10 The righteous = A righteous one. **trust** = make his refuge. Heb.

hasah. 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** A *righteous one* shall be glad in the LORD,
and shall *make his refuge* in *Him*;
And all the upright in heart shall glory.

°To the chief Musician.

65 [∘]A Psalm and [∘]Song by David.

- 1** Praise [∘]waiteth for Thee, O God, in **Zion**:
And unto Thee shall the vow be performed.
- 2** O Thou That hearest prayer,
Unto Thee shall all *the people* come.
- 3** *Iniquitous words* prevail against me:
As for our [∘]transgressions, Thou shalt *cover them with atonement*.
- 4** *Happy 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 *palace*.
- 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** *Who* by His strength setteth fast the mountains;
Being girded with power:
- 7** Which stilleth the noise of the seas, the noise of their waves, And the tumult of *peoples*.
- 8** They also that dwell in the uttermost parts are afraid at Thy tokens: Thou makest the outgoings of the morning and [*the incomings of the*] evening to *shout for joy*.
- 9** Thou visitest the earth, and waterest it:
Thou greatly enrichest it With the [∘]river of God, *which* is full of water: Thou preparest them corn, when Thou hast so provided for it.
- 10** Thou waterest the ridges thereof abundantly:
Thou settlest the furrows thereof:
Thou *dissolvest it* with showers:
Thou blessest the springing thereof.
- 11** Thou crownest the year with Thy goodness;
And Thy paths drop fatness.
- 12** They drop upon the pastures of the wilderness:
And the little hills rejoice on every side.
- 13** The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

[∘]To the chief Musician.

66 A [∘]Song or [∘]Psalm.

- 1** Make a joyful noise unto God, all ye *inhabitants of the earth*:
- 2** Sing forth the honour of His name:
Celebrate the glory of His praise.

65. ISRAEL'S REDEMPTION. ZION. WAITS.

1. Israel. Zion.
2. Mankind.
3-5-. Israel. Zion.
-5-13. Mankind.

Title. A Psalm. Heb. *mizmor*. Ap. 65. XVII.

Song. Heb. *shir*. Ap. 65. XXIII.

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

1 waiteth. As in 62. 1. Israel's silent waiting is now passed on to Zion. All is silent there as yet. **God.** Heb. Elohim. Ap. 4. I.

Sion. See Ap. 68. David's tabernacle was there. This spelling with "S" comes through the Sept. and Vulg. Heb. is always "Z".

3 flesh. Put by Fig. *Synecdoche* (of Part), for all mankind : i.e. the people.

3-5-. ISRAEL. ZION.

- 3-. Singular. "Me".
-3. Plural. "Our".
4. Singular. "He".
5-. Plural. "We".

3 Iniquities = iniquitous words. Heb. '*avah*. Ap. 44. iv.

transgressions. Heb. *pasha'*. Ap. 44. ix. **purge them away** = cover them by atonement. **4 Blessed** = Happy. Fig. *Beatitudo*. Ap. 63. VI.

Thou choosest. Only those whom He calls can truly worship. See Lev. 1. 1, 2. **courts.** Not the temple courts, but David's tabernacle on Zion.

holy. See note on Ex. 3. 5. **temple.** Heb. *heykal* = palace.

-5-13. MANKIND.

- | | | | |
|--------|-------------------------------------|---|----------------|
| -5. | God the confidence of all afar off. | } | God spoken of. |
| 6, 7. | The power of God. | | |
| 8-. | God the fear of all afar off. | } | God spoken to. |
| -8-13. | The goodness of God. | | |

5 confidence. Heb. *batah*. See Ap. 69. I.

6 Which = Who.

7 the people = peoples.

-8-13. THE GOODNESS OF GOD.

- 8. Times. Morning and evening.
9, 10. Places. Earth and water.
11. Time. The year.
12, 13. Places. Hills and valleys.

8 and evening. Supply *Ellipsis* from preceding clause : "and [the incomings of the] evening". **to rejoice** = to shout for joy.

9 river. Heb. *peleg*. Always pl., except here; and always connected with a garden. See notes on 1. 3 and Prov. 21. 1. Cp. Rev. 22. 1, 2.

10 maketh it soft = dissolvest it. Until the early rains fall, the ground is as hard as a rock.

13 To the chief Musician. See Ap. 64.

66. PRAISE PROMISED. TROUBLE REMEMBERED.

- 1, 2. Exhortation to praise.
3. Address. God's works in the world. Selah.
4. Address. Promise for the world. Selah.
5-7. Invitation. "Come and see," &c. Selah.
8, 9. Exhortation to praise.
10-12. Address. God's dealings with His People.
13-15. Address. Promise for Psalmist. Selah.
16-20. Invitation. "Come and hear," &c.

Title. Song. Heb. *shir*. See Ap. 65. XXIII.

Psalm. Heb. *mizmor*.

See Ap. 65. XVII.

1 ye lands = the earth ; earth being put by Fig. *Metonymy* (of Subject), for its inhabitants. **2 Make His praise glorious.** Aram, and Syr. read "Celebrate the glory of His praise".

- 3** Say unto God, "How terrible *art Thou in Thy works!*
Through the greatness of Thy power shall Thine
enemies submit themselves unto Thee.
- 4** All the *inhabitants of the earth* shall worship Thee,
And shall sing unto Thee;
They shall *sing psalms to Thy name.*" °Selah.
- 5** °Come and see the works of God:
He is terrible in His doing toward the *sons of Adam.*
- 6** He turned *the Red Sea* into dry *land*:
They went through *the river Jordan* on foot:
There did we rejoice in *Him.*
- 7** He ruleth by *His* power for ever;
His eyes behold the nations: Let not the rebellious exalt
themselves. °Selah.
- 8** O bless ... God, ye *peoples*,
And make the voice of *His* praise to be heard:
- 9** Which holdeth our *souls* in life,
And suffereth not our °feet to be moved.
- 10** For *Thou*, O God, hast proved us:
Thou hast tried us, as silver is tried.
- 11** Thou broughtest us into the net;
Thou laidst *a heavy burden* upon our loins.
- 12** Thou *didst cause* men to ride over *us*;
We went through fire and through water:
But *Thou* broughtest us out into *freedom.*
- 13** I will go into *Thy* house with burnt offerings:
I will pay *Thee* my vows,
- 14** Which [*vows*] my lips have *opened and vowed*,
And my mouth hath spoken, when I was in trouble.
- 15** I will *prepare* unto *Thee* burnt sacrifices of fatlings,
With the incense of rams;
I will *prepare* bullocks with goats. °Selah.
- 16** °Come *and* hear, all ye that fear God,
And I will declare what *He* hath done for *me.*
- 17** I cried unto *Him* with my mouth,
And *He* was extolled with my tongue.
- 18** If I regard °iniquity in my heart,
The Lord will not *answer me*:
- 19** *But* verily God hath heard *me*;
He hath attended to the voice of my prayer.
- 20** Blessed *be* God, *Which* hath not turned away my
prayer, nor *His* *grace* from me.

°To the chief Musician *relating to smittings.*

67 A °Psalm or °Song of David.

- 1** God be *gracious* unto us, and bless us;
And cause *His* face to shine upon us; °Selah.
- 2** That *Thy* *dealings* may be known upon earth,
Thy *saving help* among all nations.

- 4** the earth. See note on "ye lands", v. 1. **sing** = sing psalms.
Selah. Marking the Structure by showing that (vv. 5-7) corresponds with (v. 16); and connecting the exhortation of vv. 1-4 with the reason for it in v. 5. See Ap. 66. II.
- 5** **Come and see.** Note the correspondence of v. 16, "Come and hear".
children = sons. **men.** Heb. *'adam.* Ap. 14. I.
- 6** 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.
- 9** our soul. Heb. *nephesh.* Ap. 13. Some codices, with seven early printed editions, read pl. **feet.** So some codices, with three early printed editions; others read "foot". **11** **affliction** = a heavy burden : i.e. in Egypt. Heb. *mu'akah.* Occurs only here.
- 12** **hast caused** = didst cause. **men.** Heb. *'enosh.* Ap. 14. III.
our heads = us. Fig. *Synecdoche* (of Part).
- 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. 19.

66: 13-15.	ADDRESS. PROMISE OF PSALMIST.
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13-	Offerings.
-13.	Vows.
14.	Vows.
15.	Offerings.

- 14** **Which.** Fig. *Ellipsis* (Ap. 6) = "which [vows]".
uttered = opened. Fig. *Ellipsis* (Ap. 6) = "opened [and vowed]".
15 **offer** = prepare. Heb. *'asah.* Ap. 43. I. iii.
Selah. Connecting vv. 5-7 and v. 16. See note on v. 4, and Ap. 66. II.

16-20.	INVITATION: "COME AND HEAR."
--------	---------------------------------

16.	God.
17.	I.
18.	I.
19, 20.	God.

- 16** my soul = me (emph.). Heb. *nephesh.* Ap. 13.
18 iniquity. Heb. *'aven.* Ap. 44. iii.
The LORD*. One of the 134 places where the *Sopherim* say they altered Jehovah to Adonai. Ap. 32.
hear = answer.
20 **turned away** = turned away [from Himself]. Fig. *Ellipsis.* Ap. 6.
mercy = lovingkindness, 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].

- Title. Psalm.** Heb. *mizmor.* Ap. 65. XVII.
Song. Heb. *shir.* Ap. 65. XXIII. Some codices, with Sept. and Vulg., add "of David".
1 **God.** Heb. Elohim. Ap. 4. I. **merciful** = favourable, or gracious.
Selah. Connecting the prayer (v.1) 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.

- 3** Let *peoples* praise Thee, O God;
Let all *peoples* praise Thee.
- 4** O let *nations* be glad and sing for joy:
For Thou shalt judge *peoples* righteously,
And *gently lead nations* upon earth. °Selah.
- 5** Let *peoples* praise Thee, O God;
Let all *peoples* praise Thee.
- 6** Then shall the earth yield her increase;
And °God, even our own God, shall bless us.
- 7** °God shall bless us;
And all the *inhabitants of the earth* shall fear him.

°To the chief Musician.

68 A °Psalm or °Song of David.

- 1** °Let God arise, *and let* His enemies be scattered:
And let them also that hate Him flee before Him.
- 2** As smoke is *driven about*, so drive them about:
As wax melteth before the fire,
So let the *lawless* perish at the presence of God.
- 3** But let the righteous be glad; *and let* them rejoice
before God:
Yea, 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 *bringeth absent ones home*:
He bringeth out those which are bound with chains:
But *rebellious ones have ever dwelt* in a dry land.

vv. 1 and 4. **1 Let God arise.** The Divine formula at the setting forth of the Ark. In the prayer (Num. 10. 35), "Rise up Jehovah"; but here, God (Elohim.), because in connection with enemies. **Let.** Some codices, with one early printed edition, Sept., Syr., and Vulg., read "And let".
2 driven away = driven about. **wicked** = lawless. Heb. *rasha'*. Ap. 44. x. **3 let.** Some codices, with five early printed editions, Aram., Syr., and Vulg., read "and let".

4-35. THE PSALM ITSELF.

- 4.** Exhortation to praise (four lines).
5, 6-. Mercies to His People.
-6. Enemies judged.
7-10. Going in the wilderness (nine lines).
11-14. Jehovah's word. History (four verses).
15, 16. Zion. Jehovah's chosen dwelling-place.
17, 18. Zion. Jehovah's chosen dwelling-place.
19, 20. Mercies to His People.
21-23. Enemies judged.
24-27. Goings in the sanctuary (nine lines).
28-31. God's command. Prophecy (four verses).
32-35. Exhortation to praise (four verses).

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 setteth the solitary in families** = bringeth absent ones home. **the rebellious** = rebellious ones. **dwelt** = have [ever] dwelt.

67. PRAISE PROMISED. TROUBLE REMEMBERED.

- 1.** Prayer. "God be *gracious*".
2. Object. Way known on earth.
3. Injunction. "Let *peoples* praise".
4-. Effect. Peoples glad.
-4-. Address. Nations *gently lead*.
5. Injunction. "Let *peoples* praise".
6-. Effect. Earth fruitful.
-6. Prayer. "God be merciful".
7. Object. God feared on earth.

3 the people = peoples. (No Art.)

4 the nations. (No Art.) **govern** = gently lead.
Selah. Connecting the righteous rule of God of v. 4 with renewed praise for it in v. 5. See Ap. 66. II.

6, 7. PRAYER. EFFECT AND OBJECT.

- x The earth shall yield.
y God will bless us.
z Our own God (Jehovah).
y God will bless us.
x All the *inhabitants of the earth* shall fear.

6 God . . . God. } Fig. *Epizeuxis*. Ap. 6.

7 God shall bless us. } Heb. Elohim. Ap. 4. I.

the earth. Put by Fig. *Metonymy* (of Adjunct), for its inhabitants. (No Art.)
To the chief Musician. See Ap. 64.

68. ISRAEL'S REDEMPTION. THE ANSWER TO PSALMS 61—67.

- 1-3.** Introduction to psalm.
4-35. The psalm itself.

1-3. THE INTRODUCTION.

- 1, 2.** The wicked scattered.
3. The righteous made glad.

Title. Psalm. Heb. *mizmor*. Ap. 65. XVII. **Song.** Heb. *shir*. It was written originally for use at the going up of the Ark to Zion 951, B.C, a Sabbatical year (2 Sam. 6 and 1 Chron. 15; see note on Title of Ps. 24); but, as it celebrates, among other things, the deliverance from Egypt, it was afterward appointed for public use at the Feast of the Passover. See notes on the sub-scripton, and cp.

- 7 O God, when Thou wentest forth [*from Egypt*] before Thy people,
When Thou didst march through the wilderness; °Selah:
- 8 The earth shook, The heavens also dropped [*moisture*] 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 living host* hath dwelt therein:
Thou, O God, hast prepared of Thy goodness for *the oppressed one*.
- 11 The Lord gave the word:
Great was the *army* of °*the women* that °published it.
- 12 °Kings of armies °did flee apace:
And she that °tarried at home divided the spoil.
- 13 Though ye have lien *between the dirty brick-kilns in Egypt*, °yet shall ye be As the wings of a dove covered with silver,
And her feathers with yellow gold.
- 14 When °the ALMIGHTY scattered kings *in His inheritance*,
It was as when He scatters snow in °*Salmon*.
- 15 The *mountain* of God *is as* the *mountain* of Bashan;
An high *mountain as* the *mountain* of Bashan.
- 16 °Why will ye envy, O ye high hills,
The hill God desired for His abode ;
Yea, the LORD will dwell *in it* for ever.
- 17 The °chariots of God *are twice ten thousand thousands, upon thousands* of angels:
The Lord *among the angel and chariots hath come from Sinai into the Sanctuary*.
- 18 °Thou hast *gone up to Zion*, Thou hast *led in procession the captives* captive:
Thou hast received [*and given*] gifts for men;
°Yea, °for the rebellious also, that °THE LORD God might *dwell as in a tabernacle among them*.
- 19 Blessed *be* the Lord, *Who* daily loadeth us *with benefits*,
Even THE GOD *Who is our great* °salvation. °Selah.

68: 7-10; 24-27. GOINGS.

7.	Goings in the wilderness.	}	In the wilderness.
8.	Accompaniments.		
9.	Address.		
10.	Thy congregation.	}	Into the sanctuary.
24.	Accompaniments.		
26.	Address.		
27.	The congregation.		

7 **when Thou wentest forth** : i.e. from Egypt. The whole deliverance of Israel is here rehearsed. See the sub-cription. For use at the Passover.

Selah. Connecting the first going up of the Ark in the wilderness with its accompaniments. See Ap. 66. II.

8 **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 *Sopherim* to Adonai. See Ap. 32; also vv. 17, 19, 22, 26, 32.

company = host, or army.

those = the women. See note on v. 25. This is the women's part. Cp. I Sam. 18. 6, 7. Cp. Deborah.

published it. Always used of good news.

12 **Kings, &c.** Verses 12, 13, are the words of the women.

did flee apace. The rendering of the Fig. *Epizeuxis*. Heb. "did flee, did flee". Cp. Judg. 5. 19; 7. 25.

tarried at home. Cp. I Sam. 30. 21-25.

13 **pots.** Heb. Dual, the two [or between the] brickkilns : i.e. in Egypt. Not dirty vessels according to the Rabbinical commentators, but dirty places.

yet shall ye be. Referring to the deliverance and subsequent glory.

14 **the ALMIGHTY.** Heb. Shaddai. Ap. 4. VII.

in it: i.e. in His inheritance.

was white, &c. Supply Fig. *Ellipsis* thus, "was as [when He scatters] snow in Salmon" : i.e. scatters by dispersing, as snow is melted away.

Salmon. Occurs only here and Judg. 9. 48.

15 **hill** = mountain. See note on Ezek. 28. 16.

16 **Why . . . ?** Fig. *Erotosis*. Ap. 6.

leap = look askance at, or envy. Heb. *razad*. Occurs only here. By the Fig. *Prosopopeia*, the other mountains are spoken of as envying Zion.

This is. Omit these italics, and punctuate thus: "Why will ye envy, O ye high hills, the hill Jehovah desired for His abode".

desireth. Cp. 78. 67, 68; 132. 13; and I Kings 11. 32. Neh. 1. 9.

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

17 **chariots.** Fig. *Anthropopatheia*.

twenty thousand. Heb. twice ten thousand thousands.

even thousands. Heb. thousands repeated : i.e. upon thousands.

is among them, &c. This line, according to the primitive orthography in the division of the word, reads; "Jehovah hath come from Sinai into the Sanctuary". See Ginsburg, *Int.*, pp. 161, 162..

Or the printed text may stand with the *Ellipsis* supplied thus: "Jehovah among them (i.e. the angels and chariots) [hath come from] Sinai into the Sanctuary". 17 **holy.** See note on Ex. 3. 5. 18 **Thou.** Is this the poor one of v. 10? **ascended on high** = gone up to the high [mountain : i.e. Zion]; referring to the Ark; but a type of Christ's ascension, as is clear from Eph. 4. 8. **led** = led in procession. **captivity.** Put by Fig. *Metonymy* (of Adjunct), for captives. **received gifts for men.** The Heb. *lakah* has a twofold meaning, i.e. *receiving* and *giving*. Here the *Ellipsis* must be supplied by the second, "received [and given] gifts among (or for) men". In Eph. 4. 8 the *Ellipsis* must be supplied by the former, "Thou hast [received] and given gifts among (or for) men". "Among" is one of the recognized renderings of *Beth* (𐤁 = B) with a plural noun. (See 99. 6. 2 Sam. 15. 31.). **men.** Heb. *'adam*. Ap. 14. I. **Yea.** Fig. *Epitrechon*. **for the rebellious also.** This is a foreshadowing of true grace. **THE LORD.** Heb. Jah, as in v. 4. **dwelt.** Heb. *shakan*. See note on "placed" (Gen. 3. 24) = dwell as in a tabernacle, the Ark being the symbol of His presence. Cp. Ex. 25. 8; 29. 45, 46. Josh. 18. 1; 22. 19. 1 Kings 6. 13. It is from this verb that we have *Shekinah*. 19 **THE GOD.** Heb. El (with Art.). Ap. 4. IV. **of our** = "[Who is] our". **salvation.** Some codices, with one early printed edition, Sept., and Vulg., read "salvations" (pl.) = our great salvation. **Selah.** Connecting the exhortation to bless Jehovah (v. 19) with the reason for it (v. 20). See Ap. 66. II.

- 20** ... Our God *is* the God of salvation;
And unto God the Lord *belong means of escape from the 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 ^otrespasses.
- 22** The Lord said, "***I will surely bring*** again from Bashan,
I will surely bring Mine enemies from the depths
of the sea:
- 23** That thy foot may be *bathed* in the blood of *thine* enemies,
And the tongue of thy *dogs may lick the same.*"
- 24** They have seen Thy *progression*, O God;
Even the ^ogoings of my God, my King,
into the sanctuary.
- 25** The singers ^owent before, the players on instruments
behind;
Between them were the ^odamsels playing with *drums.*
- 26** Bless ye God in the *assemblies*,
Even the Lord, *Ye that are of the called of Israel.*
- 27** There *is* little ^oBenjamin *with* their ruler,
The princes of Judah *their company*,
The princes of ^oZebulun, *and* the princes of Naphtali.
- 28** *Command, O God* Thy strength:
Strengthen, O God, the strength which Thou hast wrought for us from Thy temple.
- 29** ^oBecause of Thy temple *unto Jerusalem* :
Shall kings bring presents unto Thee.
- 30** Rebuke *the wild beasts of the reeds*,
The herd of mighty oxen, with the calves of the *peoples*,
Till every one submit himself with *tribute money*:
^oScatter Thou the *peoples* that delight in war.
- 31** Princes shall come out of Egypt;
Ethiopians shall soon ^ostretch out her hands unto God.
- 32** Sing unto God, ye kingdoms of the earth;
O sing praises unto the Lord; ^oSelah:
- 33** To Him That ^orideth upon the heavens of heavens,
which were of the world that then was;
Lo, He doth send out ^oHis voice, ... a mighty voice.
- 34** Ascribe ye strength unto God:
His excellency *is* over Israel,
And His strength *is* in the clouds.
- 35** O God, *To be feared is God from His Sanctuary*:
The God of Israel *is* He That giveth strength and
abundant power unto *His* people.
Blessed *be* God.

^oTo the chief Musician *relating to the Passover.*

- 20 He That is.** These italics may be omitted, or otherwise supplied. "The El [we have] is the El", &c. **GOD the Lord.** Heb. Jehovah Adonai. **the issues from** = means of escape from. (No Art.)
- death.** With the Art., as in 116. 15. The ref. is to Ex. 12. 12, 13, 29.
- 21 trespasses.** Heb. 'asham. Ap. 44. ii.
- 22 I will bring.** Fig. *Epizeuxis*, for emphasis = I will surely bring.
- My people.** Supply the *Ellipsis* 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.
- 23 dipped.** Aram., Sept., Syr., and Vulg. read "bathed". Cp. Isa. 63. 3, Rev. 19. 13.
- dogs in the same.** Supply the *Ellipsis* from the context: "dogs [may lick] the same".
- 24 goings** = progression, or procession. Cp. 2 Sam. 6. 1 Chron. 15. 16-21, where the order is given as in vv. 24, 25 here.
- goings.** Fig. *Epizeuxis*. **in** = into.
- 25 went before.** Cp. 1 Chron. 15. 16-21. **followed after** = behind.
- Among** = between.
- damsels.** Heb. 'dlamoth : i.e. the females of v. 11. See Ap. 65. II.
- timbrels** = drums. Heb. toph. See note on Ex. 15. 20.
- 26 congregations** = assemblies. **from.** Supply the *Ellipsis*, "[Ye that are] from, or of, the fountain of Israel".
- fountain:** i.e. the patriarch Abraham, or, Israel. Ginsburg suggests "the called of Israel".
- 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.
- Zebulun.** 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 from Thy temple". Connecting with this line the first words of v. 29.
- 29 Because of Thy temple.** See note above. **at Jerusalem** = unto Jerusalem (commencing a new line) shall kings bring presents, &c.
- 30 the company of spearmen** = the wild beasts of the reeds.
- The multitude of the bulls** = the herd of mighty oxen. Cp. Jer. 46. 20, 21. **people** = peoples. **pieces of silver** : i.e. tribute money.
- Scatter Thou.** So it should read with Sept., Syr., and Vulg., but Heb. text reads "He hath scattered".
- 31 Ethiopia.** Put by Fig. *Metonymy* (of Subject), for Ethiopians.
- stretch out her hands.** Put by Fig. *Metonymy* (of Adjunct), either for bringing presents, as in v. 29, or for prayer, or for pledging loyalty with an oath.
- 32 Selah.** Connecting the exhortation to praise with Him Who is to be praised, vv. 33-35. See Ap. 66. II.
- 33 rideth.** Fig. *Anthropopatheia*. **of old.** 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*, "His voice a voice of strength".
- 35 Thou art terrible.** Supply *Ellipsis* thus: "[To be feared] is God from His Sanctuary". **Thy holy places.** Sept. and Vulg. read the sing. It is the pl. of majesty. **holy.** See note on Ex. 3. 6.
- power.** Heb. pl. = mighty, or abundant power.
- 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. **upon** = relating to. **Shoshannim** = lilies. A poetic name for spring. Hence used at the Passover, the spring festival. See Ap. 65. XXI.

69 ^oA Psalm relating to the true David.

- 1** Save me, O God;
For *great troubles* are ^ocome in unto *me*.
- 2** I *have sunk* in deep *trouble*, where *there is* no standing:
I am come into deep ¹waters, 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 ^ohate me without a cause are more than the
hairs of mine head: They that would destroy me,
being mine enemies wrongfully, are *stronger than my
bones*: ^oThen I restored *that* which I took not away.
- 5** O God, Thou knowest my foolishness;
And my ^osins are not hid from Thee.
- 6** Let not them that wait on Thee, O Lord GOD of hosts,
be ashamed for my sake: Let not those that seek Thee be
confounded for my sake, O ^oGod of Israel.
- 7** Because for Thy sake I have borne reproach;
Shame hath covered my face.
- 8** I am become ^oa stranger unto my brethren,
And an alien unto my mother's children.
- 9** For ^othe zeal of Thy house hath eaten me up;
And ^othe reproaches of them that reproached Thee
are fallen upon me.
- 10** When I *humbled my soul* with fasting,
That was to my reproach.
- 11** I made *mourning attire* also my garment;
And I became a ^oproverb to them.
- 12** They that sit in the gate speak against me;
And I was *the mocking song* of the drunkards.
- 13** But as for me, my prayer *is* unto Thee, O LORD,
at the time Thou pleasest:
O God, in the *abundance* of Thy *grace*
Answer me, in the truth of Thy salvation.
- 14** Deliver me out of the *trouble*, and let me not sink:
Let me be delivered from them that hate me, and out of
the *great troubles*.
- 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** *Answer* me, O LORD; for Thy *grace is* good:
Turn unto me according to the *abundance* of
Thy tender mercies.
- 17** And hide not Thy face from Thy servant;
For I am in trouble: *Answer* me speedily.
- 18** Draw nigh unto ¹my 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.

69. ISRAEL'S REDEMPTION. THEIR REDEEMER WAITS FOR HIS DELIVERANCE.

- 1-21. Prayer.
22-29. Imprecation.
30-36. Praise.

1-21. PRAYER.

- 1-. Salvation.
-1-4. Trouble.
5, 6. Appeal.
7-12. Reproach. Treatment received.
13. Salvation.
14-18. Trouble.
19. Appeal.
20, 21. Reproach. Treatment received.

-1-4; 14-18. TROUBLE.

- 1, 2. *Great troubles*.
3. Desire after God.
4. Enemies.
15. Mire and waters.
16-18-. Desire after God.
-18. Enemies.

Title. A Psalm. No Heb. for this.

of David. Relating to the true David, Israel's Redeemer. Ps. 22 is Christ as the sin offering; Ps. 40 as the whole burnt offering; and this, Ps. 69 as the trespass offering. Verse 9 refers to John 15. 25; vv. 14-20 refer to Gethsemane (Matt. 26. 36-45); v. 21 to the Cross (Matt. 27. 34, 48. John 19. 29); vv. 22-28 to Rom. 11. 9, 10; v. 25 to Judas (Acts 1. 20).

1 God. Heb. Elohim. **waters.** Put by Fig. *Hypocatastasis* (Ap. 6) for great troubles. **come in unto my soul:** i.e. threaten my life.

my soul = me (emphatic). Heb. *nepshesh*, Ap. 13.

2 sink = have sunk. **mire.** See note on waters, v. 1.

4 hate me without a cause. Cp. 35. 19. Quoted in John 15. 25.

mighty. The Syr., by supplying the letter Ayin (א), reads "stronger than my bones", thus completing the alternation of this verse.

Then. Ginsburg suggests "I" (emphatic) instead of "Then".

5 sins. Heb. *'asham*. Ap. 44. ii. **6 Lord GOD.** Heb. Adonai Jehovah. Ap. 4. VIII. 2 and II. **God of Israel.** See note on Isa. 29.23.

7-12. REPROACHES.

7. I. Reproached.
8-10. Desolation.
11, 12-. "I gave", &c.
-12. Drunkards.
20-. I. Reproached.
-20. Desolation.
21-. "They gave", &c.
-21. Drink.

8 a stranger. Cp. John 1. 11.

children = sons.

9 the zeal, &c. Quoted as fulfilled in John 2. 17.

the reproaches. Quoted in Rom. 15. 3.

10 I wept, and chastened my soul. The Sept. reads "I humbled my soul".

11 sackcloth. Put by Fig. *Metonymy* (of Adjunct), for mourning attire.

proverb. Cp. John 8. 48. Matt. 27. 63.

12 the song = the mocking song.

13 LORD. Heb. Jehovah. Ap. 4. II.

in an acceptable time: i.e. at the time Thou pleasest.

multitude = abundance, or plenitude.

mercy = lovingkindness, or grace.

Hear = answer.

lovingkindness = grace.

18 redeem. Heb. *ga'al*. See Ex. note on 6. 6.

20 Reproach hath broken my heart; and I am full of heaviness:
And I looked *for one* to take pity, but *there was* none;
And for comforters, but I found none.

21 °They *put* me also *something bitter into* my *choice food*;
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 *palace* 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 *Thy wounded ones*.

27 °Add °iniquity unto their iniquity:
And let them not come into Thy righteousness.

28 Let them be blotted out of the book of *life*,
And not be written with the righteous.

29 But I *am afflicted* and sorrowful:
... Thy salvation, O God, set me up on high.

30 I will °praise *God Himself* °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 *divided hoof*.

32 The humble shall see *this, they rejoice*:
And your °heart °shall live that seek °God.

33 For the LORD heareth the *helpless*,
And despiseth not His prisoners.

34 Let the °heaven and earth praise Him,
The seas, and everything that moveth therein.

35 For God will save °Zion, and °will build the cities of
Judah:

That they may °dwell there, and *inherit it*.

36 The seed also of His servants shall inherit it:
And they that love *God Himself* shall dwell therein.

°To the chief Musician,

70 *A Psalm relating to David,*
°to bring to remembrance.

1 *Be pleased*, O God, to deliver me;
Make haste to help me, O LORD.

20 **some.** Aram., Sept., Syr., and Vulg. read "one".
21 **They gave.** Fulfilled in Matt. 27. 34, 48. Mark 15. 23, 36. Luke 23. 36. John 19. 28-30. **gave** = put. See note on Matt. 27. 34.
gall. = something bitter, probably the poppy. Heb. *r'osh*. In Deut. 29. 18; 32. 33, it is rendered "venom"; in Job 20. 16, "poison"; in Hos. 10. 4, "hemlock". **for** = into. **meat** = choice food. Occurs only here. A kindred form in 2 Sam. 13. 5, 7, 10.

69: 22-29. IMPRECATION.

22-25. Imprecation. "They".
26. Reason. They hurt Thine afflicted.
27, 28. Imprecation.
29. Contrast. Thou savest Thine oppressed.

22 **Let, &c.** Imprecation. Suitable for a dispensation of Law and Judgment; not for this Day of Grace. See Rom. 11. 9, 10.

25 **Let, &c.** Quoted in Acts 1. 20.

habitation = palace : a place surrounded by a wall. Occurs only here in Psalms.

26 **those whom Thou hast wounded** = Thy wounded ones.

27 **Add.** Referring to the reading in v. 26.

iniquity. Heb. *'avah*. Ap. 44. iv. Put here by Fig. *Metonymy* (of Effect), for the punishment deserved by it.

28 **the living** = life. See note on Lev. 18. 5.

29 **poor** = afflicted. Heb. *'ani*. See note on Prov. 6.11. Not the same word as in v. 33. Constantly used of Christ in the Psalms. Cp. 22. 24 (afflicted); 34. 6, 35. 10; 40. 17; 70. 5; 109. 16, 22. **Let.** Omit.

30-36. PRAISE.

30, 31. "I will praise".
32. Promise to God's servants.
33. Reason. Jehovah's dealings.
34. Let creation praise.
35. Reason. God's dealings.
36. Promise to God's servants.

30 **praise.** The sufferings never mentioned without praise. Cp. Ps. 22. Isa. 53, &c.

name: i. e. God Himself. Cp. Ps. 20. 1. **of.** Genitive of Apposition. Ap. 17. 4. **with a song.** Heb. *b'shir*. Fig. *Paronomasia* with *mishshor*, an ox, in v. 31.

31 **better.** Praise is the truest sacrifice.

an ox. See note on "song" (v. 30).

horns. Showing full age; not under three years (Gen. 15. 9).

and. So some codices, with two early printed editions, Sept., Syr., and Vulg.; but not in current printed Heb. text.

hoofs = divided hoof, showing it to be ceremonially clean (Lev. 11. 3).

32 **and be glad** = they rejoice.

heart. Put by Fig. *Synecdoche* (of the Part), for the whole being.

shall live : i.e. live again in resurrection. See note on Lev. 18. 5.

God. In A. V., 1611, this was printed "good". First printed "God" in ed. 1617.

33 **poor** = helpless. Heb. *'ebyon*. See note on Prov. 6. 11.

34 **heaven and earth.** See note on Gen. 14. 19.

35 **Zion.** See Ap. 68.

will build. This is prophecy; for David was "a prophet" (Acts 2. 30).

dwell, &c. Not merely dwell and possess, but inherit and hand down.

have it in possession = inherit it. Note the *Introversion*.

36 **To the chief Musician.** See Ap. 64.

70 [For Structure see next page].

Title. of David = relating to David.

book (see p. 759).

Jehovah. Ap. 4. II.

to bring to remembrance: what is written in Ps. 40. 13-17. Repeated here to complete the Structure of this second

1 **Make haste.** Supply *.Ellipsis* (Ap. 6) from Ps. 40. 13; "Be pleased".

God. Heb. Elohim. Ap. 4. I.

LORD. Heb.

- 2** ^oLet them be ashamed and confounded
That seek after *me*: 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
Who are saying to me, ^o“Aha, aha.”
- 4** Let all those that seek Thee *have cause to rejoice* and be
glad in Thee: And let such as love Thy salvation say
continually, “Let God be magnified.”
- 5** But I *am oppressed* and needy:
Make haste unto me, O God:
Thou *art* my help and my deliverer;
O my God, make no tarrying.

71 In Thee, O LORD, *have I fled for refuge*:

- Let me never be put to *shame*.
- 2** Deliver me in Thy righteousness, and cause me to escape:
Incline Thine ^oear unto me, and save me.
- 3** Be Thou my *rock of habitation, a place of security
to save me*: Thou hast given commandment to save me;
For Thou *art* my ^orock and my fortress.
- 4** *Cause me to escape*, O my God, out of the hand of the
wicked, Out of the hand of the unrighteous and cruel man.
- 5** For Thou *art* my ^ohope, O Lord GOD:
Thou art my *confidence* from my youth.
- 6** By Thee have I been holden up ^ofrom the womb:
Thou art **He** That took me out of my mother's bowels:
My praise *shall be* continually of Thee.
- 7** *I have become* as a wonder unto many;
But Thou *hast been* my strong refuge.
- 8** Let my mouth be filled *with* Thy praise
And with Thy honour all the day.
- 9** 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 *me* take counsel together,
- 11** Saying, “God hath forsaken him:
Persecute and take him; for *there is* none to deliver *him*.”
- 12** O God, be not far from me:
O my God, make haste for my help.
- 13** Let them be confounded *and* consumed that are
adversaries to *me*; Let them be covered *with* reproach
and dishonour that seek my hurt.
- 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 ^othe numbers *thereof*.
- 16** I will go in the *strengths* of the Lord GOD: I will make
mention of Thy righteousness, *even* of Thine only.
- 17** O God, Thou hast taught me from my youth:
And hitherto have I declared Thy wondrous works.

70. ISRAEL'S REDEMPTION. THEIR REDEEMER WAITS FOR HIS DELIVERANCE.

1. David.
2, 3. Imprecation.
4. Intercession.
5. David.

- 2** **Let them**. Note the repeated alternation here.
my soul = me (emphatic). Heb. *nephesh*. Ap. 13.
- 3** **That say**. Some codices, with Aram., Sept., Syr., and Vulg., read
"Who are saying to me". Cp. 40. 15.
- Aha, aha**. Fig. *Epizeuxis*. Ap. 6.
- 4** **rejoice**. Put by Fig. *Metonymy* (of the Subject), for "have cause to
rejoice", &c. **God**. Heb. Elohim. Ap. 4. I. Some codices, with
Aram. and Vulg., read "Jehovah".
- 5** **poor** = wretched, or oppressed. Heb. *'anah*. See note on Prov. 6.
11.
- O LORD**. Some codices, with six early printed editions and Syr.,
read "O my God". Cp. 40. 17.

71. ISRAEL'S REDEEMER.. PRAISE PROMISED.

- 1-5-. Declaration of trust.
-5, 6-. Youth. Care. (Past.)
-6-8. Promise of praise. (Present.)
9-12. Prayer for old age. (Future.)
13. Confusion of enemies.
14-16. Return for mercies.
17-. Youth. Teaching. (Past.)
-17. Promise of praise. (Present.)
18. Prayer for old age. (Future.)
19-21. Declaration of trust.
22-24-. Return for mercies.
-24. Confusion of enemies.

- 1** **LORD**. Heb. Jehovah. Ap. 4. II.
do I put my trust = have I fled for refuge. Heb. *hasah*. Ap. 69. II.
confusion = shame.
- 2** **ear**. Fig. *Anthropopatheia*. Ap. 6.
- 3** **strong habitation** = rock of habitation. Heb. *zur*, 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".
- rock**. Heb. *sela'*. See note on 18. 1, 2. Ex. 17. 6. Deut. 32. 13.
- 4** **Deliver** = Cause me to escape.
the wicked = lawless one. Heb. *rasha'*. Ap. 44. x.
God. Heb. Elohim. Ap. 4. I.
- 5** **hope**. Put by Fig. *Metonymy* (of Adjunct), for the object of hope.
Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII. 2, and II.
trust = confidence. Heb. *batah*. Ap. 69. I.
- 6** **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*. "hast been".
- 10** **my soul** = me (emphatic). Heb. *nephesh*.
- 15** **the numbers**. Cp. 40. 5.
- 16** **strength** = strengths. Pl. of majesty = great strength.

- 18** *Yea also to old age and gray hairs*, O God, forsake me not;
Until I have shewed *the wonders wrought by Thine arm*
unto *this* generation,
And Thy power *to all who are 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 *make me alive 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 aid of* the psaltery,
Even Thy truth, O my God:
Unto Thee will I *sing praises* with the harp,
O Thou °Holy One of Israel.
- 23** My lips shall greatly rejoice when I *sing praises* unto Thee;
And ¹⁰my 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 *A Psalm concerning Solomon.*

- 1** Give °the king thy *just decisions*, O God,
And Thy °righteousness unto the °king's son.
- 2** He shall *rule in righteousness* Thy People with righteousness,
And Thy *oppressed* with *justice*.
- 3** The mountains shall bring *prosperity* to the people,
And the little hills, by righteousness.
- 4** He shall *vindicate* the *oppressed* of the People,
He shall save the *sons* of the needy,
And shall break in pieces the oppressor.
- 5** They shall fear Thee as long as the sun and moon endure,
Throughout all generations.
- 6** He shall come down °like rain upon the mown grass:
As showers *that* water the earth.
- 7** In his days shall *righteousness* flourish;
And abundance of peace so long as the moon endureth.
- 8** He shall have dominion also °from sea to sea,
And from °the [*Euphrates*] river unto the ends of the earth.
- 9** They that dwell in the wilderness shall bow before him;
And his enemies shall °lick the dust.
- 10** The kings of °Tarshish and of the *coastlands* shall bring
presents:
The kings of °Sheba and Seba shall *bring near their*
presents.
- 11** Yea, all kings shall fall down before him:
All nations shall serve him.

- 18** Now also = Yea also.
when I am old and grayheaded = to old age and gray hairs.
Thy strength = Thine arm; "arm" being put by Fig. *Metonymy* (of Cause), Ap. 6, for the wonders wrought by it.
every one that is to come. A special reading called *.Sevir* (Ap. 34) reads "all who are to come".
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. 18). In Isaiah we find it thirty times. In Jeremiah twice (50. 29; 51. 5). See note on 78. 41.
23 redeemed. Heb. *padah*. See note on Ex. 13. 13 and 6. 6.

72. ISRAEL'S REDEMPTION. THE ANSWER TO PSALMS 69—71.

1. Prayer and theme of Psalm.
2-4. Messiah's goodness to the poor.
5-10. Other attributes.
11. General adoration.
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. 29. 23 (921 B. C). The year before David's death.
1 the king : i.e. David himself.
judgments = just decisions (of David regarding Solomon).
God. Heb. Elohim. Ap. 4. I.
righteousness : i.e. in all his (Solomon's) judgments, according to 1 Kings 3. 5-9. 1 Chron. 29. 19, and 28. 5,7.
king's son = Solomon; but to be yet fulfilled in Christ.
2 judge, &c. = rule in righteousness.
poor = oppressed (pl.). See note on 70. 5. **judgment** = justice.
3 peace = prosperity.
4 judge = vindicate. **children** = sons.

5-10; 15-17-. OTHER ATTRIBUTES.

5. Eternity.
6, 7. Agricultural prosperity. (Moon.)
8, 9. The world. Dominion.
10. Gifts.
-15-. Gifts.
-15-. His People. Worship.
16. Agricultural prosperity. (Sun.)
17-. Eternity.

- 6 like rain.** Cp. 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.
the river: i.e. the Euphrates. Same Fig. as above.
9 lick 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. 22.
isles = coastlands, or maritime countries.
Sheba, &c. On the east and south.
offer gifts = bring near their presents. Ap. 43. II. iii.

- 12** For he shall deliver *a helpless one* when he crieth;
The *oppressed* also, and *him* that hath no helper.
- 13** He shall spare the *impoverished* and the *helpless*,
And shall save the ^osouls of the *helpless*.
- 14** He shall ^oredeem *their life* from deceit and violence:
And precious shall their blood be in his sight.
- 15** And ^ohe shall *live for ever*,
And to him shall be ^ogiven of the *precious gifts* of Sheba:
Prayer also shall be made *to* him continually;
And *all the day* shall he be praised.
- 16** There shall be an *abundance* of *fine 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:
Yea, all nations shall be blessed in him
Shall call him happy.
- 18** ^oBlessed *be* the LORD ^oGod, the God of Israel,
Who only doeth wondrous things.
- 19** And blessed *be* His glorious *self* for ever:
And let the whole earth be ^ofilled *with* His glory;
Amen, and Amen.

- 12** the needy = a helpless one. Heb. 'ebyon. See note on Prov. 6. 11.
- 13** poor = impoverished. Heb. dal. See note on Prov. 6. 11.
souls. Heb. nephesh. Ap. 13.
- 14** redeem. Heb. ga'al. See notes on Ex. 6. 6; 13. 13.
their soul = them, or their life. Heb. nephesh.
- 15** he shall live. The accent (*r^abia*) 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 members "2-4" and "12-14", which treat of Messiah's goodness to the poor. It is in v. 10 and in v. 15 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), "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. 'ashar, cognate with 'ashrey. See Ap. 63. VI.
in him. Thus confirming the promise to Abraham. See Gen. 12. 3; 18. 18; 22. 18; 26. 4; 28. 14.
- 18** Blessed, &c. This doxology closes the second book of the Psalms. Heb. barak, not 'asher.
- the LORD. Heb. Jehovah. Ap. 4. II. God. Some codices omit "Elohim" here, with Sept., Syr., and Vulg.
- 19** name = self. See note on 20. 1. filled, &c. Cp. Num. 14. 21.
- 20** are ended = are accomplished. When this Psalm is realized, all prophecy concerning Israel will be fulfilled : according to Dan. 9. 24, and see 2 Sam. 23.1, where cp. the title, "son of Jesse".

EPILOGUE.

- 20** The prayers of David the son of Jesse *are accomplished*.

73—89. THE THIRD OR LEVITICUS BOOK*. THE SANCTUARY.

73—83.	THE SANCTUARY IN RELATION TO MAN.
84—89.	THE SANCTUARY IN RELATION TO JEHOVAH.

[Links, or, Bookmarks.](#)

73—83.†	THE SANCTUARY IN RELATION TO MAN..
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- 73.** THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH OTHERS, AND CONSEQUENT DISTRACTION.
- 74.** THE ENEMY IN THE SANCTUARY.
- 75.** GOD'S ANOINTED IN THE SANCTUARY.
- 76.** DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.
- 77, 78.** THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH SELF, AND CONSEQUENT MISERY. **78** IS INSTRUCTION (Maschil ‡) AS TO **73** AND **77**, SHOWING HOW JEHOVAH FORSOOK "SHILOH" (v. 60), And Choose Not JOSEPH (v. 67) : But Choose ZION (vv. 68, 69), And Choose DAVID (vv. 70-72).
- 79.** THE ENEMY IN THE SANCTUARY.
- 80, 81, 82.** GOD IN THE SANCTUARY.
- 83.** DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

84—89 § .	THE SANCTUARY IN RELATION TO JEHOVAH.
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- 84, 85.** THE BLESSEDNESS OF APPROACHERS TO THE SANCTUARY.
- 86.** PRAYER BEFORE GOD (IN THE SANCTUARY). MESSIAH'S HUMILIATION THE SECRET AND SOURCE OF THE BLESSING.
- 87.** BLESSEDNESS OF DWELLERS IN ZION.
- 88.** PRAYER BEFORE GOD. INSTRUCTION (Maschil ‡) AS TO MESSIAH'S HUMILIATION, AS THE SECRET AND SOURCE OF THE BLESSING.
- 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, 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 **וַיִּקְרָא** (*vayyikra*'), "AND HE 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. 1.1, 2, we see the exemplification of the words : "Blessed is the man whom Thou chooseth, and causeth 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) Elohim (Ap. 4. I) occurs sixty-five times (twice with Jehovah); and Jehovah only fifteen times. In the second Division (84-89) 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 (73-83) are Psalms of Asaph.

‡ Maschil. See Ap. 65. XI.

§ All the Psalms (except 86 and 89) in the second Division (84-89) are Psalms of the sons of Korah.

BOOK III.

73 °A Psalm °of Asaph.

- 1** *Nothing but good is God to Israel,*
Even to such as are of a clean heart.
- 2** But as for °me, my feet were *quickly stumbled*;
My steps had well nigh slipped.
- 3** For I was envious at the *boasters*,
When I saw the prosperity of the *lawless*.
- 4** For *there are no pangs at* their death:
But their strength *continues* firm.
- 5** They *are not in the trouble of* men;
Neither are they plagued *with other* men.
- 6** Therefore pride compasseth them about as a *necklace*;
Violence covereth them *as* a garment.
- 7** Their eyes *protrude* with fatness:
The imaginations of their heart overflow.
- 8** They are corrupt, and speak °wickedly *concerning*
oppression: They speak loftily.
- 9** They set their mouth against *God in heaven*,
And their °tongue walketh through the earth
[they say. "*Let His People return hither*"].
- 10** Therefore *God's* People *turn to us*:
And waters of a full cup *shall be drained by* them.
- 11** And they say, °"How doth GOD know ?
And °is there knowledge in the MOST HIGH?"
- 12** *Behold, these *are the lawless*,
Who prosper in *this age*; 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 *continually*.
- 15** If I say, "I will speak thus;" *Behold, I should *deal*
treacherously against the generation of thy *sons*.
- 16** When I *pondered it to understand* this,
It was *vexation in mine eyes*;
- 17** Until I went into °the sanctuary of God;
Until understood I their *latter end*.

like : or with. **men**. Heb. 'adam. Ap. 14. I. **6 chain** = necklace. **7 stand out** = protrude. **They have, &c.**: or The imaginations of their heart overflow. **could wish** = could picture, or imagine. Heb. *maskith*. See note on Prov. 25. 11. **8 wickedly**. Heb. *ra'a'*. Ap. 44. viii.
9 the heavens. Put by Fig. *Metonymy* (of Subject), for God, Who dwells there. **tongue walketh**. Fig. *Prosopopoeia*. **earth**. Supply the Ellipsis, by adding "[they say]". "Let His People return hither" as in v. 10. **10 His People** = God's people. **return** = tum : i. e. follow. **hither** = to us. (Spoken by the wicked.) **are** = shall be. **wrung out to** = drained by. **11 How ... ? is there ... ?** Fig. *Erotosis*. **GOD**. Heb. El. Ap. 4. IV.
MOST HIGH. Heb. *Elyon*. Ap. 4. VI. **12 Behold**. Fig. *Asterismos*. Ap. 6. **ungodly** = lawless. Heb. *rasha*. (No Art.). **the world** = this age.
13 Verily. See note on "Truly", v. 1. **I have cleansed**. This is the result of occupation with *others*. Distraction. Cp. Structure, above.
14 every morning. Put by Fig. *Synecdoche* (of Part), for "continually". **15 Behold**. Fig. *Asterismos*. **offend** = deal treacherously. Heb. *bagad*.
children = sons. **16 thought** = pondered [it]. Cp. the same word in 77. 5. **know** = reconcile, or understand. **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*. **end** = latter end, or hereafter.

73--89. THE LEVITICUS BOOK.

73--83. 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. OUTSIDE THE SANCTUARY.
EFFECT. DISTRACTION.

1. Occupation with God. Peace.
2. Occupation with others. My error.
3. Result. My discontent.
- 4-12. The wicked. Their prosperity.
- 13-16. Result. Distraction.
17. Remedy. The Sanctuary.
- 18-20. The wicked. Their end.
21. Result. My discontent.
22. Occupation with others. My error.
- 23-28. Occupation with God. Peace.

Title. A Psalm. Heb. *mizmor*. See Ap. 65. XVII. of Asaph. The second of Asaph's twelve Psalms, Ps. 50 being the first. See Ap. 63. VIII.

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 me. 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. *rasha'*.

4-12. THE WICKED. THEIR PROSPERITY.

- 4, 5. Their prosperity. (Negative.)
- 6, 7. Their pride and fulness.
- 8, 9. Their speech.
10. Their pride and fulness.
11. Their speech.
12. Their prosperity. (Positive.)

4 bands : or pangs. The *Massorah* calls attention to this *Homonym* (*harzuboth*) as occurring not only twice, but in two different senses. The other case is Isa. 58. 6. **in** = at. **is**. Supply Ellipsis by "continues".

5 in trouble as other = in the trouble of. Used first of Joseph (Gen. 41. 51.)

- 18 ^oSurely Thou *wilt set* them in slippery places:
Thou castedst them down into destruction.
- 19 *How is it that they are* brought into desolation, as in a moment!
How is it that they are utterly consumed with terrors.
- 20 As a dream when *one* awaketh;
So, O Lord, when Thou *ariseth*, Thou shalt despise their *image of which they dreamt*.
- 21 ^oThus my heart was grieved,
And I was pricked in my reins.
- 22 So *brutish* was I, and ignorant:
I was *as* a beast before Thee.
- 23 ^oNevertheless 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 ^oWhom 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 refuge*
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 in departing from* Thee.
- 28 But ^o*it is* good for me to draw near to God:
I have *fled for refuge* in ^othe Lord GOD,
That I may declare all Thy works.

74 *Instruction* ^oof Asaph.

- 1 O God, ^owhy hast Thou ^ocast *us* off for ever?
Why doth Thine anger ^osmoke against the ^osheep
of Thy pasture?
- 2 Remember Thy *assembly*, *which* Thou hast *acquired*
as a possession aforesaid;
The *sceptre* of Thine inheritance, *which* Thou hast
^oredeemed;
^oThis ^omount Zion, wherein Thou hast dwelt.
- 3 *Hasten to and see* the ^operpetual desolations;
Even all *that* the enemy hath done wickedly in the
sanctuary.
- 4 Thine *adversaries* roar in the midst of *Thine assembly*;
They set up ^otheir *signs as signs for us*.
- 5 *A man used to be considered* famous according as he had
lifted up ^oAxes upon the thick trees.
- 6 But now they break down the carved work thereof at
once with axes and hammers.

3 Lift up Thy feet unto = Hasten to [and see]. Cp. Idiom (Gen. 29. 1).

4 enemies = adversaries. Thy congregations = Thine assembly.

signs. Same word as "ensigns" and "standard" in Num. 2.

Axes. Cp. Jer. 46. 22, 23.

feet. Fig. *Anthropopatheia*.

their. Cp. "our", v. 9.

5 was = used to be [considered]. The contrast is with "now" in the next line.

18 Surely. See note on "Truly", v. 1. **didst set** = wilt set.

19 How are they = How [is it that] they are.

They are = [How is it that] they are.

20 LORD*. One of the 134 emendations of the *Sopherim* by which they changed Jehovah, of the primitive text, to Adonai. Ap. 32.

awakest = ariseth. Fig. *Anthropopatheia*. Ap. 6.

image = image of which they dreamt.

21 Thus. Cp. the Structure (v. 3) and (v. 21).

22 foolish = brutish.

73: 23-28. OCCUPATION WITH GOD.

23-26. I (emphatic).

27-. They. Far from Thee.

-27. They. Departing from Thee.

28. I (emphatic).

23 Nevertheless I. Note the emphasis on Pronoun, according to the Structure, (v. 23) and (v. 28), "As for me, I".

25 Whom have I...? This is ever the cry of God's saints. Fig. *Erotosis*. See note on Ex. 15. 11.

20 strength. Heb. *zur* = rock, or refuge.

27 whoring from. Supply Ellipsis (Ap. 6) thus: whoring [in departing] from. Refers (spiritually) to idolatry, or anything that takes us from God.

28 it is good for me. The Heb. accent (*pasek*) emphasizes the Pronoun "me". Others may go "far from Thee" (v. 27), but "as for me, I will draw near to Thee" (cp. v. 23). The "good" is seen in the twofold result: (1) I find a refuge in Him; (2) I tell forth His praises.

put my trust = flee for refuge. Heb. *hasah*. Ap. 69. II.

the Lord GOD = Adonai Jehovah. Ap. 4. VIII. 2, and II.

74. THE ENEMY IN THE SANCTUARY.

1-11. Prayer. The enemy in the Sanctuary.

12. Plea. Former merciful deliverance.

13-17. Plea. Former merciful deliverance.

18-23. Prayer. The enemy in the Sanctuary.

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

1-11. PRAYER.

1. Expostulation.

2. Prayer. Memory. "Of old".

3. Enemies.

4-8. Enemies.

9. Prayer. Inquiry. "How long?"

10, 11. Expostulation.

Title. *Maschil* = Instruction. The ninth of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI.

of Asaph. The third of the twelve Asaph Psalms. See Ap. 63. VIII. Not David's Asaph, but a successor bearing the same name.

1 God. Heb. *Elohim*. Ap. 4. I. **why...?** Fig. *Erotosis*.

cast us off. Cp. 43. 2; 44. 9. **smoke.** Fig. *Anthropopatheia*. Cp. 18. 8.

sheep of Thy pasture. Occurs frequently in the Asaph Psalms (79. 13); also in Jer. 23. 1. Ezek. 34. 31.

2 congregation = assembly. The subject of Book II.

purchased = acquired as a possession. Heb. *kanah*. Cp. 78. 54.

of old = aforesaid. Refers to Ex. 15. 16.

rod = sceptre.

redeemed. Heb. *ga'al*. See note on Ex. 6. 6.

This. Shows that the writer wrote while the scenes described were enacted. Cp. 79 and Lam. 2. 1-9.

mount Zion. See Ap. 68.

perpetual. Same word as "for ever", v. 1.

ensigns for signs = signs as signs [for us].

- 7 They have *cast Thy holy place into the fire*,
They have defiled by *casting down* the ^odwelling place
of Thy name to the ground.
- 8 They said in their hearts, "Let us destroy them *at once*:"
They have burned up all the *meeting-places* of GOD
in the land.
- 9 We see not our *miraculous signs*:
There is no more any *prophetic utterances*:
Neither *is there* among us any that knoweth how long.
- 10 O God, ^ohow 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 ^obosom.
- 12 For God *is* my King *aforetime*,
Working *great deliverance* ^oin the midst of the earth.
- 13 Thou didst *cleave* the sea by Thy strength:
Thou brakest the heads of the *crocodiles* in the waters.
- 14 Thou brakest the heads of leviathan in pieces,
And gavest him to be meat to the *wild beasts* inhabiting
the wilderness.
- 15 Thou didst *open* the ^ofountain and the ^oflood:
Thou driedst up mighty rivers.
- 16 The day *is* Thine, the night also *is* Thine:
Thou hast prepared the *moon* 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 *Thee*.
- 19 O deliver not *the life* of Thy turtledove unto the *host*
of the wicked:
Forget not the congregation of Thy *oppressed* for ever.
- 20 Have respect unto *Thy* covenant:
For the dark places of *the land* are full of the
habitations of cruelty.
- 21 O let not *an oppressed one* return ashamed:
A poor one, and a needy one will 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 *adversaries*:
The tumult of those that rise up against
Thee increaseth continually.

^oTo the chief Musician, *Destroy not*.

- 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. **GOD.** Heb. El. Ap. 4. IV.
Cp. "their" of v. 4 with "our", v. 9.
- 9 **signs** : i.e. the signs of God's presence and power, or miraculous signs.
prophet. Put by Fig. *Metonymy* (of Cause), Ap. 6, for prophetic utterances.
- 10 **how long . . . ?** Fig. *Erotosis*. Cp. v. 1. Fig. *Ellipsis*, "how long [this shall last]".
- 11 **bosom.** Fig. *Anthropopatheia*. Ap. 6. Sept. adds here "Selah". 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 (v. 12) and (vv. 13-17) 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. 15).

74: 13-17. PLEA. FORMER MERCIFUL DELIVERANCES.

- 13-. Dividing the sea.
-13. The breaking of Egypt.
14. The breaking of Egypt.
15. Dividing the Jordan.
16-. Day and night.
-16. Heavens.
17-. Earth.
-17. Summer and winter.

- 13 **divide** = cleave. Cp. Ex. 14. 21, describing a sudden vehement act. Heb. *parar*.
dragons = crocodiles. (No Art.). Symbolical of Egypt.
14 **people inhabiting** = inhabitants : i.e. the wild beasts.
15 **cleave** = sunder, open a passage. Heb. *baka'*.
fountain. Cp. Ex. 17. 6. Num. 20. 11. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the rock from which the water flowed. flood. Cp. Josh. 3. 13.
16 **light.** Sept., Syr., and Vulg., read "moon".

18-23. PRAYER. THE ENEMY IN THE SANCTUARY.

18. Remember the enemies' reproach.
19. Deprecation. The oppressed.
20. Prayer. "Thy covenant".
21. Deprecation. The oppressed.
22, 23. Prayer. "Thy cause".
-22. Remember the enemies' reproach.

- 18 **LORD.** Heb. Jehovah. Ap. 4. II.
Thy name = Thee. See note on Ps. 20. 1.
19 **the soul** = the life. Heb. *nephesh*.
multitude = company, or host; same word as "congregation" in next line.
poor = oppressed. Heb. *'anah*. See note on Pr. 6. 11.
20 **the.** Sept., Syr., and Vulg., read "Thy".
covenant. Cp. Gen. 15. 18; 17. 7, 8.
the earth : or the land.
21 **the oppressed** = an oppressed one. Same as v. 19.
return. Cp. 6. 10. **the poor and needy praise** = a poor one, and a needy one will praise.
23 **To the chief Musician.** See Ap. 64.
Al-taschith = Destroy not. See Ap. 65. III.

75 A °Psalm or °Song of Asaph.

- 1** Unto Thee, O God, do we give thanks,
Unto Thee do we give thanks:
And we shall call on Thy name
Men tell of Thy wondrous works.
- 2** When *the set time is come I, even I* will judge uprightly.
- 3** The earth
And all the inhabitants thereof are dissolved:
I have established the pillars of it. °Selah.
- 4** I said unto the *arrogant*, "Deal not foolishly:"
And to the °wicked, "Lift not up the °horn:
5 Lift not up your °horn on high:
Nor speak arrogantly of the Rock.
- 6** For promotion *cometh* neither from the east,
nor from the west,
Nor from the °south.
- 7** *No* God *is* the judge:
He putteth down one, and setteth up another.
- 8** For in the °hand of the LORD *there is* a cup, and the wine is *foaming*;
It is full of *spice*; and **He** poureth out of the same:
But the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*."
- 9** But I will *exult* for ever;
I will sing praises to the °God of Jacob.
- 10** All the °horns of the wicked also will **I** cut off;
But the °horns of *a righteous one* shall be exalted.

°To the chief Musician on *Smitings*.

76 °A Psalm or °Song by Asaph.

- 1** In °Judah *is* God *making Himself known*:
His name *is* great in °Israel.
- 2** In °Salem also *is set up* His °tabernacle,
And **His** dwelling place in °Zion.
- 3** °There *hath He broken in pieces* the arrows of the bow,
The shield, and the sword, and the *other weapons*. °Selah.
- 4** Thou *art* more glorious and excellent than *the great mountain Zion which has become a prey seized*.
- 5** The stouthearted are spoiled, they have slept their sleep:
And *the men of might have lost heart and are helpless*.

75. GOD'S ANOINTED IN THE SANCTUARY.

1. Praise. offered.
2-8. Judgment. Upright.
9. Praise. Promised.
10. Judgment. Upright.

Title. Psalm. Heb. *mizmor*. See Ap. 65. XVII.

Song. Heb. *shir*. See Ap. 65. XXIII.

of Asaph. The fourth of the twelve Asaph Psalms. See Ap. 63. VIII.

In this Psalm the enemies of the Sanctuary are warned, and God's People are encouraged.

1 God. Heb. Elohim. Ap. 4. I.

Thy name. See note on 20. 1. It denotes God's saving presence. Sept., Syr., and Vulg. read "and we shall call on Thy name".

Thy wondrous works declare = Men tell of Thy wondrous works.

2-8. JUDGMENT. UPRIGHT.

- 2, 3-. The earth.
-3-. Its inhabitants.
-3. The earth.
4-8. Its inhabitants.

2 I shall receive the congregation = The set time has come, &c.
I = I, even I. Very emphatic.

3 bear up = have established.

Selah. Connecting the set time of judgment with the judgment itself as it will affect the wicked and the righteous.

4 fools = arrogant.

wicked. Heb. *rasha'*. **horn.** Put by Fig. *Metonymy* (of Adjunct), for pride connected with the wearing of it.

5 Speak not with a stiff neck. According to the primitive orthography = nor speak arrogantly of the Rock..

not. See note on "no" (Gen. 2. 6),

6 south. Therefore it comes from the north. The immediate place of God's throne, to which Satan aspires. Cp. Isa. 14. 12-14. See Job 26. 7. This is where promotion comes from.

7 But = No.

8 hand. Fig. *Anthropopatheia*. Ap. 6.

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

a cup. The symbol of God's judgment. Isa. 51. 17-23 (cp. 19. 14). Hab. 2. 15, 16. Ezek. 23. 31, 34, &c. Jer. 25. 27; 48. 26; 49. 12.

red = foaming.

mixture = spice. Cp. Rev. 14. 10.

9 declare. Sept. reads "exult".

God of Jacob : i.e. the God of Grace, who met Jacob when he had nothing, and deserved nothing but wrath.

10 the righteous = a righteous one.

To the chief Musician. See Ap. 64. II.

Neginoth = smitings; refers to the smitings of the wicked in judgment. See Ap. 65. XV.

76 [For Structure see next page].

Title. A Psalm. Heb. *mizmor*. Ap. 65. XVII.

Song. Heb. *shir*. Ap. 65. XXIII.

of Asaph = by Asaph. The fifth of the twelve Asaph Psalms. Ap. 63. VIII.

The members 1-3, 5, 6, 8, 9, 11, 12 are in the third person. The members 4, 7, 10 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) 960 B.C. **1 Judah.** Great emphasis on the locality. Note the three terms, Judah, Salem, Zion, and "there" (v. 3). **God.** Heb. Elohim. Ap. 4. I. **known** = made known, or making Himself known. **Israel.** Named because the taking of Jebus was in connection with David's taking of the throne of Israel. **2 Salem.** The ancient Jebusite name for Jerusalem. Cp. Gen. 14. 18. Heb. 7. 1, 2. **is** = is come; or is setup. **tabernacle** : i.e. David's tabernacle on Zion. In 18. 11 = pavilion, or dwelling. Heb. *sukkah*, not *'ohel*. **Zion.** This is where David's tabernacle was set up after the taking of Jebus. Cp. 2 Sam. 5. 6-10; 6; 7. 1, 2, &c. See Ap. 68. Zion had no place in history till this event. **3 There.** Emphatic. Heb. *sham*. Cp. Gen. 2. 8. Ex. 40. 3 (therein). Deut. 1. 39 (thither) . 2 Chron. 6. 11 (in it). **brake He** = hath He broken in pieces. **battle.** Put by Fig. *Metonymy* (of Adjunct), 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. 66. II. Note the emphasis on "Thou". **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.** Heb. *'enosh*. Ap. 14. III.

- 6** At Thy rebuke, O ^oGod of Jacob,
The horsemen are stunned.
- 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,
- 9** When God arose to judgment,
To save all *the patient oppressed ones* of the earth.
^oSelah.
- 10** Surely the wrath of ^oman shall praise Thee:
The remainder of wrath shalt Thou restrain.
- 11** Vow, and *pay thy vows unto* the LORD your God:
Let all that be round about Him bring *great presents*
unto Him That ought to be feared.
- 12** He shall cut off the ^ospirit of princes:
He is terrible to the kings of the earth.

^oTo the chief Musician, ^oto Jeduthun.

77 ^oA Psalm for Asaph.

- 1** I cried unto God with my voice,
Even unto God with my voice; and *He*
condescended to give ear unto me.
- 2** In the day of my trouble I sought ^othe Lord:
My *hand was outstretched in prayer* in the night,
And ceased not [*to be outstretched*]:
I refused to be comforted.
- 3** I remembered God, and was troubled: *I communed*
with myself, and *I* was overwhelmed. ^oSelah.
- 4** *Thou keepest mine eyelids from closing*:
I am so troubled that I cannot speak.
- 5** I have considered the days of old,
The years of ancient times.
- 6** I call to remembrance ^omy song in the night:
I commune with mine own heart:
And *I* made diligent search.
- 7** ^oWill the Lord cast off for ever?
And will *He* be favourable no more?
- 8** Is *His grace* clean gone for ever?
Doth *His* ^opromise fail for evermore?
- 9** Hath GOD forgotten to be gracious?
Hath *He* in anger shut up *His* tender mercies? ^oSelah.
- 10** And I said, "This is my infirmity: *But I will remember*
the years of the ^oright hand of ^othe MOST HIGH.
- 11** I will remember the *doings* of the LORD:
Surely I will remember Thy ^owonders of old.
- 12** I will meditate also of all Thy *works*,
And talk of Thy doings.
- 13** Thy way, O God, *is* in ^othe sanctuary:
Who is so great a GOD as *our* God?

76. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

- 1-3. The Jebusites' defeat. Selah.
4. God. Thou art *glorious*.
5, 6. The Jebusites' defeat.
7. God. Thou art *feared*.
8, 9. The Jebusites' defeat. Selah.
10. God. Thou art to be *praised*.
11, 12. The Jebusites' defeat.

- 6** God of Jacob. See note on 75. 9.
Both the chariot and horse are cast into a dead sleep. Sept., Syr., and Vulg. read "the horsemen are stunned".
cast into a dead sleep. One word in Heb. = stunned.
9 meek = the patient oppressed ones.
Selah. Connecting God's judgment on Jebusites, and making it a ground of praise. See Ap. 66. II.
10 man. Heb. *adam*. Ap. 14. I.
11 pay unto. Fig. *Ellipsis* (Ap. 6) = "pay [thy vows] unto".
the LORD. Heb. Jehovah. Ap. 4. II. **presents.** Pl. of majesty: i.e. a great or ceremonial present.
12 spirit. Heb. *ruach*. Ap. 9.
To the chief Musician. See Ap. 64. **to Jeduthun.** See Ap. 65. VI.

77. OUTSIDE THE SANCTUARY. EFFECT. MISERY.

- 1-6. Occupation with self.
7-9. Its sure result. Misery.
10-12. Occupation with God.
13-20. Its sure result. Happiness.

- Title.** A Psalm. Heb. *mizmor*. Ap. 65. XVII.
of Asaph = for Asaph. The sixth of the twelve Asaph Psalms. Ap. 63. VIII.
1 God. Heb. Elohim. Ap. 4. I.
He gave ear. Inf. = "to give ear". Therefore supply *Ellipsis* (Ap. 6): "He [condescended] to give ear".
2 the LORD*. One of the 134 places where the *Sopherim* altered Jehovah to Adonai. See Ap. 32.
My sore ran. Heb. hand was outstretched: i. e. in prayer.
ceased not: i. e. to be outstretched. **My soul** = I (emphatic).
3 complained = communed [with myself]. **my spirit** = I (emphatic). Heb. *ruach*. Ap. 9. **Selah.** Connecting this self-introspection with its sure result—misery. See Ap. 66. II.
4 eyes = eyelids; or, Thou keepest mine eyelids from closing.
6 my song. Note that the whole of this member (vv. 1-6) is occupation with self.
7 Will . . . ? Fig. *Erotosis*, emphasizing the consequence of this introspection. It is continued through the whole of this member (vv. 7-9).
8 mercy = lovingkindness, or grace. **promise** = word. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the promise given by it.
9 GOD. Heb. El. Ap. 4. IV.
Selah. Connecting all this misery with the only sure remedy—occupation with God: and passing from "I" and "my" to "Thou" and "Thy". (Ap. 66. II.)
10 right hand. Fig. *Anthropopatheia*. Ap. 6.
the MOST HIGH. Heb. *Elyon*. Ap. 4. VI.
11 the works = doings.
THE LORD. Heb. Jah. Ap. 4. III. **wonders.** Heb. work. Some codices, with Aram., Sept., Syr., and Vulg., read "wonders": i.e. wonderful ways or works. **12 work.** Some codices, with Aram., Sept., Syr., and Vulg., read "works" (pl.).

13-20 [For Structure see next page].

- 13 the sanctuary.** Only here, in God's presence, is found peace and happiness. **Who . . . ?** Fig. *Erotosis* (Ap. 6), for emphasis. This is the cry resulting from occupation with God. Even the cry of His saints. See note on Ex. 15. 11.

- 14** Thou *art* the GOD That doest wonders:
Thou hast *made known* Thy strength among the *peoples*.
- 15** Thou hast with *Thine* arm redeemed Thy people,
The sons of Jacob and °Joseph. °Selah.
- 16** The waters saw Thee, O God,
The waters of the Nile, and the Red Sea saw Thee;
they were afraid:
°The depths also were troubled.
- 17** The *dark clouds* poured out water:
The skies sent out a sound:
Thine *lightnings* also went abroad.
- 18** The voice of Thy thunder *rolled along*:
Thy lightnings *illuminated* the world:
The earth trembled and shook.
- 19** Thy way *was* in the *Red Sea*,
And Thy °path in the great waters,
And Thy *footprints* are not known.
- 20** Thou leddest Thy People like a flock
By the hand of °Moses and Aaron.

78 *Instruction for Asaph.*

- 1** Give ear, O my People, *to my* law:
Incline your °ears to the words of my mouth.
- 2** °I will open my mouth in a °parable:
I will utter dark sayings of old:
- 3** Which we have heard and *come to know*,
And our fathers have told us.
- 4** We will not hide *them* from their *sons*,
Recounting to the generation to come the praises of the
LORD, And His strength,
and His *wonders* 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 *sons*:
- 6** That the generation to come might know *them, even the
sons which* should be born;
Who should arise and declare *them* to their *sons*:
- 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 *sons* 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;
- 11** And forgat His works,
And His ⁴wonders that He had shewed them.

77: 13-20. THE SURE RESULT. HAPPINESS.

13. God's way in the Sanctuary.
14, 15. His people. Redeemed. Jacob and Joseph.
16. The waters beneath. (Fear and trouble.)
17. The heavens. (Clouds and skies.)
18-. The heavens. (Thunder and lightning.)
-18. The earth beneath. (Trembling and shaking.)
19. God's way in the sea.
20. His People. Led by Moses and Aaron.

- 14 declared** = made known. **people** = peoples.
15 Joseph. Because his sons were not the direct sons of Jacob.
Selah. Connecting the redemption from Egypt with the accomplishment of it as recorded in "the scriptures of truth". See Ap. 66. II.
16 The waters. Fig. *Epizeuxis* (Ap. 6), for emphasis : i.e. the waters of the Nile, and the Red Sea (Ex. 14. 21-31).
The depths. Not referring to the "abyss" of Babylonian mythology, which was a corruption of primitive truth (Gen. 1. 2), but the Red Sea emphasized in the preceding clause.
17 clouds = the thick or dark clouds.
arrows. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for lightnings, mentioned below.
18 was in the heaven. Heb. *galgal* = rolled along.
The. Sept., Syr., and Vulg, read "Thy". **lightened** = illumined.
19 is = was.
the sea. Not the sea-monster, the Ti'amat of Babylonian mythology, but the Red Sea mentioned above. See note on "The depths", v. 16.
path. Heb. text = "paths" ; but some codices, with five early printed editions, as in A.V.
footsteps = footprints : i.e. when the waters return to their place.
20 Moses and Aaron. Only here in this third book.

78 [For Structure see next page].

- Title. Maschil** = Instruction. The tenth of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI.
of Asaph = by, or for Asaph. Asaph was a "seer" or prophet (2 Chron. 29. 30). This Psalm is concerning the choosing a site for the Sanctuary. The seventh of the twelve Asaph Psalms. Ap. 63. VIII.
1 ears. Heb. text = ear. Some codices, with Aram. and Syr., read "ears".
2 I will open, &c. Quoted in Matt. 13. 35.
parable . . . dark sayings. Cp. 49. 5. Same words.
The Psalm has a moral: showing that Divine history contains more than appears on the surface.
3 known = come to know.
4 children = sons. **Shewing** = Recounting.
the LORD. Heb. Jehovah. Ap. 4. II.
wonderful works = wonders. Cp. 77. 11, 14.
5 commanded our fathers. Cp. Ex. 10. 2; 12. 26, 27; 13. 8-10, 14, 15. Deut. 4. 9; 6. 7, 20, &c.
7 God. Heb. Elohim. Ap. 4. I. **GOD.** Heb. El. Ap. 4. IV.
8 rebellious. Cp. Deut. 9. 24; 31. 27. **spirit.** Heb. *ruach*. Ap. 9.
with. Some codices, with six early printed editions, read "toward".
9 Ephraim. The mention of Ephraim is not "perplexing". See explanation in next verse, and in the events of Judges 12. 1-6; 17, and 18 : viz. the introduction of idolatry. It is sin which is spoken of. See v. 57, "deceitful bow". Cp. Hos. 7. 16; 10. 6-8.
carrying bows: i.e. though equipped as bowmen, yet were faithless. This is transferred to the moral application.
10 kept not. See note on v. 9.

- 12** Marvellous things did **He** in the sight of their fathers,
In the land of Egypt, *in* the field of ^oZoan.
- 13** **He** ^odivided the sea, and caused them to pass through;
And **He** made the waters to stand ^oas an heap.
- 14** In the daytime also **He** ^oled them with a cloud,
And all the night with a light of fire.
- 15** **He** ^oclave the ^orocks in the wilderness,
And gave *them* **drink in the** great depths.
- 16** He brought streams also out of the rock,
And caused waters to run down like rivers.
- 17** And they ^osinned yet more against **Him**
By provoking ^othe MOST HIGH in the wilderness.
- 18** And they tempted **GOD** in their heart
By asking meat for their *soul*.
- 19** Yea, they ^ospake against God;
They said, "Can **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 *confided not* in **His** salvation:
- 23** Though **He** had commanded the *skies* from above,
And ^oopened the doors of heaven,
- 24** And had rained down ^omanna upon them to eat,
And had given them of the corn *from heaven*.
- 25** Man did eat *bread of angels*:
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** ^orained flesh also upon them as dust,
And feathered fowls like ^oas 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 turned away from* ^otheir lust.
But while their meat *was* yet in their mouths,
- 31** ^oThe wrath of God came upon them,
And slew the fattest of them,
And smote down the chosen *men* of Israel.
- 32** *In* all this they sinned still,
And believed not for **His** *wonders*.

78. OUTSIDE THE SANCTUARY.

- 1-7. Mosiac Institution. Giving of the Law.
8. Provocation. General.
9. Turning back.
10, 11. Forgetfulness.
12. Wonders in Egypt and Zoan.
13-16. "Led" with mercies in wilderness.
17-20. Provocation in wilderness.
21. Wrath in wilderness.
22-33. Unbelief in spite of wrath.
34-39. Insincerity in spite of mercies.
40. Provocation. General.
41. Turning back.
42. Forgetfulness.
43-51. Wonders in Egypt and Zoan.
52-55. "Led forth" from Egypt to wilderness.
56-58. Provocation in the land.
59-64. Wrath in the land.
65-72. Davidic Institution. Giving the Temple and monarchy.

1-7. MOSIAC INSTITUTION.

- 1, 2. The Law.
3. Taught us by our fathers.
4. To be taught by us.
5-. The Law.
-5. Taught us by our fathers.
6, 7. To be taught by us.

12 Zoan. See note on Ex. 1.10.

13 divided. Cp. Ex. 14. 21. **as an heap.** Cp. Ex. 14. 22; 15. 8.

14 led them. Cp. Ex. 13. 21; 14. 24 ; and note the correspondence of 13-16 with 52-55, in the Structure above.

15 clave. Heb. *baka'* (in Piel), implying repeated cleaving.

rocks. Heb. *zur*. Same word as in Ex. 17. The two events brought together here.

drink as out of. Some codices, with seven early printed editions, read "drink in the".

17 sinned. Heb. *chata'*.

the **MOST HIGH.** Heb. *Elyon*. Ap. 4. VI. Cp. v. 35, and 77. 10.

18 lust = soul. Heb. *nephesh*. Ap. 13.

19 spake against. Cp. Num. 11. 4-6.

22-23. UNBELIEF IN SPITE OF WRATH.

22. Israel. Sin. Unbelief.
23-28. Jehovah. Mercies.
29, 30-. Israel. Sin. Lust.
-30, 31. Jehovah. Wrath.
32. Israel. Sin. Unbelief.
33. Jehovah. Wrath.

22 trusted not = confided not. Heb. *batah*. Ap. 69. I.

23 clouds = skies.

opened the doors. Fig. *Anthropopatheia*. Ap. 6. Cp. Gen. 7. 11.

24 manna. Bread ; not "the drops of the tarfu or tamarisk tree", as alleged. See John 6. 31, 49-51.

of heaven: i.e. from heaven ; not from trees.

25 angels' food = bread of the mighty ones. Sept., Syr., Arab., Ethiopic, with Targums, render it "bread of angels". The "of" may be Genitive of Agent. See Ap. 17. **27 rained.** As in v. 24.

as the sand. Fig. *Paroemia*. Ap. 6.

30 not estranged = not turned away from.

their lust. What they had longed for.

31 The wrath, &c. Cp. John 3. 36. Eph. 5. 6. Col. 3. 6.

32 For all this = In, or amid all this.

- 33** Therefore their days did he consume *in a breath*,
And their years in trouble.
- 34** When **He** slew them, then they sought **Him**:
And they returned and inquired 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 *tongue*.
- 37** For their heart was not right with **Him**,
Neither were they stedfast in **His** °covenant.
- 38** But **He**, *being* 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 they *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 *again and again* 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 ¹²Zoan:
- 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 ³⁸*laid them waste*.
- 46** **He** gave also their increase unto the *corn locust*,
And *the fruit of their labour* unto the locust.
- 47** **He** *killed* their vines with °hail,
And their sycomore trees with °frost.
- 48** **He** gave up their cattle also to the ⁴⁷hail,
And their flocks to *lightnings*.
- 49** **He** cast upon them the fierceness of **His** anger,
Wrath, and indignation, and trouble,
By *letting loose* °evil angels *among them*.
- 50** **He** *pondered* 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 firstborns* in the *tents* of *Egypt*:
- 52** But made **His** own People to go forth like sheep,
And guided them in the °wilderness like a flock.
- 53** And **He** *gently led* them on safely, so that they feared not:
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.

33 in vanity = in a breath. i.e. the whole generation of men quickly died out. Cp. Num. 14. 29, 35; 26. 64. 65.

78. **INSINCERITY**
34-39. **IN SPITE OF MERCIES.**

34.	Repentance of Israel.	
35.	Remembrance of Israel.	
36-	Mouth.	} Positive
-36.	Lied.	
37-	Heart.	} Negative.
-37.	Unsteadfast.	
38.	Repentance of Jehovah.	
39.	Remembrance of Jehovah.	

35 **THE HIGH GOD.** Heb. 'El 'Elyon. = EL MOST HIGH.
redeemer. Heb. *ga'al*. See note on Ex. 6. 6; 13. 13.

36 **tongues.** Heb. = tongue (sing.).

37 **covenant.** If that of Ex. 34. 5-10, then note the reference to it in v. 38, below.

38 **iniquity.** Heb. '*avah*. Ap. 44. iv. **destroyed** = laid waste.

39 **He remembered.** Fig. *Anthropopatheia*. Cp. "They forgot", v. 11.

flesh. Cp. Gen. 6. 3; 8. 21. Ps. 103. 14-16.

A wind. Heb. *ruach*. Ap. 9.

40 **How oft.** Ten times at least in the first two years (Num. 14. 22).

41 **turned back :** i.e. again and again.

limited. Heb. *tavah*, to set a mark (Ezek. 9. 4), the only other occurrence of the *Hiphil*; hence, to set a limit.

the Holy One of Israel. This title occurs only three times in the Psalms : here (78. 41); in the last Davidic Psalm of the second book (71. 22); and in the last Psalm of this third book (89. 18).

42 **They remembered not.** Contrast v. 39, "He remembered".

delivered. Heb. *padah*, as in Ex. 13. 13.

43 **signs in Egypt.** The Psalm, vv. 44-51, does not profess to give a list of the "ten plagues"; so that there is no ground for the assumption as to only a "Jehovist" document being known to the writer. He selects according to his special purpose. He names the first and the last, and omits the third (lice), fifth (murrain), sixth (boils), and the ninth (darkness).

44 **turned their rivers.** The first plague (Ex. 7. 17, &c).

45 **flies.** The fourth plague (Ex. 8. 21).

frogs. The second plague (Ex. 8. 5, 6).

46 **caterpillar** = corn locust. A more specific word than Ex. 10. 1-20. It occurs in Joel 1. 4; 2. 25.

labour. Put by Fig. *Metonymy* (of Cause), Ap. 6. for the fruit of labour.

47 **destroyed** = killed.

hail. The seventh plague (Ex. 9. 18).

frost. Word occurs nowhere else. Prob. = hailstones.

48 **hot thunderbolts :** or lightnings (Ex. 9. 23).

49 **sending** = letting loose.

evil angels. In distinction from "demons". Cp. 1 Tim. 4. 1, where both are mentioned. Cp. Ex. 12. 23. 2 Sam. 24. 16.

50 **made** = pondered, or weighed. Cp. Prov. 4. 26; 5. 6, 21. Contrast

Isa. 26. 7. **soul.** Heb. *nepesh*. Ap. 13.

51 **strength** = strengths (pl.). Manly vigour. Put by Fig. *Metonymy* (of Adjunct), Ap. 6. for the firstborn. Cp. Gen. 49. 3. Deut. 21. 17. Ps. 105. 36.

tabernacles = tents. Heb. '*ohel*. Ap. 40 (3).

Ham = Egypt. Cp. 105. 23, 27; 106. 22.

52 **wilderness.** Cp. Isa. 63. 11-14.

53 **led** = gently led. cp. vv. 13-16.

overwhelmed. Cp. Ex. 14. 27; 15. 10.

54 **His sanctuary :** i.e. Zion. See Ap. 68.

this mountain : viz. the one in the writer's view; not in "the memory of an exile in Babylon".

- 55** He cast out the *nations* also 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 *images*.
- 59** *God heard this, He was wroth,*
And greatly abhorred Israel:
- 60** So that He forsook the *habitation* of Shiloh,
The tent which He placed among °men;
- 61** And delivered His *Ark of the Covenant* into captivity,
And His *Ark* into the enemy's hand.
- 62** He gave His People over also °unto the sword;
And was wroth with His inheritance.
- 63** The fire consumed their young men;
And their maidens *had no marriage song*.
- 64** Their °priests fell by the sword;
And their widows made no lamentation.
- 65** Then °the Lord awaked *as one awaketh out of sleep,*
And like a mighty man that shouteth by reason of wine.
- 66** And He smote His enemies in the *rear*:
He put them to a perpetual reproach.
- 67** Moreover He refused the *tent* 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 ⁵⁴sanctuary like high *palaces,*
In the land 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 shepherd Jacob °His people,
and °Israel His inheritance.
- 72** So he fed them according to the integrity of his heart;
And guided them by the *understanding* of his hands.

79 °A Psalm °of Asaph.

- 1** O God, the *nations* are come into Thine inheritance;
Thy °holy °temple have they defiled;
They have laid Jerusalem *in ruins*.
- 2** The dead bodies of Thy servants have they given *to be* meat
unto the fowls of the heaven,
The flesh of Thy *gracious ones* unto the beasts of the earth.

- 55** **heathen** = nations.
by line. Sometimes this is put by Fig. *Metonymy* (of Cause), for the inheritance itself which was measured off by it. Cp. Ps. 19. 4.
- 56** **the MOST HIGH**. Heb. 'eth 'Elohim 'Elyon. Ap. 4.
- 57** **turned back**. See the Structure (17-20 and 56-58).
- a deceitful bow**: disappointing the Bowman. Cp. Hos. 7. 16.
- 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. *Anthropopatheia*. Ap. 6.
- 60** **tabernacle** = habitation. Heb. *mishkan*. Ap. 40 (2).
- Shiloh**. Cp. Judg. 18. 1, 31. 1 Sam. 4. 3. **men**. Heb. *adam*.
- 61** **strength**. One of the names for the Ark of the Covenant (cp. 63. 2; 132. 8). See notes on Ex. 25. 22. 1 Chron. 13. 3.
- glory**. Another name for the Ark (1 Sam. 4. 22).
- 62** **unto the sword**. Cp. 1 Sam. 4. 10.
- 63** **were not given to marriage** = were not praised: i.e. 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. 32.
- as one out of sleep**. Supply *Ellipsis* (Ap. 6) = "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 𐤁 (*Beth* = in) instead of 𐤁 (*Kaph* = 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. 2 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. 32, 28; 43. 6; 45. 26, 28.
- 72** **skilfulness** = discernment, or understanding.

79. THE ENEMY IN THE SANCTUARY.

- 1-3. Complaint.
4. Our neighbours. Reproach.
5. Question.
6, 7. Prayer against nations.
8, 9. Prayer for selves.
12. Our neighbours. Reproach.
13. Praise.

Title. A Psalm. Heb. *mizmor*. See Ap. 65. XVII.

of Asaph. The eighth of the twelve Asaph Psalms. Cp. Ps. 74, the second of the third hook. See Ap. 10. The Psalm is said to have "hardly any regular strophical divisions". But see the Structure above.

1 **God**. Heb. Elohim. Ap. 4. I. **heathen** = nations.

holy. See note on Ex. 3. 5.

temple. See 1 Kings 14. 25, 26. 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 *poured out* 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, LORD? wilt Thou be angry for ever?
Shall Thy jealousy burn like fire?
- 6 °Pour out Thy wrath upon the *nations*
that have °not known Thee,
And upon the kingdoms that have not called
upon Thy name.
- 7 For °they have devoured *the riches of Jacob's*
descendants,
And laid waste his *pastures*.
- 8 O remember not against us former °iniquities:
Let Thy tender mercies speedily *come to meet 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 *atone for* our sins,
for *Thine own sake*.
- 10 °Wherefore should the *nations* say,
"Where *is* their God?"
Let Him be known among the nations in our sight
Let the avenging of the blood of Thy servants be known
which is shed.
- 11 Let the sighing of the prisoner come before Thee;
According to the greatness of Thy °power
reserve Thou sons of death;
- 12 And render unto our neighbours sevenfold
into their bosom Their reproach,
wherewith they have reproached Thee, O Lord.
- 13 So we Thy people and sheep of Thy pasture
Will give Thee thanks for ever:
We will shew forth Thy praise to all generations.
- °To the chief Musician °upon Shoshannim-Eduth,

80 °A Psalm °of Asaph.

- 1 Give ear, O °Shepherd of Israel,
Thou that ledest *all Israel* like a flock;
Thou That *dwellest enthroned above the cherubims*,
shine forth.
- 2 °Before °Ephraim and Benjamin and Manasseh stir up
Thy strength, And come *and* save us.
- 3 Turn us again [*from idolatry to the true worship*], 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. *Erotosis*. Ap. 6. Cp. (v. 5) with (v. 10).
- 6 Pour out. Fig. *Anthropopatheia*. Ap. 6. See note on "shed", v. 3.
not known Thee. Cp. Jer. 10. 25.
- 7 they have. So some codices, with Aram., Sept., Syr., and Vulg. Cp. Jer. 10. 25. But other codices read "he hath" : i.e. the enemy.
- Jacob. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the riches of his descendants. dwelling place = pasture.
- 8 iniquities. Heb. 'avah. Ap. 44. iv. prevent us = come to meet us. Eng. usage changed. Original sense obsolete.
- 9 purge away = cover, or atone for. Heb. *kaphar*. See note on Ex. 29. 33.
Thy name's sake = Thine own sake. See 20. 1.
- 10 Wherefore . . . ? Fig. *Erotosis*. Ap. 6. Cp. v. 5.
- By. Supply Ellipsis from the preceding line : "[Let] the avenging . . . [be known]", &c.
- 11 Thy power. Heb. Thine arm. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the power contained in and put forth by it. By Fig. *Anthropopatheia* (Ap. 6), an "arm" attributed to God. preserve = reserve.
those that are appointed to die = sons of death. Genitive of Relation. Cp. Rom. 8. 36.
- 13 To the chief Musician. See Ap. 64.
upon Shoshannim-Eduth. The testimony relating to the Feast of the second Passover (Num. 9. 5-14. Cp. 2 Chron. 29. 25-35; 30. 23). The other of the two Psalms thus called is Ps. 59. See Ap. 65. XXII.

80. GOD IN THE SANCTUARY.

- | | |
|---------|----------------------------------|
| 1-3. | Prayer. Turn us. Shine. |
| 4-6. | Representation. The People. |
| 7. | Prayer. Turn us. Shine. |
| 8-13. | Representation. The People. |
| 14, 15. | Prayer. Turn Thou. |
| 16. | Representation. Vine and People. |
| 17-19. | Prayer. Turn us. Shine. |

- Title. A Psalm. Heb. *mizmor*. See Ap. 65. XVII.
of Asaph. The ninth of the twelve Asaph Psalms. See Ap. 63. VIII.
- 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. *Synecdoche* (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.
- between. Fig. *Ellipsis* (Ap. 6), "dweldest [enthroned above] the cherubim".
- 2 Before. A special various reading called *Sevir* (Ap. 34) reads "For the sons of".
- Ephraim and Benjamin and Manasseh. Note the Fig. *Polysyndeton* (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. 13-16, 52-55. John 10. 4, 5).
- 3 Turn us again. Fig. *Cycloides* (Ap. 6) governing the Structure. Cp. vv. 7, 19. Not from captivity, but from idolatry to the true worship.
- God. Heb. Elohim. Ap. 4. I. Note the significant order: v. 3, "O God"; v. 7, "O God of hosts"; v. 19, "O Jehovah, God of hosts". This Divine order rebukes our own loose use of the Divine titles; and shows us the importance of noting their Divine use, not heeding modern hypotheses.
- 4 O LORD God of hosts. Heb. Jehovah Elohim Zebaioth. See note on 1 Sam. 1. 3. Not common in the Psalms, but occurring in 59. 6 and 84. 8.
- How long . . . ? Fig. *Erotosis*. Ap. 6.

- 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 *have mocked at us*.
- 7** Turn us again, O God of hosts,
And cause Thy face ^oto shine; and we shall be saved.
- 8** Thou hast brought ^oa vine out of Egypt:
Thou hast cast out the *nations*, 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 *mighty cedars*.
- 11** She sent out her boughs unto *the Mediterranean*,
And her *roots* unto *the Euphrates*.
- 12** ^oWhy hast Thou *then* broken down her hedges,
So that all they which pass by the way do pluck her?
- 13** The boar out of the *forest* doth waste it,
And the wild beast of the field doth devour it.
- 14** ^oReturn, we beseech Thee, O God of hosts:
Look down from heaven, ^oand behold,
and visit this vine;
- 15** *And protect the* vineyard which Thy right hand
hath planted,
And the *son of man* that Thou madest strong for thyself.
- 16** *It is* burned with fire, *it is* cut down:
They perish at the rebuke of Thy countenance.
- 17** Let Thy hand be *over* the man of Thy right hand,
Over the son of Adam whom Thou
madest strong for Thyself.
- 18** So will not we go back from Thee:
Restore us, and we will call upon Thy name.
- 19** Turn us again, O LORD God of hosts,
Cause Thy face to shine; and we shall be saved.

^oTo the chief Musician relating to the wine-press.

81 *A Psalm* ^oof Asaph.

- 1** Sing aloud unto God our strength:
Make a joyful noise unto the God of ^oJacob.
- 2** *Raise a song*, and bring hither the ^otimbrel,
The pleasant harp with the *lute*.
- 3** Blow up the ^otrumpet in the new moon,
In the time appointed, on our solemn feast *days*.
- 4** For this *was* a statute for Israel,
And a law of the ¹God of Jacob.
- 5** ^oThis **He** ordained in Joseph *for* a testimony,
When **God** went *forth in the sight of* the land of Egypt:
Where I Israel heard a language
that I understood not.

- 6** **laugh among themselves**. Some codices, with Sept., Syr., and Vulg., read "have mocked at us".
- 7** **to shine**. Cp. Num. 6. 25.
- 8** **a vine**. Cp. Isa. 5. 1-7; 27. 2-6. Jer. 2. 21; 12. 10. Verse 11 connects Joseph and Gen. 49. 22. **heathen** = nations.
- 10** **the goodly cedars** = mighty cedars. Heb. "cedars of El". Ap. 4. IV.
- 11** **the sea** : i.e. the Mediterranean. **branches** = roots, or suckers. **the river**: i.e. the Euphrates.
- 12** **Why . . . ?** Fig. *Erotesis* (Ap. 6), for emphasis.
- 13** **the wood** = forest. The Heb. word for forest here (*miyya'ar*), has the letter *Ayin* (א) suspended (see note on Judg. 18. 30). This is the second of four such suspended letters (the other two being Job 38. 13, 15). Read *with* this letter, the word means "forest"; *without* it, and with an *Aleph* (א) instead, it is *miyy'ar*, "river". The ancient Jewish interpreters took this suspended letter as denoting that, when innocent, Israel would be assailed only by a power weak as a river animal; but, when guilty, it would be destroyed by a power as strong as a land animal. Until the Roman power arose (whose military ensign was the "boar"), it was understood as "river" (meaning Egypt); but afterward the Sept., Chald., and Vulg. read "forest".
- 14** **Return**. Cp. vv. 3, 7, 19, and see the Structure above.
and. Note the Fig. *Polysyndeton* (Ap. 6) for emphasis. Almost an Ellipsis = "[once more] look down, [once more] behold, [once more] visit".
- 15** **And the**. Supply the *Ellipsis* (Ap. 6), "And [protect] the".
branch = son. Some codices, with Sept., Syr., and Vulg., read "son of man", as in v. 17.
- 17** **upon** : or over. **man**. Heb. *'ish*. Ap. 14. II.
son of man = son of Adam. Heb. *'adam*. Ap. 14. I. See note on Ezek. 2. 1.
- 18** **Quicken** = make alive, restore, revive.
- 19** **O LORD, &c.** See note on vv. 3 and 7.
To the chief Musician. See Ap. 64.
upon Gittith = relating to the (Art.) wine-press, or the autumn Festival of Tabernacles; or to the vine and the vineyard, which are the subjects of the Psalm. See Ap. 65. IV.

81. GOD IN THE SANCTUARY.

- 1-10. Israel. God's call to praise and hearken.
11-16. Israel. Refusal and consequence.

Title. of Asaph. The tenth of the twelve Asaph Psalms. Ap. 63. VIII.
Relating to the worship of the Sanctuary.

1-10. ISRAEL. GOD CALL TO PRAISE AND HEARKEN.

- 1-3. Call to praise. (Positive.)
4-6. Deliverance from Egypt. Reason.
7-. Israel. Prayer.
-7. God's answer.
8, 9. Call to hear. (Negative.)
10-. Deliverance from Egypt. Reason.
-10-. Israel. Command.
-10. God's promise.

- 1** **God**. Heb. *Elohim*. Ap. 4. I. **Jacob**. See 75. 9.
- 2** **Take a psalm**. = Raise a song.
timbrel. Heb. *toph*. See note on Ex. 15. 20.
psaltery = lute.
- 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.
- 5** **This**. No Heb. for "This".
He: i.e. God. **out** = forth.
through = before : i.e. in the sight of. Cp. Num. 33. 3.
I = I [Israel].

- 6 I God** removed his shoulder from the burden:
His hands were delivered from the *baskets*.
- 7** Thou calledst in trouble,
And **I** delivered thee;
I answered thee *from* the secret place of thunder:
I °proved thee at the waters of Meribah. °Selah.
- 8** Hear, O My People, and **I** will testify unto thee:
O Israel, if thou wilt hearken unto **Me**;
- 9** There shall no *foreign* god be in thee;
Neither shalt thou worship any *god of the foreigner*.
- 10 I 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 *had no mind for Me*.
- 12** So I *let Israel go on* unto their own hearts'
stubbornness:
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 *Israel* also with the
finest of the wheat:
And with honey out of the rock *would He satisfy him*.

82 °A Song or Psalm °of Asaph.

- 1** God *standeth officially* in **GOD'S civil assembly**;
He judgeth among the *earthly judges*.
- 2** How long will ye judge unjustly,
And °accept the persons of the *lawless* ? °Selah.
- 3** *Vindicate* the *oppressed* and fatherless:
Do justice to the afflicted and needy.
- 4** Deliver the *oppressed* and needy:
Rid *them* out of the hand of the *lawless*.
- 5** *The oppressed* know not, neither *can* they understand;
They walk *to and fro* in darkness:
All the foundations of the earth are out of course.
- 6** °I have said, "Ye are *earthly judges*;
And all of you *are sons* of °the MOST HIGH.
- 7** But ye shall die like °men,
And fall like one of the °princes."
- 8** Arise, O God, *judge Thou* the earth:
For **Thou** shalt inherit all *the nations*.

- 6 I** = I [God].
pots = baskets. Depicted in Egyptian paintings as being used in brickmaking. Not same word as 68. 13, though the same things referred to. Cp. 2 Kings 10. 7.
- 7 in**, or from. **proved**. Cp. Ex. 17. 6. Num. 20. 1-13.
- Selah**. Connecting the merciful deliverance with the reason why Israel should hearken. See Ap. 66. II.
- 9 strange** = foreign, or foreigner's.
- strange god** = god of the foreigner. Not the same as above. For the former, see 44. 20. Isa. 43. 12; for the latter, Deut. 32. 12.
- god**. Heb. 'el. Ap. 4. IV.
- 10 the LORD thy God**. Heb. Jehovah thy Elohim. Ap. 4. II. I. The title of the Lawgiver.

81: 11-16. ISRAEL. REFUSAL, AND CONSEQUENCES.

11. Refusal to hear.
12. Consequence. The worst possible.
13. If they had heard.
14-16. Consequence. The most blessed.

- 11 would none of Me** = had no mind for Me.
12 gave them up = let him (Israel) go on. The greatest judgment God could have given them; or give us.
lust = stubbornness.
13 Oh . . . ! Fig. *Eonismos*. **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. GOD IN THE SANCTUARY.

1. God, the righteous Judge.
2-4. Earthly judges indicted.
5-. Their wrong judgment. (Negative.)
-5. Their wrong judgment. (Positive.)
6, 7. Earthly judges condemned.
8. God, the righteous Judge.

- Title**. A Psalm. Heb. *mizmôr*. Ap. 65. XVII.
of Asaph. The eleventh of the twelve Asaph Psalms.
- 1 God**. Heb. Elohim. Ap. 4. I. **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. 5). 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 accept the persons**. Cp. Lev. 19. 15. Prov. 18. 5. 2 Chron. 19. 7.
wicked = lawless. Heb. *rasha'*. Ap. 44. x.
Selah. Connecting the indictment with the command to judge righteously. See Ap. 66. II.
- 3 Defend** = Vindicate. Cp. vv. 1, 2.
the poor = oppressed. Heb. 'ebyon = a helpless or expectant one. See note on Prov. 6. 11.
- 5 They** = The oppressed. **will** = can. **on** = to and fro.
- 6 I have said**. Cp. Ex. 22. 9, 28. John 10. 34, 35.
children = sons. Cp. Luke 6. 35.
the MOST HIGH. Heb. *Elyon*. Ap. 4. VI.
- 7 men**. Heb. 'adam. Ap. 14. I. **princes**. Cp. Num. 16. 2, 35.
- 8 judge** = judge Thou. **nations** = the nations.

83 °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 *roar like the waves of the sea*:
And they that hate Thee have *acted presumptuously*.
- 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
that they be no more a nation;
That the name of Israel may be no more in remembrance."
- 5 For they have consulted together with one consent:
They have *solemnized a covenant* °against Thee:
- 6 The *tents* of °Edom, and the Ishmaelites;
Of Moab, and the Hagarenes;
- 7 Gebal, and Ammon, and Amalek;
The Philistines with the inhabitants of Tyre;
- 8 Assur also is joined with them:
They have holpen the *sons* of Lot. °Selah.
- 9 Do unto them as *unto* the °Midianites;
As to °Sisera, as to °Jabin, at the brook of Kison:
- 10 Which perished at En-dor:
They became *as dung* for the *soil*.
- 11 Make their nobles like °Oreb, and like °Zeeb:
Yea, all their princes as °Zebah, and as °Zalmunna:
- 12 Who said, "Let us take to ourselves
The *pleasant pastures* of God in *inheritance*."
- 13 O my God, make them like a °wheel;
As the *straw* before the °wind.
- 14 As the fire burneth a wood,
And as the flame setteth the mountains on fire;
- 15 So *pursue* them with Thy tempest,
And make them afraid with Thy storm.
- 16 Fill *the enemies* faces with shame;
That *Thy People* may seek Thy name, O LORD.
- 17 Let *the enemies* be confounded and troubled for ever;
Yea, let *the enemies* be put to shame, and perish:
- 18 That *Israel* may know that Thou, Whose name
alone is °JEHOVAH,
Art the °MOST HIGH over all the earth.

°To the chief Musician *relating to* Gittith, a winepress.

84 °A Psalm of the sons of Korah.

- 1 °How *beloved* are Thy *habitations*, O LORD of hosts!

To the chief Musician. See [Ap. 64](#). upon Gittith = relating to Gittith, a winepress—referring to the autumn Feast of Tabernacles. One of three winepress Psalms. See [Ap. 65. IV](#). Cp. Pss. 7 and 80.

84 [For Structures see next page].

Title. A Psalm. Heb. *mizmor*. See [Ap. 65. XVII](#). for the sons of Korah = of, &c. The seventh of nine so ascribed. See note on [Ps. 42](#), and [Ap. 63. VIII](#).

1 How . . . ! Fig. *Ecphonesis*. [Ap. 6](#).

amiable = beloved. tabernacles = habitations. Heb. *mishkan* ([Ap. 40. 2](#)). Perhaps referring to the Mosaic (at Gibeon), and the Davidic (on Zion).

LORD of hosts. Heb. Jehovah Sabaoth. [Ap. 4. II](#). See note on 1 Sam. 1. 3.

83. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

1. Appeal against enemies.
2, 3. Their combination. "For".
4. Their words.
5-8. Their combination. "For".
9-11. Enemies. Their punishment.
12. Their words.
13-15. Enemies. Their punishment.
16-18. Appeal against enemies.

Title. A Song. Heb. *shir*. [Ap. 65. XXIII](#).

Psalm. Heb. *mizmor*. [Ap. 65. XVII](#).

of Asaph. The last of the twelve Asaph Psalms. Probably Jahaziel's : cp. 2 Chron. 20. 14, 19-21, the Psalm being written on that occasion (about 804 B. C.), and 2 Chron. 20.22-36 being the answer to this prayer. Cp. v. 12 with 2 Chron. 20. 11; and vv. 17, 18 with 2 Chron. 20. 29.

1 Keep not. . . Hold not. Fig. *Tapeinosis*. God. Heb. Elohim. GOD. Heb. El. [Ap. 4. IV](#).

2 make a tumult = roar like the waves of the sea, as in 46. 3.

lifted up the head. Put by Fig. *Metonymy* (of Adjunct), for acting presumptuously. Cp. 3. 3; 27. 6. Judg. 8. 28.

4 from being a nation = that they be no more a nation. Cp. Jer. 48. 2. Isa. 7. 8.

5 are confederate = have solemnized a covenant. against Thee. Not only against Thy People (v. 3).

6 tabernacles = tents. Heb. *'ohel*. See [Ap. 40 \(3\)](#).

Edom. Note the tenfold confederation of enemies in vv. 6-9, followed by the sevenfold destruction in vv. 10-12; the two making the number 17, the sum of the two numbers (10 ordinal perfection or completeness, and 7 spiritual perfection): 17 being the seventh prime number. Thus the three numbers correspond with the conspiracy of man, and judgment of God. See [Ap. 10](#).

8 children = sons.

Selah. Connecting these two things together, the former being that which calls forth the prayer: and connecting the *past* confederacy with the future one of the "ten kingdoms" and the same Divine destruction.

9 Midianites. Cp. Judg. 7. 22. Sisera. Cp. Judg. 4. 15.

Jabin. Cp. Judg. 4. 23.

10 earth = ground, or soil. Heb. *'adamah*. See note on Isa. 25. 10.

11 Oreb. Cp. Judg. 7. 25. Zeeb. Cp. Judg. 7. 25.

Zebah. Cp. Judg. 8. 5, 21. Zalmunna. Cp. Judg. 8. 5, 21.

12 houses = pleasant pastures. Heb. *n'oth* (pl.). Same word as in 23. 2; 65. 12.

possession = inheritance. Cp. 2 Chron. 20. 11.

13 wheel. Heb. *galgal*, a rolling thing. Probably the wild artichoke, which throws out branches of equal length, and, when ripe and dry, breaks off at the root, and is carried by the wind, rolling like a wheel over the plains. Cp. Isa. 17.13; where it is again used with "chaff", and rendered "a rolling thing" (marg. thistledown).

stubble = straw. Heb. *kash* = the dry haulm of grain, which is carried about by the wind like the *galgal*. wind. Heb. *ruach*. [Ap. 9](#).

15 persecute = pursue.

16 their : i. e. the enemies. they : i. e. Israel, or Thy People.

LORD. Heb. Jehovah. [Ap. 4. II](#).

17 them: i.e. the enemies. 18 men: Israel.

JEHOVAH. One of three places where, in A.V., this name is transliterated and printed in large capital letters (small in R. V.).

See [Ap. 48](#). Cp. Ex. 6. 3 and Isa. 26. 4. MOST HIGH. Heb. *Elyon*. [Ap. 4. VI](#).

- 2** *I, even I myself, long*, 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 *bird* a °nest for herself, where
she may lay her young.)
Even so have I found Thine °altars, O LORD of hosts,
My King, and my God.
- 4** °Blessed *are* they that dwell in Thy house:
They will be °still praising Thee. °Selah.
- 5** °Blessed *is any one* whose strength *is* in Thee;
In whose heart are Thy highways leading thereunto.
- 6** Who passing through the valley of weeping
He maketh it a place of springs;
The *early rain* also filleth the pools.
- 7** They go from strength to strength,
°He [whose strength is in Thee] appeareth before
God in Zion.
- 8** O LORD God of Hosts, hear my prayer:
Give ear, O *God of all grace.* °Selah.
- 9** Behold, O God our °shield,
And look upon the face of *Thy Messiah.*
- 10** For a day in Thy courts *is better than a thousand elsewhere.*
I had rather *stand at the threshold* in the house of my God,
Than to dwell in the *habitations of lawlessness.*
- 11** For the LORD God °is a sun and °shield:
The LORD will give °grace and glory:
Every good thing, beyond all mention, will He give
to them that walk uprightly.
- 12** O LORD of hosts,
°Blessed is *any one* that *places his confidence* in Thee.
°To the chief Musician.

84--89. THE SANCTUARY IN ITS RELATION TO JEHOVAH.

84. THE BLESSEDNESS OF ITS WORSHIPPERS.

- 1-4. Blessedness of dwellers.
5-7. Blessedness of approachers.
8. Prayer.
9. Prayer.
10. Blessedness of dwellers. "For".
(Reason of 1-4.)
11, 12. Blessedness of approachers. "For".
(Reason of 5-7.)

1-4. BLESSEDNESS OF ITS DWELLERS.

1. "Thy *habitations*".
2. Desire for the courts of Jehovah.
3-. As the sparrow.
-3-. As the swallow.
-3. Desire for the altars of Jehovah.
4. "Thy house".

- 2** *My soul longeth* = I, even I myself, long. Heb. *nephesh* (Ap. 13), for emphasis.
courts. Corresponding with "altars" (v. 3). See the Structure.
the LORD. Heb. Jehovah. Ap. 4. II. **GOD.** Heb. El. Ap. 4. IV.
3 *Yea, the sparrow, &c.* These two lines are placed within a parenthesis. **sparrow:** or bird.
nest. Not in the altars. See note below.
Even Thine altars. Fig. *Ellipsis.* Ap. 6. Supply it by repeating the verb "found" from preceding clause = "[Even so have I found] Thine altars", &c. Nothing has "dropped out" from the text.
altars : i. e. the two altars ; the brazen altar of burnt offering, and the golden altar of incense. Birds could not build their nests in these ! These have no reference to the times of the Maccabees, but to Ex. 27. 1, and 30. 1. Cp. Num. 3. 31.
God. Heb. Elohim. Ap. 4. I.
4 **Blessed.** Cp. vv. 5, 12. See Ap. 63. VI. Fig. *Benedictio.* Ap. 6.
still praising. Cp. 1 Chron. 9. 33.
Selah. Connecting the dwellers in, and the approaches to, the House of Jehovah, with the common blessedness of all true worshippers.
See Ap. 66. II.

5-7. BLESSEDNESS OF APPROACHERS.

- 5-. Blessed *any one* whose strength in in Thee.
-5. [They] in whose heart are [Thy] ways. (Plural.)
6-. Those passing through the valley of the weeping, make it a place of springs. } The
7-. The early rain filleth its pools. } Valley.
-7. He (the "any one" of v. 5) appeareth before God in Zion. (Singular.)

- 5** **man :** i.e. any one ; not priest or Levite merely. Heb. '*adam.* **are the ways of them.** Supply Fig. *Ellipsis,* "in whose heart are [Thy] highways" [leading thereunto]. **6** **of Baca** = of weeping. All the ancient versions so render it. **make it.** Sept. reads "He maketh it". **a well** = a place of springs. **rain** = the early rain. **7** **Every one of them in Zion appeareth before God** = he appeareth before God in Zion. Note the sing., "he appeareth" : i.e. "the man" of v. 5. The valley of Baca thus becomes the valley of *Berachah* (or blessing), 2 Chron. 20. 26. **8** **God of Jacob.** Not Israel, but the God (Elohim) Who met Jacob when he had nothing and deserved nothing (but wrath), and promised him everything : thus becoming "the God of all grace". **Selah.** Connecting the request for audience with the words of the prayer, and dividing the Psalm, structurally, into its two parts. **9** **shield:** i.e. God's provision in Messiah. He is our Shield (Gen. 15. 1). Faith's shield (Eph. 6. 16). This shield includes : (1) Favour (5. 12); (2) Salvation (18. 35); (3) Truth (91. 4). And "Favour" includes Life (30. 5); Mercy (Isa. 60. 10); Preservation (86. 2); Security (41. 11); Remembrance and Salvation (106. 4). **Thine Anointed** = Thy Messiah. Not on us.
10 **than a thousand.** Supply *Ellipsis* by adding "[elsewhere]". **be a doorkeeper** = to stand at the threshold. **tents** = habitations. **wickedness** = lawlessness. **11** **is a sun.** Fig. *Metaphor.* The only occurrence, in the Psalms, of this metaphor. It is used of Messiah, Mal. 4. 2 **grace and glory.** Not the former without the latter (Rom. 8. 29, 30). The former is the flower, the latter the fruit. **No good thing, &c.** Fig. *Tapeinosis* = every good thing, beyond all mention, will He give. **12** **trusteth** = places his confidence. Heb. *batah.* Ap. 69. I. **To the chief Musician.** Ap. 64.

85 ◦A Psalm ◦for the sons of Korah.

- 1** LORD, Thou hast been favourable unto ◦Thy land:
Thou hast *restored the fortunes* of ◦Jacob.
- 2** Thou hast forgiven the *perverseness* of Thy People,
Thou hast *concealed* 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 *grace*, 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 [*the Shekinah*] ◦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 *land*;
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, *answer* me:
For I *am helpless* and needy.
- 2** Preserve my ◦soul; for I *am one whom Thou favourest*:
O Thou my God, save Thy servant that *confideth* in Thee.
- 3** *Show me favour*, O Lord: For I cry unto Thee *all the day*.
- 4** Rejoice the soul of Thy servant:
For unto Thee, O Lord, do I lift up my soul.
- 5** For Thou, Lord, *art* good, and ready to forgive;
And ◦plenteous in *grace* 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 *judges there is* none like unto Thee, O Lord;
Neither *are there any works* like unto Thy works.
- 9** All nations whom Thou hast made shall come and
worship before Thee, O Lord;
And ◦shall glorify Thy name.

85. PRAYER FOR THE LAND OF THE SANCTUARY.

- 1-3. Mercies to the Land.
4. Prayer.
5, 6. Questions.
7. Prayer.
8. Answer.
9-13. Mercies to the Land.

Title. A Psalm. Heb. *mizmor*. Ap. 65. XVII.
for the sons of Korah. The eighth of eleven so ascribed. See note on Ps. 42, Title, and Ap. 63. VIII.

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

Thy land. Cp. connection with "People" (v. 2), as in Deut. 32. 43. Note "our" in v. 12.

brought back the captivity = restored the fortunes, as in 126. 1. Job 42. 10. No reference to the Babylonian captivity, but to the restoration of David's fortunes after Absalom's revolt.

Jacob. Refers to the natural seed, and to the earthly and material standpoint. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

2 iniquity = perverseness. Heb. *'avah*. Ap. 44. iv.

covered = concealed. Heb. *kasah*; not *kaphar*, to atone.

sin. Heb. *chata'*. Ap. 44. i.

Selah. Connecting forgiveness with (as being the basis of) millennial blessing. See Ap. 66. II.

4 Turn us. Cp. "Thou hast turned" (vv. 2, 3).

God. Heb. Elohim. Ap. 4. I.

7 mercy = lovingkindness, or grace.

8 GOD. Heb. El. Ap. 4. IV.

peace. Referring to the war with Absalom.

saints = graced ones.

not turn again: i. e. rebel, as in Absalom's case.

9 glory may dwell: i. e. the glory of Jehovah's presence in the Shekinah, in the Tabernacle.

10 met. . . kissed. Fig. *Prosopopoeia*. Ap. 6.

11 earth = land. Same word as vv. 1, 9, 12.

12 our land, &c. Note "Thy land" in v. 1. Cp. 67. 6.

86. PRAYER IN THE SANCTUARY. MESSIAH'S HUMILIATION. THE SECRET OF THE BLESSING.

- 1-6. Prayer.
7-. "I will call".
-7. Reason. "For".
8-. Jehovah incomparable.
-8. His works incomparable.
9. "All nations shall worship".
10. Reason. "For".
11-17. Prayer.

Title. A Prayer = An Intercession, or Hymn. Cp. 72. 20, referring to the whole of Book II. Heb. *T'phillah*. See Ap. 63. I.

of David. The only Psalm in this third book ascribed to David. Refers to David's Son and Lord.

1 LORD. Heb. Jehovah. Ap. 4. II. **hear** = answer.

poor = helpless. Heb. *'ebyon*. See note on Prov. 6. 11.

2 soul. Heb. *nephesh*. Ap. 13. **holy** = one whom Thou favourest.

God. Heb. Elohim. Ap. 4. I.

trusteth = confideth. Heb. *batah*, Ap. 69. I.

3 Be merciful = Show me favour, or Be gracious.

LORD*. One of the 134 places where the *Sopherim* say they changed Jehovah to Adonai. See Ap. 32.

daily = all the day. **5 plenteous.** Cp. Ex. 34. 6.

mercy = lovingkindness, or grace.

8 gods. Heb. *'elohim* = judges. See note on Ex. 21. 6; 22. 8, 9.

9 shall glorify. Cp. Isa. 66. 23.

- 10 ^oFor Thou *art* great, *a doer of* wondrous things:
Thou *art* God alone.
- 11 Teach me Thy way, O LORD; I will walk in thy truth:
Let my heart rejoice to revere Thy ^oname.
- 12 I will praise Thee, O Lord my God,
with all my heart:
And I will glorify Thy ¹¹name for evermore.
- 13 For great *is* Thy *grace* toward me:
And Thou hast delivered my soul from *Sheol beneath*.
- 14 O God, the proud are risen against me,
And the assemblies of violent *men* have
sought after my soul;
And have not set Thee before them.
- 15 But Thou, O Lord, *art* a GOD ^ofull of compassion,
and gracious,
Longsuffering, and plenteous in *grace* and truth.
- 16 O turn unto me, and *show favour* 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, LORD, hast holpen me, and comforted me.

87 ^oA Psalm or Song by the sons of Korah.

- 1 His foundation *is* in the ^oholy mountains.
- 2 The LORD loveth the gates of ^oZion
More than all the dwellings of ^oJacob.
- 3 Glorious things are spoken of thee, O city of God. ^oSelah.
- 4 I will make mention of ^oRahab and Babylon
to them that know me:
Behold Philistia, and Tyre, with Ethiopia [*say*];
This *man* was born there.
- 5 And *to* ²Zion it shall be said, "This and that man was
born in her:
And *the MOST HIGH* himself shall establish her."
- 6 The LORD shall count, when *He enrolleth the peoples*,
And say this one was born there. ^oSelah.
- 7 As well *they that shout* as *they that dance, as in bringing
up the Ark shall say of Zion*:
All my *fountains of delight* are in thee.

^oA Song or Psalm for the sons of Korah, ^oto the chief
Musician ^oupon Mahalath Leannoth,

10 For. Cp. v. 5 in the Structure. **doest** = a doer.

86: 11-17. PRAYER.

- 11, 12. Prayer, and consequence.
13. Plea. Goodness of God.
14. Man's wickedness. Man-ward.
-14. Man's wickedness. God-ward.
15. Pleas. Goodness of God.
16, 17. Prayer, and object.

11 **Unite my heart.** Sept., Syr., and Vulg, read "Let my heart rejoice".
fear = revere. **name.** See note on 20. 1.

13 **the lowest hell** = *Sheol* beneath.

hell. Heb. *Sheol.* Ap. 35. Not the language of "Semitic heathenism", but
the inspired revelation of *Divine eschatology*.

15 **GOD.** Heb. El. Ap. 4. IV.

full of compassion, &c. Cp. Ex. 34. 6.

16 **have mercy upon** = show favour, or he gracious to.

87. THE BLESSEDNESS OF THE DWELLERS IN ZION.

- 1, 2. Other dwellings spoken of.
3. Zion spoken to.
4. Other nations spoken of.
5. Zion spoken of.
6. Other peoples spoken of.
7. Zion spoken to.

Title. A Psalm. Heb. *mizmor.* Ap. 65. XVII.

Song. Heb. *shir.* Ap. 65. XXIII.

for the sons of Korah : i.e. of or by them. This title is repeated in the
sub-scription after v. 7, to emphasize the occasion of its use in bringing
up the Ark to Zion by David (951 B.C. a Sabbath year). See note there,
and on Title of Ps. 24.

1 **His** : i.e. Jehovah's (which He has laid in Zion).

holy. See note on Ex. 3. 5.

2 **The LORD.** Heb. Jehovah. Ap. 4. II. **Zion.** See Ap. 68.

Jacob. Israel viewed in connection with the natural seed, and with
material blessings. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

3 **God.** Heb. *ha-'Elohim* = the [true] God. Ap. 4. I.

Selah. Connecting the first alternation with the second, showing that it
is to be a repeated alternation.

4 **Rahab** = pride, or haughtiness. Used as name for Egypt (by Fig.
Polyonymia, Ap. 6), as in 89. 10; Isa. 51. 9. Cp. Job 9. 13 and 26. 12,
not the same word as in Joshua 2.

Ethiopia. Supply Ellipsis of the verb "say" : "Tyre with Ethiopia [say]"
this, &c.

5 **of** = to. **man.** Heb. *'ish.*

the HIGHEST = the MOST HIGH. Heb. *'Elyon.* Ap. 4. VI.

6 **writeth up** = enrolleth. **people** = peoples.

That. Instead of "That", supply "[and say] this one", &c.

Selah. Connecting the last repetition of the alternation, and completing
the Structure. Thus, both the Selahs in this Psalm are structural.

7 **the singers** = they that shout. **the players on instruments** = they
that dance, as in bringing up the Ark. See note on the sub-scription.

shall be there. Supply *Ellipsis* : "[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 shoutings with
dancings in bringing up the Ark to Zion (2 Sam. 6. 12-15; and 1 Chron.
15. 25-29). As in Judg. 21. 21, 23 (cp. R.V.), and see Ap. 65. X.

88 *Instruction* of °Heman the °Ezrahite.

- 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 have been* counted with them that go down
into the pit:
I am become a °man *that hath* no strength:
- 5** *Set free* among the dead,
Like the slain that lie in the *sepulchre*,
Whom Thou rememberest no more:
And they are cut off from Thy hand.
- 6** Thou hast laid me in the lowest pit,
In darkness, in the deeps.
- 7** Thy wrath lieth hard *over me*,
And Thou hast afflicted *me* with all Thy waves. °Selah.
- 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:
LORD, I have called daily upon Thee,
I have stretched out my hands unto Thee.
- 10** Wilt Thou shew wonders to the dead?
Shall the *Rephaim* arise *and* praise Thee? °Selah.
- 11** Shall Thy lovingkindness be declared in the *sepulchre* ?
Or Thy faithfulness in destruction?
- 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 *come before* 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 *all the day* like water;
They compassed me about together.
- 18** Lover and friend hast Thou put far from me,
And mine acquaintance into darkness.

89 *Instruction* of °Ethan the °Ezrahite.

- 1** I will sing of *the great lovingkindness* of the LORD
for ever:
With my mouth will I make known Thy *Truth*
to all generations.

88. INSTRUCTION. MESSIAH'S HUMILIATION,
THE SECRET SOURCE OF THE BLESSING.

- 1, 2. Prayer.
3-6. Dissolution near.
7. Wrath. Waves.
8, 9-. Desolation.
-9-14. Prayer.
15. Dissolution near.
16, 17. Wrath. Waves.
18. Desolation.

Title. *Maschil* = Instruction. The eleventh of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI. The title, rearranged as above, removes the difficulty of this Psalm being ascribed to two different writers. **Heman.** Celebrated for wisdom (with Ethan, 89), 1 Kings 4. 31. 1 Chron. 6. 33, 44; 25. 4. He was a Kohathite, while Ethan was a Merarite. See Ap. 63. VIII, and 64.

Ezrahite. Put for Zerahite. Probably the name of a district. Cp. the case of Elkanah (1 Sam. 1. 1).

The Psalm is prophetic of Messiah's humiliation, corresponding with Ps. 86. See the Structure, p. 789.

- 1 LORD.** Heb. Jehovah. Ap. 4. II. **God.** Heb. Elohim. Ap. 4. I.
3 soul. Heb. *nepshesh* (Ap. 13), for emphasis. **the grave.** Heb. *Sheol*.
4 am = have been. **I am** = I am become. **man.** Heb. *geber*.
5 Free = Set free : i.e. by death, so as to be free from the Law (according to the Talmud, *Shabbath*, vol. 151. B).
the grave = sepulchre. Heb. *keber*. See Ap. 35.
7 upon me. Same word as "over me", v. 16, with which the member corresponds. **Selah.** Connecting v. 6 with its amplification in vv. 8, 9.

-9-14. PRAYER.

- 10 dead.** Heb. *Rephaim*, who have no resurrection. See note on Isa. 26. 14, where it is rendered "deceased"; and 19, where it is rendered "the dead". Cp. Ap. 23 and 25.
Selah. Connecting v. 10 with its amplification in vv. 11-13. Cp. *Selah*, v. 7. See Ap. 66. II.
13 prevent = come before.
14 face. Fig. *Anthropopatheia*. Ap. 6.
16 over me. Same word as "upon me", v. 7.
17 daily = all the day.
18 put far from me. Cp. v. 8, the corresponding member.

89. INSTRUCTION AS TO BLESSING
IN THE SANCTUARY.

1. Eternal praises.
2-4. Ethan reminds Jehovah of His covenant with David
5-18. Ethan praises Jehovah's faithfulness.
19-37. Ethan reminds Jehovah of His covenant with David.
38-51. Ethan deplores Jehovah's visitation.
52. Eternal praises.

Title. *Maschil* = Instruction. The twelfth of thirteen so named (the thirteenth being Ps. 142). See note on Ps. 32, and Ap. 65. XI.

Ethan. Mentioned with Heman (Ps. 88). A Merarite (1 Chron. 6. 44; 15. 17). He seems to have another name, "Jeduthun" (1 Chron. 25. 1, 3, 6; 16. 41, 42). The only Psalm ascribed to Ethan. See note on v. 30, and 88, Title.

Ezrahite. See note on 88, Title. Cp. the case of Elkanah (1 Sam. 1. 1).

- 1 mercies** = lovingkindnesses. Pl. of majesty = the great lovingkindness.
the LORD. Heb. Jehovah. Ap. 4. II. **faithfulness** = truth. Heb. *'emunah*. Seven times reiterated in this Psalm : vv. 1, 2, 5, 8, 24, 33, 49 ("in thy truth").

- 2** For *Thou hast said*, *Grace* shall be built up for ever:
Thy ¹*Truth* shalt Thou establish in the very heavens.
- 3** I have *solemnized* a ^ocovenant with My chosen,
I have ^osworn unto David My servant,
- 4** Thy seed will I establish for ever,
And build up thy throne to all generations. ^oSelah.
- 5** And the heavens shall praise Thy wonders, O LORD:
Thy ¹*Truth* also in the congregation of the *angels*.
- 6** For ^owho in the *sky* can be compared unto the LORD?
Who among *the angels* can be likened unto the LORD?
- 7** GOD is greatly to be feared in the *secret conclave*
of the *angels*,
And to be had in reverence of all *them that are* about Him.
- 8** O LORD God of hosts,
^oWho *is* a strong LORD like unto thee?
Or to Thy ¹*Truth* round about Thee?
- 9** Thou rulest the raging of the sea:
When the waves thereof arise, Thou stillest them.
- 10** Thou hast broken *Egypt* in pieces, as one that is slain;
Thou hast scattered Thine enemies with Thy strong ^oarm.
- 11** The heavens *are* Thine, the earth also *is* Thine:
As for the inhabited world and the fulness thereof,
Thou hast founded them.
- 12** The north and the south Thou hast created them:
^oTabor and Hermon shall rejoice in Thy name.
- 13** Thou hast a mighty arm: Strong is Thy ^ohand,
and high is Thy right hand.
- 14** *Righteousness* and judgment *are* the *foundation* of Thy
throne: Grace and truth shall go before Thy ^oface.
- 15** *Happy is* the People that know ^othe joyful sound:
They shall walk, O LORD, in the light of Thy *face*.
- 16** In *Thyself* shall they rejoice all the day:
And in Thy righteousness shall they be exalted.
- 17** For Thou *art* the *beauty* of their strength:
And in Thy favour our ^ohorn shall be exalted.
- 18** For the LORD *is* our *shield*;
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** ^oI have found David My servant;
With My holy oil have I anointed him:
- 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 ^owickedness afflict him.
- 23** And I will beat down his *adversaries* before his face,
And plague them that hate him.
- 24** But my ¹*Truth* and My *grace shall be* with him:
And in ¹⁶*Me* shall his horn be exalted.

2 I have said. Some codices, with Sept. and Vulg., read "Thou hast said". Cp. v. 19. The words of Ethan, reminding Jehovah of His covenant with David.

Mercy = Lovingkindness, or grace. Note "Mercy" (v. 2); "covenant" (v. 3); "seed" (v. 4); repeated below (vv. 19-32 and vv. 33-37).

3 made = solemnized.

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. II.

89: 5-18. PRAISE FOR JEHOVAH'S FAITHFULNESS.

5. Jehovah addressed.

6, 7. Reason. "For".

8-17. Jehovah addressed.

18. Reason. "For".

5 saints = holy ones, or angels. See preceding line, &c.

6 who. Fig. *Erotosis*. 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 *Elim* = the angels.

7 GOD. Heb. El. Ap. 4. IV. **assembly** = secret conclave.

8 God. Heb. Elohim. Ap. 4. I. **LORD.** Heb. Jah. Ap. 4. III.

10 Rahab = Egypt. See note on 87. 4.

arm. Fig. *Anthropopatheia*. Ap. 6.

11 the world. Heb. *tebel* = 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. *Anthropopatheia*. Ap. 6.

14 Justice = Righteousness. **habitation** = foundation.

face. Fig. *Anthropopatheia*. Ap. 6.

15 Blessed = Happy. Fig. *Beatitudo*. Ap. 6. See Ap. 63. VI.

the joyful sound. Of the trumpet's assembling sound. Lev. 23. **countenance** = face. See v. 14.

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. *ganan*, to cover, or protect.

19-37. ETHAN REMINDS JEHOVAH OF HIS COVENANT WITH DAVID.

19-27. David. "Faithfulness" (v. 2).

28. Covenant (v. 3).

29-32. Seed. (v. 4).

33. David. "Faithfulness" (v. 2).

34, 35. Covenant. (v. 3).

36, 37. Seed (v. 4).

20 I have found, &c. Quoted in Acts 13. 22.

22 wickedness. Heb. *'avval*. Ap. 44. vi.

23 foes = adversaries.

- 25 I will set his hand also in the sea,
And his right hand in the rivers.
- 26 He shall cry unto Me, 'Thou *art* my father,
My GOD, and the rock of my salvation.'
- 27 Also I will make him My firstborn,
°MOST HIGH than the kings of the earth.
- 28 My *grace* 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 *sons* forsake My law,
And walk not in My judgments;
- 31 If they *profane* My statutes,
°And keep not My commandments;
- 32 °Then will I visit their *revolt* with the rod,
And their °iniquity with stripes.
- 33 °Nevertheless My *grace* will I not utterly take from him,
Nor suffer My *Truth* to fail.
- 34 My covenant will I not *profane*,
Nor *violate* 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 forever,
And his throne as the sun before Me.
- 37 It shall be established for ever as the moon,
And *as [the sun]* a faithful witness in *the sky*." °Selah.
- 38 But Thou hast cast off and abhorred,
Thou hast been wroth with *Thine own* anointed.
- 39 Thou hast *disowned* 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 strong holds 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?
How long shall Thy wrath burn like fire?
- 47 Remember how short my *lifetime* is:
Wherefore hast Thou made all *sons of Adam* in vain?
- 48 What *strong man is he that* liveth, and shall not see death?
Shall he deliver his °soul from the *power* of °the grave?
°Selah.
- 49 Lord, where *are* Thy former lovingkindnesses,
Which Thou °swarest unto David in Thy °truth?

27 **Higher** = MOST HIGH. Heb. 'Elyon. Ap. 4. VI. This looks forward to Immanuel (Isa. 7. 13-15; 9. 6, 7. Mic. 5. 2).

30 **If his children, &c.** Ethan refers to the very words of warning given to Solomon (1 Kings 9. 6, 7; cp. 11. 11-13), which, with 2 Sam. 7, should be read with this Psalm. Ethan (we may suppose) outlived Solomon, and saw the break-up of the kingdom; and left this Psalm for instruction (*Maschil*) for all future time.

children = sons.

And walk not. Fig. *Pleonasm* (Ap. 6), for emphasis.

31 **break** = profane.

And keep not. Fig. *Pleonasm* (Ap. 6), for emphasis.

32 **Then will I.** Cp. 2 Sam. 7. 14. **transgression** = revolt. Heb. *pasha'*. Ap. 44. ix.

33 **Nevertheless.** Fig. *Palinodia*. Ap. 6. Cp. 2 Sam. 7. 15. **lovingkindness** = grace.

34 **break** = profane. **alter** = violate.

36 **His seed, &c.** Cp. John 12. 34.

37 **a faithful witness** : i.e. the sun (cp. v. 36). See note on "testimony" (Ps. 19. 7). Rev. 1. 5; 3. 14.

Selah. Connecting the above solemn warning with the fulfilment in the visitation of judgment in the next member. See Ap. 66. II.

89: 38-51. ETHAN DEPLORES THE DIVINE VISITATION.

38-45. Visitation.

46-51. Expostulation.

38-45. VISITATION.

38. Rejection.
39. Degradation.
40. Desolation.
41. Enemies. Spoil.
42. Enemies. Rejoice.
43. Desolation.
44. Degradation.
45. Rejection.

38 **Thine** = Thine own.

39 **made void** = disowned only here and in Lam. 2. 7. 45

Selah. Connecting the visitation with the prayer for its removal. See Ap. 66. II.

46-51. EXPOSTULATION.

46. Complaint.
47, 48. "Remember". Frailty.
49. Complaint.
50, 51. "Remember". Reproach.

46 **Shall.** Supply Ellipsis from preceding line: "[How long] shall", &c.

47 **time** = lifetime. **men** = sons of Adam. Ap. 14. I.

48 **man** = strong man. Heb. *geber*. Ap. 14. IV.

soul. Heb. *nephesh*. Ap. 13.

hand. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power exercised by it.

the grave. Heb. *Sheol*. Ap. 35.

Selah. Connecting the fact of man's frailty (even of the strongest) with the renewed and increased fervour of his complaint. See Ap. 66. II.

49 **LORD** *. One of the 134 places where the *Sopherim* altered Jehovah to Adonai. See Ap. 32.

swarest. See 2 Sam. 7, and note on v. 3.

truth = faithfulness. Same word as rendered "faithfulness" in v. 1. Here, the last of the seven occurrences.

- 50** Remember, Lord, the reproach of Thy *servant*;
How I do bear in my bosom the ^oreproach
of all the *many peoples*;
- 51** Wherewith Thine enemies have reproached, O LORD;
Wherewith they have reproached the
footsteps of Thy *Messiah*.
- 52** ^oBlessed be the LORD for evermore.
^oAmen, and Amen.

50 servants. Some codices, with Syr., read "servant" (sing.).
reproach. Aram, reads "insult". Cp. 69. 9. Ezek. 36. 15. Rom. 15. 3.
mighty people = many peoples: i.e. the enemies of Israel.
people = peoples. No Art.
51 Thine Anointed = Thy Messiah.
52 Blessed. Fig. *Benedictio*, not *Beatitudo*. Not the same word as in v. 15.
Cp. Rom. 1. 25; 9. 5. 2 Cor. 11. 31.
Amen, and Amen. This closes the third (or Leviticus) book of the Psalms.
Cp. the endings of the first book (Ps. 41), and the second book (Ps. 72).

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 *numberings* 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 (*Arithmoi*).

The title in the Hebrew Canon is *b^emidbar*, "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 EARTH as 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 96. 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, 103, which are David's.

Of the Divine Titles in this Fourth Book, Jehovah (Ap. 4. II) occurs 126 times, and Elohim (Ap. 4. I), 31 (10 of which are with Jehovah). El occurs 6 times.

Psalms 90 and 91¹ 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 603, 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	
" 30 " " " " " " " "	70
" 40 " " " " " " " "	80

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 *trusters* 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.

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 !

90—106. THE FOURTH, OR NUMBERS BOOK*. THE EARTH AND THE NATIONS.

Prologue 90	THE REST. LOST, AND NEEDED.
91—94.	REST FOR THE EARTH DESIRED. No HOPE FOR IT TILL "THE WICKED CEASE FROM TROUBLING".
95—100.	REST FOR THE EARTH ANTICIPATED. NOTE THE CENTRAL VERSE OF THE PSALTER (96: 11) AND THE REASON (96: 13).
101—105.	REST FOR THE EARTH CELEBRATED. JEHOVAH'S THRONE IN THE HEAVENS, AND HIS KINGDOM OVER ALL (103: 19).
Epilogue 106.	THE REST. HOW LOST, AND VALUED.

[Links, or, Bookmarks.](#)

91—94.	REST FOR THE EARTH DESIRED.
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- 90.** PROLOGUE. THE REST. LOST, AND NEEDED.
91. REST, ONLY IN JEHOVAH IN A PERISHING WORLD; AND, THE SECRET PLACE OF THE MOST HIGH THE ONLY PLACE OF SAFETY IN IT.
92. PRAYER FOR THAT "SABBATH KEEPING" (YET TO COME, Heb. 4: 9) WHEN ALL "WORKERS OF INIQUITY" SHALL BE CUT OFF (vv. 7, 9), AND THE RIGHTEOUS SHALL FLOURISH (v. 12) IN JEHOVAH THEIR "ROCK" AND "DEFENCE" (v. 15).
93. REST, ONLY IN JEHOVAH. HIS THRONE WHEN ESTABLISHED WILL BE THE PLACE OF SAFETY.
94. PRAYER FOR REST, TO JEHOVAH, "THE JUDGE OF THE EARTH", TO CUT OFF ALL "WORKERS OF INIQUITY" (vv. 4, 16, 23), AND TO GIVE THE RIGHTEOUS REST (vv. 13-15) IN JEHOVAH, THEIR "ROCK" AND "DEFENCE" (v. 22).

95—100.	REST FOR THE EARTH ANTICIPATED.
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- 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).
96. A SUMMONS TO SING THE "NEW SONG". "FOR HE COMETH" (JUDGMENT).
97. THE NEW SONG. "JEHOVAH REIGNETH".
98. A SUMMONS TO SING THE "NEW SONG". "FOR HE COMETH" (JUDGMENT).
99. THE NEW SONG. "JEHOVAH REIGNETH".
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.	REST FOR THE EARTH CELEBRATED.
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- 101.** THE COMING KINGDOM. ITS PRINCIPLES: "MERCY AND JUDGMENT" (v. 1). THE WICKED CUT OFF (5, 8).
102. THE KING IN HIS HUMILIATION AND COMING GLORY AS THE ETERNAL CREATOR (vv. 12, 24-27). ALL ELSE PERISHING (v. 26).
103. THE COMING KINGDOM. ITS MERCIES AND JUDGMENTS (vv. 4, 6, 17, 19).
104. THE KING IN HIS COMING GLORY AS THE ETERNAL CREATOR (v. 31). ALL ELSE PERISHING (vv. 5-7).
105. THE COMING KINGDOM. BASED ON THE COVENANT (vv. 8-12; 42-45-) OF "MERCY AND JUDGMENT".
106. EPILOGUE. THE REST. HOW LOST, AND VALUED.

* For notes, see p. [809](#).

BOOK IV.

90 °A Prayer of °Moses °the man of °God.

- 1** LORD, Thou hast been our *habitation*
In all generations.
- 2** Before the mountains were brought forth,
°Or ever Thou hadst formed the earth
and *the habitable world*,
Even from everlasting to everlasting,
Thou *wast* God.
- 3** Thou turnest *mortal man* to destruction;
And sayest, "Return, ye *sons of Adam*."
- 4** For °a thousand years in Thy sight
Are but as yesterday when it is past,
And *as* a watch in the night.
- 5** Thou carriest them away as with a flood;
They are *as* a sleep:
In the morning *they are* like grass *which* groweth up.
- 6** In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.
- 7** For we are consumed by Thine anger,
And by Thy wrath are we troubled.
- 8** Thou hast set our °iniquities before Thee,
Our °secret *sin* in the light of Thy countenance.
- 9** For all our days *have ended* in Thy wrath:
We spend our years as *a thought*.
- 10** The days of °our years *are* °threescore
years and ten;
And if by reason of *great strength they be*
fourscore years,
Yet *is their violence* labour and sorrow;
For it is soon cut off, and we *die*.
- 11** °Who knoweth the °power of Thine anger?
Even according to Thy fear, *so is* Thy wrath.
- 12** So teach *us* to °number ¹⁰our days,
That we may *bring home a heart of wisdom*.
- 13** °Return, O LORD, *how long shall we wait*
for Thy return ?
And let it repent Thee concerning Thy servants.

90—106. THE NUMBERS BOOK.

THE EARTH AND THE NATIONS.

For the Structure, see p. 810. The book has to do with the EARTH 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. PROLOGUE. REST. LOST, AND NEEDED.

- 1, 2. The eternity of Jehovah-El.
3-11. The frailty of man.
12-17. The application of both.

1, 2. THE ETERNITY OF JEHOVAH-EL.

- 1-. Jehovah our dwelling-place.
-1. In time.
2-. Before the mountains.
-2-. Before the earth and the world.
-2-. In eternity.
-2. Thou art EL.

Title. A Prayer. Heb. *T^cphillah*. See Ap. 63. I.

Moses : the man of the wilderness. Hence the wilderness, and works of creation, referred to.

the man of God. See Ap. 49. There are *seven* specially so called : Moses (Deut. 33. 1); Samuel (1 Sam. 9. 6-10; cp. v. 14); David (Neh. 12. 24); Elijah (1 Kings 17. 18); Elisha (2 Kings 4. 7); Shemaiah (2 Chron. 11. 2); Igdaliah (Jer. 35. 4); and four unnamed (1 Sam. 2. 27. 1 Kings 13. 1; 20. 28. 2 Chron. 25. 7).

God. Heb. Elohim(with Art.): i.e. the true God. Ap. 4. I.

1 Lord*. Heb. Adonai. Ap. 4. VIII (2) = The Lord specially in relation to the earth. This is why this fourth book commences with this title, denoting the Sovereign Lord.

dwelling place = habitation, or refuge.

2 Or = Ere. Positive, not comparative. Anglo-Saxon *aer*, from which we have our modern "ere"; found formerly as "er", "ear", and "yer". In A. V., 1611, Num. 11. 33 read "yer it was chewed".

the world = the habitable world. Heb. *tebel*.

art: or wast. **GOD.** Heb. El. Ap. 4. IV.

3-11. THE FRAILITY OF MAN.

3 man = mortal man. Heb. *'enosh*. Ap. 14. III.

Return. Either to dust; or, in resurrection.

children of men = sons of Adam (sing.). See Ap. 14. I.

4 a thousand years. Cp. 2 Pet. 3. 8.

8 iniquities. Heb. *'avah*. Ap. 44. iv.

secret. Heb. is sing.; hence we cannot supply "sins" 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 sigh. **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 a way they could not have been since then. See notes on p. 809.

strength. Heb. pl., meaning great strength (i.e. vigour, or strength for activity). Heb. *gabar*. Cp. Ap. 14. IV.

their strength = their violence (i.e. strength for aggression). Heb. *rahab*. See notes on p. 809. **and we fly away.** Fig. *Euphemy*, for dying. Ap. 6.

11 Who . . . ? Fig. *Erotosis*. Ap. 6. **power.** Heb. *'oz*. Spelt with Ayin (') here, but 'az (with Aleph) in Ps. 76. 7. See note on Isa. 11. 4.

12-17 [For Structure see next page].

12 number our days. See note on "threescore", v. 10, above.

That we may apply our hearts unto wisdom = That we may bring home a heart of wisdom.

13 Return. Same word as v. 3. **LORD.** Heb. Jehovah. Ap. 4. II.

how long. Supply Ellipsis : "how long [shall we wait for Thy return]?"

- 14** O satisfy us *in the morning* with Thy *grace*;
That we may rejoice and be glad all our days.
- 15** Make us glad ^oaccording to the days
wherein Thou hast afflicted us,
And the years [*in the wilderness*] *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** He that dwelleth in the secret place of
^othe MOST HIGH
Shall abide under the shadow of ^oTHE ALMIGHTY.
- 2** ^oI will say of the LORD, "*He is my*
refuge and my fortress:
My God; in **Him** will I *confide*."
- 3** Surely **He** shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
- 4** **He** shall cover thee with **His** ^ofeathers,
And under **His** wings shalt thou *flee for refuge*:
^o**His** truth *shall be thy shield and coat of mail*.
- 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 *lawless*.
- 9** *For Thou, O Lord, art my refuge,*
The MOST HIGH thou hast made thy habitation;
- 10** There shall no ^oevil befall thee,
Neither shall any plague come nigh thy *tent*.
- 11** For ^o**He** shall give **His** angels charge over thee,
To keep thee ^oin all thy ways.
- 12** They shall ^obear thee up *on* their hands,
Lest thou dash thy foot against a stone.
- 13** Thou shalt tread upon the lion and *asp*:
The young lion and the dragon shalt thou
trample under feet.
- 14** Because he hath set his love upon **Me**,
Therefore will **I** deliver him:
I will set him on high, because he hath known **Me**.
- 15** He shall call upon **Me**, and **I** will answer him: **I will**
be with him in trouble; **I** will deliver him, and *glorify* him.
- 16** With length of days will **I** satisfy him,
And shew him **My** salvation.

12-17. THE APPLICATION.

12. Us. Our days. Numeration.
13. Thy servants. Favour.
14, 15. Us. Our days. Exhilaration.
16. Thy servants. Favour.
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. *ra'a'*. Ap. 44. viii.
17 God. Heb. Elohim. Ap. 4. I.

91. REST PROVIDED IN, AND FOR MESSIAH.

1. Address re the dweller. "He" (the Spirit speaks).
2. His response. "My" (Messiah speaks).
3-8. Address to dweller. "Thee" (the Spirit speaks).
9-. His response. "My" (Messiah speaks).
-9-13. Address to dweller. "Thee" (the Spirit speaks).
14-16. Jehovah's response. "I".

- Without a Title, as are all the Psalms in Book IV, except 90, 101, 103. See notes on p. 809. If by Moses, then the "I" of the members (v. 2), and (v. 9-), may be Joshua, a type of Messiah. Cp. Deut. 1. 38; 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. 32. 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. *'Elyon*. Ap. 4. VI.
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.
2 I will say. Messiah speaks. See 2, above.
the LORD. Heb. Jehovah. Ap. 4. II.
God. Heb. Elohim. Ap. 4. I.
trust = confide. Heb. *batah*. Ap. 69. I.
4 feathers... wings. Note the Fig. *Anthropopatheia* (Ap. 6) throughout the Psalm.
trust = flee for refuge. Heb. *hasah*. Ap. 69. II. Not the same word as in v. 2.
His truth. See note on "shield" (84. 9).
buckler = coat of mail. Occurs only here.
8 wicked = lawless. Heb. *rasha'*. Ap. 44. x.
9 Because Thou, &c. 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 [thou hast made] thy habitation", supplying the Ellipsis from the preceding line.
10 evil. Heb. *ra'a'*. Ap. 44. viii.
dwelling = tent. Some codices, with one early printed edition and Aram., read "tents" (pl.). See notes on p. 809.
11 He shall give. See Matt. 4. 6. Luke 4. 10.
in all thy ways. These words were omitted by Satan, the Scripture being misquoted and misapplied. The words "at any time" are added in Matt. 4. 6. Verse 13 is also omitted, because it refers to Satan's own head being crushed (Gen. 3. 15).
12 bear thee up. Cp. 94. 18. **in** = on,
13 adder: or asp.
14 hath set His love. Heb. *hashak*. Indicates the deepest affection. Cp. Deut. 7. 7; 10. 15; Isa. 38. 17. Only here in the Psalms.
My name. See note on 20. 1.
15 honour = glorify.
16 long life = length of days.

92 °A Psalm or °Song for °the Sabbath day.

- 1** *It is a good thing* to give thanks unto the LORD,
And to sing praises unto Thy °name, O °MOST HIGH:
- 2** To shew forth Thy lovingkindness in the morning,
And Thy faithfulness *in the night*,
- 3** Upon an instrument of ten strings, and
upon the psaltery;
Upon the harp with °*meditation*.
- 4** For Thou, LORD, hast made me glad through Thy *acts*:
I will triumph in the *labours* of Thy hands.
- 5** O LORD, how great are Thy works!
And Thy thoughts are °very deep.
- 6** A brutish man knoweth not;
Neither doth a fool understand this.
- 7** When the *lawless* spring as the grass,
And when all the workers of °iniquity do flourish;
It is that they shall be destroyed for ever:
- 8** But Thou, LORD, *art enthroned on high* for evermore.
- 9** For, lo, Thine enemies, O LORD,
For, lo, Thine enemies shall perish;
All the workers of iniquity shall be scattered.
- 10** But my horn shalt Thou exalt like *those of a wild ox*:
I shall be anointed with fresh oil.
- 11** Mine eye also shall *look on ...* mine enemies,
And mine ears shall *hear of the destruction of*
the wicked that rise up against me.
- 12** A *righteous one* shall flourish like the °palm tree
[*in barren soil, watered deep at the roots*]:
He shall grow like a °cedar in Lebanon
[*In mountain snows and storms, the roots*
embedded in the rocks].
- 13** Those that be planted in the house of the LORD
Shall flourish in the courts of our God.
- 14** They shall still bring forth °fruit in old age;
They shall be fat and flourishing;
- 15** To shew that the LORD *is* upright: *He is* my rock,
And *there is* no unrighteousness in Him.

93 °The LORD reigneth, He is °clothed with majesty;

- The LORD is clothed with strength, *wherewith He*
hath girded Himself:
°The world also is *firmly fixed*, that it cannot be moved.
- 2** Thy throne *is* established of old: Thou *art* from everlasting.
- 3** °The floods have lifted up, O LORD,
The floods have lifted up their voice;
The floods lift up their waves.
- 4** The LORD on high *is* mightier
Than the °noise of many waters,
Yea, than the mighty *breakers* of the sea.

92. PRAYER AND PRAISE FOR SABBATH REST.

- 1-3. The praise of Jehovah.
4. What He is to me.
5. His attributes. Greatness.
6. A wicked individual. (Sing.)
7, 8. The wicked. (Plural.)
9-. Thine enemies.
-9. Workers of iniquity.
10-. Favour to me. (Future.)
-10. Favour to me. (Past.)
11-. Mine enemies.
-11. Doers of evil.
12. A righteous individual. (Sing.)
13, 14. The righteous. (Plural.)
15-. What He is to me.
-15. His attributes. Righteousness.

Title. A Psalm. Heb. *mizmor*. Ap. 65. XVII.

Song. Heb. *shir*. Ap. 65. XXIII.

1 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. 32-41 ?

the LORD. Heb. Jehovah. Ap. 4. II. **name.** See note on 20. 1.

MOST HIGH. Heb. 'Elyon. Ap. 4. IV. Showing that it relates to His doings in the earth. See notes on p. 809.

2 every = in the.

3 a solemn sound. Heb. *higgiyon* = soliloquy, or meditation. Occurs in three Psalms : 9. 16; 19. 14 ("meditation"); 92. 3 ("solemn sound"). See Ap. 66. I.

4 work = act. Heb. *pa'al* Some codices, with two early printed editions and Syr., read "acts" (pl.).

works = labours. Heb. '*asah*.

5 very deep. Cp. 36. 6; 40. 5; 139. 17. Rom. 11. 33.

6 man. Heb. '*ish*. Ap. 14. II.

7 wicked = lawless. Heb. '*rasha'*. Ap. 44. x.

iniquity. Heb. '*aven*. Ap. 44. iii. See note on v. 14,

8 art most high = [art enthroned] on high. Not as v. 1.

10 the horn of. Supply Ellipsis (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. '*ra'a'*. Ap. 44. viii.

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*. **13 God.** Heb. Elohim. Ap. 4. I.

14 fruit. The righteous for fruit, the wicked for fuel.

93. THE REST DESIRED.

- 1, 2. Attributes of Jehovah.
3. The floods. High.
4. Jehovah. Higher.
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. 23. 18. Zech. 14. 20, 21). This explains the cry of the *Zoa* (Rev. 4. 8), because His judgments will prepare the way for His reign.

clothed . . . girded. Fig. *Anthropopatheia*. Ap. 6.

The world. Heb. *tebel* = The habitable world. Cp. 1 Sam. 2. 8.

stablished. Aram., Sept., Syr., and Vulg. render "firmly fixed".

3 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 ^otestimonies are very sure:
^oHoliness becometh Thine house, O LORD, for ever.

94 O LORD GOD, to Whom vengeance belongeth;
 O GOD, to Whom vengeance belongeth, *shine forth*.

2 Lift up Thyself, Thou ^ojudge of the earth:
 Render a reward to the proud.

3 LORD, ^ohow long shall the *lawless ones*,
 How long shall the *lawless ones* triumph?

4 *How long* shall they utter *and* speak hard things?
 And all the workers of ^oiniquity boast themselves?

5 They break in pieces Thy People, O LORD,
 And afflict Thine heritage.

6 They slay the widow and the stranger,
 And murder the fatherless.

7 Yet they say, "THE LORD shall not see,
 Neither shall the God of Jacob regard *it*."

8 Understand, ye brutish among the People:
 And ye fools, when will ye be wise?

9 He that ^oplanted the ear, shall he not hear?
 He that formed the eye, shall He not see?

10 He that chastiseth the *nations*, shall not He correct?
 He that teacheth ^oman knowledge, *shall not He know*?

11 The LORD ^oknoweth the thoughts of man,
 That they *are* vanity.

12 *Happy is* the man whom Thou chastenest, O LORD,
 And teachest him out of Thy law;

13 That Thou mayest give him rest from the days of adversity,
 Until the pit be digged for *a wicked one*.

14 ^oFor the LORD will not cast off His People,
 Neither will He forsake His inheritance.

15 But judgment shall return unto righteousness:
 And all the upright in heart shall follow it.

16 ^oWho will rise up for me against the ^oevildoers?
 Or who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help,
 My ^osoul had *quickly died*.

18 When I said, "My foot slippeth;"
 Thy *grace*, O LORD, ^oheld me up.

19 In the multitude of my *perplexities* within me
 Thy ^ocomforts delight my soul.

20 Shall the *throne which administers injustice produced
 by desire for gain* have fellowship with Thee,
 Which frameth ^omischief by a law?

21 They gather themselves together against the soul of *a
 righteous one*, And condemn the innocent *man*.

22 But the LORD is my defence;
 And my God *is* the rock of my refuge.

23 And He shall bring upon them their own iniquity,
 And shall cut them off in their own wickedness;

5 testimonies. Cp. Ps. 19. 7.

Holiness. Cp. 97. 12; 99. 9; and see note on v. 1, above.

**94. PRAYER FOR REST
 FOR THE EARTH.**

1-7. Address to Jehovah.
 8-11. Declaration concerning Him.
 12, 13. Address to Jehovah.
 14-17. Declaration concerning Him.
 18-21. Address to Jehovah.
 22, 23. Declaration concerning Him.

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

GOD. Heb. El. Ap. 4. IV. Note the Fig. *Anaphora* (Ap. 6) in this verse. **shew Thyself** = shine forth.

2 judge of the earth. This is in keeping with the subject of Book IV. See notes on p. 809.

3 how long. Note the Fig. *Anaphora*. **wicked** = lawless ones. Heb. *rasha* Ap. 44. x. Not the same word as in v. 23.

4 iniquity. Heb. *'aven*. Same word as in vv. 16, 23; not v. 20.

7 THE LORD. Heb. Jah. Ap. 4. III.

9 planted the ear. Consult works on physiology for the wonders of this expression.

10 heathen = nations. **man.** Heb. *'adam* A p. 14. I.

11 knoweth, &c. See I Cor. 3. 20.

12 Blessed = Happy. See Ap. 63. VI. **man.** Heb. *geber*.

13 the wicked = a wicked one. Same word as v. 3.

14 For the LORD. See Rom. 11. 1, 2.

16 Who . . . ? Fig. *Erotesis*. **evildoers.** Heb. *ra'a*. Ap. 44. viii.

17 soul. Heb. *nephesh*. Ap. 13.

almost = quickly. See note on Prov. 5. 14.

dwelt in silence. Fig. *Euphemy* (Ap. 6), for dying.

18 mercy = lovingkindness, or grace. **held me up.** Cp. 91. 12.

19 thoughts = perplexities.

comforts. Occurs only here, Isa. 66. 11, and Jer. 16. 7, where it is rendered "consolations".

20 the throne of iniquity: i.e. the throne which administers injustice. **iniquity.** Heb. *havvah* = cupidity. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the injustice produced by desire for gain.

mischief Heb. *'amal*. Ap. 44. v.

21 the righteous = a righteous one (sing. no Art.).

blood. Put by Fig. *Synecdoche* (of Part), Ap. 6, for man.

95--100. REST FOR THE EARTH ANTICIPATED.

**95. WORSHIP IN VIEW OF REST
 ANTICIPATED**

1-7-. Rest to be found in true worship. People speak.
 -7-11. Rest lost through unbelief. God speaks.

**1-7-. REST TO BE FOUND
 IN TRUE WORSHIP**

1, 2. Exhortation to praise.
 3. Reason. "For".
 4. The earth is His.
 5-. He made the sea.
 -5. He formed the earth.
 6. Exhortation to praise.
 7-. Reason. "For".

The Psalm has two distinct parts, see Structure, above ; not two independent Psalms strung together. The latter part is the complement of the former.

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

Yea, the LORD our God shall cut them off.

95 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 ^opresence 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 *rulers*.
- 4** In His hand *are* the deep places of the earth:
The strength of the hills *is* His also.
- 5** The sea *is* His, And He made it:
And His ^ohands formed the dry *land*.
- 6** O come, let us worship and bow down:
Let us kneel before the LORD our maker.
- 7** For He *is* our God;
And we *are* the People of His pasture, and
the sheep of His hand.
^oTo day if ye will hear His voice,
- 8** Harden not your heart, as *at Meribah*,
And as *in* the day of *Massah* in the wilderness:
- 9** *Where* your fathers ^otempted Me,
Proved Me, *yea* saw My work.
- 10** Forty years long was I grieved with *that* generation,
And said, "It *is* a People that do err in their heart,
And they have not known My ways:"
- 11** *Where* I swear in My wrath
That they should not enter into My ^orest.
- 96** O sing unto the LORD ^oa new song:
Sing unto the LORD, all ^othe earth.
- 2** Sing unto the LORD, bless ^oHis name;
Shew forth His salvation from day to day.
- 3** Declare His glory among the *nations*,
His wonders among all *peoples*.
- 4** For the LORD *is* great, and greatly to be praised:
He *is* to be feared above all *rulers*.
- 5** For ^oall the gods of the *peoples are nothings*:
But the LORD made the heavens.
- 6** Honour and majesty *are* before Him:
Strength and *joy are* in His ^osanctuary.
- 7** Give unto the LORD, O ye kindreds of the *peoples*,
Give unto the LORD glory and strength.
- 8** Give unto the LORD the glory *due unto* His name:
Bring *a presence offering*, and *enter before Him*.
- 9** O worship the LORD in ^othe beauty of holiness:
Tremble before Him, all ¹the earth.
- 10** Say among the *nations that* the LORD reigneth:
The world also *He hath fixed* that it shall not be moved:
He shall judge the *peoples* righteously.
- 11** ^oLet the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
- 12** Let the field be joyful, and all that *is* therein:
Yea let all the trees of the wood rejoice

2 presence. Heb. = face. See note on Ex. 23. 15; 34. 20. Hence the word "before" (v. 6; 96. 6, 9, 13; 92. 3, 5; 98. 6, 9; 100. 2; 102. 2, 10, 28, &c. This is the essence of all true worship.

3 GOD. Heb. EL Ap. 4. IV.

gods = rulers, or judges. Heb. *elohim*. Ap. 4. I. See note on Ex. 22. 9.

5 hands. Fig. *Anthropopatheia*. Ap. 6.

7 God. Heb. Elohim. Ap. 4. I.

To day, &c. Cp. Heb. 3. 7-11; 4. 1.

-7-11. REST LOST THROUGH UNBELIEF.

-7, 8. Time. "To-day".

9. Sin. Committal. Place ('*asher* = where).

10. Time. "Forty years".

11. Sin. Punishment. Place ('*asher* = where).

8 in the provocation = at Meribah (Num. 20. 13).

temptation = Massah (Ex. 17. 7).

9 When. Heb. '*asher* = where.

tempted. Fig. *Anthropopatheia*. Ap. 6. **and** = yea.

10 this. Supply the Ellipsis by substituting "that".

11 Unto whom = Where: as in v. 9 (see note on "When", v. 9). Heb. '*asher*.

rest. The rest, thus lost, is to be yet found in the future (according to Heb. 3. 7-11, 15; 4. 3, 7).

96. SUMMONS TO SING THE NEW SONG.

1-3. Exhortation to sing the New Song.

4-6. Reasons. "For".

7-13-. Exhortation to sing the New Song.

-13. Reasons. "For".

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

a new song. Ps. 96 is the call; Ps. 97 is the answer. Cp. 98 and 99. The subject is the coming rest for the earth, to which creation looks forward (Rom. 8. 18-23).

the earth. This is the subject of Book IV. See notes on p. 809.

2 His name. See note on 20. 1.

3 heathen = nations. **people** = peoples.

4 gods = rulers. Heb. '*elohim*. Ap. 4. I. See note on Ex. 22. 9.

5 all the gods . . . idols. Fig. *Paronomasia*. Ap. 6 Heb. *kal-elohey . . . 'elilim*. **nations** = peoples.

idols = nothings. Cp. 1 Cor. 8. 4.

6 beauty. Some codices read "joy". Cp. 1 Chron. 16. 27.

sanctuary. Some codices read "dwelling-place". as in 1 Chron. 16. 27.

8 offering = presence offerings. Heb. *minchah*. Ap. 43. II. iii.

come into His courts. Some codices read "enter before Him".

Cp. 1 Chron. 16. 29.

9 the beauty of holiness. See note on 1 Chron. 16. 29.

Fear = Tremble.

10 shall be established. Sept., Syr., and Vulg. read "He hath fixed".

11 Let the heavens rejoice, and let the earth be glad.

The initials of the four Hebrew words making this sentence form an acrostic (Ap. 6, 60, and 63. VII), giving the four letters of the word JEHOVAH (Y, H, V, H) thus:

Yism^ehu Hashshamayim V^ethagel Ha'arez,

The *Massorah* (Ap. 30) has a special rubric calling attention to this acrostic.

12 Then shall. Ginsburg thinks this should be "Yea, let".

13 °Before the LORD: For **He** cometh, for **He** cometh to judge the earth: **He** shall judge *the habitable world* with righteousness, And the *peoples* with **His** truth.

97 °The LORD *hath taken a kingdom*;

Let °the earth rejoice;

Let the multitude of *the Gentile world* be glad *thereof*.

2 Clouds and darkness *are* round about **Him**:

Righteousness and judgment

Are the *foundation* of **His** throne.

3 A fire goeth °before **Him**,

And burneth up **His** *adversaries* round about.

4 **His** lightnings enlightened *the inhabitable world*:

°The earth saw, and trembled.

5 The hills melted like wax at the °presence of the LORD,

At the presence of °THE Lord of the whole °earth.

6 °The heavens declare **His** righteousness,

And all the *peoples* see **His** glory.

7 Confounded be all they that serve *an image*,

That boast themselves of °idols:

Worship **Him**, all ye *rulers*.

8 °Zion heard, and was glad;

And the *daughter cities* of Judah rejoiced

Because of Thy judgments, O LORD.

9 For Thou, LORD, *art Most High* above all °the earth:

Thou art exalted far above all *rulers*.

10 Ye that love the LORD, hate evil:

He preserveth the °souls of **His** *graced ones*;

He delivereth them out of the hand of the *lawless*.

11 Light is sown for *a righteous one*,

And gladness for the °upright in heart.

12 Rejoice in the LORD, ye righteous;

And give thanks at the *memorial* of **His** holiness.

98 °A Psalm.

1 °O 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.

2 The LORD hath made known **His** salvation:

His righteousness hath **He** openly shewed in the sight of the *nations*.

3 He hath remembered **His** *grace* 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 *sing praise*.

13 **Before**. See note on "presence" (95.2).

He cometh . . . He cometh. Fig *Epizeuxis* (Ap. 6), for emphasis. **the world** = the habitable world. Heb. *tebel*. No rest or righteous rule for the world and its inhabitants until He comes. The next Psalm is "the New Song", celebrating this by anticipation.

97. THE NEW SONG.

- 1-. Jehovah *hath taken a kingdom*.
- 1. Joy and gladness.
- 2-. Clouds, &c.
- 2-. Righteousness.
- 2. Judgment.
- 3-5. Lightnings, &c.
- 6, 7. Righteousness.
- 8. Judgment.
- 9, 10. Jehovah reigneth.
- 11, 12. Joy and gladness.

Psalm 97 is the answer to the call of 96.

1 **The LORD**. Heb. Jehovah. Ap. 4. II.

The LORD reigneth. See note on 93. 1.

reigneth = hath taken a kingdom.

the earth. Note that this Book (IV) and its Psalms have relation to the earth or land. See notes on p. 809.

isles = coasts or coastlands beyond Palestine. Put for the Gentile world.

2 **habitation** = foundation.

3 **before**. See note on "presence" (95.2). **enemies** = adversaries.

4 **the world** = the habitable world. Heb. *tebel*.

5 **presence**. See note on 95. 2.

THE Lord. Heb. Adon. Ap. 4. viii (1). Specially connected with His rule in the earth. Occurs in Josh. 3. 11, 13; 5. 14, and Zech. 6. 5.

6 **The heavens**. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Him who dwells there. **people** = peoples.

7 **graven images** = an image, whether graven or molten (sing.).

idols = nothings. Cp. 96. 5 and I Cor. 8. 4.

gods = judges, or rulers. See note on Ex. 22. 9.

8 **Zion**. See Ap. 68. **daughters** = daughter cities.

9 **HIGH** = MOST HIGH. Heb. 'Elyon. Ap. 4. VI.

10 **evil**. Heb. *ra'a'*. Ap. 44. viii. **souls**. Heb. *nepshesh*. Ap. 13.

saints = gracious (i.e. graced) ones.

wicked = lawless (pl.). Heb. *rasha'*. Ap. 44. x.

11 **righteous** = a righteous one (sing.). **upright** (pl.).

12 **remembrance** = mention, or memorial. holiness. See notes on 93. 1, 5.

98. SUMMONS TO SING THE NEW SONG.

- 1-. Exhortation to praise.
- 1-3. Reason. "For".
- 4-9-. Exhortation to praise.
- 9. Reason. "For".

Title. A Psalm. Heb. *mizmor*. Ap. 65. XVII.

1 **O sing**. Another summons to sing the New Song; but this time it is for what Jehovah has done for Israel.

right hand . . . arm. Fig. *Anthropopatheia*. Ap. 6.

2 **heathen** = nations. **holy**. See note on Ex. 3. 5.

3 **mercy** = lovingkindness, or grace. **God**. Heb. Elohim.

4 **sing praise**. Fig. *Anadiplosis*, for emphasis. See note on "psalm", v. 5.

5 **a psalm** = sing praise (Heb. *zimrah*), at end of vv. 4 and 5, by Fig. *Anadiplosis*. Ap. 6.

6 **before**. See note on "presence" (95.2).

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;
 °The world, and they that dwell therein.
- 8 Let the **rivers** °clap *their* hands:
 Let the hills be joyful together
- 9 °Before the LORD; For he cometh to judge the earth:
 With righteousness shall he judge the world,
 And the **peoples** with equity.

99 The LORD *hath taken a kingdom*;

- Let the **peoples** tremble:
 He sitteth *between* the °cherubims;
 Let °the earth be moved.
- 2 The LORD *is* great in °Zion;
 And He *is* high above all **the peoples**.
- 3 Let them praise Thy great and terrible name;
For it is °holy.
- 4 The king's strength also loveth judgment;
 Thou dost establish equity,
 Thou executest °judgment and righteousness in Jacob.
- 5 Exalt ye the LORD our God,
 And worship at His footstool; *For He is* holy.
- 6 °Moses and Aaron among His priests,
 And °Samuel among them that call upon His name;
 ... Called upon the LORD, and He answered them.
- 7 He spake unto **Moses and Aaron** in the cloudy pillar:
 They kept His testimonies, and the ordinance
that He gave them.
- 8 Thou answeredst **Moses and Aaron**, O LORD our God:
 Thou wast a GOD that forgavest **the People**,
 Though Thou °tookest vengeance of
the People's inventions.
- 9 Exalt the LORD our God,
 And worship at His holy hill;
 For the LORD our God *is* holy.

100 °A Psalm of *thanksgiving*.

- 1 Make a joyful noise unto the LORD, all °ye lands.
- 2 Serve the LORD with gladness:
 Come before His °presence with singing.
- 3 Know ye that the LORD He *is* God:
It is He That hath made us, °and not we ourselves;
 We are His °People, and the sheep of His pasture.
- 4 Enter into his gates with thanksgiving,
 And into His courts with praise:
 Be thankful unto Him, and bless °His name.
- 5 For the LORD *is* °good; His **grace** *is* everlasting;
 And His truth *endureth* to all generations.

- 7 **The world** : i.e. as inhabited. Heb. *tebel*,
 8 **floods** = rivers.
 clap. Fig. *Prosopopoeia*. Ap. 6.
 9 **people** = peoples.

99. THE NEW SONG.

1-4.	Of Jehovah.	}	Motives.
-4.	To Jehovah.		
5.	Exalt ye, &c.	}	Examples.
6, 7.	Of Jehovah.		
8.	To Jehovah.		
9.	Exalt ye, &c.		

- 1 **The LORD**. Heb. Jehovah. Ap. 4. II.
reigneth = hath taken a kingdom. See note on 93. 1. **people** = peoples.
cherubims. See Ap. 41. The Psalm was therefore written while the Ark
 was in existence.
the earth. The subject of Book IV. See notes on p. 809.
 2 **Zion**. See Ap. 68.
the people = the peoples. A.V., 1611, omitted "the".
 3 **holy**. See notes on 93. 1, 5 and Ex. 3. 5.
 4 **judgment and righteousness**. See 2 Sam. 8. 15 and 1 Chron. 18. 14.
 Cp. with 1 Kings 10. 9.
 5 **God**. Heb. Elohim. Ap. 4. I.
He. Cp. vv. 3 and 9, and see note on 93. 1, 5.
 6 **Moses**. He was the grandson of Levi, and exercised priestly functions
 before Aaron (Ex. 24. 6-8); even consecrating him (Ex. 28). He and
 Aaron are both included "among His priests".
Samuel. Cp. 1 Sam. 7. 9, 10; 12. 18.
They called. Omit "They", which obscures the sense, by leaving Moses
 and Aaron without a predicate. Cp. Ex. 15. 25; 32. 11-14; 33. 12-14.
 Num. 11. 2; 21. 7. Deut. 9. 20, 26. Ps. 106. 23.
 7 **unto them** : i.e. to Moses and Aaron.
 8 **them** = Moses and Aaron. **GOD**. Heb. El. Ap. 4. IV
them . . . their = the People.
tookest vengeance. Cp. Num. 20. 12. Deut. 3. 26. Ps. 106. 32, 33.

100. WORSHIP, IN VIEW OF REST ANTICIPATED.

1, 2-	Exhortation to worship.
-2.	Entrance into His presence.
3.	What Jehovah is. (Three declarations.)
4-	Entrance into His presence.
-4.	Exhortation to worship.
5.	What Jehovah is. (Three declarations.)

- Title**. A Psalm. Heb. *mizmor*. Ap. 65. XVII.
praise = thanksgiving.
 1 **ye lands**. Heb. the land; Israel in the land.
 2 **the LORD** = Jehovah's self. Heb. Jehovah with *eth*.
presence. See note on 95. 2.
 3 **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.
and not we ourselves. Some codices, with six early printed editions, read
l'o ("not"); but other codices, with one early printed edition, Aram., read
lo (for Him or His), "and His we are", as in A.V. marg. The difference
 arises from spelling Heb. *lo* with an *Aleph* (א = 'o) or with a *Vau* (ו = o).
 The *Massorah* notes several such passages where the same variation
 occurs (Ex. 21. 8. Lev. 11. 21; 25. 30. 1 Sam. 2. 3. 2 Sam. 16. 18; 19. 7.
 Isa. 9. 2; 49. 5; 63. 9. Job 6. 21; 13. 15. Ps. 100. 3. Prov. 19. 7; 26. 2).
People . . . sheep. Note the correspondence between Pss. 100 and 95 (p.
 810).
 4 **His name**. See note on Ps. 20. 1.
 5 **good**. Cp. Ps. 95. 3, "great" (p. 810).
mercy = lovingkindness, or grace.

101

◦A Psalm ◦of David.

- 1** I will sing of *grace* and judgment:
Unto Thee, O LORD, will I sing.
- 2** I will behave myself wisely in a *blameless* way.
O when [*as King shalt Thou come*] unto me?
I will walk within my house with a perfect heart.
- 3** I will set no *thing of Belial* before mine eyes:
I *have always hated* the *doings* of them that turn aside;
It shall not cleave to me.
- 4** A *perverse* heart shall depart from me:
I will not know a ◦wicked *person*.
- 5** Whoso privily slandereth his neighbour, him will I *destroy*:
Him 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 *blameless* 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 *morning by morning* destroy all the wicked
of the land; that I may *destroy* all *workers of iniquity*
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 *charred wood*.
- 4** My heart is smitten, and withered like grass;
So that I forget to eat my *food*.
- 5** By reason of the voice of my groaning
My bones cleave to my *flesh*.
- 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 *flitting to and fro* upon the house top.
- 8** Mine enemies reproach me all the day;
And they that are mad against me *are sworn*
together against me.
- 9** For I have eaten ashes like *food*,
And mingled my drink with weeping,
- 10** *From the face 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. REST FOR THE EARTH CELEBRATED.

101. THE COMING KING AND HIS RULE.

- 1, 2.** I. My. "The perfect way". "Grace".
3-5. Them that "turn aside" "destroyed".
"Judgment".
6. I. Me, mine. "Perfect way". "Mercy".
7, 8. He that "worketh deceit" "destroyed".
"judgment".

Title. A Psalm. Heb. *mizmor*. 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. Cp. 2 Sam. 23. 3-5.

1 mercy = lovingkindness, or grace.

mercy and judgment. Note these two as the alternate subjects of the Structure above. **LORD.** Heb. Jehovah. Ap. 4. II.

2 perfect = blameless.

when, &c.: i.e. as king shalt 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. *ra'a'*.

5 cut off = destroy. See v. 8.

proud heart = broad of heart: i.e. large and blatant. Cp. Prov. 21. 4; 28 25.

6 the land: i.e. Palestine, as in 100. 1.

8 early = morning by morning: i.e. the judgments of a day dealt with within the day. No prisons needed. Land kept clean.

wicked. Heb. *rasha'*. Ap. 44. x.

wicked doers = workers of iniquity. Heb. *'aven*. Ap. 44. iii.

the city of the LORD : i.e. Zion. See Ap. 68.

102. THE KING, IN HIS HUMILIATION.

- 1, 2.** Prayer.
3-11. Humiliation. "Days cut short".
12. Jehovah everlasting.
13-22. Favour to His People.
23. Humiliation. "Days cut short".
24-. Prayer.
-24-27. Jehovah everlasting.
28. Favour to His People.

Title. A Prayer, &c. This refers to Messiah's humiliation.

before. See note on "presence" (95. 2).

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

face. See note on "presence" (95. 2).

3 like smoke. So some codices, with Aram., Sept., and Vulg.; other codices read "in smoke".

an hearth = charred wood.

4 bread. Put by Fig. *Synecdoche* (of Part), Ap. 6. for food in general.

5 skin = flesh.

6 a pelican ... owl: both unclean birds.

alone. Some codices, with one early printed edition, read "flitting to and fro".

8 are sworn against me = are sworn [together] against me; as in Acts 23. 12-21.

10 Because of = from the face of. See note on 95. 2.

12 But Thou. Emphasizing the great consolation.

shalt endure. Sittest, or wilt sit [enthroned].

Thy remembrance. Some codices read "Thy throne".

- 12** But Thou, O LORD, Sittest enthroned for ever;
And *Thy throne* unto all generations.

13 Thou shalt arise, *and* have *compassion* upon ^oZion:
For the time to favour her, yea, ^othe set time, is come.

14 For Thy servants take pleasure in her
restored buildings,

And favour the dust thereof.

15 So the *nations* shall fear the ^oname of the LORD,
And all the kings of the earth Thy ^oglory.

16 When the LORD shall build up ¹³Zion,
He shall ^oappear in His ¹⁵glory.

17 He will regard the prayer of the destitute,
And not despise their prayer.

18 This shall be written for *a generation to come*:
And *a* people which shall be ^ocreated
shall praise THE LORD.

19 For He hath looked down from *His holy height*;
From heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner;
To loose *the sons of death*;

21 To declare the ¹⁵name of the LORD in ¹³Zion,
And His praise in Jerusalem;

22 ^oWhen ¹⁸the people are gathered together,
And the kingdoms, to serve the LORD.

23 ^oHe weakened my strength ^oin the way;
He shortened my days.

24 I said, "O ^omy God, take me not away in
the midst of my days:"

Thy years *are* throughout all generations.

25 ^oOf old hast Thou laid the foundation of the earth:
And the heavens *are* the work of Thy hands.

26 They shall perish, but Thou shalt endure:
Yea, all of them shall wax old like a garment;

As a vesture shalt Thou change them,
And they shall be changed:

27 But Thou *art* ^othe same,

And Thy years shall have no end.

28 The *sons* of Thy servants *shall dwell in the Land*,
And their seed shall be established ¹before Thee.

103 *A Psalm* ^oof David.

1 ^oBless the LORD, O my soul:
And all that is within me, *bless* His ^oholy ^oname.

2 Bless the LORD, O ^omy soul,
And forget not *any of His dealings*:

3 Who *passeth over* all thine *iniquity*;
Who healeth all thy diseases;

4 Who redeemeth [*as a kinsman*] thy life from destruction;
Who crowneth thee with lovingkindness and *compassions*;

5 Who satisfieth thy mouth with good *things*;
So that thy youth is renewed like the eagle's.

102. 13-22. FAVOUR TO HIS PEOPLE.

- 13, 14. Favour to Zion.
15. Favour to the nations.
16. Jehovah's glory in Zion.
17. Jehovah's grace to the needy.
18-. For a future People.
-18. For a future People.
19. Jehovah's glory in Zion.
20. Jehovah's grace to the needy.
21. Favour to Zion.
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 counsels. 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. *Synecdoche* (of Part), for the restored buildings.

15 *heathen* = nations. **name.** See note on 20. 1.
glory. Always mentioned in connection with Messiah's sufferings. Cp. vv. 1-12. See Ap. 71.

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 = a.**

created : i.e. the new Israel (Ps. 22. 31. Isa. 43. 1-7, 18-21; 66. 8). This is the new nation referred to in Matt. 21. 43.

THE LORD. Heb. Jah. Ap. 4. III.

19 *the height of His sanctuary* = His holy height.

20 *those ... appointed to death* = the sons of death. Genitive of Relation. The Heb. word for "death" occurs only here and 79. 11. It is *fem.*, as though the mother. Cp. Rom. 8. 36, and see Ap. 17 (5).

22 *When, &c.* Cp. Pss. 22. 27; 68. 32. Isa. 45. 14. Fulfilling Gen. 49. 10.

23 *He weakened.* A return to the subject corresponding with (vv. 3-11), above.

in the way : i.e. of His humiliation.

24 *my GOD.* Heb. *Eli = my El.* Ap. 4. IV.

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. THE COMING KINGDOM.

- 1-5. Exhortation to bless.
6, 7. Jehovah's kingdom. Israel.
8. Merciful goodness.
9. Sparing goodness. Time.
10. Pardoning goodness.
11-13. Pardoning goodness.
14-16. Sparing goodness. Time.
17, 18. Merciful goodness.
19. Jehovah's kingdom. Universal.
20-22. Exhortation to bless.

Title. of David : i.e. relating to the true David.

1 *Bless.* Fig. *Apostrophe.* **the LORD.** Heb. Jehovah, with '*eth* = Jehovah Himself. **my soul** = me myself. Heb. *nepshesh.* Ap. 13.
holy. See note on Ex. 3. 5. **name.** See note on 20. 1.

2 *all* = any of. **benefits** = dealings.

3 *forgiveth* = passeth over. This verb, with its adj. and subs., is never used but of God. Lit. That is the Forgiver. Cp. v. 14 and note there.

iniquities. Heb. '*avah.* So some codices, with one early printed edition, Sept., and Vulg. (pl.); other codices read singular.

4 *redeemeth* : i.e. as a kinsman. Heb. *ga'al.* See note on Ex. 6. 6.

tender mercies = compassions.

- 6 The LORD executeth righteousness
And judgment for all that are oppressed.
- 7 He made known His ^oways unto Moses,
His ^oacts unto the *sons* of Israel.
- 8 The LORD *is compassionate* and gracious,
Long-suffering, and plenteous in *grace*.
- 9 He will not always chide:
Neither will He keep ^oHis anger for ever.
- 10 He hath not dealt with us after our sins;
Nor rewarded us according to our ^oiniquities.
- 11 For as the heaven is high above the earth,
So *mighty* is His *grace upon* them that *revere* Him.
- 12 As far as the east is from the west,
So far hath He removed our ^otransgressions from us.
- 13 Like as a father pitieth *his sons*,
So the LORD pitieth them that *revere* Him.
- 14 For He knoweth our *formation*;
^oHe remembereth that we *are* ^odust.
- 15 *As for* man, his days *are* as grass:
As a flower of the field, so he flourisheth.
- 16 For the ^owind passeth over it, and *there is no sign of it*;
And ^othe place thereof shall *recognize* it no more.
- 17 ^oBut the grace of the LORD *is* from everlasting to
everlasting upon them that *revere* Him,
And His righteousness unto *son's sons*;
- 18 To such as keep His covenant, And to those that
remember His commandments to do them.
- 19 The LORD hath *established* His throne in the heavens;
And His kingdom ruleth over all.
- 20 Bless the LORD, *all ye* His angels,
That are mighty in strength, that do His *commandment*,
Hearkening unto the voice of His word.
- 21 Bless ye the LORD, *all ye* His hosts;
Ye ^oministers of His, that do His pleasure.
- 22 Bless the LORD, all His works
In all places of His *sovereignty*:
Bless the LORD, O my soul.
- 104** ^oBless the LORD, O ^omy soul.
O LORD my God, Thou art ^overy great;
Thou art ^oclothed with honour and majesty.
- 2 Who coverest *Thyself* with light as *with* a garment:
Who stretchest out the heavens like a ^ocurtain:
- 3 Who layeth the beams of His chambers in the waters:
Who maketh *the thick clouds* His chariot:
Who walketh upon the wings of the ^owind:
- 4 ^oWho maketh His angels ^ospirits;
His *servants* a flaming fire:
- 5 *Who* laid the ^ofoundations of the ^oearth,
That it should *not move for ever and aye*.

- 6 **The LORD.** Heb. Jehovah. Ap. 4. II.
- 7 **ways :** i.e. the *reasons* of His acts (esoteric) to Moses. acts : i. e. the acts (exoteric) visible to the People. **children** = sons.
- 8 **merciful** = compassionate, or pitiful. Cp. v. 13.
- Slow to anger** = long-suffering. **mercy** = lovingkindness, or grace. Cp. Ex. 34. 6, 7.
- 9 **His anger.** The *Ellipsis* is correctly supplied from the preceding line.
- 10 **sins.** Heb. *chata*. Ap. 44. i.
- 11 **great** = mighty, or hath prevailed.
toward = upon. **fear** = revere.
- 12 **transgressions.** Heb. *pasha'*. Ap. 44. ix.
- 14 **frame** = formation. He remembereth. Cp. Isa. 29. 16; 45. 9, 10 : i. e. God *remembers* what man forgets (i. e. our infirmities); and He *forgets* what man remembers (i.e. our sins). See Isa. 43. 25; 44. 22. Jer. 31. 34. Cp. Isa. 55. 8. **dust.** See Gen. 2. 7; 3. 19. Ecc. 12. 7.
- 15 **man.** Heb. '*enosh*'. Ap. 14. III.
- 16 **wind.** Heb. *ruach*. Ap. 9. **it is gone** = there is no sign of it.
the place . . . know it. Fig. *Prosopopoeia*. **know** = recognize.
- 17 **But.** Blessed contrast.
- 19 **prepared** = established.
- 20 **ye.** Some codices, with Sept. and Vulg., read "all ye".
That excel = That are mighty.
commandments = commandment (sing.).
- 21 **ministers:** i.e. the angels. Cp. 104. 4. Heb. 1. 14.
- 22 **dominion** = sovereignty.

**104. THE KING IN HIS COMING
POWER AND GLORY.**

- | | | |
|---------|------------------------------|-----------------|
| 1- | Jehovah to be praised. | |
| -1, 2. | Thou. | |
| 3-5. | He. Who. Day I. Earth | |
| 6-9. | Thou. Day II. Waters. | |
| 10-19. | He. Who. | } Day III, IV. |
| 20- | Thou. | |
| -20-23. | They. | } Earth. Light. |
| 24-30. | Thou. Day V, VI. Water. Sun. | |
| 31, 32. | He. | |
| 33-35. | Jehovah to be praised. | |

- 1 **Bless.** Fig. *Apostrophe*. **the LORD.** Heb. Jehovah, with '*eth*' = Jehovah Himself. Ap. 4. II. **my soul** = I myself. Heb. *nephesh*.
- LORD.** Heb. Jehovah. Ap. 4. II.
very great. The conception of Deity is grand ; and the cosmogony is neither Hebrew nor Babylonian, but Divine.
- clothed.** Fig. *Anthropopatheia*. Ap. 6. So throughout the Psalm.
- 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 and 36.
- 3 **the clouds** = the thick clouds. **chariot.** Fig. *Anthropopatheia*.
wind. Heb. *ruach*. Ap. 9.
- 4 **Who, &c.** Quoted in Heb. 1. 7.
spirits. Angels are spirits (Heb. *ruach*. Ap. 9.), and are called so in Heb. 1. 7, 14. 1 Pet. 3. 19 (cp. 1 Pet. 3. 22).
- ministers** = servants. Cp. 103. 21.
- 5 **foundations.** Cp. Job 38. 4-6. Prov. 8. 29.
earth. Heb. '*erez*'. As in vv. 9, 13, 14, 24; not the same word as in v. 20.
be removed = move.
for ever = for ever and aye.
- 6 **The waters stood.** Cp. 2 Pet. 3. 5, 6 with Gen. 1. 2-.

- 6 Thou coveredst it with the deep as *with* a garment:
^oThe 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 *didst prepare* for them.
- 9 Thou hast set a bound that they may not pass over;
That they turn not again to cover ⁵the 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:
⁵The earth is satisfied with the fruit of Thy works.
- 14 He causeth the grass to grow for the cattle,
And herb for the service of *humanity*:
That He may bring forth °food out of ⁵the earth;
- 15 And °wine *that* maketh glad the heart of *mortal 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 GOD.
- 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:
⁵The 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 *nautilus*:
There is that *sea monster*, whom Thou hast
formed to *sport* therein.
- 27 These wait all upon Thee;
That Thou mayest give *them* their meat in due season.
- 28 *That* Thou givest them they gather:

8 **hast founded** = didst prepare.

11 **The wild asses**: are provided with water. Cp. v. 15.

14 **man**. Heb. 'adam, with Art. = humanity. Ap. 14. I.

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. 11. Heb. *yayin*. Ap. 27. I.

man = weak, mortal man. Heb. 'enosh. Ap. 14. III.

16 **the LORD**. Heb. Jehovah. Ap. 4. II.

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. *Prosopopoeia*.

24 **how manifold**. Fig. *Apostrophe*. Ap. 6.

26 **ships** : or nautilus, the "small" of v. 25. **leviathan** = sea monster, or the "great" of v. 25. **made** = formed. **play** = sport.

28 **hand**. Fig. *Anthropopatheia*. Ap. 6.

29 **troubled** = dismayed. **breath** = spirit. Heb. *ruach*. Ap. 9.

return. Cp. Gen. 3. 19. Ecc. 12. 7.

30 **spirit**. Heb. *ruach*. Ap. 9. **earth** = ground. Heb. 'adamah.

31 **His works**. His own works. 35 **sinners**. Heb. *chata'*. Ap. 44. i.

the wicked = lawless ones. Heb. *rasha'*. Ap. 44. x.

be no more = be there no sign of them. Cp. 103. 16.

Praise ye THE LORD (Heb. Jah. Ap. 4. III.) Heb. *Hal'lu-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.

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

name. See note on 20. 1.

people = peoples.

3 **holy**. See note on Ex. 3. 5.

4 **face**. Fig. *Anthropopatheia*. **evermore** = at all times, or continually.

Thou openest Thine °hand, they are filled with good.

29 Thou hidest Thy face, they are *dismayed*:

Thou takest away their *spirit*, they die,

And °return to their dust.

30 Thou sendest forth Thy °spirit, they are created:

And Thou renewest the face of the *ground*.

31 The glory of the LORD shall endure for ever:

The LORD shall rejoice in *His own 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:

I will be glad in the LORD.

35 Let the °sinners be consumed out of the earth,

And let *lawless ones be there no sign of them*.

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 *peoples*.

2 Sing unto Him, sing psalms unto Him:

Talk ye of all His wondrous works.

3 Glory ye in His °holy name:

Let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and His strength:

Seek His face evermore.

5 Remember **His** marvellous works *which* **He** hath done;
His °wonders, and the *just decisions* of **His** mouth;
6 O ye seed of °Abraham **His** servant,
 Ye *sons* of Jacob **His** chosen.
7 *He is* the LORD our God:
His judgments *are* in all the earth.
8 **He** hath remembered **His** covenant for ever,
 The *promise which* **He** commanded to a thousand generations.
9 (Which *covenant* **He** *solemnized* with °Abraham,
 And **His** oath unto °Isaac;)
10 And *He established* the same 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 *ye* 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** reprov'd 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** *had sent* a man before *their face*,
 °*Even* Joseph, *who* was sold for a servant:
18 °Whose feet they hurt with fetters:
 °*He* was laid in *iron manacles*:
19 Until the time that *Joseph’s interpretation*
of the dream came:
 The °word of the LORD *proved* him.
20 °The king sent and loosed him;
Even the ruler of the *peoples*,
 and let him go free.
21 **He** made him lord of his house,
 And ruler of all his substance:
22 To bind his princes *according to his will*;
 and teach his *elders* wisdom.

13 When they went. Cp. v. 23. called (Gen. 20.7). See Ap. 49.

14 man. Heb. 'adam. Ap. 14. I.

15 prophets: i.e. those who were men of God, and His spokesmen. Abraham so

17-22. THE MISSION OF JOSEPH.

26-41. THE MISSION OF MOSES AND AARON.

- 17. The sending of the Deliverer.
- 18, 19. Trail by the Word. (Joseph).
- 20-22. The deliverance.
- 26. The sending of the Deliverers.
- 27-36. Trial by the Word (Egypt’s).
- 37-41. The deliverance.

17 sent = had sent. **man.** Heb. 'ish. **them** = their face. **Even Joseph.** Cp. Gen. 37. 28. **18** **Whose feet.** Fig. *Hysteresis*. Ap. 6. Further particulars Divinely revealed. **He** = His soul. Heb. *nephesh*. **iron.** Put by Fig. *Metonymy* (of Cause), for manacles made from it. **19** **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. 6. **word** = utterance, as in Ps. 119. 38 = what is said; here, the prophetic promise. **tried** = proved: i.e. proved his faith in the Divine promise (Gen. 37. 5-11). **20** **The king sent.** Cp. Gen. 41. 14, 39, 40, 44. **the people** = peoples. **22** **at his pleasure** = according to his soul (i.e. his will). Heb. *nephesh*. **senators** = elders.

105. THE COMING KINGDOM, AS BASED ON THE PAST.

- 1-7. Exhortation to praise (2nd person pl.).
- 8-12. Basis for praise. The Covenant in promise.
- 13. Journeyings.
- 14, 15. Favour.
- 16. Affliction.
- 17-22. Mission of deliverance. Joseph. } History of Patriarchs.
- 23. Journeyings.
- 24. Favour.
- 25. Affliction.
- 26-41. Mission of deliverance. Moses and Aaron. } History of Nation.
- 42-45-. Basis of the praise. The Covenant in performance.
- 45. Exhortation to praise (2nd person pl.).

5 that = which. **wonders:** i.e. the miracles in Egypt. **judgments** = just decisions (given at Sinai).

6 **Abraham.** Some codices read Israel. Cp. 1 Chron. 16. 13. **servant.** Sept. and Syr. read pl., "servants".

children = sons.

7 **God.** Heb. Elohim. Ap. 4. I.

8-12. COVENANT IN PROMISE.

42-45-. COVENANT IN PERFORMANCE.

- 8-10. The Covenant remembered.
- 11. The Land given.
- 12. The People described.
- 42, 43. The Covenant remembered.
- 44. The Land possessed.
- 45-. The People described.

8 **word** = promise, as in v. 42.

9 **made** = solemnized.

Abraham. Cp. Gen. 12. 7; 15. 18; 13. 14-17.

Isaac. Cp. Gen. 26. 3, 4.

10 **confirmed** = [He] established.

Jacob. Cp. Gen. 28. 13; 35. 12; 48. 1-4. See note on Gen. 50. 24; cp. Mic. 7. 20, and Heb. 11. 13.

Israel: i.e. the spiritual seed; in contrast with Jacob, the natural seed. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

everlasting covenant. See notes on Gen. 9. 15, and Isa. 44. 7.

11 **The lot** = measuring line. Put by Fig. *Metonymy* (of Cause), Ap. 6. for the inheritance measured off by it.

12 **they.** Some codices, with Aram, and Syr., read "ye": i.e. not the three Patriarchs, but the descendants of each one respectively.

few men in number = men (Heb. *m'othim*. Ap. 14. V) of number: i.e. soon numbered (see note on "almost", Prov. 5. 14). Cp. Gen. 34. 30. Deut. 4. 27; 26. 5. Jer. 44. 28. (The opposite is "without number", Ps. 40. 12.) This could not be said of the Patriarchs.

- 23** *So Israel came* into Egypt;
And Jacob sojourned in the land of Ham.
- 24** And **He** increased **His** People greatly;
And made them stronger than their *adversaries*.
- 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** *He* shewed *the words of His signs* among them,
And wonders in *Egypt*.
- 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 *swarmed with* frogs in abundance,
And *they entered into* the chambers of their kings.
- 31** He spake, and there came divers sorts of flies,
And *there came* lice in all their *borders*.
- 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 *boundary trees*.
- 34** He spake, and the locusts came,
And caterpillars, and that without number,
- 35** And did eat up all the herbs in their land,
And devoured the fruit of their ground.
- 36** He smote also all the firstborn in their land,
The *firstlings* of all their °strength.
- 37** He brought them forth also with silver and gold:
And *there was* not one feeble *person*
among *Israel's* tribes.
- 38** *Egyptians were* 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** ³holy °promise,
And Abraham **His** servant.
- 43** And **He** brought forth **His** People with joy,
Even His chosen People with gladness:
- 44** And °gave them the lands of the nations:
And they inherited the °labour of the *peoples*;
- 45** That they might observe his statutes, and keep his laws.
°Praise ye **THE LORD**.

106 °Praise ye **THE LORD**.

O give thanks unto the **LORD**; for *He* is good:
For **His** *grace endureth* for ever.

- 23** **Israel also came** = So Israel came. Cp. v. 13 and Gen. 46. 1.
- 24** **enemies** = adversaries.
- 25** **He turned**. Cp. Ex. 1. 10; 4. 21.
- 26** **Moses**. Cp. v. 17 above, and the Structure. See Ex. 3. 10.
- 27** **They**. Sept., Syr., and Vulg, read "He". Cp. 78. 43.
- His signs** = The words of His signs.
- land of Ham**: i. e. Egypt. Cp. 78. 51; 106. 22.
- 28** **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.
- they rebelled not**: i.e. Israel did not rebel against the command for circumcision. According to Ex. 12. 48, no uncircumcised person could eat the Passover. This is implied in Josh. 5. 2 by the expression, the "second time".
- 30** **brought forth** = swarmed with.
- In**. Fig. *Ellipsis* (Ap. 6) = "[and they entered] into".
- 31** **And** = [And there came], coasts = borders, or boundaries.
- 33** **trees of their coasts** = boundary trees.
- 36** **chief** = firstlings.
- strength**. Put by Fig. *Metonymy* (of Effect), Ap. 6, for those produced by their strength or manly 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.
- labour**. Put by Fig. *Metonymy* (of Cause), Ap. 6, for that which is produced by it. **people** = peoples.
- 45** **Praise ye THE LORD**. Heb. Hallelujah = Praise ye Jah.

106. EPILOGUE. REST. HOW LOST, AND VALUED.

- 1-. Hallelujah.
-1-3. Exhortation to praise.
4, 5. Prayer.
6, 7. Sin.
8-12. NEVERTHELESS.
13-16. Sin.
17, 18. Punishment.
19-22. Sin.
23-. Punishment.
-23. DELIVERANCE. Moses.
24, 25. Sin.
26, 27. Punishment.
28, 29-. Sin.
-29. Punishment.
30, 31. DELIVERANCE. Phinehas.
32-. Sin.
-32, 33. Punishment.
34-39. Sin.
40-42. Punishment.
43-. DELIVERANCE. "He".
-43. Sin.
44-46. NEVERTHELESS.
47. Prayer.
48-. Exhortation to praise.
-48. Hallelujah.

1 **Praise ye THE LORD**. Heb. = Hallelu-jah.
THE LORD. Heb. Jah. Ap. 4. III.
the LORD. Heb. Jehovah. Ap. 4. II.
mercy = lovingkindness, or grace.

- 2 Who can utter the mighty acts of the LORD?
Who can shew forth all His praise?
- 3 *Oh how happy* are they that keep judgment,
And *they that do* righteousness at all times.
- 4 Remember *us*, O LORD, with the favour
that *Thou bearest unto Thy People*:
O visit *us* with Thy salvation;
- 5 That I may see the good of Thy ^ochosen,
That I may rejoice in the gladness of Thy ^onation,
That I may glory with Thine inheritance.
- 6 We have ^osinned with our fathers,
We have committed ^oiniquity, *and have* done wickedly.
- 7 Our fathers understood not Thy wonders in ^oEgypt;
They remembered not the multitude of Thy *grace*;
But *rebelled* at the sea, *even* at the Red sea.
- 8 ^oNevertheless 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 him that hated *them*,
And redeemed [*as a kinsman*] them from the hand
of the enemy.
- 11 And the waters covered their *adversaries*:
There was not one of them left.
- 12 Then believed they His words;
They sang His praise.
- 13 They ^osoon forgat His works;
They waited not for His counsel:
- 14 But lusted exceedingly in the wilderness,
And tempted GOD in the desert.
- 15 And He gave them their request;
But sent leanness into their soul.
- 16 They envied Moses also in the camp,
And Aaron the *separated one* of the LORD.
- 17 The earth opened and swallowed up ^oDathan,
And *overwhelmed* the company of Abiram.
- 18 And a fire was kindled in their company;
The flame burned up the wicked.
- 19 They made a calf in ^oHoreb,
And worshipped the molten image.
- 20 Thus they changed *My* ^oglory
Into the similitude of an ox that eateth grass.
- 21 They forgat GOD their saviour,
Which had done great things in Egypt;
- 22 Wondrous works in *Egypt*,
And terrible things by the Red sea.
- 23 Therefore he said that he would destroy them,
Had not ^oMoses ^oHis chosen stood before Him
in the breach,

- 3 **Blessed** = Oh how happy! Fig. *Beatitude*. Ap. 63. VI.
he that doeth. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "they that do".
- 4 **me**. Some codices, with Sept., Syr., and Vulg., read "us".
- 5 **chosen . . . nation . . . inheritance**. Note the three names of Jehovah's People.
- 6 **sinned**. Heb. *chata'*. Ap. 44. i. } Note the three
iniquity. Heb. *'avah*. Ap. 44. iv. } classes of ill-doing.
- we have**. Some codices, with one early printed edition, read "and have".
wickedly = lawlessly. Heb. *rasha'*. Ap. 44. x.
- 7 **Egypt**. It took forty hours to take Israel out of Egypt, but forty years to take Egypt out of Israel.
- provoked Him** = rebelled. Heb. *marah*. Same word as in vv. 33, 43; not the same as in v. 29.
- 8 **Nevertheless**. Cp. Structure, v. 44. Fig. *Palinodia*. Ap. 6.
- 10 **redeemed**, as a kinsman. Heb. *ga'al*. See notes on Ex. 6. 6; 13. 13.
- 11 **enemies** = adversaries.
- 13 **soon forgat**. Characteristic of human nature.
- 14 **GOD**. Heb. El. Ap. 4. IV.
- 15 **soul**. Heb. *nephesh*. Ap. 13.
- 16 **saint** = separated one. See note on Ex. 3. 5.
- 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. 16. 1-35 and 26. 11.
- covered** = overwhelmed.
- 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. 1 Kings 19. 8), in order to show the heinousness of the sin.
- 20 **their glory**. The primitive text was "My glory", but this was changed by the *Sopherim* to "their" out of a mistaken reverence. See Ap. 33.
- glory**. Put by Fig. *Metonymy* (of Adjunct), Ap. 6. for God Himself. Who was and should have been He Whom they gloried in.
- 22 **land of Ham**. Cp. 78. 51; 105. 27.
- 23 **Moses**. Cp. Ex. 32. 10-14.
- His chosen**. Not theirs.
- 25 **murmured**. Occurs only here, Deut. 1. 27, and Isa. 29. 24.
- And**. Some codices, with two early printed editions, read this word in the text; others read "they".
- 27 **overthrow**. Sept. reads "disperse".
- 28 **Baal-peor**. Cp. Num. 25. 2, 3.
- the dead**. This pertains to necromancy, Cp. Deut. 18. 11. Isa. 8. 19.
- 29 **provoked** = grieved, or irritated. Heb. *ka'as*. Not the same word as in vv. 7, 33, 43.
- Him**. This word is read in text in some codices, with Sept., Syr., and Vulg. **inventions** = doings. See v. 39 also.

To turn away His wrath, lest He should
destroy *them*.

- 24 Yea, they despised the pleasant land,
They believed not His word:
- 25 But ^omurmured in their tents,
And hearkened not unto the voice of the LORD.
- 26 Therefore He lifted up His hand against them,
To overthrow them in the wilderness:
- 27 To *disperse* their seed also among the nations,
And to scatter them in the lands.
- 28 They joined themselves also unto ^oBaal-peor,
And ate the sacrifices of ^othe dead.
- 29 Thus they provoked *Him* to anger with
their *doings*:
And the plague brake in upon them.

- 30 Then stood up ^oPhinehas, and executed judgment:
And *so* the plague was stayed.
- 31 And that was ^ocounted unto him for righteousness
Unto all generations for evermore.
- 32 They *caused him indignation* also at the waters of strife,
So that it *fared ill* with Moses for their sakes:
- 33 Because they *rebelled Moses* ^ospirit,
So that he ^ospake unadvisedly with his lips.
- 34 They ^odid not destroy the nations,
Concerning whom the LORD ^ocommanded them:
- 35 But were mingled among the *nations*,
And learned their works.
- 36 And they served their idols:
And they became a snare unto them.
- 37 Yea, they sacrificed their sons and their
daughters unto *demons*,
- 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 ^opolluted with blood.
- 39 Thus were they defiled with their own works,
And went a whoring with their own *doings*.
- 40 Therefore was the wrath of the LORD kindled
against **His** People,
Insomuch that **He** abhorred **His** own inheritance.
- 41 And **He** gave them into the hand of the *nations*;
And they that hated them ruled over them.
- 42 Their enemies also oppressed them,
And they were brought into subjection under their hand.
- 43 ^oMany times did **He** *rescue* them;
But they *rebelled Him* with their counsel,
And were brought low for their ^oiniquity.
- 44 ⁸Nevertheless **He** regarded their affliction,
When **He** heard their cry:
- 45 And **He** ^oremembered for them **His** covenant,
And repented according to the multitude of **His** *grace*.

- 30 **Phinehas**. Cp. Num. 25. 7, 8.
- 31 **counted**. Cp. Num. 25. 12, 13.
- 32 **angered** = caused indignation. Occurs only here in the Psalms.
strife. Heb. *Meribah*. Num. 20. 2-13. **went ill** = fared ill.
- 33 **his** : i.e. Moses. **spirit**. Heb. *ruach*. Ap. 9.
- spake unadvisedly**. A very rare Hebrew word. Occurs only here in the Psalms.
- 34 **did not destroy**. Cp. Judg. 1. 21-29, &c.
nations = peoples : i. e. the Canaanite nations. See Ap. 23 and 25.
- commanded**. Cp. Ex. 23. 32, 33 : and often repeated. For the reason, see Ap. 23 and 25.
- 35 **heathen** = nations : i.e. the nations of Canaan. Cp. v. 38. See Ap. 23 and 25.
- 36 **Which were** = And they became. Some codices, with Sept. and Vulg., read "And it became".
- 37 **devils** = demons. Cp. Deut. 32. 17.
- 38 **polluted**. The strongest word that could be used. Cp. Num. 35. 33. Isa. 24. 5.
- 43 **Many times**. Cp. Judg. 2. 16. Neh. 9. 27, &c.
deliver = rescue.
- iniquity**. Heb. *'avon*. Ap. 44. iii.
- 45 **remembered... repented**. Fig. *Anthropopatheia*. Ap. 6.
- 46 **pitied**. Cp. 2 Kings 25. 27-30. Daniel, Nehemiah, Esther, Ezra; showing that the prayer of Solomon was answered (1 Kings 8. 50).
Of = Before : i.e. By.
- 47 **God**. Heb. Elohim. Ap. 4. I.
- gather us**. Not necessary to suppose a late date for the Psalm. The Spirit of God spake by the prophets. David was a prophet (Acts 2. 30, 31). Moreover, the Dispersion was well known, being foretold in Deut. 28. 64. We might as well reason away 1 Kings 8. 46-60, for Solomon himself prays this prayer.
- holy**. See note on Ex. 3. 5.
- name**. See note on Ps. 20. 1.
- 48 **Blessed**. Fig. *Benedictio*. This Doxology closes this fourth book. Cp. the closing Psalms of the other books.
- THE LORD**. Heb. Jah. See Ap. 4. III.

- 46 **He** made them also to be ^opitied
By all those that carried them captives.
- 47 Save us, O LORD our God,
And ^ogather us from among the heathen,
To give thanks unto **Thy** ^oholy ^oname,
And to triumph in **Thy** praise.
- 48 ^oBlessed *be* the Lord God of Israel
From everlasting to everlasting:
And let all the People say, "Amen."
¹Praise ye **THE LORD**.

107—150. 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.)

[Links, or, Bookmarks.](#)

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* 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 אֵלֶּה הַדְּבָרִים, *'elleh hadd'barim*, "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 led thee these forty years . . . that He might make thee know that man doth not live by bread only, but by every *word* that pro-ceedeth 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 *Zion* (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, and 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 fleshy tables of the heart (Jer. 31. 31-34. Ezek. 36. 24-38).

What a wonderful thing for one to be brought to say "O how I love Thy Law !" (Psalm 119. 97), 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; Eloha, 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. *Sh'hith* = graves, or pits (from *Shahath* = 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. 90 of the NUMBERS Book. We cannot imagine these as being appropriate to any other Books.

|| The Quickening and Sustaining Word. This is characteristic of Ps. 119. Cp. vv. 25, 37, 40, 50, 88, 93, 107, 149, 154, 156, 159 (eleven occurrences). Moreover, the verb *hayah* (= 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 KAL (Future), vv. 17, 77, 116, 144, 175. PIEL (Pret.), vv. 50, 93. PIEL (Imperative), vv. 25, 37, 40, 88, 107, 149, 154, 156, 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, 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, 2 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, 2 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 farther information see Ap. 73, and Dr. J. W. Thirtle's *Old Testament Problems*. London, Henry Frowde.)

¶ The last five Hallelujah Psalms (146—150, p. 826) are an echo and reminiscence of the whole of the five books of the Psalter:—

146. GENESIS. Compare v. 4 with Gen. 2. 7; v. 5 with Gen. 28; v. 6 with Gen 1.

147. EXODUS. Compare v. 4 ("names") with Ex. 1. 1; vv. 2, 20 with the building up of the nation (Ex. 1. 7-20); and vv. 15, 19 with Ex. 20.

148. LEVITICUS. Compare v. 14 ("a People near unto Him") with Lev. 10. 3.

149. NUMBERS. Compare vv. 5-9 with Num. 14. 21; 24. 17-24. The nations ruled and blessed I by the Saints.

150. DEUTERONOMY. Compare v. 2 with Deut. 3. 24.

107 O give thanks unto the LORD, for *He*
is good:

For **His** *grace endureth* for ever.

2 Let the °redeemed of the LORD say *so*,
Whom **He** hath redeemed from the °hand
of the *adversary*;

3 And °gathered them out of °the lands,
From the east, and from the west,
From the north, and from the *sea*.

4 They wandered in the wilderness in
a trackless waste;
They found no *city of habitation*.

5 Hungry and thirsty,
Their °soul fainted in them.

6 Then they cried unto the LORD in their *strait*,
And **He** delivered them out of their distresses.

7 And °**He** led them forth by °the right way,
That they might go to a °city of habitation.

8 Oh that *men* would praise the LORD for **His** grace,
And for **His** wonderful works to the *sons* of °men!

9 For **He** satisfieth the longing soul,
And °filleth the hungry soul with goodness.

10 Such as sit in darkness and in the shadow of death,
Being bound in oppression and iron;

11 Because they °rebelled against the *sayings* of God,
And *despised* the counsel of °the MOST HIGH:

12 Therefore **He** brought down their heart with labour;
They fell down, and *there was no sign of a helper*.

13 Then they cried unto the LORD in their *strait*,
And **He** saved them out of their distresses.

14 **He** brought them out of darkness and the
shadow of death,
And brake their bands in sunder.

15 Oh that *men* would praise the LORD for
His goodness,
And for **His** wonderful works to the *sons* of °men!

16 For **He** hath broken the gates of brass,
And cut the bars of iron in sunder.

17 *The perverse* because of their °transgression,
And because of their °iniquities,
bring affliction on themselves.

18 Their soul abhorreth all manner of meat;
And they draw near unto the gates of death.

contemned = despised. **the MOST HIGH.** Heb. *Elyon*. Ap. 4. VI.
depending on their own wisdom, which is foolishness with God (1 Cor. 1. 20-25). Cp. Prov. 1.7; 12. 15; 14.3, 9; 15.5; 27. 22. **transgression.** Heb. *pasha'*.
Ap. 44. ix. **iniquities.** Heb. *avah*. Ap. 44. iv. Not the same word as in v. 42.

107—150. THE DEUTERONOMY BOOK.

GOD'S WORD: THE ONLY GOOD.

107. THE DELIVERANCE AND HEALING, OR LIVING WORD.

- 1-3. Praise for Jehovah's *grace*.
4-32. Distress and deliverance.
33-41. Judgment and Blessing.
42, 43. Praise for Jehovah's *grace*.

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. 67), 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 = lovingkindness, or grace; as in v. 43.

2 redeemed. Heb. *ga'al*, 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. **enemy** = adversary, or straitnesses.

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.

the lands, &c. Fig. *Topographia* (Ap. 6), for emphasis. The Psalm looks forward to the final ingathering of Israel.

south = sea : i.e. the Red Sea.

4-32. DISTRESS AND DELIVERANCE.

- 4, 5. Trouble. Wanderers. (Wilderness.)
6-. Cry.
-6, 7. Deliverance.
8, 9. Praise, and Reason.
10-12. Trouble. Rebels.
13-. Cry.
-13, 14. Deliverance.
15, 16. Praise, and Reason.
17, 18. Trouble. *the Perverse*.
19-. Cry.
-19, 20. Deliverance.
21, 22. Praise, and Injunction.
23-27. Trouble. Wanderers on Deep.
28-. Cry.
-28-30. Deliverance.
31, 32. Praise, and Injunction.

4 a solitary way = a trackless waste.

city to dwell in = city of habitation, as in v. 7.

5 soul. Heb. *nephesh*. Ap. 13.

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 Favour. 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 = lovingkindness, or grace; same word as "mercy" in v. 1. **children** = sons. **men.** Heb. *'adam*, Ap. 14. I.

9 filleth the hungry soul. Quoted in Luke 1. 53.

10 affliction = oppression.

11 rebelled. This marks the subject of 4-9.

words = sayings, utterances.

GOD. Heb. El. Ap. 4. IV.

12 none to help = no sign of a helper.

17 Fools = the Perverse.

transgression. Heb. *pasha'*.

are afflicted = bring affliction on themselves.

- 19 Then they cry unto the LORD in their trouble,
And He saveth them out of their distresses.
- 20 He sendeth His Word, and healeth them,
And delivereth them from their graves.
- 21 Oh that men would praise the LORD for His grace,
And for His wonderful works to the sons of men!
- 22 And let them sacrifice the sacrifices of thanksgiving,
And declare His works with rejoicing.
- 23 They that go down to the sea in ships,
That do business in great waters;
- 24 These see the works of the LORD,
And His wonders in the deep.
- 25 For He commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
- 26 They mount up to the heaven, they go
down again to the depths:
Their soul is melted because of trouble.
- 27 They reel to and fro, and stagger like a drunken man,
And all their wisdom swallows itself.
- 28 Then they cry unto the LORD in their trouble,
And He bringeth them out of their distresses.
- 29 He maketh the storm a calm,
So that the waves thereof are still.
- 30 Then are they glad because they be quiet;
So He guideth them unto their desired haven.
- 31 Oh that men would praise the LORD for His grace,
And for His wonderful works to the sons of men!
- 32 Let them exalt Him also in the assembly of the people,
And praise Him in the seated company of the elders.
- 33 He turneth rivers into a wilderness,
And the watersprings into dry ground;
- 34 A fruitful land into barrenness,
For the wickedness of them that dwell therein.
- 35 He turneth the wilderness into a standing water,
And dry ground into watersprings.
- 36 And there He maketh the hungry to dwell,
That they may prepare a city for habitation;
- 37 And sow the fields, and plant vineyards,
Which may yield fruits of increase.
- 38 He blesseth them also, so that they are
multiplied greatly;
And will abundantly multiply their cattle.
- 39 Again, they are minished and brought low
Through oppression, affliction, and sorrow.
- 40 He poureth contempt upon princes,
And causeth them to wander in a pathless waste.

20 He sent His Word = He sendeth. 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.

sent = sendeth.

healed = healeth.

delivered = delivereth.

destructions = graves. Heb. *shahath*. Occurs only here and Lam. 4. 20. The Divine Deliverer was "taken in their pits", and He alone can deliver from the grave.

23 They that go down, &c. In the Heb. text, vv. 23-28 are marked by "inverted Nuns" (i.e. the letter *Num* (N), inverted **נ**). There are nine altogether. There are two in Num. 10. 35, 36 (see note there), and seven in this Psalm. Verses 23-28 each have one; also v. 40. 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. 38 to v. 39 is said to be.

24 works. Some codices, with two early printed editions, read "work" (sing.).

25 wind. Heb. *ruach*. Ap. 9.

27 man. Heb. *ish*. Ap. 14. II.

are at their wit's end. Heb. all their wisdom swallows itself.

30 bringeth = guideth : or, will gently guide.

32 congregation = assembly, or convocation.

assembly = session, or seated company.

107: 33-41. JUDGMENT AND BLESSING.

33, 34. Judgment.

35-38. Lovingkindness.

39, 40. Judgment.

41. Lovingkindness.

34 wickedness. Heb. *ra'a'*. Ap. 44. viii.

35 And. Note the Fig. *Polysyndeton* (Ap. 6) in vv. 35-38, emphasizing each item which goes to make up the fulness of blessing.

38 suffereth not, &c. Fig. *Tapeinosis* (Ap. 6) = will abundantly multiply.

39 Again, &c. So far from the transition from v. 38 to 39 being "inexplicable", or v. 40 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. wilderness. Heb. *tohu*. Rendered "without form" in Gen. 1. 2, describing what "the world that then was" had become by the disruption.

41 the poor = a needy one. Heb. *'ebyon*. See note on Prov. 6. 11. from = after.

42 iniquity. Heb. *'aval*. Ap. 44. vi. Not the same word as in v. 17.

43 lovingkindness = lovingkindnesses (pl.). Same word as "mercy", in v. 1.

- 41 Yet setteth He a needy one on high after affliction,
And maketh him families like a flock.
- 42 The righteous shall see it, and rejoice:
And all iniquity shall stop her mouth.
- 43 Whoso is wise, and will observe these things,
Even they shall understand the lovingkindnesses
of the LORD.

108 ◦A Song or Psalm ◦of David.

- 1** O God, my heart is *steadfast*;
I will sing and give praise, even with my *heart*.
- 2** Awake, psaltery and harp:
I *myself* will *awake the dawn*.
- 3** I will praise Thee, O LORD, among the *peoples*:
And I will sing praises unto Thee among the nations.
- 4** For Thy *grace is* great above the heavens:
And Thy truth *reacheth* unto the *skies*.
- 5** Be Thou exalted, O God, above the heavens:
And Thy glory above all the earth;
- 6** That Thy *beloved ones* may be delivered:
Save *with* Thy right hand, and answer me.
- 7** God hath *sworn by* His holiness;
I will rejoice, 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** Wilt 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 *He it is That* shall tread down our enemies.

◦To the chief Musician,

109 ◦A Psalm ◦of David.

- 1** Hold not Thy peace, O God *Whom I praise*;
- 2** For the mouth of *a lawless one* and the mouth of
the deceitful are opened against me:
◦They have spoken against me with a lying tongue.
- 3** They compassed me about also with
◦words of hatred;
And fought against me ◦without a cause.
- 4** For my love they are my adversaries:
But *I am all prayer*.
- 5** And they have *put against me* ◦evil for good,
And hatred ◦for my love.
- 6** “(Saying Set Thou a lawless one over him:
And then let Satan stand at his right hand.
- 7** When he shall be judged, let him be condemned:
And then let his prayer become ◦sin.
- 8** Let his days be few;
And ◦let another take his ◦office.

108--110. THE TRUE DAVID'S HUMILIATION, DELIVERANCE, AND TRIUMPH.

108. THE TRUE DAVID'S DELIVERANCE.

- | | | | |
|---------|----------------|---------|----------------|
| 1-6. | God spoken to. | Prayer. | |
| 7, 8. | Israel. | } | God spoken of. |
| 9, 10. | Enemies. | | |
| 11, 12. | God spoken to. | Prayer. | |
| 13- | Israel. | } | God spoken of. |
| -13. | Enemies. | | |

Title. A Song. Heb. *shir*. Ap. 65. XXIII.

Psalm. Heb. *mizmor*. Ap. 65. XVII.

of David. Pss. 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 here, a composite Psalm is formed by a combination of parts of Pss. 57. 7-11 and 60. 5-12. See the notes there.

1 God. Heb. Elohim. Ap. 4. I. **fixed** = steadfast.
my glory. Put by Fig. *Metonymy* (of Effect), Ap. 6. for the heart or tongue which gives the glory. Cp. 7. 5; 16. 9; 30. 12; 57. 8. Lit. "Aye, fain would I glory", &c.

2 awake early = awake the dawn.

3 LORD. Heb. Jehovah. Ap. 4. II.

people = peoples.

4 mercy = lovingkindness, or grace..

clouds = skies.

6 beloved = beloved ones (pl.).

7 spoken in: or sworn by.

8 Manasseh. Some codices, with one early printed edition, read "And Manasseh".

9 shoe. See note on 60. 8.

11 Thou. Some codices, with Sept., Syr., and Vulg., read "Thou" (emphatic) in the text.

12 man. Heb. 'adam. Ap. 14. I.

13 To the chief Musician. Ap. 64.

109. THE TRUE DAVID'S HUMILIATION AND DELIVERANCE.

- | | |
|---------|--|
| 1-5. | Prayer for himself. |
| 6-15. | Enemies. Their cursing. |
| 16-20. | Reward of those who curse his soul. |
| 21-27. | Prayer for himself. |
| 28, 29. | Enemies. Their cursing. |
| 30, 31. | Deliverance from those who condemn his soul. |

Title. A Psalm. Heb. *mizmor*. Ap. 65. XVII.

of David. See note on Ps. 108 (Title).

1 of. Genitive of Relation : i.e. Whom I praise. Cp. Deut. 10. 21.

2 the wicked = a lawless one. Heb. *rasha'*. Ap. 44. x.

They have spoken against me. See vv. 6-19 for what they spoke.

3 words of hatred. Written down in vv. 6-15. Cp. 2 Sam. 16. 5-13 for the type.

without a cause. Cp. John 15. 25.

4 I give myself unto prayer = I [am all] prayer. Cp. 120. 7 "I [am all] peace". As here in vv. 1-5 and vv. 21-27.

5 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.

evil. Heb. *ra'a'*. Ap. 44. viii.

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. 1 Kings 20. 34. Ps. 2. 2; 144. 12. Prov. 1. 21. Isa. 5. 9; 14. 8; 18. 2; 22. 13; 24. 14, 15; 28. 9. Jer. 9. 19; 11. 19; 50. 5. Lam. 3. 41. Hos. 14. 8. Acts 9. 6; 10. 15; 14. 22, &c. See note on Ps. 144. 12.

6 Set Thou = "[saying] Set Thou", &c. See note above. Note the *Parenthesis* (Ap. 6), vv. 6-15.

And let Satan = And then Satan will.

Satan = an adversary.

7 sin. Heb. *chata*. Ap. 44. i.

8 let another, &c. Quoted, but not *fulfilled* in Acts 1. 20.

office = overseership.

- 9 Let his *sons* be fatherless,
And his wife a widow.
- 10 Let his *sons* be continually *wanderers*, and beg:
Let them ^oseek *their bread* also out of their
desolate places.
- 11 Let the extortioner *lay a snare for* all that he hath;
And let the strangers spoil his labour.
- 12 Let there be none to extend *kindness* unto him:
Neither let there be any to favour his fatherless *sons*.
- 13 Let his posterity be cut off;
And in the generation following let *his name*
be blotted out.
- 14 Let the ^oiniquity of his fathers be remembered
with the LORD;
And let not the sin of his mother be blotted out.
- 15 ^oLet 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 *kindness*,
But persecuted ^othe poor and needy man,
That he might even slay *one 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 **This is** the *work* of mine adversaries ^ofrom the LORD,
And of them that ^ospeak ⁵evil against my soul.
- 21 But do **Thou** for me, O GOD the Lord,
for Thy ^oname's sake:
Because Thy *kindness is* good, deliver **Thou** me.
- 22 For I *am oppressed* and needy,
And my ^oheart 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 LORD my God:
O save me according to Thy *grace*:
- 27 That they may know that ^othis is Thy hand;
That **Thou**, LORD, 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".
14 iniquity. Heb. 'avah. Ap. 44. iv.
the LORD. Heb. Jehovah. Ap. 4. II.
15 Let them be, &c. This verse is the end of the Parenthesis, which begins with v. 6.
16 the poor = an oppressed one (v. 22). man. Heb. 'ish. Ap. 14. II.
the broken in heart = one broken in heart. Cp. v. 22; 69. 20.
20 Let this be = This is. Verse 16 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, 3; 39. 9. Cp. 2 Sam. 16. 11, "the LORD hath bidden him".
speak evil. See vv. 6-19 for the evil spoken.
soul. Heb. nephesh. Ap. 13.

21-27. PRAYER FOR HIMSELF.

- 21-. "Thou".
-21. "Thy mercy".
22-. My humiliation.
-22. My heart wounded.
23-. Comparison to shadow.
-23. Comparison to locusts.
24. My body weakened.
25. My emaciation.
26. "Thy mercy".
27. "Thou".

- 21 GOD. Heb. Jehovah. Ap. 4. II.
the Lord. Heb. Adonai. Ap. 4. VIII (2). name's. See note on 20. 1.
22 poor = oppressed. Refers to Messiah. Cp. v. 16. 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. 23.
28 Let them curse. As in vv. 6-15.
let Thy servant rejoice = Thy servant shall rejoice.
29 Let mine, &c. Contrast this with the malignity of vv. 6-19 and characterized in vv. 16-19.
31 He shall stand, &c. Contrast this with v. 6.
poor = needy. Not the same word as in v. 16.
condemn his soul. Cp. the Structure, v. 20, with v. 31.

- 28 ^oLet them curse, but bless **Thou**:
When they arise, let them be ashamed;
but *Thy servant shall rejoice*.
- 29 ^oLet 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 ^o**He** shall stand at the right hand of the *needy*,
To save *him* from those that ^ocondemn his soul.

110

◦A Psalm ◦of David.

- 1** ◦The LORD [Jehovah] ◦said unto ◦my Lord [the Messiah],
◦“Sit Thou at My right hand,
◦Until I set *Thine enemies as a footstool*
for Thy feet.”
- 2** The LORD shall send the rod of Thy strength
out of ◦Zion:
Rule Thou in the midst of Thine ◦enemies.
- 3** Thy People *shall offer themselves for*
voluntary offerings, in the day that Thou warrest,
In the holy mountains as the dew from the womb before
the morning I have begotten thee a son:
- 4** The LORD hath ◦sworn, and will not repent,
◦Thou art a priest for ever
◦After the order of ◦Melchizedek.
- 5** The Lord at Thy right hand
Shall strike through kings in the day of His wrath.
- 6** He shall judge among the *nations,*
Let Him judge among the peoples, a region
full of corpses;
He shall wound the ◦head over a *great land.*
- 7** He shall drink *from* the brook in the way:
Therefore shall He lift up *His head.*

111

◦Praise ye THE LORD.

- I will praise the LORD with *my* whole heart,
In the *secret assembly* of the upright,
and *in* the congregation.
- 2** The ◦works of the LORD *are* great,
Sought out of all them that have pleasure therein.
- 3** His work *is* honourable and *majestic:*
And His righteousness endureth for ever.

youth = a son. **4 sworn.** Corresponding with "said" (v. 1).
of Levi. **Thou art, &c.** Quoted in Heb. 5. 6; 7. 17.

Thou : i.e. Messiah (David's son and Lord), not David himself, who was not of the tribe
of Levi. **After the order.** Cp. Gen. 14. 18. Heb. 5. 6, 10; 6. 20; 7. 1-28. **Melchizedek.** His
priesthood was unique, and did not pass to another, as did Aaron's. Hence, Christ's priesthood, being in Resurrection life and Ascension glory, will continue for
ever, and He will be a priest upon His throne (Zech. 6. 13), and a priest for ever. **5 The LORD***. One of the 134 places where the *Sopherim* changed
Jehovah to Adonai. See Ap. 32. **6 heathen** = nations. Cp. Joel 3. 9-17. Zech. 14. 1-4. **He shall fill, &c.** = "Let Him judge among the peoples [a
region] full of corpses. **heads** = head (Rev. 19. 11-21): i.e. the Antichrist. **many countries** = a great land. **7 of** = from. The verse begins with
this word (Heb. מ = M = from), and thus corresponds with the "from" of v. 3 (member, above). **the head** = [his] head.

111. PRAISE FOR JEHOVAH'S WORKS.

1. Praise to Jehovah.
2-4. For His works.
5, 6. His bounty, and objects of it.
7, 8. For His works.
9, 10-. His bounty, and objects of it.
-10. Praise to Jehovah.

The first of three Hallelujah Psalms; the first two being a pair of Acrostic Psalms, linked together by a corresponding arrangement.

- 111 | 1-8. Eight couplets.
| 9, 10. Two triplets.
112 | 1-8. Eight couplets.
| 9, 10. Two triplets.

1 Praise ye THE LORD. Heb. Hallelu-Jah. Ap. 4. III.

2 works. The great subject of this Psalm, as His *ways* are of the next. Cp. Rev. 15. 3. **3 glorious** = majestic.

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

assembly = conclave, or secret assembly.

110. THE TRUE DAVID'S EXALTATION.

1. What Jehovah has uttered.
2-. What He will do.
-2. Messiah's enemies.
3. Refreshment. Dew.
4. What Jehovah has uttered.
5. What He will do.
6. Messiah's enemies.
7. Refreshment. Brook.

Title. A Psalm. Heb. *mizmor*. Ap. 65. XVII.

of David. Relating to the true David, and interpreted of Him and by Him. See note below.

1 The LORD. Heb. Jehovah. Ap. 4. II. Quoted in Matt. 22. 41-46.
Acts 2. 34, 35. Heb. 1. 13.

said. Heb. *n'um* Jehovah = "the Oracle (or oracular utterance) of Jehovah". It is almost always used of the immediate direct utterance of Jehovah Himself; seldom of that of the prophet; (Num. 24. 3, 15); David (2 Sam. 23. 1).

my Lord = Adonai, Ap. 4. VIII (2): i.e. David's Lord : i.e. the Messiah. Cp. Matt. 22. 41-46.

Sit Thou, &c. Fig. *Anthropopatheia*. Ap. 6.

Until I make, &c. Quoted or referred to seven times in N.T. (Matt. 22. 44. Mark 12. 36. Luke 20. 42. Acts 2. 34. Heb. 1. 13; 10. 13. 1 Cor. 15. 25). **make Thine enemies Thy footstool** = set Thine enemies [as] a footstool for Thy feet. In N.T. Gr. = *tithemi* (2 aor. subj.) = "shall have placed". 1 Cor. 15. 25 is the exception, where it is not "set as a footstool", but put "under", because Christ's session on His own throne (Matt. 25. 31. Rev. 3. 21) is there referred to, instead of His session on His Father's throne, as in all the other quotations.

2 the rod of Thy strength = Thy strong staff. Gen. of Character, Ap. 17. The reference is to the ancestral staff, marking the priest as well as the prince, and handed down here to Messiah, David's son.

Zion. See Ap. 68. Cp. Rom. 11. 25-27. **enemies** = foes.

3 shall be. Supply *Ellipsis* (Ap. 6) thus : "[shall offer] themselves for voluntary offerings, in the day that Thou warrest".

willing = freewill offerings, as in Ex. 35. 29; 36. 3. 1 Chron. 29. 9, 14, 17. Ezra 3. 5; 8. 28.

the beauties of holiness. Some codices, with two early printed editions, read "in (or on) the holy mountains".

from the womb, &c. Supply *Ellipsis* (Ap. 6): "[as the dew] from the womb before the morning I have begotten thee [a son]". Cp. 2. 7. There should be no stop after the word "morning".

- 4** He hath made His wonderful works to be remembered:
The LORD is ^ogracious and full of compassion.
- 5** He hath given *food* unto them that *revere* Him:
He will ever be mindful of His covenant.
- 6** He hath shewed His people the power of His works,
That He may give them the *inheritance* of the *nations*.
- 7** The *work* of His hands is verity and judgment;
All His commandments are sure.
- 8** They stand fast for ever and ever,
And are done in truth and uprightness.
- 9** ^oHe sent ^oredemption unto His people:
He hath commanded His covenant for ever:
^oHoly and *to be feared* is His name.
- 10** The *reverence* of the LORD is the ^obeginning of wisdom:
A good understanding have all they that do
His commandments:
His praise endureth for ever.

112 Praise ye THE LORD.

- Happy* is the man that feareth the LORD,
That delighteth greatly in His commandments.
- 2** His seed shall be mighty upon earth:
The generation of the upright shall be blessed.
- 3** Wealth and riches *shall be* in his house:
And his righteousness endureth for ever.
- 4** Unto *upright ones* there ariseth light in the darkness:
He is gracious, and full of compassion, and righteous.
- 5** *Good is the man that* sheweth favour, and *merciful acts*:
He will guide his affairs with discretion.
- 6** Surely he shall not be moved for ever:
The righteous shall be in everlasting remembrance.
- 7** He shall not be afraid of *bad news*:
His heart is fixed, *confiding* in the LORD.
- 8** His heart is established, he shall not be afraid,
Until he see *his desire* upon his enemies.
- 9** ^oHe hath dispersed, he hath given to *helpless ones*;
His righteousness endureth for ever;
His horn shall be exalted with honour.
- 10** A *lawless one* shall see *it*, and be grieved;
He shall gnash with his teeth, and melt away:
The ^odesire of *lawless ones* shall perish.

113 ^oPraise ye the LORD.

- Praise, O ye servants of the LORD,
Praise the ^oname of the LORD.
- 2** ^oBlessed be the name of the LORD
From this time forth and for evermore.

- 4** *gracious, &c.* See Ex. 34. 6, 7.
- 5** *meat*. Heb. "prey". Put by Fig. *Synecdoche* (of Species), Ap. 6, for food of all kinds. **fear** = revere.
- 6** *heritage* = inheritance. **heathen** = nations.
- 7** *works... are*. Some codices read "work ... is" (sing.).
- 9** *He sent, &c.* Quoted in Luke 1. 68.
- redemption**. Involves three things: (1) His People; (2) His covenant; (3) His name. **Holy**. See note on Ex. 3. 5.
- reverend** = to be feared. Heb. *nora'* from *yare'* to be afraid. The Niphal Part, (as here) rendered "dreadful" (5); "to be feared" (3); "fearful" (2); "fearfully" (1); "to be had in reverence" (1); "reverend" (1); "terrible" (24); "terrible acts" (1); "terrible things" (5); "terribleness" (1). Cp. 45. 4; 47. 2; 65. 5; 66. 3, 5; 68. 35; 76. 12; 99. 3; 106. 22, &c.
- 10** *fear* = reverence.
- beginning**. Not wisdom itself, or its *end*, but only the *beginning* of it. See notes on Job 28. 28. Prov. 1. 7.

112. PRAISE FOR JEHOVAH'S WAYS.

- | | |
|--------|----------------|
| 1- | HALLELUJAH. |
| -1-3- | Happiness. |
| -3, 4- | Righteousness. |
| -4, 5. | Goodness. |
| 6-8. | Shall stand. |
| 9- | Goodness. |
| -9- | Righteousness. |
| -9. | Happiness. |
| 10. | Shall fall. |

The second of three Hallelujah Psalms, and of the pair (111, 112). See note above. Also an Acrostic Psalm. See Ap. 63. VII.

1 **THE LORD**. Heb. Jah. Ap. 4. III.

Blessed = Happy. See Ap. 63. VI.

man. Heb. *Ish*. Ap. 14. II.

the LORD. Heb. eth Jehovah: i.e. Jehovah Himself. Ap. 4. II.

4 **the upright** = upright ones (pl.).

5 **A good man, &c.** Or, Good [is] the man that, &c.

lendeth. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of merciful acts.

6 **The righteous** = A righteous one.

7 **evil tidings**. Heb. "evil hearing"; put by Fig. *Metonymy* (of Adjunct), Ap. 6, for whatever bad news may be heard.

trusting = confiding. Heb. *batah*. See Ap. 69. I.

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

9 **He hath dispersed**. Quoted in 2 Cor. 9. 9.

poor = helpless ones. Heb. *ebyon* (pl.). See note on Prov. 6. 11.

10 **The wicked** = A lawless one. Heb. *rasha'*. Ap. 44. x.

desire. Probably = hope, as in 9. 18; Prov. 10. 28.

the wicked = lawless ones (pl.). Ap. 44. x.

113. PRAISE TO JEHOVAH HIMSELF.

- | | | |
|-------|------------------|-------------------|
| 1- | HALLELUJAH. | } Command given. |
| -1- | Praise Jehovah. | |
| -1. | Praise His name. | |
| 2, 3. | Bless His name. | } Command obeyed. |
| 4-9- | Praise Jehovah. | |
| -9. | HALLELUJAH. | |

The third of these three Hallelujah Psalms (111—113). The Psalms of this group are called the Hallel Psalms (113—118). Psalms 113, 114 were sung before the Paschal meal (but after the second of the four cups of wine); 115—118 after it. The last probably sung by the Lord Jesus (Matt. 26. 30).

1 **Praise ye THE LORD**. Heb. Hallelu-Jah.

THE LORD. Heb. Jah. Ap. 4. III.

the LORD. Heb. Jehovah. Ap. 4. II. **name**. See note on 20. 1.

2 **Blessed**. Fig. *Benedictio*, not *Beatitudo* Ap. 6.

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

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 *the heavens*, and in the earth!

7 He raiseth up *an impoverished one* out of the dust,
And lifteth *a needy one* 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 *sons*.
¹Praise ye the LORD.

114 °When Israel went out of °Egypt,
The house of °Jacob from a people of strange language;

2 Judah *became* His sanctuary, And Israel His dominion.

3 °The sea saw it, and fled: °Jordan 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 God of ¹Jacob;

8 Which *changed* the rock *into a pool of* water,
The flint into a fountain of waters.

115 *Not unto us, LORD, not unto us belongeth glory,
But unto Thy name give the glory,*

For Thy *grace*, and for Thy truth's sake.

2 Wherefore should the *nations* say,
"Where *is* now their God?"

3 But our God *is* in the heavens:
He hath done whatsoever He hath pleased.

4 Their idols *are* °silver and gold, The *works* of men's hands.

5 They have *a mouth*, but they speak not:
Eyes have they, but they see not:

6 They have ears, but they hear not:
A nose have they, but they smell not:

7 They have hands, but they handle not:
Feet have they, but they walk not:
Neither *make a sound* through their throat.

8 They that make them are like unto them;
And *so is* every one that *confideth* in them.

9 O *house of Israel*, trust thou in the LORD:
He is their help and their °shield.

6 Who is like ... ? This is ever the outburst of the saints' praise. See note on Ex. 15. 11. God. Heb. Elohim. Ap. 4. I.

6 heaven = the heavens.

7 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. ISRAEL'S DELIVERANCE FROM EGYPT.

1, 2.	God's mercies to Jacob.	
3.	By water.	} Statements.
4.	On land.	
5.	Water.	} Questions.
6.	Land.	
7, 8.	God's mercies to Jacob.	

See note on Psalm 113, above.

1 When Israel. Cp. Ex. 13. 3. Egypt. Not Babylon. The Psalm not post-exilic. Jacob. See notes on Gen. 32. 28; 43. 6; 46. 27, 28.

2 was = became. See note on Gen. 1. 2.

3 The sea. Cp. Ex. 14. 21.

Jordan. Cp. Josh. 3. 13.

5 What . . . ? Fig. *Erotosis*. Ap. 6.

7 the Lord. Heb. Adon. Ap. 4. VIII (1). GOD. Heb. Eloah. Ap. 4. V.

8 turned = changed.

standing = pool.

115. ISRAEL'S DELIVERANCE FROM EGYPT'S IDOLATRY.

1-.	Negative.	} The praise given.
-1.	Positive.	
2.	Heathen theology.	
3.	Israelitish.	
4-8.	Heathen theology.	
9-16.	Israelitish.	
17.	Negative.	} The praise-givers.
18.	Positive.	

1 Not. Heb. *l'o* (not 'al). Supply *Ellipsis* thus: "Not to us LORD, not to us [belongeth glory] but to Thy name give the glory".

LORD. Heb. Jehovah. Ap. 4. II.

name. See note on 20. 1.

mercy = lovingkindness, or grace. and. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read this "and" in the text.

2 heathen = nations.

God. Heb. Elohim. Ap. 4. I.

4-8. HEATHEN THEOLOGY.

4-.	The idols.
-4.	Their fabrication.
5-.	Mouth without speech. (Sing.)
-5.	Eyes without ears. (Pl.)
6-.	Ears without hearing. (Pl.)
-6.	Nose without smell. (Sing.)
7-.	Hands without handling. (Pl.)
-7-.	Feet without walking. (Pl.)
-7.	Throat without voice. (Sing.)
8-.	The fabricators.
-8.	The idolaters.

4 silver and gold. Put by Fig. *Metonymy* (of Cause), Ap. 6. for what is made from them. Cp. 135. 15-19.

work. Some codices, with Sept. and Vulg., read pl., "works".

men's. Heb. *'adam*. Ap. 14. I.

5 mouths = a mouth (sing.).

6 Noses = a nose (sing.).

7 speak = make a sound. 8 So is. Some codices, with Sept., Syr., and Vulg., read "And [so is]". trusteth = confideth. Heb. *batah*. Ap. 69. I.

9 Israel. Some codices, with Sept., Syr., and Vulg., read "house of Israel". See notes on Gen. 32. 28; 43. 6; 46. 27, 28.

He is their help, &c. Fig. *Epistrophe* (Ap. 6.), in vv. 9, 11.

shield. See note on Ps. 84. 9.

- 10** O house of Aaron, *confide* in the LORD:
He *is* their help and their shield.
- 11** Ye that fear the LORD, *confide* in the LORD:
He is their help and their shield.
- 12** The LORD hath been mindful of us:
He will bless us; He will bless ^othe house of Israel;
He will bless the house of Aaron.
- 13** ^oHe will bless them that *revere* the LORD,
Both *smalls* and *greats*.
- 14** The LORD shall increase you more and more,
You and your *sons*.
- 15** Ye *are* blessed of the LORD
Which made heaven and earth.
- 16** The heaven, *even* the heavens, *are* the LORD's:
But the earth hath He given to the *sons* of ⁴men.
- 17** The dead praise not THE LORD,
Neither any that go down into silence.
- 18** But we will bless THE LORD
From this time forth and for evermore.
^oPraise THE LORD.

- 116** I love the LORD, because He hath heard
The voice of my supplication.
- 2** Because He hath inclined His ear unto me,
Therefore will I call upon *Him* as long as I live.
- 3** The *cords* of death compassed me,
And the pains of *Sheol* ^ogat hold upon me:
I found trouble and sorrow.
- 4** *I will call* upon the name of the LORD;
O LORD, I beseech Thee, deliver *me*.
- 5** ^oGracious *is* the LORD, and righteous;
Yea, our God *is full of compassion*.
- 6** The LORD preserveth the *sincere ones*:
I was brought low, and He helped me.
- 7** Return unto thy ^orest, O my soul;
Because the LORD hath dealt bountifully with thee.
- 8** For Thou hast delivered *me* 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 Him*, therefore have I spoken:
I was greatly afflicted:
- 11** I said in my *hasting*,
"All *humanity are* ^oliars."
- 12** ^oWhat shall I render unto the LORD
For all His benefits toward me?
- 13** ^oI will take the cup of salvation,
And *I will call* upon the name of the LORD.

- 12** He will bless us; He will bless. Fig. *Anadiplosis* (Ap. 6), for emphasis.
the house of Israel. Cp. 135. 19. See note on Ex. 16. 31.
- 13** He will bless. Fig. *Anaphora* (Ap. 6), taken with the last line of v. 12.
fear = revere. small and great. Both pl. Fig. *Syntheton*. Ap. 6.
and = with.

14 children = sons.

17 THE LORD. Heb. Jah. Ap. 4. III.

18 Praise THE LORD. Heb. Hallelu-Jah.

116. PRAISE FOR DELIVERANCE.

- | | |
|---------|--------------------------------|
| 1, 2. | Resolve to praise. |
| 3. | Afflictions. |
| 4- | Prayer. |
| 5, 6- | The Lord's goodness to others. |
| -6. | His goodness to me. |
| 7-9. | Resolve to praise. |
| 10, 11. | Afflictions. |
| 12-14. | Promise. |
| 15. | The Lord's goodness to others. |
| 16- | Prayer. |
| -16. | His goodness to me. |
| 17-19. | Resolve to praise. |

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

My voice and my supplications = My supplicating voice. Fig. *Hendiadys*. Ap. 6. So some codices, with Sept., Syr., and Vulg., read "the voice of my supplication".

3 sorrows = cords. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the pains produced by them. hell = Sheol. See Ap. 35.

gat hold. Fig. *Prosopopoeia*. Ap. 6.

4 Then called I = I will call, as in v. 13. See the Structure.

my soul = me (emphatic). Heb. *nepshesh*. Ap. 13.

5 Gracious. Cp. Ex. 34. 6, 7. God. Heb. Elohim. Ap. 4. I.

merciful = full of compassion.

6 simple = sincere or guileless ones; not "foolish" in the modern usage.

7 rest. Pl. for emphasis. For = Because.

10 I believed = I believed[Him]. Quoted in 2 Cor. 4. 13.

11 haste = hastening. All men. Heb. 'adam (with Art.) = all humanity. liars: or false.

12 What shall I render . . . ? Note the answer in next verse.

13 I will take. The way to render thanks is to receive yet more grace. And call = And [I will] call.

15 Precious. See note on 1 Sam. 3. 1. saints = separated ones.

17 offer = sacrifice. Heb. *zabach*. Ap. 43. I. iv.

19 Praise ye THE LORD = Hallelu-Jah. See Ap. 4. III.

- 14** I will pay my vows unto the LORD
Now in the presence of all His people.
- 15** ^oPrecious in the sight of the LORD
Is the death of His *separated ones*.
- 16** O LORD, truly I *am* Thy servant;
I *am* Thy servant, and the son of Thine handmaid:
Thou hast loosed my bonds.
- 17** I will *sacrifice* 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,
- 19** In the courts of the LORD's house,
In the midst of thee, O Jerusalem.
^oPraise ye THE LORD.

117 O °praise °the LORD, all ye nations:
Laud Him, all ye *peoples*.
2 For **His grace prevailed over** us:
 And the truth of the LORD *endureth* for ever.
 °Praise ye THE LORD.

118 O give thanks unto the LORD; For *He is good*:
 Because **His grace endureth** for ever.

2 Let Israel now say,
 That **His grace endureth** for ever.
3 Let the house of Aaron now say,
 That **His grace endureth** for ever.
4 Let them now that fear the LORD say,
 That **His grace endureth** for ever.
5 I called upon °THE LORD in distress:
He answered me with deliverance.
6 °The LORD *is* on my side; I will not fear:
 What can *a 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 good to flee for refuge* in the LORD
 °Than to °put confidence in °man.
9 °*It is good to flee for refuge* in the LORD
 °Than to °put confidence in princes.
10 *Many* 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 I will destroy them.
12 °They compassed me about like bees; they are *blazed up*
 as the fire of thorns:
 For in °the name of the LORD I will destroy them.
13 °Thou hast thrust sore at me that I might fall:
 But the LORD helped me.
14 THE LORD *is* my strength and *the theme of my song*,
 And is become *my Saviour*.
15 The voice of rejoicing and salvation *is* in the *dwellings*
 of the righteous:
 °The right hand of the LORD °doeth valiantly.
16 ¹⁵The 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 *work* of THE LORD.
18 THE LORD hath chastened me sore:
 But **He** hath not given me over unto death.

salvation. Cp. v. 21. Ex. 15. 2. Isa. 12. 2. Put by Fig. *Metonymy* (of Cause), Ap. 6, for Him Who saves = my Saviour. **15** *tabernacles* = tents, or dwellings. Heb. 'ohel. Ap. 40 (3). **The right hand.** Fig. *Anthropopatheia*. Ap. 6. **doeth valiantly.** Fig. *Coenotes* (Ap. 6), repeated in v. 16.
17 *works.* Some codices, with one early printed edition, read "work" (sing.).

117. PRAISE.

- 1. Praise.
- 2-. His lovingkindness. } Motives.
- 2-. His truth. }
- 2. Praise.

1 *praise, &c.* Quoted in Rom. 15. 11.
the LORD. Heb. Jehovah with 'eth = Jehovah Himself. Ap. 4. II.
Praise = Laud. See note on 63. 3. **people = peoples.**
2 *merciful kindness* = lovingkindness, or grace.
is great toward = overcame, or prevailed over. Cp. 103. 11.
Praise ye THE LORD. Heb. Hallelu-Jah. Ap. 4. III.

118. PRAISE.

- 1-4. O give thanks.
- 5. Acknowledgement. My deliverer.
- 6, 7. Help. } Trust.
- 8, 9. Trust. }
- 10-12. Trust. }
- 13. Help. }
- 14. Acknowledgment. My strength.
- 15-. Tents of the righteous. } Help.
- 15, 16. Cause. Hand. }
- 17, 18. Effect. Life. }
- 19, 20. Gates of righteousness. }
- 21. Acknowledgment. My salvation. }
- 22-24. Messiah. Matt. 21: 42. } Triumph.
- 25-. Prayer. }
- 25. Prayer. }
- 26-28. Messiah. Matt. 21: 9. }
- 29. "O give thanks". }

1 **the LORD.** Heb. Jehovah. Ap. 4. II.
mercy = lovingkindness, or grace.
5 **THE LORD.** Heb. Jah. Ap. 4. III.
and set me in a large place. The current Heb. text = with the deliverance of JAH, *bammerhab yah* (two words). The Massoretic text reads it as one word, *bammerhabyah* = with deliverance. The A.V. and R.V. transfer the *yah* to the beginning of the clause, and are then compelled to make out the sense by supplying "and set me". They do not even 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 Jah in distress,
 He answered me with deliverance."
6 **The LORD, &c.** Heb. Jehovah. Ap. 4. II. Quoted in Heb. 13. 6.
man = a man. Heb. 'adam. Ap. 14. I.
8 **It is better . . . Than.** Fig. *Connotes* (Ap. 6), repeated in v. 9.
better = good. By Fig. *Heterosis* (Ap. 6), the Positive is put for the Comparative, and is so rendered.
trust = flee for refuge. Heb. *hasah*. Ap. 69. II.
put confidence. Heb. *batah*. Ap. 69. I.
man. Heb. 'adam. Ap. 14. I.
10 **All.** Put by Fig. *Synecdoche* (of Genus), Ap. 6, for a large number, or many.
But, &c. Fig. *Epistrophe* (Ap. 6), repeated in v. 11.
11 **They compassed . . . they compassed.** Fig. *Epizeuxis* (Ap. 6), for emphasis.
12 **They compassed.** Fig. *Anaphora* (Ap. 6), repeated from v. 11.
are quenched. Sept. reads "blazed up". **the name.** See note on 20. 1.
13 **Thou.** Does this refer to the "man" of v. 6 ?
14 **song.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the theme of the song.

- 19 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 Saviour*.
- 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:
*Make ready the festal sacrifice with garlands,
even until it is consummated at the horns of the altar.*
- 28 Thou *art* my GOD, and I will *give thanks unto* Thee:
Thou art my God, I will exalt Thee.
- 29 O give thanks unto the LORD; for *He is* good:
For His *grace endureth* for ever.

⌘ ALEPH.

- 119 *How happy are* the undefiled in the °way,
Who walk in the °law of the LORD.
- 2 °Blessed *are* they that *guard* His °testimonies,
And that seek Him with the whole heart.
- 3 They also do no *perversity*:
They walk in His ways.
- 4 Thou hast commanded *us*
To keep Thy °precepts diligently.
- 5 O that my ways were directed
To keep Thy °statutes!
- 6 Then shall I not be *put to shame*,
When I have respect unto all Thy
°commandments.
- 7 I will *give thanks to* Thee with uprightness
of heart,
When I shall have learned °*the judgments
of Thy righteousness*.
- 8 I will keep Thy °statutes:
O forsake me not *in any wise*.

22 **The stone:** i.e. the Messiah. See Gen. 49. 24. A stone of stumbling, Isa. 8. 14 (cp. Rom. 9. 33. 1 Pet. 2.8); a "tried stone", "precious", "sure", Isa. 28. 16; the rejected stone (cp. Matt. 21. 42. Mark 12. 10, 11. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 4). The true foundation, Isa. 28. 16 (cp. Matt. 16. 18. 1 Cor. 3. 11. Eph. 2. 20).
refused. See note above, and cp. Structure, 22-24 with 26-28, above. Here the present Dispensation comes in. See Ap. 72.
23 This is the LORD'S doing. Messiah's exaltation is thus like the humiliation (109. 27).
25 Save now, &c. Heb. "Hosanna" = Save, I pray. Not a Particle of *time*, but of *entreaty* (as in Ecc. 12. 1). Repeated four times for emphasis. Lit. "I pray Thee, Jehovah; Save; I pray Thee; I pray Thee, O Jehovah".
26 Blessed, &c. See Matt. 21. 9; 23. 39. Mark 11. 9. Luke 13. 35; 19. 38. John 12. 13.
you. Plural.
27 GOD. Heb. El. Ap. 4. IV.
Bind. Heb. 'asar, to bind, or join. Here, in its idiomatic usage, to join, so as to make ready (Gen. 46. 29. Ex. 14. 6. 1 Kings 18. 44. 2 Kings 9. 21), or begin (1 Kings 20. 14. 2 Chron. 13. 3).
sacrifice. Heb. *hag* = a feast, or festal [sacrifice]. See note on Ex. 23. 18, and cp. Ex. 5. 1; 12. 14; 23. 14. Lev. 23. 39, 41. Num. 29. 12. Deut. 16. 15. Zech. 14. 16, 18, 19.
cords = wreaths, or garlands, as in Ex. 28. 14, 22, 24, 25; 39. 15, 17, 18.
even unto. Heb. 'ad = up to or during : i.e. even until [it is consummated at] the horns of the altar. 'Ad denotes progression in time. Translate : "Make ready the festal sacrifice with garlands until [it is consummated at] the horns of the altar." Cp. Acts 14. 13. There is nothing about "to the altar" here.
28 praise = give thanks. **God.** Heb. Elohim. Ap. 4. I.

119: 1-8. QUICKENING BY THE WRITTEN WORD.

1.	The way.		
2.	Condition. Happy.	}	Third Person. (General.)
3.	They, upright.		
4.	Command.		
5.	My ways.		
6.	Condition. Not ashamed.	}	First Person. (Individual.)
7.	I, upright.		
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.
law. The sixth in order of the ten words. See Ap. 73.
the LORD. Heb. Jehovah. Ap. 4. II.
2 Blessed. This Psalm, begins with a double Beatitude. See Ap. 63. VI.
keep = guard.
testimonies. The second in order of the ten words. See Ap. 73.
3 iniquity = perversity. Heb. 'aval. Ap. 44. vi.
4 precepts. The third in order of the ten words. See Ap. 73.
5 statutes. The ninth in order of the ten words. See Ap. 73.

6 **ashamed** = put to shame ; not shame of conscience. **commandments.** The tenth in order of the ten words. See Ap. 73. **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. **judgments.** The seventh in order of the ten words. See Ap. 73.
8 not utterly = not in any wise. Cp. v. 43.

BETH.

- 9 Wherewithal shall ^oa young man cleanse his *path* ?
So as to take heed *thereto* according to Thy ^oword.
- 10 With my whole heart have I sought Thee:
O let me not wander from Thy ⁶commandments.
- 11 Thy ^oword have I *treasured up* in mine heart,
That I might not ^osin against Thee.
- 12 Blessed art Thou, O LORD:
Teach me Thy ⁵statutes.
- 13 With my ^olips have I declared
All the ⁷judgments of Thy mouth.
- 14 I have rejoiced in the ¹way of Thy ²testimonies,
As *much as* in all riches.
- 15 I will meditate in Thy ⁴precepts,
And have respect unto Thy ways.
- 16 I will delight myself in Thy statutes:
I will not forget Thy *words*.

GIMEL.

- 17 Deal bountifully with Thy servant, *That* I may live,
and keep Thy ⁹word.
- 18 *Unveil* Thou mine eyes, that I may *see clearly*
Wondrous things out of Thy ¹law.
- 19 I *am a foreigner sojourning* in the earth:
Hide not Thy ⁶commandments from me.
- 20 My soul *hath broken owing to the fervent desire*
That it hath unto Thy ⁷judgments at all times.
- 21 Thou hast rebuked the proud *that are* cursed,
Which do *go far astray through wine or passion*
from Thy commandments.
- 22 Remove from me ^oreproach and contempt;
For I have kept Thy ²testimonies.
- 23 Princes also did sit *and* speak against me:
But Thy servant did meditate in Thy ⁵statutes.
- 24 Thy ²testimonies *nevertheless are* my delight
And men of my counsel.

DALETH.

- 25 My soul cleaveth unto *the dead: Keep me alive*
according to Thy ^oword.
- 26 I have declared my ¹ways, and Thou heardest me:
Teach me Thy ⁵statutes.
- 27 Make me to understand the ¹way of Thy ⁴precepts:
So shall I *meditate* of Thy wondrous works.
- 28 My soul *weepeth* for heaviness:
Strengthen Thou me according unto Thy ^oword.
- 29 Remove from me the ¹way of lying:
And grant me Thy ¹law graciously.

9-16. CLEANSING OF THE WAY.

9. The way to be cleansed. (Future.)
10-. What I have done. My heart.
-10. Prayer. (Negative.)
11. What I have done. My heart.
12. Prayer. (Positive.)
13, 14. 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. 30. Ap. 73. Not the same word as in v. 11. Some codices, with Aram., 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, Aram., Sept., Syr., and Vulg., read "words" (pl.).

hid = treasured up. sin. Heb. *chata'*. Ap. 44. i.

13 lips . . . declared. Fig. *Paronomasia*. Ap. 6: bispatay sipparti.

16 word. Same word as in v. 9 (not v. 11): but some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "words" (pl.).

17-24. PRAYER FOR STRENGTHENING.

- 17-19. Prayer and Reasons.
20, 21. Twofold statement. Himself and wicked.
22. Prayer and Reasons.
23, 24. Twofold statement. Himself and wicked.

18 Open = Unveil.

behold = discern, or see clearly.

19 stranger = foreigner sojourning.

20 soul. Heb. *nepshesh*. Ap. 13.

breaketh for = hath broken owing to. Occurring again only in Lam. 3. 16.

longing = fervent desire; same word as vv. 40, 174, but not v. 131.

21 err = go far astray (through wine or passion). Same word as "wander" (v. 10), and "err" (v. 118). Heb. *shagah*. Ap. 44. xii.

22 reproach and contempt. Cp. 123. 3, 4, confirming Hezekiah's suggested authorship.

24 also = nevertheless. See 129. 2.

my counsellors = men (Heb. *'ish*, Ap. 14. II) of my counsel.

25-32. PRAYER. PRESERVATION.

- 25-. Depression.
-25. "Keep me alive"
26-. Profession. (Past.)
-26. Prayer. "Teach me".
27-. Prayer. (Future.)
-27. Profession. "I will talk".
28-. Depression.
-28. "Strengthen me".
29. Prayer. "Remove".
30, 31-. Profession. (Past.)
32. Profession. (Future.)

25 dust. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the dead, as in Ps. 30. 9. Ecc. 12. 7.

Quicken ... me = Give me life, or keep me alive. The first of nine prayers for quickening (Imperative), vv. 25, 37, 40, 88, 107, 149, 154, 156, 159. Twice as a statement of fact, vv. 50, 93.

word. As in v. 9; but some codices read ' words' (pl.).

27 talk = meditate.

28 melteth = weepeth. Occurs only here. Job 16. 20. Ecc. 10. 18.

word. As in v. 9. Some codices read pl.; but other codices, with Sept. and Vulg., read "by (or in) thy words" (pl.).

- 30** I have chosen the ¹way of truth:
Thy ⁷judgments have I *set before me*.
- 31** I have *adhered* unto thy ²testimonies:
O LORD, put me not to shame.
- 32** I will run the ¹way of Thy ⁶commandments,
When Thou shalt *set my heart at liberty*.

⌌ HE.

- 33** *Show me*, O LORD, the way of Thy ⁵statutes;
And I shall keep *it* unto the end.
- 34** Give me understanding, and I shall keep Thy ¹law;
Yea, I shall observe it with *my* whole heart.
- 35** Make me to go in the path of thy ⁶commandments;
For therein do I delight.
- 36** Incline my heart unto Thy ²testimonies,
And not to covetousness.
- 37** Turn away mine eyes from beholding vanity;
And ²⁵quicken Thou me in Thy *ways*.
- 38** Stablish Thy word unto Thy servant,
Which leadeth to reverence of Thee.
- 39** Turn away my reproach which I *dread*:
For Thy ⁷judgments *are* good.
- 40** Behold, I have ²⁰*ferverly desired* after Thy ⁴precepts:
²⁵Quicken me *by* Thy righteousness.

⌌ VAU.

- 41** Let Thy *lovingkindnesses* come also unto me, O LORD,
Even Thy salvation, according to Thy word.
- 42** So shall I have *a word* to answer him
that ^oreproacheth me:
For I *confide in Thy words*.
- 43** And take not the word of truth utterly out of my mouth;
For I have hoped in Thy ⁷judgments.
- 44** So shall I keep Thy law continually
For the rest of my life.
- 45** And I will walk *at large*: For I seek Thy ⁴precepts.
- 46** I will speak of Thy ²testimonies also before ^okings,
And will not be ashamed.
- 47** And I will delight myself in Thy ⁶commandments,
Which I *love much*.
- 48** ^oMy hands also will I lift up [*to swear*] unto Thy
⁶commandments, which I have loved;
And I will meditate in Thy ⁵statutes.

⌌ ZAIN.

- 49** Remember the word unto Thy servant,
^oUpon which Thou hast ^ocaused me to hope.
- 50** This *is* my ^ocomfort in my affliction:
For thy word hath *kept me alive*.
- 51** The *insolent* have had me greatly in derision:
Yet have I not declined from Thy ¹law.

30 laid = set.

31 stuck = cleaved, or adhered.

32 enlarge my heart = set my heart at liberty, as in Isa. 60. 5. 2 Cor. 6. 11, 13.

33-40. PRAYER. TEACHING.

33. Eyes. Make me to see.
34-. Mind. Its comprehension.
-34. Heart.
35. Feet. Practical walking.
36. Heart.
37-39. Eyes. Turn them away.
40. Mind. Its desires.

33 Teach me = Show, or make me to see.

37 way. Some codices, with three early printed editions, Aram., and Syr., read "ways" (pl.).

38 Who is devoted to Thy fear. Supply Ellipsis thus : "Which [leadeth to] reverence of Thee"; or, "Which [pertaineth to]", &c.

39 fear = dread.

40 in: or by. righteousness. Heb. *z^edakah*. See Ap. 73. viii.

41-48. PRAYER. STRENGTHENING.

- 41, 42-. Prayer. (Positive.)
-42. Reason and Plea.
43-. Prayer. (Negative.)
-43-48. Reasons and Pleas.

41 mercies = lovingkindnesses.

42 wherewith = a word. Heb. *dabar* as in v. 9. See Ap. 73. x.

reproacheth. See note on "contempt", 123. 3.

trust in = confide in. Heb. *batah*. Ap. 69. I.

word. Some codices, with one early printed edition, Aram., Sept., and Syr., read "words" (pl.).

44 For ever and ever. Put by Fig. *Synecdoche* (of Whole), Ap. 6, for a part: i.e. the rest of his life.

45 at liberty = at large. Cp. 118. 5.

46 kings. So Hezekiah testified, doubtless, when kings sent presents and embassies to him (2 Chron. 32. 22, 23). No occasion to suggest a later date for this Psalm.

47 have loved = love. Sept. adds "much".

49-56. PRAYER. COMFORT AND REMEMBRANCE.

49. "Remember...Thou".
50, 51. Statement as to consequences.
52. "I remember".
53, 54. Statement as to consequences.
55. "I have remembered".
56. Statement as to consequences.

48 My hands, &c. Heb. idiom = to swear by, as in Gen. 14. 22. Ex. 6. 8 (marg.). Deut. 32. 40. Ezek. 20. 5, 6; 36. 7. See note on Ex. 17. 16.

49 Upon which. This is supported by the Sept. and Vulg. In Deut. 29. 25 it is rendered "Because".

caused me to hope. Our hope is based on believing what we have "heard" from God. Cp. Heb. 11. 1 with Rom. 10. 17.

50 comfort. The word occurs (as a noun) elsewhere only in Job 6. 10. quickened me = kept me alive. See note on v. 25.

proud = insolent (like Rabshakeh).

53 Horror = Indignation. wicked = lawless. Heb. *rasha'*.

- 52** I remembered thy ⁷judgments of old, O LORD;
And have comforted myself.
- 53** *Indignation* hath taken hold upon me
Because of the *lawless* that forsake Thy law.

54 Thy ⁵statutes have been *the theme of my songs*
In the house of my pilgrimage.

55 I have remembered Thy ^oname, O LORD,
in the night,

And have kept Thy ¹law.

56 *This comfort I had*, Because I kept Thy ⁴precepts.

▮ CHETH.

57 *I have said, the LORD is my portion,*
That I might keep Thy word.

58 I intreated Thy ^ofavour with *my* whole heart:
Be *gracious* unto me according to Thy word.

59 I thought on my ¹ways,
And turned my feet unto Thy ²testimonies.

60 I made haste, and delayed not
To keep Thy commandments.

61 The bands of the *lawless* have *surrounded* me:
But I have not forgotten thy ¹law.

62 At midnight I will rise to give thanks unto Thee
Because of *the judgments of Thy righteousness*.

63 I am a *fellow of the same party* of all them
that *revere* Thee,

And of them that keep Thy ⁴precepts.

64 The earth, O LORD, is full of Thy *grace*:
Teach me Thy ⁵statutes.

▮ TETH.

65 Thou hast dealt well with Thy servant, O LORD,
according unto Thy word.

66 Teach me good judgment and knowledge:
For I have believed Thy ⁶commandments.

67 *Till* I was *oppressed* I went astray:
^oBut now have I kept Thy word.

68 Thou *art kind*, and *actest kindly*;
Teach me Thy ⁵statutes.

69 The proud have forged a lie against me:
But I will keep Thy ⁴precepts with *my*
whole heart.

70 Their heart is as fat as grease;
But I delight in Thy ¹law.

71 *Tis fitting* for me that I have been oppressed;
That I might learn Thy ⁵statutes.

72 The ¹law of Thy mouth *is* better unto me
Than thousands of *gold and silver coins*.

▮ ^oJOD.

73 Thy hands have made me and *formed* me:
Give me understanding, that I may learn
Thy ⁶commandments.

54 songs. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the theme of my songs.

55 name. See note on 20. 1.

56 This. Supply Ellipsis (Ap. 6) thus : "This [comfort] I had".

57-64. PRAYER AND PROFESSION.

57-60. Jehovah my portion.

61. Statement *re* the work of the lawless.

62, 63. Jehovah my praise.

64. Statement *re* the devour of Jehovah.

57 The division is better made thus, dispensing with the supposed Ellipsis:

I have said "Jehovah is my portion,
That I might keep Thy word."

58 favour. Heb. face; put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is indicated by it. **merciful** = gracious.

61 robbed = surrounded. Cp. Sennacherib's investment of Hezekiah. See Ap. 67.

63 companion = fellow of the same party. **fear** = revere.

64 mercy = lovingkindness, or grace.

65-72. PRAYER. JEHOVAH'S DEALINGS.

65. Thy dealings good.

66. Thy judgments good. Teach me.

67. Affliction good. Result.

68. Thou art good. Teach me.

69-71. Affliction good. Result.

72. Thy law good.

67 Before. If we begin this verse with the word "Till", and v. 71 with "'Tis", then each verse in this section will commence with "T", as it does in the Hebrew.

afflicted = oppressed. **But now**. Cp. Heb. 12. 6-11, and references there.

68 good = kind. doest good = actest kindly.

71 It is. See note on v. 67. **good** = right, or fitting.

72 gold and silver. Put by Fig. *Metonymy* (of Cause), Ap. 6, for coins made from these metals.

73-80. PRAYER. INSTRUCTION AND DELIVERANCE.

73. Prayer. "I".

74. "They that revere Thee".

75. Affliction. "I".

76. Lovingkindness.

77. Tender mercies.

78. Affliction. "I".

79. "They that fear Thee".

80. Prayer. "I".

Jod. This is the small letter referred to in Matt. 5. 18.

73 fashioned = formed. Cp. Job 31. 15; also Deut, 32. 18.

74 fear = revere.

75 right = righteousness, as in v. 7. **afflicted** = humbled.

76 merciful kindness = lovingkindness, or grace.

74 They that *revere* Thee will be glad when
they see me;

Because I have hoped in Thy word.

75 I know, O LORD, that Thy ⁷judgments *are* ⁷right,
And *that* Thou in faithfulness hast *humbled* me.

76 Let, I pray Thee, Thy *grace* be for my comfort,
According to Thy word unto Thy servant.

- 77 Let Thy *compassions* come unto me, that I may live:
 °For Thy ¹law is my *great delight*.
- 78 Let the *arrogant* be ashamed; for they dealt *in falsehood* with me °without a cause:
 But I will meditate in Thy precepts.
- 79 Let those that *revere* Thee turn unto me,
 And °those that have known Thy ²testimonies.
- 80 Let my heart be *thorough* in Thy ⁵statutes;
 That I be not ashamed.

▷ CAPH.

- 81 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 *wine-skin* in the smoke;
 Yet do I not forget Thy ⁵statutes.
- 84 How °many *are* the days of Thy servant?
 When wilt Thou *vindicate* on them that persecute me?
- 85 The *arrogant* have digged pits for me,
Men who are not according to Thy law.
- 86 All Thy ⁶commandments *are faithfulness*:
 They persecute me °wrongfully;
 Help Thou me.
- 87 They had *soon made an end of* me upon earth;
 But I forsook not Thy ⁴precepts.
- 88 ²⁵*Keep me alive* after Thy lovingkindness;
 So shall I keep the ²testimony of Thy mouth.

↳ LAMED.

- 89 *For ever art Thou, O LORD,*
For ever Thy Word standeth fast in heaven.
- 90 Thy faithfulness *is* unto all generations:
 Thou hast established the earth, and it *standeth*.
- 91 *Heaven and earth stand to-day* according to
Thy regulations:
 For *the whole universe are* Thy servants.
- 92 Unless Thy ¹law *had been* my *great delight*,
 I should then have perished in mine affliction.
- 93 I will never forget Thy ⁴precepts:
 For with them Thou hast *kept me alive* me.
- 94 I *am* Thine, save me;
 For I have *studied* Thy ⁴precepts.
- 95 The *lawless* have waited for me to destroy me:
 But I will consider Thy ²testimonies.
- 96 I have seen *a limit to all things*:
 But *spacious exceedingly are Thy commandment*.

77 **tender mercies** = compassions.

For, &c. This is the ground of his prayer.
delight. Pl. as in v. 92 = great delight.

78 **proud** = insolent, or arrogant. **perversely** = with falsehood.
without a cause. Cp. John 15. 25 with Rom. 3. 24 ("freely").

79 **those that have known.** Some codices read "and they shall know".

80 **sound** = thorough.

81-88. PRAYER IN DISTRESS.

81-84. Distress. Complaints and Pleas.

85-88. Distress. Causes, Contrasts, and Prayers.

81-84. COMPLAINTS AND PLEAS.

81, 82-. Two complaints, with plea between.

-82. Question. When comfort?

83, 84-. Two complaints, with plea between.

-84. Question. When vindicate?

82 **fail.** Same word as "fainteth", in v. 81.

83 **bottle** = wine-skin : i.e. black and shrivelled. Cp. Job 30. 30.

84 **many**: i.e. few at the most. Cp. 89. 47. 2 Sam. 19. 34.

execute judgment = vindicate.

85-88. CAUSES, CONTRASTS, AND PRAYERS.

85. Enemies. "They...me".

86-. Statement. "Thy".

-86-. Enemies. "They...me".

-86. Statement. "Thou".

87-. Enemies. "They...me".

-87, 88. Statement. "Thy".

85 **Which, &c.** = "[Men] who are not", &c. **after** = according to.

86 **faithful** = faithfulness.

wrongfully. See note on "perversely", v. 78.

87 **almost** = soon. See note on "almost" (Prov. 5. 14).

consumed = made an end of.

89-96. JEHOVAH AND HIS WORD.

89-91. Jehovah's Word settled and eternal.

92. Affliction cannot destroy my delight in it.

93. Statement and reason. "For".

94. Statement and reason. "For".

95. The wicked cannot destroy my meditation.

96. Jehovah's Word perfect and eternal.

89-91. JEHOVAH'S WORD.

89-. Jehovah eternal. } The heavens.

-89. His Word established. } (89: 37).

90-. Jehovah's faithfulness eternal. } The earth.

-90, 91. The earth established. } (89: 4).

89 **For ever, O LORD.** Supply *Ellipsis* (Ap. 6), "For ever [art Thou], O Jehovah [For ever] Thy Word", &c.

settled = standeth fast, as the earth : i.e. endureth for ever (102. 12, 26. Isa. 40. 8. Luke 16. 17. 1 Pet. 1. 25). So Christ, the Living Word (John 12. 34).

90 **abideth** = standeth, as in v. 91.

91 **They**: i.e. heaven and earth.

continue = stand, as in v. 90. **this day** = [to] this day, or to-day.

ordinances = regulations. Heb. *mishpat*. The seventh of the ten words. Ap. 73. Cp. v. 132.

all. With Art. = the whole [universe].

94 **sought** = inquired into, or studied. Cp. 105. 4.

96 **all perfection** = an end, or limit to all things. Cp. Job 26. 10; 28. 3.

Thy commandment, &c. = spacious exceedingly [are] Thy commandments : i.e. including all (as opposed to "end").

MEM.

97 O how love I Thy law! It is my meditation all the day.

98 Thou *as to* Thy ⁶commandments hast made me wiser than mine enemies:

For *it is* ever with me.

99 I have more understanding ^othan all my teachers:
For Thy ²testimonies *are* my meditation.

100 I understand more than the *aged ones*,
Because I keep Thy ⁴precepts.

101 I have refrained my feet from every ^oevil ^oway,
That I might keep Thy word.

102 I have not *swerved* from Thy ⁷judgments:
For Thou hast *directed* me.

103 How *agreeable* are Thy words unto my taste!
Yea, sweeter than honey to my mouth!

104 Through Thy ⁴precepts I get understanding:
Therefore I hate every false ¹⁰¹way.

NUN.

105 Thy word *is* a ^olamp unto my feet,
And a light unto my path.

106 I have sworn, and *I have performed it*,
That I will keep Thy ⁷righteous judgments.

107 I am afflicted very much:
²⁵*Give me life*, O LORD, according unto Thy word.

108 Accept, I beseech Thee, the freewill offerings of my mouth, O LORD,
And teach me Thy ⁷judgments.

109 My soul *is* continually in *great danger*:
Yet do I not forget Thy ¹law.

110 The *lawless* have laid a snare for me:
Yet I ^oerred not from Thy ⁴precepts.

111 Thy ²testimonies have I taken as an heritage for ever:
For they *are* the rejoicing of my heart.

112 I have inclined mine heart to perform
Thy statutes always,
Even unto the end.

SAMECH.

113 I hate vain *divided or doubting thoughts*:
But Thy ¹law do I love.

114 Thou *art* my ^ohiding place and my ^oshield:
I hope in Thy word.

115 Depart from me, ye evildoers:
For I will keep the ⁶commandments of my God.

116 Uphold me according unto Thy word,
that I may live:
And let me not be ashamed of my hope.

117 Hold Thou me up, *so shall I be saved*:
And I *shall meditate in* Thy ⁵statutes continually.

118 Thou hast *set at naught* all them that err from Thy ⁵statutes: For their deceit *is* falsehood.

97-104. JEHOVAH'S WORD
THE SOURCE OF WISDOM.

97. The Word of Jehovah. Precious.
98-100. The source of Understanding and Reason.
101. The Psalmist's practice (Pos.) and Motive.
102. The Psalmist's practice (Neg.) and Reason.
103. The Word of Jehovah. Precious.
104. The source of Understanding and Consequences.

98-100. THE SOURCE OF UNDERSTANDING.

- 98-. Wisser than mine enemies.
-98. Reason.
99-. Wisser than my teachers.
-99. Reason.
100-. Wisser than the aged.
-100. Reason.

98 through: or, as to.

they are = it [is]: i.e. the Law containing the commandments.

99 than all my teachers. Because Divinely taught Divine wisdom.

100 ancients = elders, or the aged ones.

101 evil. Heb. *ra'a'*. Ap. 44. viii.

way. Including religious way, in the sense of Acts 9. 2; 19. 9, 23; 24. 14. Cp. Acts 16. 17; 18.26; especially in v. 104.

word. Same word as in v. 9. Some codices, with one early printed edition, with Aram., Sept., Syr., and Vulg., read "words" (pl.).

102 departed = swerved. taught = directed.

103 sweet = smooth, or agreeable. Not the same word as in 19. 10.

105-112. JEHOVAH'S WORD
THE SOURCE OF LIGHT AND JOY.

105. The Word my light.
106. Purpose to keep it.
107, 108. Affliction and Prayer.
109, 110. Danger and Protestations.
111. The Word my Heritage and Joy.
112. Purpose to keep it.

105 lamp : or lantern, for light on the path for the feet; not merely a light for the eyes (19. 8).

106 I will perform it. Some cod., with seven early printed editions, Aram., Sept., Syr., and Vulg., read "I have performed it"; but some cod., with four early printed editions (1 in marg.), read "and will perform it".

109 in my hand. An idiom for great danger. Cp. Judg. 12. 3. 1 Sam. 19. 5; 28 21. Job 13. 14.

110 erred = to err from the paths of virtue and piety. Heb. *ta'ah*; not the same word as in vv. 21, 118.

113-120. JEHOVAH'S LAW.
THE SECURITY GIVEN BY IT.

- 113, 114. Protestations. "I".
115. Evildoers. Addressed concerning God.
116. Uphold me. From above and without.
117. Uphold me. From beneath and within.
118, 119. Evildoers. God addressed concerning them.

113 thoughts = divided or doubting thoughts. Same root as 1 Kings 18. 21 (cp. Jas. 1. 8); or, them that are of double mind.

114 hiding place. Cp. 32. 7; 91. 1. shield. Cp. 84. 9, and note. Fig. *Anthropopatheia*. Ap. 6.

115 God. Heb. Elohim. Ap. 4. I. But "my God" implies Jehovah.

116 live. See note || on p. 827.

117 and I shall be safe = so shall I be saved.

have respect unto. Aram. and Syr. read "find dear delight in". Sept. reads "shall meditate".

118 trodden down : or set at naught.

119 *I have accounted* all the *lawless* of the earth *like* dross:

Therefore I love Thy ²testimonies.

120 *My flesh creeps* for fear of Thee;
And I am afraid of Thy ⁷judgments.

‡ AIN.

121 I have done ⁷judgment and *righteousness*:
Leave me not to mine oppressors.

122 Be surety for Thy servant for good:
Let not the *arrogant* oppress me.

123 Mine eyes fail for Thy salvation,
And for the word of Thy righteousness.

124 Deal with Thy servant according unto thy *grace*,
And teach me Thy ⁵statutes.

125 I *am* Thy servant; give me understanding,
That I may know Thy ²testimonies.

126 *It is* time for *Thee*, LORD, *to intervene*:
For they have made void Thy ¹law.

127 Therefore I love Thy ⁶commandments
Above gold; yea, above fine gold.

128 Therefore I esteem all Thy ⁴precepts *concerning*
all *things to be* right; *And* I hate every false ¹⁰¹way.

‡ PE.

129 Thy ²testimonies *are* wonderful:
Therefore doth my soul *keep them safely*.

130 The *doorway* of Thy words giveth light;
It giveth understanding unto the *sincere*.

131 I opened my mouth, and panted:
For ^oI longed for Thy ⁶commandments.

132 Look Thou upon me, and be *gracious* unto me,
According to Thy ordinance do unto those that
love Thy ^oname.

133 *Guide* my steps in Thy ¹¹word:
And let not any ^oiniquity have dominion over me.

134 ^oDeliver me from the oppression of ^oman:
So will I keep Thy ⁴precepts.

135 Make Thy face to shine upon Thy servant;
And teach me Thy ⁵statutes.

136 *Floods of tears* run down mine eyes,
Because they keep not Thy ¹law.

‡ TZADDI.

137 ^oRighteous *art* Thou, O LORD,
And upright *are* Thy ⁷judgments.

138 Thy ²testimonies *that* Thou hast commanded
are righteous
And very faithful.

139 My zeal hath consumed me,
Because mine enemies have forgotten Thy ⁹words.

119 *Thou puttest away*. Sept. and Vulg. read "I have accounted".

120 *My flesh trembleth*: or, My flesh creeps (as we say). Cp. Job 4. 15: i.e. at the judgment executed on the wicked.

121-128. JEHOVAH'S SERVANTS
CONFIDENCE.

121, 122. What I have done, and Prayer (Neg.).

123. The Word. Desire for it.

124, 125. Thy servants prayer.

126. What Jehovah should do, and Plea (Pos.).

127, 128-. The Word. Love for it.

-128. Thy servant's resolve.

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.

124 *mercy* = lovingkindness, or grace.

126 *to work* : i.e. to intervene.

129-136. GUIDANCE BY THE WORD.

129-131. Statements concerning the Word.

132. Prayer concerning the Righteous.

133-135. Prayer concerning the wicked.

136. Statement concerning the Word.

129 *wonderful*. Same root as in vv. 18, 27. **keep** = keep safely.

130 *entrance* = doorway ; which was always an open way for the light, in the absence of windows. **simple** = sincere, as opposed to crafty.

131 *I longed*. An Aramaic word (*ya'ab*). Occurs only here. Weaker than in vv. 20, 40, 174.

132 *merciful* = gracious. **As Thou usest to do** = According to Thy ordinance. Heb. *mishpat*. The seventh in order of the "ten words" (Ap. 73). So rendered in v. 91. **name**. See note on 20. 1.

133 *Order* = Direct, or guide. **in** = by. Some codices, with one early printed edition, Sept., and Vulg., read "according to".

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

134 *Deliver*: i.e. by power. Heb. *padah*. See notes on Ex. 6. 6 and 13. 13. Not the same word as vv. 153, 154, 170.

man. Heb. *'adam*. Ap. 14. I.

136 *Rivers of waters*. Heb. *palgey-mayim*. See note on Prov. 21. 1. Eng. idiom = Floods of tears.

137-144. JEHOVAH'S WORD AND
THE PSALMIST.

137, 138. Thy Word. Righteous.

139. I. Consumed.

140. Thy Word. Pure.

141. I. Despised.

142. Thy Word. Truth.

143. I. Despised.

144. Thy Word. Righteous.

137 *Righteous, &c*. See v. 7. See also Rev. 16. 5, 7.

138 *righteous and very faithful* = righteousness and faithfulness.

140 *very pure* = refined.

141 *small=insignificant*. Cp. Judg. 6. 15.

142 *is the truth* = is truth (no Art.). Cp. John 17. 17.

140 Thy ¹¹word is *refined*:
Therefore Thy servant loveth it.

141 I *am insignificant* and despised:
Yet do not I forget Thy ⁴precepts.

142 Thy ⁷righteousness *is* an everlasting
righteousness,
And Thy ¹law *is* truth.

143 Trouble and anguish have ^otaken hold on me:
Yet Thy ⁶commandments are my *great delight*.

144 The righteousness of Thy ²testimonies
is everlasting:

Give me understanding, and I shall live.

‡ KOPH.

145 I called unto Thee with my whole heart;
hear me, O LORD: I will keep Thy ⁵statutes.

146 I called unto Thee; save me,
And I shall keep Thy ²testimonies.

147 I anticipated the ^odawning of the morning, and cried:
I hoped in Thy ^oword.

148 Mine eyes anticipate the night ^owatches,
That I might meditate in Thy word.

149 O do hear my voice according unto Thy
lovingkindness:
O LORD, ²⁵keep me alive according to
Thy ⁷judgment.

150 They draw nigh that follow after me maliciously:
They are far from Thy ¹law.

151 Thou art near, O LORD;
And all Thy ⁶commandments are truth.

152 Concerning Thy ²testimonies, I have
known of old
That Thou hast founded them for ever.

‡ RESH.

153 Consider mine affliction, and rescue me
with a gentle hand:
For I do not forget Thy ¹law.

154 Plead my cause, and redeem me:
²⁵Keep me alive according to Thy ¹¹word.

155 Salvation is far from the lawless:
For they seek not Thy ⁵statutes.

156 Great are Thy compassions, O LORD:
²⁵Keep me alive according to Thy ⁷judgments.

157 Many are my persecutors and those that him me in;
Yet do I not decline from Thy ²testimonies.

158 I beheld the traitors, and loathed myself;
Because they kept not Thy ¹¹word.

159 Consider how I love Thy ⁴precepts:
²⁵Keep me alive, O LORD, according to Thy
lovingkindness.

160 Thy ⁹word is true from the ^obeginning:
And every one of ⁷the judgments of Thy
righteousness judgments endureth for ever.

‡ SCHIN.

161 Rulers have persecuted me without a cause:
But my heart standeth in awe of Thy ^oword.

162 I rejoice at Thy ^oword, As one that findeth great spoil.

143 taken hold. Fig. *Prosopopoeia*. Ap. 6.

145-152. } PRAYER FOR FAITHFULNESS
153-160. } IN DISTRESS.

145-149. The Psalmist's cry.

130-151. Jehovah near Psalmist. Foes nigh.

152. The Word established for ever.

153, 154. The Psalmist's cry.

155-159. Jehovah far from wicked. Foes many.

160. The Word established for ever.

145 cried = called [unto Thee], as in v. 146. **hear** = answer.

146 cried = called. Fig. *Anaphora*. Ap. 6.

147 prevented = anticipated, or forestalled.

dawning. A *Homonym*. Heb. *nephesh*. See note on 1 Sam. 30. 17. A.V. and R.V. correctly render it here, and in Job 7. 4; though not in 1 Sam. 30. 17. Job 24. 15.

word. Same as in v. 11; but some codices, with Sept. and Vulg., read "words" (pl.).

148 prevent = anticipate, or forestall. **watches**. See Ap. 51. III. 4 (18).

149 Hear. Emphatic = O do hear.

150 after mischief. Some codices, with Sept., Syr., and Vulg., read "after me maliciously".

153 deliver. Twenty-five Heb. words so rendered. Here, *halaz* = rescue (with a gentle hand); not the same word as in vv. 134, 154, 170.

154 deliver. Heb. *ga'al* = redeem. See notes on Ex. 6. 6 and 13. 13. Not the same word as in vv. 134, 153, 170.

156 tender mercies = compassions.

157 enemies = adversaries: i.e. those who hem me in.

158 transgressors. Heb. *bagad* = traitors, or treacherous men.

was grieved = loathed myself: i.e. seeing the same tendencies in myself. Cp. Job 42. 6.

160 beginning. Heb. *r'osh* = head. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole (including the beginning, and "every one", as in next line) = sum and substance, word and words (Jer. 15. 16. John 17. 8, 14); rendered "sum" in 139. 17.

161-168. } JEHOVAH'S WORD GIVES
PEACE AND COMFORT.

161. Contrastive Statement.

162. Praise. "Thy".

163. Contrastive Statement.

164. Praise. "Thy".

165. Contrastive Statement.

166-168. Prayer. "Thy".

161 Princes = Rulers.

word. Same word as in v. 9. Some codices, with Sept. and Vulg., read "words" (pl.).

162 word. Same word as in v. 11. Some codices with Sept. and Vulg., read "words" (pl.).

163 lying = falsehood = what is false; especially false religion and idolatry.

164 Seven times. Not a "round" number, but the number of spiritual perfection. See Ap. 10.

165 peace. Put by Fig. *Synecdoche* (of Part), Ap. 6, for every blessing connected with peace. **offend them** = make them stumble.

163 I hate and abhor *what is false*:

But Thy ¹law do I love.

164 ^oSeven times a day do I praise Thee
Because of ⁷the judgments of Thy righteousness.

165 Great blessings of peace have they which
love Thy ¹law:

And nothing shall make them stumble.

166 LORD, I have hoped for Thy salvation,
And done Thy ⁶commandments.

167 My soul hath kept Thy ²testimonies;
And I love them exceedingly.
168 I have kept Thy ⁴precepts and Thy ²testimonies:
For all ¹my ways are before Thee.

ⲛ TAU.

169 Let my cry come near before Thee, O LORD:
Give me understanding according to Thy ¹¹word.
170 Let my supplication come before Thee:
Rescue me according to Thy ¹¹word.
171 My lips shall *pour forth* praise,
When Thou hast taught me Thy ⁴statutes.
172 My tongue shall *praise* Thy ¹¹word:
For all Thy ⁶commandments *are* righteousness.
173 Let Thine ^ohand help me;
For I have chosen Thy ⁴precepts.
174 I have *fervently desired* for Thy salvation,
O LORD;
And Thy ¹law *is* my delight.
175 Let my soul live, and it shall praise Thee;
And let Thy ⁷judgments ^ohelp me.
176 I have gone astray like a *perishing* sheep;
seek Thy servant;
For I do not forget Thy ⁶commandments.

120 ^oA Song of *the degrees*.

1 In my ^odistress I ^ocried unto the LORD,
And He *answered* me.
2 *Pluck me*, O LORD, from lying ^olips,
And from a deceitful ^otongue.
3 What shall be given unto thee? or what shall be
done unto thee, Thou false tongue?
4 Sharp arrows of the *Mighty One*,
With coals of juniper.
5 Woe is me, that I sojourn in ^oMesech,
That I dwell in the tents of ^oKedar!
6 I hath long dwelt with *them* that hateth peace.
7 *I am all peace*: but when I *speak of peace*,
^o*they are* for war.

121 ^oA Song *relating to the degrees*.

1 I will lift up mine eyes unto the *mountains*.
From whence *is to come* my help ?

169-176. PETITIONS AND STATEMENTS.

- 169, 170. Prayer ("Let") and Plea.
- 171, 172. Statements. "I". Praise.
- 173. Prayer ("Let) and Plea ("For").
- 174. Statements. "I".
- 175. Prayers ("Let").
- 176-. Statements. "I". Confession.
- 176. Prayer and Plea ("For").

170 Deliver = Rescue. Heb. *nazal*, to pluck out of the hands of an enemy; recover. Not the same word as in vv. 134, 153, 154.
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. *Anthropopatheia* (Ap. 6); "hand" put by Fig. *Metonymy* (of Cause), Ap. 6, for power exercised by it.
175 it shall praise Thee. Refers to Isa. 38. 20.
help me. Refers to Isa. 37. 33-36.
176 lost = perishing. Cp. Matt. 18. 11; Luke 19. 10.

120. GROUP I. PSALM (FIRST). DISTRESS.

- 1. Hezekiah and Jehovah.
- 2. His prayer to Jehovah.
- 3, 4. His apostrophe to Rab-shakeh.
- 5-7. Hezekiah and Jehovah.

Title. A Song. Heb. *shir*. See Ap. 65. XXIII: viz. one of the Songs promised by Hezekiah in Isa. 38. 20.
degrees = the degrees, or steps. Heb. *hamma'aloith* (with Art.): i.e. the "degrees" mentioned six times in 2 Kings 20. 8-11, and five times in Isa. 38. 8 (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 TRUST; the third of BLESSING AND PEACE IN ZION. The distress, here, refers to Sennacherib's siege of Jerusalem (2 Kings 19.3. Isa. 37. 3).
cried. See 2 Kings 19. 3, 4, 14-19. 2 Chron. 32. 20. Isa. 37. 15-20; 38. 2, 3. See Ap. 67. iv. **the LORD**. Heb. Jehovah. Ap. 4. II.
heard = answered.
2 Deliver = Pluck me. Heb. *nazal*. Same word as in 119. 170. The reference is to 2 Kings 18. 30, 32.
my soul = me. Heb. *nepesh*. Ap. 13.
lips. Heb. = lip : i.e. Rab-shakeh's. The reference is to 2 Kings 18.19-35; 19. 8-13. 2 Chron. 32. 10-19. Isa. 36. 4-20; 37. 8-13. See Ap. 67. i.
tongue. Fig. *Epistrophe* (Ap. 6), with "tongue", v. 3.
3 done = heaped upon : i.e. added to. Cp. 1 Sam. 3. 17; 20. 13, &c.
4 mighty = Mighty [One].
5 Mesech . . . 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.
they are for war. The reference is to 2 Kings 18.19. 2 Chron. 32. 2. Isa. 36. 5.

121. GROUP I. PSALM (SECOND). TRUST.

- 1, 2. Jehovah's help proclaimed.
- 3-8. Jehovah's help promised.

Title. A Song. Heb. *shir*. See Ap. 65. XXIII. **of degrees** = for, or relating to the degrees. Only here thus. Heb. *lamma'aloith*. See note on Title of 120.

1, 2. JEHOVAH'S HELP PROCLAIMED.

- 1-. Contemplation of Creation.
- 1. Whence can help come? Question.
- 2-. Whence help cometh. Answer.
- 2. Contemplation of the Creator.

1 hills = mountains. Add a full stop.

From whence, &c? Punctuate this line as a question. Cp. Jer. 3. 23.

cometh = is to come.

- 2 °My help *cometh* ¹from the LORD,
°Which made heaven and earth.
- 3 **May He not** suffer thy foot to be moved:
He That °keepeth thee will not slumber.
- 4 Behold, **He That** °keepeth Israel
He will not 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 *calamity*:
He shall preserve thy °soul.
- 8 The LORD °shall preserve °thy going out and thy
coming in
From this time forth, and even for evermore.

122 °A Song of degrees *by David*.

- 1 I was glad when they said unto me,
“Let us go into °the house of the LORD.”
- 2 Our feet **have stood and shall still stand**
Within thy gates, O °Jerusalem.
- 3 ²Jerusalem is builded
As a city that is **coupled together**:
- 4 Whither the tribes °go up, the tribes of °THE LORD,
Unto **the Ark of Jehovah** of Israel,
To give thanks unto the °name of the LORD.
- 5 For there *is* set **the great Throne** of judgment,
The great Throne of the house of David.
- 6 °Pray for the peace of Jerusalem:
They shall prosper that love thee.
- 7 °Peace be within thy walls,
And prosperity within thy palaces.
- 8 For my brethren and companions' sakes,
I will now **speak saying**, ⁷“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 °dwestest in the heavens.

2 My help. Fig. *Anadiplosis*, repeated from end of v. 1. **the LORD** = Jehovah (Ap. 4. II), not the hills. **Which made heaven and earth.** The reference is to the burden of Hezekiah's prayer (2 Kings 19. 15. Isa. 37. 16). Idols were only the work of men's hands (2 Kings 19. 18. 2 Chron. 32. 19. Isa. 37. 19). Rabshakeh had reproached "the living God". See further references to this in 124. 8; 134. 3; and Ap. 67. v.

3-8. JEHOVAH'S HELP. PROMISED.

- 3, 4. What Jehovah *will not* suffer. (Neg.)
- 5. What He *will* do as the Keeper. (Pos.)
- 6. What Jehovah *will not* do. (Neg.)
- 7, 8. What He will do as the Keeper. (Pos.)

3 not = May He not. Heb. 'al (like Gr. *me*). (Subjective, and conditional).
3 keepeth ... 4 keepeth ... 5 keeper. Note the Fig. *Polyptoton* (Ap. 6). Heb. *shomreka ... shomer ... shomreka*. Repeated in vv. 7, 8.
4 neither. Heb. *l'o* (like Gr. *ou*). He will not. Absolute.
7 shall preserve thee. The repeated promise of Jehovah by Isaiah (2 Kings 19. 20-34. Isa. 37. 6, 7, 22-35).
7 shall preserve... shall preserve... 8 shall preserve. Note the Fig. *Polyptoton* (Ap. 6). Heb. *yishmarka ... yishmor ... yishmar*. **evil** = calamity. Heb. *ra'a'*. Ap. 44. viii.
soul. Heb. *nepesh*. Ap. 13. See Isa. 38.
8 thy going out, &c. Idiom for life in general. The promise was fulfilled in 2 Chron. 32. 22.

122. GROUP I. PSALM (THIRD). DELIVERANCE, BLESSING, AND PEACE IN ZION.

- 1. The house of Jehovah.
- 2. Jerusalem spoken to.
- 3. Jerusalem spoken of.
- 4. Description.
- 5. Description.
- 6-. Jerusalem spoken of.
- 6-8. Jerusalem spoken to.
- 9. The house of Jehovah.

Title. A Song. Heb. *shir*. See note on Title of Ps. 120, and Ap. 65. XXIII. **of degrees** = of the degrees (with Art.), as in Title of 120. See Ap. 67, and note on p. 827.
of David = by David. A Psalm which Hezekiah found ready to his hand. Some codices, with Aram, and Syr., omit "of David".
1 the house of the LORD. Heb. the house of Jehovah (Ap. 4. II). This was Hezekiah's constant care, desire, and thought. It filled his heart. He began his reign by "opening its doors" and cleansing it. See 2 Chron. 29-31, where it is mentioned seventeen times. He spread Sennacherib's letter before Jehovah there (Isa. 37. 14). In his mortal sickness his prayer and its answer related to it (2 Kings 20. 5). The "sign" he asked related to it (2 Kings 20. 8. Isa. 38. 22). His songs were to be sung there (Isa. 38. 20). See Ap. 67. xiii. **the LORD.** Heb. Jehovah. Ap. 4. II.

2 shall stand = have stood [and shall still stand.] The reference is to the Passover, which had been kept for "all Israel". See Ap. 67. xv. **Jerusalem.** Note the Fig. *Anadiplosis* (Ap. 6), the word being repeated at the beginning of the next verse. **compact** = coupled together (as by a bridge), as Moriah was joined with Zion by the Millo. See note on 1 Kings 9. 15; 2 Kings 12. 20, and Ap. 68. **4 go up.** See Ap. 68 "Zion". **THE LORD.** Heb. Jah. Ap. 4. III.
testimony: the Ark of Jehovah. **name.** See note on 20. 1. **5 thrones.** Pl. of Majesty = the great Throne. **6 Pray for the peace of Jerusalem.** Fig. *Paronomasia* (Ap. 6), *sha'alu sh'lom y'rushalam yishlayu*. See Ap. 67. vi. **7 Peace be within.** Fig. *Epanadiplosis* (Ap. 6), uniting vv. 7 and 8 by beginning and ending with the same words. **8 say** = speak [saying], **9 God.** Heb. Elohim. Ap. 4. I.

123. GROUP II. PSALM (FIRST). DISTRESS.

- 1. Prayer to Jehovah.
 - 2-. As to the eyes...look.
 - 2. So our eyes look.
 - 3, 4. Prayer to Jehovah.
- } Comparison.

Title. A Song, &c. Same as Ps. 120. **1 dwellest in the heavens.** The reference is to 2 Kings 19. 15 and Isa. 37. 16.

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 be gracious** upon us.

3 **Be gracious unto** us, O LORD, **Be gracious unto** us:

For we are exceedingly filled with *the mockery*.

4 **We are** exceedingly filled

With *the scoffing* of those that are °at ease,

And with *the scoffing* of the **proud oppressors**.

124 °A Song of the degrees of David.

1 "If it had not been the LORD Who was on our side,"

°Now may Israel say;

2 "If it had not been the LORD Who was on our side,

When men rose up against us:

3 Then °they had swallowed us up **alive**,

When their wrath was kindled against us:

4 Then the waters had overwhelmed us,

The **flood** had gone **over us**:

5 Then the proud waters had gone over **us**.

6 Blessed **be** the LORD,

Who hath not given us *as* a prey to their teeth.

7 **We are** escaped °as a bird out of the snare

of the fowlers:

The snare is broken, and we are escaped.

8 Our help *is* in the °name of the LORD,

°Who made heaven and earth.

125 °A Song of the degrees.

1 They that **confide** in the LORD

Are in Mount Zion, which cannot be removed, but abideth °for ever.

2 As the mountains *are* round about Jerusalem,

So the LORD *is* round about **His People**

From henceforth even ¹for ever.

3 **Surely** the **cudgel** of the **lawless one** shall not

continue over the **heritage** of the °righteous;

Lest the righteous put forth their hands unto °iniquity.

4 Do good, O LORD, unto *those that be* good,

And to *them that are* upright in their hearts.

5 As for such as turn aside unto their crooked ways,

The LORD shall lead them forth with the

workers of °iniquity:

But peace *shall be* upon Israel.

2 **Behold**. Fig. *Asterismos*. Ap. 6.

as. Fig. *Simile*. Ap. 6. **the LORD**. Heb. Jehovah. Ap. 4. II. **God**. Heb. Elohim. Ap. 4. I.

2 **have mercy** = Be gracious. Fig. *Anaphora*. Ap. 6.

3 **contempt** = the mockery. Cp. 119. 22, referring to Rab-shakeh.

4 **Our soul** = we. Heb. *nephesh* (Ap. 13).

scorning = the scoffing. The reference is to the scoffing of Sennacherib and Rab-shakeh (2 Kings 18. 19-35; 19. 8-13. 2 Chron. 32. 10-19. Isa. 36. 4-21; 37. 8-13). Ap. 67. i.

at ease. Same Heb. as "tumult" in 2 Kings 19. 28, and Isa. 37. 29.

proud = proud oppressors.

124. GROUP II. PSALM (SECOND). TRUST.

- 1, 2. Jehovah our help.
- 3. Voracity of enemies.
- 4, 5. Comparison. Waters.
- 6-. Blessed be Jehovah.
- 6. Voracity of enemies.
- 7. Comparison. Fowlers.
- 8. Jehovah our help.

Title. See note on Title of Ps. 120.

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

Now. Refers to Hezekiah's deliverance. See Ap. 67. x.

2 **men**. Heb. *'adam*. Ap. 14. I. (Sing, refers to Sennacherib).

they. The pl., referring to Sennacherib's hosts; likened to a stream and waters in vv. 4, 5. See note on Ps. 46. 3.

3 **quick** = alive.

4 **stream** = torrent, or flood. Heb. *nahal*. See Ap. 67.

our soul = us. Heb. *nephesh*. Ap. 13. Note the Fig. *Epistrophe* (Ap. 6) in the repetition at end of v. 5.

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. xi.

8 **name**. See note on 20. 1.

Who made heaven and earth. See Ap. 67. v, and note on 121. 2 and 134. 3.

125. GROUP II. PSALM (THIRD). BLESSING AND PEACE IN ZION.

- 1-3. Israel's security.
- 4-. Jehovah's goodness.
- 4. The upright.
- 5-. The evildoers.
- 5-. Jehovah's judgment.
- 5. Israel's security.

Title. Same as Ps. 120. See Ap. 67.

1 **trust** = confide. Heb. *batah*. 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. *rasha*,'. 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 over,

lot = heritage (as allotted).

righteous. Pl.: i.e. Hezekiah and the godly in Israel.

iniquity. Heb. *'aval*. Ap. 44. vi.

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

126 °A Song of *the Degrees*.

1 When the LORD *turned the fortunes* of °Zion,
We were °like them that dream.
2 Then was our mouth filled with laughter,
And our tongue with °singing:
Then *was it said* among the *nations*,
“°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 fortunes*, O LORD,
As the streams are turned in the Negeb.
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 *the degrees* by Solomon.

1 Except the LORD build *a* house,
They labour in vain that build it:
Except the LORD keep *a* city,
A watchman waketh *but* in vain.
2 *It is vain* for you to rise up early, to sit up late,
To eat the bread of sorrows:
Thus **He** giveth **His beloved one while they sleep**.
3 °Lo, *sons are* an heritage *from* the LORD:
And the fruit of the womb *is His* reward.
4 As arrows *are* in the hand of a mighty man;
So *are sons* of the youth.
5 °Happy *is* the °man that hath his quiver full of them:
The sons shall °not be ashamed,
But they shall *meet* with the enemies in the gate.

128 °A Song of *the degrees*.

1 *O the happinesses of* every one that *revereth* the LORD;
That walketh in **His** ways.

126. GROUP III. PSALM (FIRST). DISTRESS.

- 1-. Distress.
- 1. Its ending. As dreams.
- 2, 3. Joy.
- 4-. Distress.
- 4. Its ending. As streams.
- 5, 6. Joy.

Title. Same as Ps. 120.

1 the LORD. Heb. Jehovah. Ap. 4. II.
turned... the captivity = turned the fortunes. This does not refer to a captivity or captives, but to a restoration to blessing. See Job 42. 10 and Ezek. 16. 53 and 56, where it is three times explained as "return to your former estate". See Ap. 67. xii. **Zion.** See Ap. 68.
like them that dream. The reference is to the waking in 2 Kings 19. 35. Isa. 37. 36. The illustration is in Luke 24. 41. Acts 12. 9 (603 B.C.).

2 singing : i.e. the songs of Isa. 38. 20. **said they** = was it said. **heathen** = nations. The reference is to 2 Chron. 32. 22, 23.

The LORD hath done great things. Fig. *Anadiplosis* (Ap. 6.), because the phrase is repeated at the beginning of the next verse.

4 streams = torrents. Heb. *'aphikim*. See 2 Sam. 22. 16. Supply the *Ellipsis*, "as the streams [are turned] in the Negeb".

in the south = in the Negeb, where, in the hill-country of Judaea the *'aphikim* are turned about in their beds between the rocks and in the gorges.

south. Heb. Negeb; the hill-country of Judaea. See note on Gen. 13. 1, and Deut. 1. 7.

5 sow in tears. The reference is to the "sign" given in Isa. 37. 30. See Ap. 67. ix.

127. GROUP III. PSALM (SECOND). TRUST.

- 1-. Human builders. Vain.
- 1. Human defenders of city. Vain.
- 2-. Human labours. Vain.
- 2-. Divine gifts.
- 3. Divine provision of builders. Vain.
- 4, 5. Divine provision of defenders.

Title. A Song of degrees. Same as 120 ("the degrees"). Ap. 67. The Structure, and the references to Hezekiah being childless (Ap. 67. xiv.) show that this is not a Psalm "made up of two smaller Psalms, having no connection with each other".

for Solomon = of or by Solomon. The central Psalm of the fifteen. Selected by Hezekiah to complete and perfect the arrangement.

1 the LORD. Heb. Jehovah. Ap. 4. II. **the** = a.

2 For so = Thus. **beloved** = beloved one (sing.). Heb. *y^cdid*. This was Solomon's name (Jedidiah) given by Jehovah (2 Sam, 12. 25). Solomon was given because David was beloved 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. 5-15); to Adam (Gen. 2. 21, 22); Abraham (Gen. 15. 12, 13); Jacob (Gen. 28. 10-15); Samuel (1 Sam. 3. 3, 4), &c. **3 Lo.** Fig. *Asterismos*. Ap. 6. **children** = sons. The reference to the fact that Hezekiah was rejoicing in Isaiah's message that he should have a son, made it a suitable Psalm for Hezekiah to select (2 Kings 20. 12, 18. Isa. 39. 7). Cp. Ps. 128. See Ap. 67. xiv. When his trouble came, he was childless. Hence he remembered Jehovah's promise to David (132. 11).

of = from. Hence he sings Jehovah's praise. **5 Happy is the man.** Hezekiah was that man. See the Beatitudes. Ap. 63. VI. **man.** Heb. *geber*. **They:** i.e. the sons. **not be ashamed.** Fig. *Tapeinosis* (Ap. 6): quite the opposite. **speak** = meet, whether for negotiation or for fighting.

128. GROUP III. (THIRD). DELIVERANCE, BLESSING, AND PEACE.

- 1. Blessedness of those who revere Jehovah. (Third person.)
- 2. Thou.
- 3-. Thy house and thy wife. } Second Person.
- 3. Thy sons. Peace.
- 4. Blessedness of those who revere Jehovah. Third Person.)
- 5. Thou.
- 5. Thy city and thy life. } Second Person.
- 6. Thy sons. Peace.

Title. A Song of degrees. Same as 120. See Ap. 67.

1 Blessed is = O the happinesses of. See the Beatitudes. Ap. 63. VI. **feareth** = revereth.

- 2 For thou shalt eat the ^olabour of *thine own hands*:
Happy shalt thou be, and it shall be well with thee.
- 3 Thy ^owife shall be as a fruitful vine by the sides of thine house:
Thy *sons* like olive plants round about thy table.
- 4 ^oBehold, that thus shall the *strong man* be ^oblessed That *revereth* the LORD.
- 5 The LORD shall bless thee out of Zion:
That thou mayest see the good of Jerusalem all the days of thy life.
- 6 Yea, ^othou shalt see thy son's sons,
And ^opeace upon Israel.

129 ^oA Song of the Degrees.

- 1 "Many a time have they afflicted me from my youth,"
May Israel now say:
- 2 ^o"Many a time have they afflicted me from my youth:
Nevertheless they have not prevailed against me.
- 3 *Plowers* plowed upon my back:
They made long their furrows."
- 4 The LORD *is just in His judgments*:
He hath cut asunder the *cords of bondage* of *lawless ones*.
- 5 Let them all be confounded and turned back
That hate ^oZion.
- 6 Let them be *as grass upon* the housetops,
Which withereth afore it *is plucked 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 ^oname of the LORD."

130 ^oA Song of the degrees.

- 1 Out of the *distress* have I cried unto Thee, O LORD.
- 2 ^oLord, hear my voice: Let *Thine* ^oears be attentive
To the voice of my supplications.
- 3 If *Thou*, LORD, shouldest mark iniquities,
O Lord, who shall stand?
- 4 *Because there is the forgiveness* with Thee,
That *Thou* mayest be feared.
- 5 I wait for the LORD, my soul doth wait,
And in ^oHis word do I hope.
- 6 My soul *waiteth* for the Lord
*More than watchers for the morning while
watching for the morning*.
- 7 Let Israel hope in the LORD:
For with the LORD *there is grace*,
And with *Him is* ^oplenteous ^oredemption.

- 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. 30-33, 39, 40). See also Amos 5. 11. Mic. 6. 15.
- 3 **wife . . . fruitful.** 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. **man** = a strong man (pl.). Heb. *geber*. Ap. 14. IV. **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 **thou shalt see.** Hezekiah *did* see.
- peace.** Because this Psalm concludes a group.

129. GROUP IV. PSALM (FIRST). DISTRESS.

- 1, 2-. Distress. Caused by enemies.
-2. Failure of enemies. Stated.
3. Distress. Caused by enemies.
4-8. Failure of enemies. Prayed for.

Title. A Song of degrees. Same as 120. See Ap. 67.

- 2 **Many a time.** Fig. *Anaphora* (Ap. 6), being repeated from v. 1.
Yet = Nevertheless. Heb. *gam*, as in 119. 24 ("also"); Ezek. 16. 28. Ecc. 6. 7. Not "reduplicated by mistake, and then spelt differently to make sense", as is alleged by modern criticism.
- 3 **The plowers.** No Art.
- 4 **The LORD.** Heb. Jehovah. **righteous** = just: i.e. in His judgments.
cords: i.e. of bondage. Cp. 2. 3.
the wicked = lawless ones. Heb. *rasha'*. Ap. 44. x.
- 5 **Zion.** See Ap. 68.
- 6 **as the grass** = as grass. The reference in vv. 6, 7 is not to "Egyptian monuments", but to the reply of Jehovah concerning Sennacherib, which Hezekiah quotes here. Cp. 2 Kings 19. 25, 26. Isa. 37. 27.
groweth up. Either unsheatheth itself into flower, or is plucked up (as Sept. and Vulg.).
- 8 **name.** See note on 20. 1.

130. GROUP IV. PSALM (SECOND). TRUST.

- 1-3. Waiting on Jehovah.
4. Reason. "For".
5-7-. Waiting for Jehovah.
-7. 8. Reason. "For".

Title. A Song of degrees. Same as 120. See Ap. 67.

- 1 **depths.** Symbolical of distress. Cp. 42. 7; 66. 12; 69. 2.
- 2 **LORD** *. One of the 134 places where the *Sopherim* altered Jehovah to Adonai. See Ap. 32. So also vv. 3. and 6.
- ears.** Fig. *Anthropopatheia*. Ap. 6.
- 4 **But** = For; or Because; corresponding with v. 7. **forgiveness** = the forgiveness: viz. that which Hezekiah gave thanks for in Isa. 38. 17.
- 5 **soul.** Heb. *nephesh*. Ap. 13.
- His word:** as sent to Hezekiah by Jehovah through Isaiah.
- 6 **watch.** Heb. *shamar* = to keep = observe. An astronomical word, as in 19. 11. Cp. 105. 45; 107. 43; 119. 34. Omit the italics, note the Fig. *Epizeuxis*. Ap. 6, and render: "More than watchers for the morning [while] watching for the morning."
- 7 **mercy** = lovingkindness, or grace.
- plenteous redemption.** Not only from the king of Assyria (Isa. 37), but from "the king of terrors". redemption. Heb. *padah*. See notes on Ex. 13. 13.
- 8 **redeem.** Same as v. 7.
- iniquities.** Heb. *'avah*. Ap. 44. iv. (Isa. 38.)

- 8 And **He** shall ^oredeem Israel
From all his ^oiniquities.

131 ^oA Song of *the degrees* by David.

- 1** LORD, my heart is not haughty, nor mine eyes lofty:
Neither do I exercise myself in great matters,
Or in things too *wonderful* for me.
- 2** *See whether I have not* behaved and
comforted my soul,
As a child that is weaned of his mother:
I am even as a weaned child.
- 3** Let ^oIsrael hope in the LORD
From henceforth and for ever.

132 ^oA Song of *the degrees*.

- 1** LORD, *remember for* ^oDavid,
And all his being afflicted:
- 2** How he sware unto the LORD,
*And vowed unto the mighty One Whom
Jacob vowed his vows*;
- 3** Surely ^oI will not come into *my own house*,
Nor go up into my *couch*;
- 4** I will not give sleep to mine eyes,
Or slumber to mine eyelids,
- 5** Until I find out a place for the LORD,
^oAn habitation for *the mighty One Whom
Jacob vowed his vows*.
- 6** Lo, we ^oheard of *the Ark* at Ephratah:
We found *the Ark at Jaar's fields*.
- 7** We will go into *His great habitation*:
We will worship at His ^ofootstool.
- 8** *And will say* "Arise, O LORD, into Thy rest;
Thou, and ^othe ark of Thy strength.
- 9** Let Thy priests be clothed with righteousness;
And let Thy *favoured ones* ^oshout for joy.
- 10** For Thy servant David's sake
Turn not away the face of [*David*] Thine anointed."
- 11** The LORD ^ohath sworn *a truth* unto David;
He will not turn from it;
^o"Of the fruit of thy body will I set upon thy throne.
- 12** If thy *sons* will keep My covenant and *these
My testimonies* that I shall teach them,
Their *sons* shall also sit upon thy throne for evermore."

tabernacle = tent. Heb. *'ohel*. Ap. 40. 3. Cp. Acts 7. 46. **of**. Gen. of Apposition = "the Tent: i.e. my house". The emphasis = my own house.
bed = couch. **5 An habitation**. Pl. of Majesty. Heb. *mishkan* (Ap. 40. ii). **6 heard**: i.e. while he was at Ephratah. David's father was an Ephrathite (of Bethlehem-Ephratah). Cp. 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. Heb. *Mishkan*. Ap. 40. 2. **footstool**. Fig. *Anthropopatheia*. Ap. 6. **8 Arise**. Fig. *Ellipsis* (Ap. 6) = [and will say] "Arise, O LORD". &c. This is what Solomon did say in 2 Chron. 6. 41 : see Ps. 68. 1 (and note there), according to Num. 10. 35. Verses 8-10 record what David said. **the ark of Thy strength**. Occurs only here and 2 Chron. 6. 41. See notes on Ex. 25. 22 and 1 Chron. 13. 3. **9 saints** = favoured ones. **shout for joy**. That is exactly what they did. See the sub-subscription of Ps. 87 and note there on "Mahalath-Leannoth". **10 Thine anointed** = i. e. David. Not "Zerubbabel", no such oath made to him. **11 hath sworn**. See 2 Sam. 7. 8-17. **in truth** = a truth. **Of the fruit of thy body**. This was what Hezekiah was concerned about; for he as yet had no son, and was in danger of death. Hence this pleading of Jehovah's oath to David. Quoted in Acts 2. 30. **12 children** = sons. **My testimony**. Heb. = "this My testimony". Some codices, with Aram., Sept., and Vulg., read "[these] my testimonies" (pl.).

131. GROUP IV. PSALM (THIRD) DELIVERANCE, BLESSING, AND PEACE.

1. Jehovah. My comfort and peace.
2-. I have comforted myself in Thee.
-2. I have comforted myself in Thee.
3. Jehovah. Israel's comfort and peace.

Title. A Song of degrees. Same as 120. Ap. 67.
of David = by David. For its place here see Ap. 67.

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

high = wonderful.

2 Surely = [See] whether I have not, &c.

quieted = silenced. Some codices, with Sept. and Vulg., read "soothed and uplifted" : i.e. comforted.

myself = my soul. Heb. *nepshesh*.

My soul = Myself. Heb. *nepshesh*. Ap. 13.

3 Israel. Not "a liturgical addition", but used to link the three Psalms of this group together (129. 1; 130. 7, 8; 131. 3). For Israel is to find rest and peace where their kings (David, and Hezekiah) found it.

132. GROUP V. PSALM (FIRST). DISTRESS. BLESSING FOR THE HOUSE OF JEHOVAH.

- The Theme**. David's Distress.
2. David sware unto Jehovah.
3-5. What David sware.
6, 7. Dwelling-place for the Ark. Search.
8. Prayer for the Ark's rest.
9-. Prayer for the Priests.
-9. Prayer for the Saints.
10. Prayer for Messiah.
11-. Jehovah sware unto David.
-11, 12. What Jehovah sware.
13. Dwelling-place for the Ark. Designation.
14, 15. Answer to Prayer (v. 8).
16-. Answer to Prayer for Priests (v. 9).
-16. Answer to Prayer for Saints (v. 9).
17, 18. Answer to Prayer for Messiah (v. 10).

Title. A Song of degrees. Same as 120. Ap. 67.

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

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 Heze-kiah'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); 49. 26; 60. 16. Note the Fig. *Epistrophe* (Ap. 6) for emphasis in v. 5.

3 I will not come. Note the Fig. *Periphrases* (Ap. 6) in vv. 4, 5.

- 13** For the LORD hath chosen ^oZion;
He hath desired *it* for *His dwelling*.
- 14** This *is* My rest for ever:
Here will I dwell; for I have desired it.
- 15** I will abundantly bless *Zion's provision*:
I will satisfy her *needy ones* with bread.
- 16** I will also clothe her priests with salvation:
And her ⁹*favoured ones* shall shout aloud
for joy.
- 17** There will I make *a horn for David to
bring forth*:
I have ordained a ^olamp for Mine ¹⁰anointed.
- 18** His enemies will I clothe with shame:
But upon himself shall *his royal crown* flourish.

133 ^oA Song of the degrees by David.

- 1** ^oBehold, ^ohow good and how pleasant *it is*
For brethren to dwell together in *one*!
- 2** *It is* like the precious *oil* upon the head,
That *descended* upon the beard,
Even Aaron's beard:
That *descended to the opening of his robes*;
- 3** *It is like* the dew of Hermon,
... That ^odescended upon the mountains of ^oZion:
For ^othere the LORD commanded the blessing,
Even life for evermore.

134 ^oA Song of the degrees.

- 1** ^oBehold, bless ye the LORD, all ye ^oservants
of the LORD,
Which by night ^ostand in ^othe house of the LORD.
- 2** Lift up your hands *in* the sanctuary, And bless the LORD.
- 3** The LORD That made ^oheaven and earth
^oBless thee ^oout of Zion.

- 13 Zion.** See Ap. 68.
His habitation = His dwelling. Fig. *Anthropopatheia* (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. GROUP V. PSALM (SECOND). TRUST. BLESSING IN THE HOUSE OF JEHOVAH.

1. The blessing enjoyed. Unity.
2-. Comparison to the anointing oil.
-2. Descent of the oil.
3-. Comparison to Hermon's dew.
-3-. Descent of the dew.
-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. 9, 14). It was the same with Hezekiah. Read 2 Chron. 30. 5, 6, 11, 18, 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. *Asterismos*. Ap. 6.
how good. This was manifested in 2 Chron. 30. 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. 12 (Hezekiah). Heb. *yahad* (not *'ehad*). See note on Deut. 6. 4. Cp. Josephus (*Ant.* ix. 13. 2).
2 ointment = oil (Ex. 30. 23-25).
ran down = descended. Ex. 29. 7. Lev. 8. 12; 21. 10.
went down = descended, as in v. 3. **to the skirts, &c.** = to the opening of his robes (see Ex. 28. 32). Heb. = mouth (or opening).
3 As = [It is] like, as in v. 2. **And as the dew.** Omit these italics.
descended. 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, Zebulun, Issachar (2 Chron. 30. 11, 18, 25, 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. 5, 11, 14, 18, 21. PSS. 128. 5; 134. 3. Ps. 133 is blessing IN Zion; Ps. 132 is blessing FOR Zion; Ps. 134 is blessing FROM Zion. **the LORD.** Heb. Jehovah. Ap. 4. II.

134. GROUP V. PSALM (THIRD). BLESSING FROM THE HOUSE OF JEHOVAH.

- 1-. Blessing given to Jehovah.
-1. The Servants. Their Watch.
2. The Servants. Their Service.
3. Blessing given by Jehovah.

Title. A Song of degrees. Same as 120. See Ap. 67. **1 Behold.** See note on 133. 1. **the LORD.** Heb. Jehovah. Ap. 4. II. **servants.** Limited and denned in next clause, as in 135. 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. **the house of the LORD.** The reference is to Hezekiah's interest in the Temple. See Ap. 67. xiii.
3 heaven and earth. The reference is to 2 Chron. 32. 19. 2 Kings 19. 15. Isa. 37. 16. See Ap. 67. v. **Bless thee.** The reference may be to 2 Chron. 30. 27; 31. 10. This is the last of the fifteen Songs of THE Degrees, which are referred to in Isa. 38. 20. See Ap. 67. **out of Zion.** See note on "there", 133. 3.

135 °Praise ye THE LORD.

- 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 ¹name; for *His name*
is pleasant.
- 4 For THE LORD hath chosen °Jacob unto Himself,
And °Israel for His *own possession*.
- 5 For I know that the LORD is great,
And *that* our Lord *is* above all *earthly rulers*.
- 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 °Sihon 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 ¹name, O LORD, *endureth* for ever;
And Thy memorial, O LORD, throughout
all generations.
- 14 °For the LORD will *vindicate* His People,
And He will repent Himself concerning His servants.
- 15 °The idols of the *nations 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 *will become* like unto them:
So is every one that *confideth* 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 the LORD.
- 21 Blessed be the LORD °out of Zion,
Which °dwelleth at Jerusalem.
¹Praise ye THE LORD.

135. PRAISE.

- 1-. Hallelujah.
-1-3. Exhortation to praise. Servants.
4. Jehovah's choice of Israel.
5-12. Superiority over idols.
13-. Jehovah addressed. Name.
-13. Jehovah addressed. Memorial.
14. Jehovah's vindication of Israel.
19-21. Exhortation to praise. Israel.
-21. Hallelujah.

This Psalm is probably by Hezekiah, continuing the Songs of the Degrees. Corresponds with 114 and 115. See Structure (p. 826).

1 Praise ye THE LORD = Hallelujah. Ap. 4. III.

name. See note on 20. 1.

the LORD. Heb. Jehovah (Ap. 4. II). Note the three Jehovah's between Jah in v. 1 and Elohim in v. 2. Corresponding with the threefold blessing of Num. 6. 22-27.

2 the courts. This includes the People as well as the priests and Levites. 3 it: i.e. His name.

God. Heb. Elohim. Ap. 4. I.

4 Jacob. Cp. Mal. 1. 2. Rom. 9. 13. Put also by Fig. Metonymy (of Cause) for his posterity (Ap. 6).

Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

peculiar treasure = own possession. See note on Ex. 19. 5.

5 our LORD = Adonim. Ap. 4. VIII (3).

gods. Heb. 'elohim. Ap. 4. I. Used here of earthly rulers (82. 6), as representing God. See note on Ex. 22. 9, and cp. Rom. 13. 1-7.

6 heaven, and in earth. Hezekiah's expression. See Ap. 67. v.

7 wind. Heb. ruach. Ap. 9. Cp. v. 7 with Jer. 10. 13; 51. 16.

treasuries. Heb. = treasures, put by Fig. Metonymy (of Adjunct) for treasures (Ap. 6), and rightly so rendered. Cp. Job 38. 22.

8 smote, &c. Cp. Ex. 12. 29.

man. Heb. 'adam. Ap. 14. I.

9 wonders. Cp. Ex. 7—14, and Ps. 136. 15.

10 smote, &c. Cp. Num. 21—26, 34, and 35.

11 Sihon. Cp. Num. 21. 21-34. Deut. 1. 4.

Og. Cp. Deut. 31. 4. Josh. 13. 31.

all. Cp. Josh. 12. 7.

12 gave their land. Cp. Josh. 12. 7.

An heritage. Repeated by Fig. Anadiplosis. Ap. 6.

13 Thy name. Cp. v. 13 with Ex. 3. 15.

14 For, &c. Cp. Deut. 32. 36.

judge = vindicate.

repent Himself = have compassion.

15-18. SUPERIORITY OVER IDOLS.

- 15-. The idols.
-15-. Their fabrication.
16-. Mouth without speech. (Sing.)
-16-. Eyes without sight. (Pl.)
17-. Ears without hearing. (Pl.)
-17-. Mouth without breath. (Sing.)
18-. Their fabricators.
-18-. The idolaters.

18 The idols, &c., vv. 15-18. Not "borrowed" from Ps. 115, but repeated, and varied, because the object here is quite different.

Ps. 115 = heathen theology; 135 = Divine theology.

heathen = nations.

17 breath. Heb. ruach. Ap. 9.

18 are = will become. trusteth = confideth. Heb. batah. Ap. 69. I.

19 house of Israel. Includes all Israel. Cp. 115. 12. See note on Ex. 16. 31.

20 Levi. Not included in 115.

21 out of Zion. Shows that this Psalm is an expansion of Ps. 134.

dwelleth. Fig. Anthropopatheia. Ap. 6.

136 O give thanks unto the LORD; for *He* is good:

°For His *grace endureth* for ever.

2 O give thanks unto the °God of °gods:

For His *grace endureth* for ever.

3 O give thanks to the °LORD of lords:

For His *grace endureth* for ever.

4 To Him Who alone doeth great wonders:

For His *grace endureth* for ever.

5 To Him That by wisdom °made the heavens:

For His *grace endureth* for ever.

6 To Him That stretched out the earth °above the waters:

For His *grace endureth* for ever.

7 To Him That made °great lights:

For His *grace endureth* for ever:

8 The sun to rule by day: for his mercy endureth for ever:

9 The moon and stars *to have dominion* by night:

For His *grace endureth* for ever.

10 To Him That °smote Egypt in their firstborn:

For His *grace endureth* for ever:

11 And °brought out Israel from among them:

For His *grace endureth* for ever:

12 With a strong °hand, and with a stretched out arm:

For His *grace endureth* for ever.

13 To Him Which divided the Red sea into parts:

For His *grace endureth* for ever:

14 And made Israel to pass through the midst of it:

For His *grace endureth* for ever:

15 But *shook off* Pharaoh and his host in the Red sea:

For His *grace endureth* for ever.

16 To Him Which led His People through the wilderness:

For His *grace endureth* for ever.

17 To Him Which smote great kings:

For His *grace endureth* for ever:

18 And slew famous kings:

For His *grace endureth* for ever:

19 °Sihon king of the Amorites:

For His *grace endureth* for ever:

20 And Og the king of Bashan:

For His *grace endureth* for ever:

21 And gave *Sihon and Og's* land for an heritage:

For His *grace endureth* for ever:

22 *Even* an heritage unto Israel His servant:

For His *grace endureth* for ever.

23 Who remembered us in our low estate:

For His *grace endureth* for ever:

24 And hath *rescued* us from our *adversaries*:

For His *grace endureth* for ever.

25 Who giveth °food to all *living beings*:

For His *grace endureth* for ever.

26 O give thanks unto the GOD of heaven:

For His *grace endureth* for ever.

136. PRAISE.

1-3.	Exhortation to praise.
4-9.	General dealings. Creation.
10.	Smote Egyptians.
11, 12.	Brought Israel out of Egypt.
13, 14.	Israel's rescue.
15.	Overthrow of Enemies. Sea.
16.	Guidance of His People. Desert.
17-20.	Smote kings.
21, 22.	Brought Israel into Canaan.
23, 24.	Israel's rescue.
25.	General dealings. Grace.
26.	Exhortation to praise.

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 19-22 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.

135	1-5. Exhortation to praise. 6, 7. Creative wonders. 8, 9. Deliverance from Egypt. 10, 11. Deliverance on Journey. 12, 13. Gift of the Land. 14. Goodness to His People. 15-18. False gods. 19-21. Praise.
136	1-3. Exhortation to praise. 4-9. Creative wonders. 10-15. Deliverance from Egypt. 16-20. Deliverance on Journey. 21, 22. Gift of the Land. 23, 24. Goodness to His People. 25. The True God. 26. Praise.

For, &c. Figs. *Amoebaeon* and *Epistrophe*. Ap. 6.
mercy = lovingkindness, or grace.

2 O give thanks. Note the Figs. *Coenotes* and *Anaphora* (Ap. 6) in vv. 1, 2, 3. **God of gods.** Heb. Elohim of the elohim. Ap. 4. I.
gods. Heb. 'elohim. See note on 135. 5 and Ex. 22. 9.

3 LORD of lords. Heb. Adonim of the adonim. Ap. 4. VIII. Cp. Deut. 10. 17. **5 made the heavens.** Cp. Gen. 1. 1. **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. 6), 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.

10 smote Egypt. Cp. Ex. 12. 29.

11 brought out Israel. Cp. Ex. 13. 17.

12 hand ... arm. Fig. *Anthropopatheia* (Ap. 6).

15 overthrew = shook off. **19 Sihon, &c.** These two verses (vv. 19, 20) not an "interpolation". See note above.

21 their: i.e. Sihon'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.

24 redeemed = rescued. Heb. *parak* = to break. Thus to rescue, by breaking the bonds. Rendered "redeem" only here (and Dan. 4. 27 in the Vulgate versions : A.V. "break off"). **enemies** = adversaries.

25 food. Heb. = bread. Put by Fig. *Synecdoche* (of Species) for all kinds of food. **flesh.** Put by Fig. *Synecdoche* (of Part) for all living beings. Ap. 6.

26 GOD. Heb. El. Ap. 4. IV.

GOD of heaven. See note on 2 Chron. 36. 23.

- 137** By the rivers of °Babylon,
There we sat down, Yea, we wept,
When we remembered Zion.
- 2** We hanged our harps
Upon the willows in the midst thereof.
- 3** For there °they that carried us away captive
required of us a song;
And they that wasted us *required of us* mirth, *saying*,
“Sing *one* of the songs of Zion.”
- 4** How shall we sing the LORD's song
In a *foreigner's* land?
- 5** °If I forget thee, O Jerusalem,
Let my right hand be forgotten.
- 6** 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.
- 7** Remember, O LORD, the *sons* of °Edom
In the °day of Jerusalem;
°Who said, °“Rase *it*, rase *it*,
Even to the foundation thereof.”
- 8** O daughter of Babylon, who art °to be destroyed;
°Happy *shall he be*, that °rewardeth thee
As thou hast served us.
- 9** °Happy *shall he be*, that taketh and dasheth
thy °little ones
Against the stones.

138 *A Psalm by David.*

- 1** I will °praise Thee with my whole °heart:
Before the °gods will I sing praise unto Thee.
- 2** I will worship toward Thy °holy *palace*,
And praise Thy °name for Thy lovingkindness
and for Thy truth:
For Thou hast °magnified Thy *sayings*
above all Thy name.
- 3** In the day when I cried Thou answeredst me,
And encouraged me with strength in myself.
- 4** All the kings of the earth shall praise Thee, O LORD,
When *they have heard* the *sayings* of Thy mouth.

137. ISRAEL. DELIVERANCE FROM BABYLON.

- 1-. Babylon. Weeping.
-1. Zion. Remembrance.
2-4. Babylon. Weeping.
5, 6. Jerusalem. Remembrance. “I”.
7-. Edom. Remembrance.
-7. Jerusalem. Destruction.
8. Babylon. Destruction.

1 Babylon. The Psalm is anonymous, and probably by Hezekiah. No need to refer it to post-exilic times. The Psalm reads as though it were a reminiscence of past experience in Babylon, and a contrast with previous joys in Zion; not, as during or after 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-exilic captives were full of sorrow on their return (Ezra 3. 12. Hag. 2. 3). These exiles had obeyed Isaiah's call (Isa. 48. 20. Cp. 43. 14-21).

3 they that carried us away: i.e. the captives of Judah, as those of Israel had been by Shalmaneser and Sargon. The latter took away only 27,280 from Samaria. See note on 1 Chron. 5. 6; and Ap. 67. xi.

4 the LORD'S. Heb. Jehovah's. Ap. 4. II.
strange = foreigner's.

5 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. 39, 40 was not fulfilled until the reign of Joram (2 Kings 8. 20-23. 2 Chron. 21. 8-10 (cp. 1 Kings 22. 47)). 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. 20. Hos. 1. 11. Joel 1. 15. Luke 17. 22, 26; 19. 42. 1 Cor. 4. 3.

Who said. The reference is to what they *said*, not to what they *did*; to the encouragement given to Sennacherib, not to the help given to Nebuchadnezzar. That is what Obadiah, a later prophet, refers to. Isaiah (Hezekiah's contemporary) refers to the earlier words. See Isa. 34. 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.

8 to be destroyed. Hezekiah must have been familiar with Isaiah's prophecies, 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 prophecies of Isaiah (especially 13. 1-14; and 27), and from a Babylon under Assyrian rule.

9 little ones. The reference is to Isa. 13. 16-18, which belongs to a Dispensation of Law and Judgment, and is not to be interpreted of the present Dispensation of Grace.

138. PRAISE.

- 1-4. To Jehovah. Praise. (Second Person.)
5, 6. Of Jehovah. (Third Person.)
7. To Jehovah. (Second Person.)
8-. Of Jehovah. (Third Person.)
-8. To Jehovah. (Second Person.)

Title. of David = by David. Placed here by Hezekiah, to correspond with H¹, H² and H⁴. See p. 826. **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. 4. I. See note on Ex. 22. 8. **2 holy.** See note on Ex. 3. 5. **temple** = house or palace. Heb. *heykal*. **name.** See note on 20. 1. **magnified:** i.e. by fulfilling it beyond all expectation. **word** = sayings. Heb. *'imrah*. See Ap. 73. v. **name.** See note on 20. 1. **3 strengthenedst** = encouraged, or emboldened. **my soul** = myself (emphatic). Heb. *nephesh*. Ap. 13. **4 LORD.** Heb. Jehovah. Ap. 4. II. **they hear** = they have heard.

- 5 Yea, they shall sing *of* the ways of the LORD:
For great *is* the glory of the LORD.
- 6 Though the LORD *be* high, yet hath **He** *regard*
unto the lowly:
But the proud **He** knoweth afar off.
- 7 Though I walk in the midst of trouble,
Thou wilt *sustain my life*:
Thou shalt stretch forth Thine ^ohand ^oagainst the wrath of
mine enemies,
And Thy right hand shall save me.
- 8 The LORD will perfect *that which* concerneth me:
Thy *grace*, O LORD, *endureth* for ever:
Forsake not the *work* of Thine own hands.
^oTo the chief Musician.

139 ^oA Psalm by David.

- 1 O LORD, Thou hast ^osearched me, and ^oknown *me*.
- 2 Thou ¹knowest *all my movements*,
Thou understandest my *inward thought* afar off.
- 3 Thou *scrutinisest* my path and *my bed*,
And *well knowest* all my ways.
- 4 For *there is* not a word in my tongue,
But, lo, O LORD, Thou ¹knowest *the whole of it*.
- 5 Thou hast beset me *in every direction*,
And laid Thine hand upon me.
- 6 *Such knowledge is* too wonderful for me;
It is high, I cannot *attain* unto it.
- 7 Whither shall I go from Thy ^ospirit?
Or whither shall I flee from Thy *face* ?
- 8 If I ascend up into heaven, Thou *art* there:
If I make my bed in *Sheol*, ^obehold, Thou *art there*.
- 9 *If I take the* ^owings of the morning,
And dwell in the uttermost parts of the sea;
- 10 Even there shall Thy hand lead me,
And Thy ^oright hand shall hold me.
- 11 If I say, "Surely the darkness shall cover me;"
Even the night shall be light about me.
- 12 Yea, the darkness *cannot be too dark for* Thee;
But the night shineth as the day:
The darkness and the light *are* both alike *to Thee*.
- 13 For Thou hast possessed my reins:
Thou hast *woven me together* in my mother's womb.
- 14 I will praise Thee; for I am ^ofearfully and
wonderfully made:
Marvellous *are* Thy works;
And *that I* knoweth right well.
- 15 My *frame* was not hid from Thee,
When I was made in secret,
And *skillfully* wrought in the lowest parts of the earth.
- 16 Thine eyes did see my *unfinished substance*;

5 in : or, of.

6 respect = regard.

7 revive = make alive, or sustain in life. See note 11 on p. 827.

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 = lovingkindness, or grace.

works. Some codices, with Syr., read "work" (sing.).

To the chief Musician. See Ap. 64.

139. DELIVERANCE FROM SELF.

1. Divine searching.
2-5. Omniscience.
6. Admiration.
7-16. Omnipresence.
17, 18. Admiration.
19-. Omnipotence.
-19-22. Detestation.
23, 24. Divine searching.

Title. A Psalm. Heb. *mizmor*. Ap. 65. XVII.

of David = by David. The words alleged to be Chaldaisms in vv. 3, 4, 8, 20, are found in the earlier books such as Lev. 1 and 2 Sam. There is no internal evidence of non-Davidic authorship.

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

searched = search out as for treasures or secrets.

known = seen, so as to understand.

2 down sitting . . . uprising. Fig. *Synecdoche* (of Species), Ap. 6, put for all movements.

thoughts inward thought. Occurs only here and in v. 17.

3 compassest = scrutinisest. lying down = bed.

art acquainted with = well knowest, or hast inspected.

4 altogether = on every side, or, the whole of it.

5 behind and before. Fig. *Synecdoche* (of Species), Ap. 6, put for every direction.

7 spirit. Heb. *ruach*. Ap. 9.

presence. Heb. = face. Fig. *Anthropopatheia*. Ap. 6.

8 hell = Sheol. See Ap. 35. behold. Fig. *Asterismos*. Ap. 6.

9 wings of the morning. See note on subscription of Ps. 21.

10 right hand. Fig. *Anthropopatheia*. Ap. 6.

12 hideth not from = cannot be too dark for.

13 covered = woven me together. Cp. Job 10. 8, 11.

14 fearfully and wonderfully. Heb. = fears and wonders. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the feelings produced by the works. my soul = myself. Heb. *nepshesh*. Ap. 13.

15 substance = frame. Heb. = bone, as in Gen. 2. 21, 22.

curiously = skillfully. Heb. = embroidered. Cp. Ex. 26. 1; 35. 35.

16 substance . . . unperfect = unfinished substance. Not the same word as in v. 15. One word in Hebrew.

unperfect. Not imperfect.

Which in continuance = the days which were ordered, or in which they should be fashioned.

17 How precious. Fig. *Ecphronesis*. Ap. 6. See note on 1 Sam. 3. 1.

thoughts = desires. See v. 2. GOD. Heb. El. Ap. 4. IV.

sum. Heb. pl. of majesty, denoting the fullness or vastness of them.

18 more in number ... sand. Fig. *Paroemia*. Ap. 6.

And in Thy book all *my members* were written,
The days which were ordered were fashioned,
When *as yet there was* none of them.

17 ^oHow precious also are Thy *desires*
unto me, O GOD!

How great is the *vastness of them!*

18 *If I should count them*, they are ^omore in
number than the sand:

When I awake, I am still with Thee.

- 19 ^oSurely ^oThou wilt slay *a lawless one*, O GOD:
Depart from me therefore, ye *bloodthirsty* men.
- 20 For they speak against Thee *rebelliously*,
And Thine enemies take *Thy name* in vain.
- 21 Do not I hate them, O LORD, that hate Thee?
And *do I not loathe* those that rise up against Thee?
- 22 I hate them with perfect hatred:
I count them mine enemies.
- 23 Search me, O GOD, and ¹know my heart:
Try me, and ¹know my *cares*:
- 24 And see if *there be any grievous* ^oway in me,
And lead me in the ^oway everlasting.
^oTo the chief Musician.

140 ^oA Psalm by David.

- 1 Deliver me, O LORD, from *an evil man*:
Preserve me from the violent man;
- 2 *Who* imagine *evil* in *their* heart;
Continually are they gathered together *for* war.
- 3 They have sharpened their *tongue* like a serpent;
Adders' poison *is* under their lips. ^oSelah.
- 4 Keep me, O LORD, from the hands of the *lawless*;
Preserve me from the violent man;
Who have purposed to overthrow my goings.
- 5 The proud have hid a snare for me, and cords;
They have spread a net ^oby the wayside;
They have set gins for me. ³Selah.
- 6 I said unto the LORD, "Thou *art* my God:"
Hear the voice of my supplications, O LORD.
- 7 O GOD the Lord, *my saving strength* of my salvation,
Thou hast *protected* my head in the day of battle.
- 8 Grant not, O LORD, the desires of the ^owicked:
Further not his *plots*; *lest* they exalt themselves.
³Selah.
- 9 *As for* the head of ^othose that compass me about,
Let the *labour* of their own lips *overwhelm* them.
- 10 Let *cruel words* fall upon them:
Let them be cast into the fire;
Into deep pits, *let them not* rise not up again.
- 11 Let not *a slanderer* be established in the earth:
Let evil hunt the violent man to overthrow *him*.
- 12 I know that the LORD will maintain the
cause of *a poor one*,
And the right of *helpless ones*.
- 13 Surely the righteous shall give thanks unto Thy name:
The upright shall ^odwell in Thy presence.

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 Omnipotent work. Cp. Job 40. 9-14.

the wicked = a lawless one. Heb. *rasha'*; Ap. 44. x.

GOD. Heb. Eloah. Ap. 4. V. **bloody** = blood thirsty.

men. Heb. *'enosh.* Ap. 14. III.

20 **wickedly** = rebelliously (pre-meditated).

21 **am not I grieved with** = do I not loathe.

23 **thoughts** = distractions or cares. Not the same word as in vv. 2, 17.

24 **wicked** = painful or grievous.

way. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the grief produced by it.

way everlasting. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the happiness which is the effect and end of everlasting life.

To the chief Musician. See Ap. 64.

140. PRAYER AND PRAISE.

- | | |
|--------|------------------------------------|
| 1. | Prayer. Preservation from enemies. |
| 2, 3. | The evil man. Purposes. (Selah.) |
| 4- | Prayer. Preservation from enemies. |
| -4, 5. | The evil man. Purposes. (Selah.) |
| 6, 7. | Prayer. Preservation from enemies. |
| 8. | The evil man. Desires. (Selah.) |
| 9-11. | Prayer. Destruction of enemies. |

EPILOGUE (12, 13). Trust and Praise.

Title. A Psalm. Heb. *mizmor.* See Ap. 65. XVII.
of David = by David.

1 **LORD.** Heb. Jehovah. Ap. 4. II.

the evil = an evil man. Heb. *ra'a'.* Ap. 44. viii.

man. Heb. *'adam.* Ap. 14. I.

man. Heb. *'ish.* Ap. 14. II.

2 **Which** = Who.

mischiefs. Not the same word as in v. 9, but the same word as "evil" in v. 1.

3 **tongues.** Sing. See note on v. 11. Quoted in Rom. 3. 13.

Selah. Connecting the evil with the prayer to be delivered; thus marking the Structure (Ap. 66. II.)

4 **wicked** = lawless. Heb. *rasha'.* Ap. 41. x.

5 **by the wayside.** See Job 18. 10.

6 **GOD.** Heb. El Ap. 4. IV.

7 **GOD the Lord.** Heb. Jehovah Adonai. Ap. 4. II and VIII (2).

of. Genitive of character = my saving strength. covered = screened or protected. Not the same word as in v. 9.

8 **wicked.** Heb. *rasha'.* Sing. Ap. 44. x. The same word as in v. 4.

wicked device = devices or plots. Occurs only here.

9 **those that compass me about** = one word in Hebrew.

mischief = labour, toil Heb. *'amal.* Ap. 44. v.

cover = overwhelm. Not the same word as in v. 7.

10 **burning coals.** Put by Fig. *Metonymy*(of Adjunct), Ap. 6, for cruel words and hard speeches which wound the heart as fire wounds the body. Cp. Prov. 16. 27; 26. 23.

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. v. 3.

Evil shall hunt = Let evil hunt.

12 **the afflicted** = a poor one.

the poor = helpless ones.

13 **name.** See note on 20. 1.

dwell in Thy presence. Cp. 11. 7; 16. 11.

141 °A Psalm by 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 *gift offering*.
- 3** *Set a guard*, O LORD, before my mouth; *Keep in safety* 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 partake of their *pleasant things*.
- 5** Let a *righteous one* smite me; *it shall be* a kindness: And let him reprove me; *it shall be* °oil for the head, Which shall not break my head: For °yet my prayer also *shall be* in their calamities.
- 6** ... Their *rulers* are overthrown *over a rock*, *The people* shall hear my *sayings*; for they are °sweet.
- 7** *Their bones* are scattered at *Sheol's* mouth, As when one *sliceth* and °cleaveth wood upon the earth.
- 8** But mine eyes are unto Thee, O °GOD the Lord: In Thee *have I sought refuge*; leave *me not* destitute.
- 9** °Keep me from the snares *which* they have laid for me, And the *traps* of the workers of °iniquity.
- 10** Let the *lawless ones* fall into their own nets, Whilst that I *yet pass on in safety*.

142 *Instruction by David*; A Prayer °when he was in the 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 *fainted* within me, *then I remembered Thou knewest* my path. In the way wherein I walked have they privily laid a snare for me.

withal = Same as "yet", v. 5.

escape = pass on [in safety].

142. PRAYER AND PRAISE.

- 1, 2. I cried unto Jehovah.
- 3-. Trouble. Comfort in. } Statements.
- 3. Enemies.
- 4. Friends. Desertion of.
- 5. I cried unto Jehovah.
- 6-. Trouble. Deliverance from. } Pleas.
- 6. Enemies.
- 7. Friends. Surrounded by.

Title. Maschil = Instruction. See Ap. 65. XI. 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. ruach. Ap. 9. **was overwhelmed** = fainted. Heb. = was darkened. Cp. 77. 3; 107. 5; 143. 4. Elsewhere only Jonah 2. 8, and Lam. 2. 12. **then** = then [I remembered] Thou knewest, &c.

141. PRAYER AND PRAISE.

- 1, 2. I cry unto Thee. Help me.
- 3-5-. Prayer for preventing grace (Shamar).
- 5. Yet, I.
- 6. Punishment of wicked.
- 7-. Bones scattered.
- 7. Wood cleaved.
- 8. I look to Thee. Help me.
- 9. Prayer for preventing grace (Shamar).
- 10-. Punishment of lawless ones.
- 10. Yet, I.

Title. A Psalm of David. See Title of 140.

- 1 LORD.** Heb. Jehovah. Ap. 4. II.
- 2 incense.** Cp. Ex. 30. 7. Rev. 8. 3, 4. sacrifice = gift offering. Ap. 43. II. iii.
- 3 Set a watch** = Set a guard. Heb. shamrah. Same word as "keep", v. 9. Occurs only here. keep = keep in safety. Not the same word as in v. 9.
- 4 evil.** Heb. ra'a'. Ap. 44. viii. **wicked.** Heb. rasha'. Ap. 44. x. **men.** Heb. 'ish. Ap. 14. II. **iniquity.** Heb. 'avert. Ap. 44. iii. **eat:** i. e. partake of, or have fellowship with. **dainties** = pleasant things. Cp. v. 6.
- 5 the righteous** = a righteous one. **an excellent oil** = oil for the head. This verse is said to be "extremely obscure" and "corrupt to a degree". The Fig. *Metalepsis* (Ap. 6) makes all clear; "head", being first used for *hair*, and then for the *whole person* by Fig. *Synecdoche* (of the Part). Heb. = "as oil on the hair, I will not refuse it". Note the alternation of lines in this verse.
- 5 yet.** Same root as "withal" in v. 10.
- 6 When.** Not in Hebrew text. **judges** = rulers. Cp. 2 Kings 9. 33. **in stony places** = as by a rock ; or, over a rock. Heb. by the hands of a rock. **They:** i.e. the people. **words** = sayings. Heb. 'imrah. Ap. 73. v. **sweet.** Cognate with "dainties", v. 4.
- 7 Our bones.** Sept. (Vatican B, and Alex. A by second hand), Syr., Arab., and Ethiop. read "their bones" **the grave's.** Heb. Sheol's. Ap. 35. Note the word "bones" in this connection. **cutteth** = sliceth, as in 1 Sam. 30. 12. Song 4. 3; 6. 7 (elsewhere rendered "piece" or "pieces"). Never means "ploweth", as in R.V. **cleaveth.** As in Ecc. 10. 9. Zech. 14. 4 (cp. Gen. 22. 3. 1 Sam. 6. 14).
- 8 GOD the Lord.** Heb. Jehovah Adonai. Ap. 4. II VIII (2). **is my trust** = have I sought refuge. Heb. hasah. Ap. 69. II. **my soul** = me (emphatic). Heb. nephesh. Ap. 13.
- 9 Keep.** Same root as "watch" in v. 3. (Heb. shamreni.) **snares.** A.V., 1611, read "snares" (sing.). Since 1769, "snares" (pl.). Heb. text is sing. **gins** = traps. Short for "engine" = an ingenious contrivance."
- 10 the wicked** = lawless ones. Heb. rasha'. Ap. 44. x.

- 4** I looked on my right hand, and *beheld on my left hand*,
but *there was* no man that would *recognize* me:
Refuge failed me; no man cared for *me*.
- 5** I cried unto Thee, O LORD:
I said, "Thou *art* my refuge
And my portion in ^othe land of the living.
- 6** Attend unto my cry; for I am brought very low:
Deliver me from my *pursuers*; for they are
stronger than I.
- 7** Bring *me* out of prison, that I may praise Thy name:
The righteous shall compass me about;
For Thou shalt deal bountifully with me.

143

^oA Psalm by David.

- 1** Hear my prayer, O LORD, give ear to my supplications:
In Thy faithfulness answer me, and in Thy righteousness.
- 2** And ^oenter not into judgment with Thy servant:
For ^oin Thy sight shall *no one* living
stand before Thee just.
- 3** For the enemy hath *pursued me*;
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 *am I* ^ooverwhelmed within me;
My heart within me is desolate.
- 5** I ^oremember the days of old;
I meditate on all Thy works;
I *talk with myself* on the *works* of Thy hands.
- 6** I stretch forth my hands unto Thee:
I thirsteth after Thee, ^oas a thirsty land. ^oSelah.
- 7** Hear me speedily, O LORD: *I* faileth:
Hide not Thy face from me,
Lest I be like unto them that go down into the *grave*.
- 8** Cause me to hear Thy *grace* in the morning;
For in Thee do I *confide*:
Cause me to know the way wherein I should walk;
For I lift up *myself* unto Thee.
- 9** *Pluck me out of the hands of mine enemies, O LORD*:
I flee ^ounto Thee to hide me.
- 10** Teach me to do Thy *good pleasure*; for Thou *art* my God:
Thy ^oSpirit *is* good; *It will lead* me into the
path of uprightness.
- 11** *Preserve me in life*, O LORD, for Thy ^oname's sake:
For thy righteousness' sake bring *me* out of trouble.
- 12** And of Thy *grace* cut off mine ^oenemies,
And destroy all them that afflict *me*:
For I *am* Thy servant.

- 4** *beheld*. Supply Ellipsis: "beheld [on my left hand], but", &c.
know = regard, or recognize.
my soul = me (emphatic). Heb. *nepesh*. Ap. 13.
5 *the land of the living*. See note on Ezek. 26. 20.
6 *persecutors* = pursuers.

143. PRAYER.

- | | |
|-------|-----------------------------|
| 1, 2. | Prayer. |
| 3, 4. | Enemy. Action. |
| 5. | Conduct. Past. Remembrance. |
| 6. | Conduct. Present. Desire. |
| 7-11. | Prayer. |
| 12. | Enemies. Excision. |

Title. A Psalm of David. Same as 140.

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

2 enter not. As in Job 9. 32; 22. 4.

in Thy sight. Cp. 1 Sam. 16. 7. Isa. 55. 8. Job 14. 3.

no man = no one. Cp. Job 15. 14, 15.

be justified = stand or appear [before Thee] just. The verb is Active. Sept., A.V., and R.V. render it passive. Cp. Rom. 3. 20. Gal. 2. 16.

3 persecuted = pursued.

my soul = me (emphatic). Heb. *nepesh*. Ap. 13.

4 my spirit = me. Heb. *ruach*. Ap. 9. Fig. *Synecdoche* (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 (5, 6). This is the last Selah (of seventy-one) in the Psalms. For three others, see-Hab. 3. 3, 9, 13. See Ap. 66. II.

7 the pit = a grave. Heb. *bor*. A sepulchre, as hewn out of the rock. Hence rendered cistern, or dry pit. Cp. Gen. 37. 20. See note on Gen. 21. 19.

8 lovingkindness: or grace.

trust = confide. Heb. *batah*. Ap. 69. I.

9 Deliver me = pluck me [out of the hands of].

flee. A.V., 1611, reads "fly". Since 1629 the reading is "flee".

unto. Some codices, with one early printed edition and Sept., read "in". Cp. v. 8.

10 will = good pleasure.

God. Heb. Elohim. Ap. 4. I.

Spirit. Heb. *ruach*. Ap. 9.

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.

enemies. Cp. Structure, v. 3.

144 *A Psalm by David.*

- 1** ^oBlessed *be* the LORD my strength,
Which teacheth my hands ^oto war,
And my fingers ^oto fight:
- 2** My *refuge*, and my fortress;
My high tower, and my *liberator*;
My shield, and *He* in Whom I *flee for refuge*;
Who subdueth *peoples* ^ounder me.
- 3** LORD, ^owhat *is* man, that Thou takest
knowledge of him!
Or the son of man, that Thou makest 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** *Flash* lightning, and scatter them:
Shoot out Thine ^oarrows, and destroy them.
- 7** *Put forth* Thine ^ohand from above;
Snatch me, and *rescue* me out of great waters,
From the hand of *aliens*;
- 8** Whose mouth ^ospeaketh vanity,
And their right hand *is* a right hand of falsehood.
- 9** I will sing a new song unto Thee, O God:
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 *snatcheth* ^oDavid **His** servant from
the hurtful sword.
- 11** *Snatch* me, and *rescue* me from the hand of ⁷*aliens*,
Whose mouth ^ospeaketh vanity,
And their right hand *is* a right hand of falsehood:
- 12** *Who say our sons are* as plants
grown up in their youth;
... Our daughters *are* as corner stones, polished *like* the
similitude of a palace:
- 13** ... Our garners *are* full, affording all manner of store:
... Our *flocks* may bring forth thousands and ten
thousands in our *open fields*:
- 14** ... Our oxen *are well laden*;
So there is no invasion, no captivity;
That *there be* no complaining in our *fields*.
- 15** ^oHappy *is that* people, that is ^oin such a case:
Yea, rather, happy is that People, whose God *is* the LORD.

144. PRAYER AND THANKSGIVING.

- 1-7. David's words. Praise and Prayer.
8. Word's of foreigners. Vain and false.
9-11. David's words. Praise and Prayer.
12-15-. Words of foreigners. Vain and false.
-15. 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-scription), has the same words in v. 4 as in 144. 3. 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 *Beatitudo* as in v. 15.

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

strength = rock, or fortress. Cp. Deut. 32. 4. 1 Sam. 2. 2; 2 Sam. 22. 47. Pss. 18. 2, 31, 46; 19. 14; 28. 1; 62. 2, 6.

to war ... to fight. Not merely generally, but specially in the case of Goliath (1 Sam. 17). See Title.

2 goodness = lovingkindness. The Syr. reads "refuge".

deliverer = liberator. Heb. *palat*. Not the same word as in vv. 7, 10, 11. See notes below.

trust = flee for refuge. Heb. *hasah*. Ap. 69. II.

my People: A special reading called *Sevir* (see Ap. 34), and some other codices, with Aram, rind Syr., read "peoples". Cp. 18. 47.

under me. In some codices there is a marginal note: "under Him"; and this is read the text, in some codices.

3 what ... ? Fig. *Erotesis*. Ap. 6. Cp. 8. 4.

man. Heb. *'adam*. Ap. 14. I.

Or. This word is read in some codices, with one early printed edition.

man. Heb. *'enosh*. Ap. 14. III.

4 Man. Heb. *'adam*. Ap. 14. I.

6 Cast forth = Flash. Heb. lighten lightnings. Fig. *Polyptoton* (Ap. 6). See note on Gen. 26. 28.

arrows. Fig. *Anthropatheia*. Ap. 6.

7 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.

Rid = snatch. Heb. *pazah*; same word as in v. 11, and "delivereth", v. 10.

deliver = pluck, or rescue. Heb. *nazal*; same word as in v. 11, not the same as in vv. 2, 10.

strange. Always means foreign, in Hebrew, as in early English.

strange children = aliens. Heb. = sons of the foreigner.

8 speaketh. Cp. v. 11; and note the words they speak in vv. 12-15.

9 God. Heb. Elohim. Ap. 4. I.

10 delivereth = snatcheth; same word as "rid", vv. 7, 11.

David ... sword; with special reference to Goliath's sword in 1 Sam. 17. 50, 51.

12 That = Who. Heb. *'asher*. Supply the Ellipsis thus: "Who [say] our sons are, &c." All the words in italic type in vv. 12-15- maybe omitted, or the Present Tense may be supplied throughout. The verb "say" or "saying" is very frequently to be thus understood. See note on 109. 5.

may be. Supply "Are" and omit "That".

13 sheep = flocks.

streets = open fields. Heb. that which is outside the house.

14 strong to labour = well laden. **no breaking in** = no invasion. **nor going out** = no captivity. **15 Happy.** See Ap. 63. VI. in such a case: i.e. holding the false view that happiness consists in outward prosperity. Cp. 4. 6, 7, and 146. 3 and 5. **Yea.** Supply the Ellipsis (Ap. 6), not as in A.V. and R.V., but [Yea, rather], or [Nay]. The last member (-15.) 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 happiness consists. See note on 4. 6, 7.

145 ^oDavid's *Psalm* of praise.

- 1** (8) I will extol Thee, my God, O king;
And I will bless Thy ^oname for ever and ever.
- 2** (2) Every day will I bless Thee;
And I will praise Thy name for ever and ever.
- 3** (7) Great *is* the LORD, and greatly to be praised;
And His greatness *is* unsearchable.
- 4** (7) One generation shall praise Thy works to another,
And shall declare Thy mighty acts.
- 5** (7) I will speak of *the majesty of the glory of Thine honour*,
And of *instances of Thy honours*.
- 6** (1) *And they* shall speak of the might of Thy ^oterrible acts:
And I will declare Thy greatness.
- 7** (1) They shall *pour forth* the memory of Thy great goodness,
And shall sing of Thy righteousness.
- 8** (7) The LORD *is* ^ogracious, and full of compassion;
Slow to anger, and *great in grace*.
- 9** (2) The LORD *is* good to ^oall:
And His *compassions are* over all His works.
- 10** (1) All Thy works shall praise Thee, O LORD;
And Thy *favoured ones* shall bless Thee.
- 11** (2) They shall speak of the glory of Thy kingdom,
And talk of Thy ^opower;
- 12** (1) To make known to the sons of *mankind* His mighty acts,
And the glorious majesty of His kingdom.
- 13** (2) Thy kingdom *is* a Kingdom *for all ages*,
And Thy dominion *endureth* throughout all ^ogenerations.
- 14** (2) The LORD upholdeth all that *are ready to fall*,
And ^oraiseth up all *those that be* bowed down.
- 15** (7) The ^oeyes of all wait upon Thee;
And thou givest them their meat in due season.
- 16** (2) Thou openest Thine ^ohand,
And satisfiest the desire of every living thing.

145. DAVID'S [PSALM] OF PRAISE.

- 1, 2. Praise promised. For Jehovah. (David.)
3. Praise offered.
4-7. Praise promised. For His work. (David and others.)
8, 9. Praise offered.
10-12. Praise promised. For His kingdom. (The works.)
13-20. Praise offered.
21. Praise promised. David and all others.

Title. David's [Psalm] of praise. No other Psalm so entitled. An Acrostic Psalm. See Ap. 63. VII.

1, 2. DAVID ALONE.

- 1-. Thee.
-1. Thy name.
2-. Thee.
-2. Thy name.

1 God. Heb. Elohim. Ap. 4. I.
name. See note on 20. I.

3 the LORD. Heb. Jehovah. Ap. 4. II.

4-7. DAVID WITH OTHERS. PRAISE.

4. They shall.
5. I will.
6-. They shall.
-6. I will.
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 (4-7, above).

terrible. See note on 111. 9.

7 abundantly utter = pour forth.

8 gracious, &c. Cp. Ex. 34. 6, 7.

of great mercy = great in lovingkindness, or grace.

9 to all. Sept. reads "to them that wait on Him".

tender mercies = compassions.

10-12. THE WORKS PRAISE.

- | | | |
|-----------------|---|--------|
| 10, 11-. Glory. | } | "Thy". |
| -11. Might. | | |
| 12-. Might. | } | "His". |
| -12. Glory. | | |

10 saints = favoured or beloved ones. Cp. 16. 10.

11 power. Sing. of the Heb. word "mighty acts" (v. 4).

12 men. Heb. 'adam (with Art.) = mankind. Ap. 14. I.

13-12. PRAISE OFFERED.

13 an everlasting kingdom = a kingdom for all ages. Looking backward (eternal, 77. 5) as well as forward (everlasting, 77. 7). These words, "Thy kingdom [O Christ] is an everlasting kingdom", were (up to 1893) 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. 785, 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 𐤒 (Nun) = *Ne'man* (= faithful). It is found in some codices, with Sept., Syr., Vulg., Arabic, and Ethiopic Versions. The Structure (13-20, above) thus confirms the Ancient Versions. **14 fall** = are ready to fall. **raiseth up.** Occurs only here and 146. 8.

15 eyes of all wait. Fig. *Prosopopoeia.* Ap. 6. **16 Thou.** This is emphatic in Sept., Syr., and Vulg. Cp. 104. 26. **hand.** Fig. *Anthropopatheia.* Ap. 6.

- 17 (N) The LORD is righteous in all His ways,
And *gracious* in all His works.
- 18 (P) The LORD is *nigh to help* unto all them
that call upon Him,
To all that call upon Him in truth.
- 19 (N) He will fulfil the desire of them that fear Him:
He also will hear their *cry for help in distress*,
and will save them.
- 20 (W) The LORD preserveth all them that love Him:
But all the *lawless* will He destroy.
- 21 (N) My mouth shall speak the praise of the LORD:
And *all men shall* bless His ^oholy ²name
for ^oever and ever.

146 ^oPraise ye THE LORD.

^oPraise the LORD, ^oO my soul.

- 2 While I live will I praise the LORD:
I will sing praises unto my God while I have any being.
- 3 Put not your *confidence* in princes,
Nor in the son of man,
In whom *there is no salvation*.
- 4 ^oHis *spirit* goeth forth, he ^oreturneth to his *dust*;
In that very day his *purposes and plans* perish.
- 5 ^oHappy is he that hath the GOD ^oof Jacob for his help,
Happy is he whose *expectation is* in the LORD his God:
- 6 Which ^omade heaven, and earth,
The sea, and all that therein is:
Which keepeth truth for ever:
- 7 Which executeth judgment for the oppressed:
Which giveth food to the hungry.
The LORD looseth *the* prisoners:
- 8 The LORD openeth *the eyes of the* blind:
The LORD raiseth them that are bowed down:
The LORD loveth *the* righteous:
- 9 The LORD preserveth *the aliens*;
He ^orelieveth the fatherless and widow:
But the way of the *lawless* He turneth upside down.
- 10 The LORD shall reign ^ofor ever,
Even thy God, O ^oZion, unto all generations.
¹Praise ye THE LORD.

147 ^oPraise ye THE LORD:

^oFor *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. 151. Deut. 4. 7.
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.
20 **wicked** = lawless. Heb. *rasha*. Ap. 44. x.
21 **let all flesh** = all flesh shall, as in v. 10; thus completing and perfecting the Structure above.
all flesh. Fig. *Synecdoche* (of the Part), Ap. 6, put for all men.
holy. See note on Ex. 3. 5.
ever and ever. Many codices, with one early printed edition, here add:—

"And we will bless Jah :
From henceforth even for ever,
Praise ye Jah." Cp. Ps. 115. 18.

146. FIRST HALLELUJAH PSALM.

- | | | | |
|-------|--------------|---|----------|
| 1, 2. | Hallelujah. | } | Man. |
| 3-. | Wrong trust. | | |
| -3. | Powerless. | | |
| 4. | Mortal. | } | Jehovah. |
| 5. | Right trust. | | |
| 6-9. | Powerful. | | |
| 10-. | Eternal. | | |
| -10. | Hallelujah. | | |

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. 827, and notes below.

1 **Praise ye THE LORD** = Hallelu-JAH. Ap. 4. III.

Praise. Fig. *Apostrophe*. Ap. 6.

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

O my soul = O I myself (emphatic). Heb. *nepshesh*. Ap. 13.

2 **God**. Heb. Elohim. Ap. 4. I.

3 **trust** = confidence. Heb. *batah*. Ap. 69. I.

man. Heb. *adam*. Ap. 14. I.

no help = no salvation, or saving help. Cp. 33. 16; 60. 11.

4 **His breath, &c.** This verse occurs in the Apocrypha (1 Mace. 2. 63); 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?

breath = spirit. Heb. *ruach*. Ap. 9. Not the same word as in 150. 6.

returneth. See Gen. 2. 7; 3. 19, and cp. Ecc. 12. 7. Ps. 104. 29.

earth = ground, or dust. Heb. *'adamah*. Not *'erez* = the Earth.

thoughts = purposes, or plans.

5 **Happy**. The last of the twenty-seven Beatitudes in the Book of Psalms. See Ap. 63. VI.

GOD. Heb. El. Ap. 4. IV.

of Jacob: i.e. the God who met Jacob (Gen. 28. 13) 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.

Whose. Supply the Ellipsis by repeating [Happy he] whose, &c.

hope = expectation.

6 **made heaven, and earth**. Another reference to Genesis (ch. 1). Cp. v. 4 (above). See notes on Gen. 14. 19 and Deut. 4. 26.

7 **food**. Heb. bread. Put by Fig. *Synecdoche* (of Species), Ap. 6, for food in general.

the. No Art. in Heb.

9 **strangers** = aliens.

relieveth. Plenty of saving "help" here. Cp. the contrast with "man", (v. 3), "no help". Rev. 11. 15. **Zion**. See Ap. 68.

147 [For Structure see next page]

The second of these five Hallelujah Psalms, the EXODUS Psalm. 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 dittography", 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.

God. Heb. Elohim. Ap. 4. I.

wicked = lawless. Heb. *rasha'*.

10 **for ever**. Contrast v. 4. Cp.

- 2** The LORD *is Jerusalem's builder*:
He *will gather* together *the driven away* of Israel.
- 3** He healeth the broken in heart,
And bindeth up their wounds.
- 4** He telleth the number of the ^ostars;
He calleth them all by *their* ^onames.
- 5** Great *is* ^oour Lord, and *abounding in power*:
His understanding *is* infinite.
- 6** The LORD lifteth up the meek:
He casteth the *lawless* down to the ground.
- 7** Sing unto the LORD with thanksgiving;
Sing praise upon the harp unto our God:
- 8** Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the ^omountains.
- 9** He giveth to the beast his food,
And to the young ravens which cry.
- 10** He delighteth not in the strength of the horse:
Nor taketh delight in the legs of a ^oman.
- 11** The LORD taketh pleasure in them that fear Him,
In those that *wait for His lovingkindness*.
- 12** ^oPraise the LORD, O Jerusalem;
Praise thy God, O ^oZion.
- 13** For He hath strengthened the bars of thy gates;
He hath blessed thy *sons* within thee.
- 14** He maketh *thy borders peace*,
And filleth thee with the finest of the wheat.
- 15** He sendeth forth His *utterances* 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 ^oword, and melteth them:
He causeth His ^owind to blow,
and the waters flow.
- 19** He sheweth His ^oword unto ^oJacob,
His statutes and His judgments unto Israel.
- 20** He hath ^onot dealt so with any nation:
And *as for His judgments, He maketh not known to them*.
¹Praise ye THE LORD.

148 ^oPraise ye THE LORD.

- Praise ye the LORD from the heavens:
Praise Him in the heights.
- 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 that give light*.

147. THE SECOND HALLELUJAH PSALM. (EXODUS.)

- 1-. Hallelujah.
-1-3. Praise. Kindness to Israel.
4, 5. General operations. Nature.
6. Contrast. What Jehovah does.
7. Praise. Kindness to Israel.
8, 9. General operations. Nature.
10, 11. Contrast. What Jehovah delights in.
12-14. Praise. Kindness to Israel.
15-18. General operations. Nature.
19, 20-. Contrast. What Jehovah has shown.
-20. Hallelujah.

- 2** The LORD. Heb. Jehovah. Ap. 4. II.
doth build up Jerusalem = is Jerusalem's builder (participle). No reference to post-exilic building. Cp. 122. 3.
gathereth = will gather.
outcasts = the driven away.
4 stars . . . names. See Ap. 12. Cp. Isa. 40. 26.
names. The reference is to the knowledge of the "names" in building up the nation of Israel. Cp. vv. 2 and 20 with Ex. 1. 7-20; and vv. 15, 19 with Ex. 20.
5 our LORD. Heb. 'Adonim. Ap. 4. VIII (3). Cp. 135. 5.
of great power = abounding in power. Cp. Isa. 40. 26.
6 the meek = meek or humble ones. Num. 12. 3.
wicked = lawless. Heb. *rasha*. Ap. 44. x.
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. Some codices, with Sept., Syr., and Vulg., read "Nor taketh delight". **man.** Heb. *'ish*. Ap. 4. II.
11 hope in His mercy = wait for His lovingkindness.
12 Praise the LORD. Not the same word as in v. 1. Used only by David and Solomon.
Zion. See Ap. 68. Zion then still standing.
13 children = sons.
14 peace in thy borders = thy borders peace.
15 commandment = sayings, or utterances. Heb. *'imrah*. See Ap. 73. v. Cp. 33. 9; 107. 20.
18 word. Heb. *dabar* = the subject-matter of the articulate utterance (v. 16). See Ap. 73. x. **wind.** Heb. *ruach*, Ap. 9.
19 word. Some codices, with Sept., Syr., and Vulg., read "word". Others read plural.
Jacob . . . Israel. See notes on Gen. 32. 28; cp. 43. 6; 45. 26, 28.
20 not dealt so, &c. The reference is to Exod. 20. Cp. Deut. 4. 7, 8; and see Ap. 15.
they have not known them. Sept. and Vulg. read "He maketh not known to them".

148. THE THIRD HALLELUJAH PSALM. (LEVITICUS.)

- 1-. Hallelujah.
-1. Praise from the heavens. (2nd Person.)
2-4. Things in the heavens.
5-. Injunction. "Let them praise".
-5, 6. Reasons. "For".
7-. Praise from the earth. (2nd Person.)
-7-12. Things in the earth.
13-. Injunction. "Let them praise".
-13-14-. Reasons. "For".
-14. Hallelujah.

The third of the last five Hallelujah Psalms. The LEVITICUS Psalm. Cp. v. 14 with Lev. 10. 3.

- 1 Praise ye THE LORD.** Hallelu-JAH. Ap. 4. III.
the LORD. Heb. Jehovah with *'eth* = Jehovah Himself. Ap. 4. II.
heights. As in Job 16. 19; 25. 2.
3 stars of light. Gen. of Origin (Ap. 17. 2) = stars that give light = light-bearers, as in Gen. 1. 14-16.

- 4 Praise **Him**, ye heavens of heavens,
And ye waters that *be* above the heavens.
- 5 Let them praise the name of the LORD:
For **He** commanded, and they were created.
- 6 **He** hath also stablished them for ever and ever:
He hath made a decree *which they shall not pass*.
- 7 Praise the LORD from ^othe earth,
Ye *sea monsters*, and all deeps:
- 8 Fire, and hail; snow, and vapour;
Stormy ^owind fulfilling **His** word:
- 9 Mountains, and all hills;
Fruitful trees, and all cedars:
- 10 Beasts, and all cattle;
Creeping things, and flying fowl:
- 11 Kings of ⁷the earth, and all *peoples*;
Princes, and all judges of the earth:
- 12 Both young men, and maidens;
Old men, and children:
- 13 Let them praise the ^oname of the LORD:
For **His** ^oname alone is excellent;
His glory *is* above the ^oearth and heaven.
- 14 **He** also exalteth the horn of **His** People,
The praise of all **His** *favoured ones*;
Even of the *sons* of Israel, a People ^onear unto **Him**.
¹Praise ye THE LORD.

149 ^oPraise ye the LORD.

- Sing unto the LORD a new song,
And **His** praise in the *assembly of the favoured ones*.
- 2 Let ^oIsrael rejoice in **Him** That made him:
Let the *sons* of ^oZion be joyful in their King.
- 3 Let them praise **His** ^oname In the dance:
Let them sing praises unto **Him** With the *drum* and harp.
- 4 For the LORD ^otaketh pleasure in **His** People:
He will beautify the meek with salvation.
- 5 Let the saints be joyful *with the ascriptions of glory*:
Let them sing aloud upon their *couches*.
- 6 Let the ^ohigh praises of GOD *be* in their mouth,
And a twoedged sword in their hand;
- 7 To execute vengeance upon the *nations*,
And punishments upon the *peoples*;
- 8 To bind their kings with chains,
And their nobles with fetters of iron;
- 9 To execute upon them ^othe judgment written:
This honour have all **His** ¹*favoured ones*.
¹Praise ye the LORD.

150 Praise ye the LORD.

- Praise GOD in **His** ^osanctuary:
Praise **Him** in the *expanse* of **His** power.

- 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 vv. 1 and 7.
This order of these two words occurs only here and Gen. 2. 4. Cp. note on Deut. 4. 26.
14 **saints** = favoured ones, or beloved. **children** = sons.
near unto Him. The reference is to Leviticus and its leading thought.
See Lev. 10. 3; 21. 21; and cp. 65. 4.

149. THE FOURTH HALLELUJAH PSALM. (NUMBERS.)

- 1-. Hallelujah.
-1-. Saints to praise.
2. Israel to rejoice in Jehovah.
3-. Praise. } In A.V.
-3-. How. } For Heb.
-3-. Praise. } see note
-3-. How. } below.
4. Jehovah taketh pleasure in Israel.
5-9-. Saints to praise.
-9. Hallelujah.

The fourth of the concluding five Hallelujah Psalms, answering to NUMBERS. Cp. vv. 5-9 with Num. 24.17-24.

- 1 **Praise ye THE LORD**. Heb. Hallelu-JAH. Ap. 4. III.
the LORD. Heb. Jehovah. Ap. 4. II.
congregation = assembly (in its military aspect).
saints = favoured ones, or beloved, v. 5.
2 **Israel**. Cp. the Structure. **children** = sons.
Zion. See Ap. 68.

- 3 In the Hebrew this verse is an *Introversion*:—
3-. Let them praise His name.
-3-. With the dance.
-3-. With the *drum* and harp.
-3-. Let them sing praises unto Him.

name. See note on 20. 1.

timbrel = drum. See note on Ex. 15. 20.

4 **taketh pleasure**. Cp. Isa. 54. 7, 8.

5 **in glory** = "with [ascriptions of] glory".

beds = couches.

6 **high praises** = extollings.

GOD. Heb. El. Ap. 4. IV.

7 **heathen** = nations.

people = peoples.

9 **the judgment written**. See Deut. 32. 40-43. Cp. Isa. 45. 14. Ezek. 25. 14; chs. 38 and 39. Zech. 14. The special reference is to NUMBERS 24. 17-24.

150. THE FIFTH HALLELUJAH PSALM. (DEUTERONOMY.)

- 1-. Hallelujah.
-1-. The Sanctuary.
-1-. Praise of Jehovah's power.
2. Praise of Jehovah's might.
3-6-. Instruments of the Sanctuary.
-6. Hallelujah.

The fifth of the last five Hallelujah Psalms, answering to the great thought of DEUTERONOMY. Cp. v. 2 with Deut. 3. 24, and 32. 43.

1 **Praise ye THE LORD**. Heb. Hallelu-JAH. Ap. 4. III.

GOD. Heb. El. Ap. 4. IV.

sanctuary. The earthly sanctuary and the heavenly: the lower being formed on the pattern of the higher. See Heb. 8. 5; 9. 23; and cp. 1 Chron. 28. 13-13,19.

firmament: Heb. = expanse (Gen. 1. 6).

- 2 Praise **Him** *in the recital of His mighty acts*:
Praise **Him** according to *the abundance of His greatness*.
- 3 Praise **Him** with ... sound of the trumpet:
Praise **Him** with ... psaltery and harp.
- 4 Praise **Him** with ... *drum* and dance:
Praise **Him** with stringed instruments and *pipe*.
- 5 Praise **Him** upon ... loud cymbals:
Praise **Him** upon the high sounding cymbals.
- 6 Let every thing that hath ^obreath ^opraise the LORD.
^oPraise ye THE LORD.

- 2 **for** = in [the recital of] His mighty acts.
mighty acts. Some codices, with Aram, and Syr., read "His might".
excellent = the abundance of His greatness or grandeur.
- 3 **the**. No Art. in Heb. text.
- 4 **timbrel** = drum. See note on Ex. 15. 20.
organs = pipe, or reed (sing., never pl).
- 6 **breath**. Heb. *n^eshamah* (see [Ap. 16](#)): i.e. in contrast with material instruments.
- praise THE LORD**. Heb. *hallel jah*.
- Praise ye THE LORD**. Heb. *Hal^elujah*, thus fitly closing the Book of Psalms. Cp. the endings of the other four books; and see notes on [p. 720](#).