

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. | |