# THE PSALMS.

**THE STRUCTURE OF THE BOOK AS A WHOLE.**

1—150. **THE FIVE BOOKS †.**

| 1—41. | THE GENESIS BOOK ‡: CONCERNING MAN. The counsels of God || concerning him. All blessing bound up in obedience (cp. 1. 1 with Gen. 1. 28). Obedience is man's "tree of life" (cp. 1. 3 with Gen. 2. 16). Disobedience brought ruin (cp. Ps. 2 with Gen. 3). The ruin repaired only by the SON OF MAN in His atoning work as the seed of the woman (cp. Ps. 8 with Gen. 3. 15). The book concludes with a Benediction and double Amen. |
| 42—72. | 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. Ps. 68. 4 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. | 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. | THE NUMBERS BOOK ‡: CONCERNING 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), Ps. 90, and closes with a rehearsal of ISRAEL'S rebellions in the wilderness (Ps. 106). Note "the New Song" for "all the earth" in Ps. 96. 11, 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 96. 11). The book concludes with a Benediction and Amen, Hallelujah. |
| 107—150. | 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. 20 in Matt. 4. 4, 7, 10. The book begins with Ps. 107, and in v. 20 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.

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, 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.
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.

* 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.

|| Pss. 16 is the first Mictam Psalm. The others are Pss. 56-60. See Ap. 65. xii.
.§ Pss. 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 Tim. 2.19. perish = 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.


6 For. Effect latent in first clause: cause latent in second clause. Fig. Erotesis. Ap. 6. 2 Tim. 2.19. perish = come to naught.

2. REBELLIOUS MAN.


6-9. The Son. His rule.

10. Mankind. Spoken to.


12. The Son. His judgment.

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


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.

2 The Companion Bible (Condensed): PSALMS: Page: 723 (4)
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. I will declare for a decree: The LORD hath said unto Me, Thou art My Son; This day have I begotten thee.

7 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.

6 set = founded. Not the same word as v. 2.

My holy hill. Fig. Antimateria (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.

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.


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.


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" (margin, "kissed"); and Gen. 41, 40, "be ruled" (margin, "be armed", or "kiss").

Son. Aram. bar, a Homonym with two meanings: (1) son (Dan. 3, 25.

Ezra 5, 1, 2, 6, 14. Dan. 3, 25; 5, 22; 7, 13, and Prov. 31, 2, 2 (king Lernuel); (2) ground. Dan. 2, 38; 4, 12, 15, 21, 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. See note on (Dan. 3, 25.

Ps. 39, 14. 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 = Happy. Fig. Beatitudo. See note on 1, 1.

put their trust = flee for refuge to. Heb. hasah. See Ap. 69, 11.

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

2 Many. Fig. Anaphora.
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. 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 Hearken 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.

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 smitings with words in Ps. 3, as in Lam. 3. 63 (cp. Job 30. 9. Lam. 3. 14). Cp. the other Neginoth Psalms: 3, 2, 6, 53, 1; 54, 3, 60, 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.)
3. The sons of men. (Themselves.)
4. The sons of men. (Themselves.)
5. Prayer to Jehovah.

Title. A Psalm. See Ap. 65. xvii.
1 Give ear ... Consider ... 2 Hearken. Fig. Synonymic. Ap. 6. LORD. Heb. Jehovah. Ap. 4. II.
look up = look out, or watch for [an answer].

The Companion Bible (Condensed): PSALMS: Page: 725 (6)
For Thou art not a God that hath pleasure in lawlessness:
Neither shall evil dwell with Thee.
The boasters shall not stand in Thy sight:
Thou hastest all workers of iniquity.
Thou shalt destroy them that speak falsehood:
The LORD shall abhor the bloody and deceitful man.
But as for me, I will come into Thy house in the abundance of Thy grace:
And in Thy fear will I worship toward Thy holy heaven.
Lead me, O LORD, in the righteousness of Thy way:
For in death there is no remembrance of Thee:
My soul is vexed because of grief; It waxeth old because of mine adversaries.
Depart from me, all ye workers of iniquity; For the LORD hath heard the voice of my weeping.
The LORD hath heard my supplication; The LORD will receive my prayer.
Let all mine enemies be ashamed and sore vexed:
Let them return and be ashamed suddenly.
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.
2 "Out of the mouth of c\babes and sucklings hast Thou appointed praises for the works of Thy strength.  Because of Thine 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 the angels,  And hast crowned the Second Man with glory and honour.
6 Thou madest the first man, Adam to have dominion over the works of Thy hands;  Thou didst put all 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, All sheep and oxen,  Yea, and the beasts of the field;
9 O LORD our Lord, how excellent is Thy name in all the earth!

"To the chief Musician relating to the death of Goliath."

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9  A Psalm of David.

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

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### 8. REBELLIOUS MAN. SUBDUE.

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<td>2.</td>
<td>Glory to Jehovah in the heavens.</td>
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<td>His condescension to man.</td>
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<td>Greatness of Jehovah in the earth.</td>
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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, 34, 54, 55.  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. Erotesis. Ap. 6. Quoted in Heb. 2. 5-8. Cp. 1 Cor. 15. 27 and Eph. 1. 22. man = mortal man. Heb. 'enosh.
mindful...visist. 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. (99. 2 = 144. 3 is a different word). Here (8. 4) the title relates to dominion in the earth. Cp. vv. 1. 6 and 9, and see notes on Ezek. 2. 1, Mat. 8. 20, and Rev. 14. 4.
5 the angels. Heb. Elohim. See Ap. 4. 1.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).
domination, &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.
all things. Six are enumerated in vv. 7 and 8. (The number of man. See Ap. 10.)
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".

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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. dakkah, 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 awav" (9. 18, and "never", 10. 11); "for ever and ever" (9. 5 and 10. 16); "arise, Jehovah" (9. 19 and 10. 12).

### 9. THE LAWLESS ONE. (GENERAL.)

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<td>1.</td>
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<td>Excision of the wicked.</td>
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<td>4.</td>
<td>Deliverance.</td>
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### 9. 3-10. EXCISION OF THE WICKED.

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<td>Deliverance.</td>
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<td>5.</td>
<td>Judgment.</td>
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<td>7.</td>
<td>8.</td>
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<tr>
<td>10.</td>
<td>Deliverance.</td>
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3 at Thy presence = from before Thee.
For Thou hast maintained my right and my cause; Thou hast sat in the throne judging righteously.

Thou hast rebuked the nations. Thou hast destroyed a lawless one, Thou hast blotted out their name for ever and ever.

O lawless one, complete is the destruction for ever more: And thou hast destroyed cities; Their memorial is perished with them.

But the LORD shall sit as King for ever: He hath prepared His throne for judgment.

And He shall judge the habitable world in righteousness; He shall minister judgment to the peoples in uprightness.

The LORD also will be a refuge for the crushed one, A refuge in the great time of trouble.

And they that know Thee will confide in Thee: For Thou, LORD, hast not forsaken them that seek Thee.

Sing praises to the LORD, Which dwelleth in Zion: Declare among the peoples His doings.

When He inquireth concerning blood, He remembereth them: He forgettest not the outcry of the oppressed.

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:

That I may shew forth all Thy praise In the gates of the daughter of Zion: That I may rejoice in Thy salvation.

The nations are sunk down in the pit that they made: In the net which they hid is their own foot taken.

The LORD is known by the judgment which He executeth: A lawless one is snared in the work of his own hands. Meditation. Selah.

The wicked ones shall be returned into the grave, And all the nations that forget God.

For a needy one shall not alway be forgotten: The expectation of the oppressed shall not perish for ever.

Arise, O LORD; let not man prevail: Let the heathen be judged before Thee at Thy coming.

Appoint them some terror, O LORD: That the heathen may know themselves to be but men. Selah.

Why standest Thou afar off, O LORD? Why hidest Thou Thyself in the great time of tribulation?

A lawless one in his pride doth hotly pursue an oppressed one; Let them be taken in the devices that they have imagined.
10. 3


eight of the earth.  Lover of the righteous.

11. 4

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.

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

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

2 put I my trust = I have fled for refuge.  Heb. hasah.  See Ap. 69. II.


4 the wicked = the lawless ones.  Heb. rasha.

5 the upright = upright ones.

6 the foundations: hashshathoth = settled order of truth or institutions; not the roof or walls.

7 the = a.

8 do.  Not say or think, but lawfully and effectually "do".

9 eyes = eyelids.

10 the settled order of truth be destroyed, What can a righteous "do"?

11 The LORD is in His holy temple, the LORD's throne is in heaven:

H Is eyes behold, His eyelids try, the sons of Adam.

The Companion Bible (Condensed): PSALMS: Page: 730 (11)
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.  

5 the righteous = a righteous one.  
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  

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 silver tried in a furnace : 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.

Lighten mine eyes = Revive me.  sleep the sleep of death = sleep my last sleep.  Heb.  Fig. Polyptoton.  Ap. 6.
13. 5

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 denost 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.  
5 He that puttheth not out his money to usury,  
Nor taketh bribery against the innocent.  
He that doeth these things shall never be moved.

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. i.e. Mount Zion; the type of the heavenly kingdom. 2 dwell = abide continually. Fig. Anabasis. Ap. 6. Holy hill = holy mountain: i.e. Mount Zion; the type of the heavenly kingdom. 3 He that = that never hath. So in the following two lines. evil. Heb. ra'a'. Ap. 44. viii. 4 to his own hurt. Sept., Syr., and Vulg, read "to his neighbour". 
### 16
**A graven, Important, personal writing**  
**Relating to David, David's Son and David's Lord.**

1. Preserve me, O God: for in Thee do I 
   **s.** flee for refuge.

2. ... I said unto the LORD, Thou art my Lord:  
   I have no good beyond Thee;  
   *As for* the *saints that are in His own Land,*  
   And the excellent, **in them** is all His delight.

3. 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.

4. The LORD is the portion of mine inheritance and of my cup:  
   Thou wilt maintain my allotted land.

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

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

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

8. Therefore I am glad, and my glory rejoiceth:  
   My flesh also shall rest in hope.

9. For Thou wilt not leave me in the grave;  
   Neither wilt Thou suffer Thine Holy One [the Messiah] to **experience** corruption.

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

### 17
**A Prayer of David.**

1. Hear 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 hast proved mine heart; Thou hast visited me in the night;  
   Thou has tried me, and shalt **find** nothing;  
   I am purposed that my mouth shall not transgress.

---

**Title.** Prayer.  
**Himself. His Trust.**

1. preserve.  
2. ... I said.  
3. ... unto the LORD.  
4. art.  
5. no good beyond Thee.  
6. portion.  
7. allotted land.  
8. lines.  
9. experience.  
10. in the grave.  
11. path of life.  

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The Companion Bible (Condensed): PSALMS: Page: 733 (14)
Concerning the works of men, by the word of Thy lips I have marked me from the paths of the oppressor.

Hold up my goings in Thy tracks,
That my footsteps slip not.

I have called upon Thee, for Thou wilt answer me, O God: Incline Thine ear unto me, and hear my speech.

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.

Keep me as the apple [pupil] of the eye, Hide me under the shadow of Thy wings,
From the lawless ones that oppress me, From the foes of my soul, who compass me about.

They are inclosed in their own fat: With their mouth they speak proudly.

They have now compassed us in our goings: They have set their eyes bowing down to the earth;
Like as a lion that is greedy of his prey, And as it were a young lion lurking in secret places.

Arise, O LORD, Anticipate him, cast him down:
Deliver me from a lawless one, which is Thy sword:
From men which are Thy hand, 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.

As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake from the sleep of death, with Thine appearing, or a vision of Thee.

To the chief Musician.

A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the paw of all his enemies, and from the hand of Saul: And he said,

Fervently do I love Thee, O LORD, my strength.
The LORD is my fortress, and my mountain stronghold, and my deliverer;

3. Purpose. Mouth not transgress.
5. Purpose. Footsteps not slip.
5 paths = tracks, or ruts. 6 hear = answer. See Structure, above.
8 as. Fig. Simile. Ap. 6. apple... eye... wings. Fig. Anthropopatheia.
9 Hide = Thou wilt hide.
10 the wicked = the lawless ones. my deadly enemies = the foes of my soul Heb. nephesh. Ap. 13.
the wicked = a lawless one. Heb. rasha’. Ap. 44. x.
sword. Fig. Anthropopatheia. Ap. 6.
See note on “ear”, v. 1.
15 hid. Fig. Antimereia (Ap. 6). Act. Part, put for Noun. Heb. thy hid = thy hidden, or secret thing. They are = Let them be.
16 full = satisfied with. Cp. v. 15.
17 I will behold = I will see. children = sons.
18 I will behold = I will see. See note on Ex. 23, 15; 34, 20.
19 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.

[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.
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, 32, 39.

2 rock = fortress. Heb. sel’d. See notes on Deut. 32. 13, and Ex. 17. 6. Note the Fig. Anthropopatheia and Exergasia. Ap. 6.

fortress = mountain stronghold. Heb. m’zad.

The Companion Bible (Condensed): PSALMS: Page: 735 (15)
My God, my refuge, in Whom I will flee for refuge; My shield, and the horn of my salvation, and my high tower.

3 I will call upon the LORD, Who is 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 cried 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 shook, and trembled; The foundations also of the mountains moved And were shaken, because He was wroth.

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

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

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

11 He made darkness His secret place; His pavilion round about Him

Were dark waters and thick clouds of the skies.

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

13 The LORD also thundered from the heavens, And the 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 channels of waters were seen, And the foundations of the inhabitable world were discovered At Thy rebuke, O LORD, At the blast of the breath of Thy nostrils.

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

18. 2 PSALMS.

18. 

18. 16.

18. ANSWER TO PRAYER.

1. Jehovah spoken To. Love.


49. Jehovah spoken To. Praise.

50. Jehovah spoken To. Deliverer.


3-19. ENEMIES. DELIVERANCE FROM.

3-6. David’s call for deliverance.

7-15. Deliverance effected.


3-6. DAVID’S CALL FOR DELIVERANCE.


4. Compassed by enemies.

5. Compassed by danger.

6. David’s call and answer.


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

sorrows = meshes, or snares (Heb. hebel). Not bodily pains.

ungodly men = Belial.


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.

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 shaken", or "rocked and reeled"

hills = mountains.

8 out of = into.

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

16-19. JEHOVAH THE DELIVERER.

16, 17-. Jehovah’s deliverance.

18-. Compassed by enemies.


16 many waters. Put by Fig. Metonymy (of Adjunct). Ap. 6. for troubles.
17 He delivered me from my strong enemy, And from them which hated me: For they were too strong for me.

18 They 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, because He delighted in me.

20 The LORD rewarded me according to my righteousness; According to the cleanness of my hands hath He recompensed me.

21 For I have kept the ways of the LORD, And have not wickedly departed from my God.

22 For all His judgments were before me, And I did not put away His statutes from me.

23 I was also upright 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; And 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 rock 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 pursued 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:

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 wind: 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.

5 To the chief Musician.

19

A Psalm of David.

1 The heavens rehearse the glory of God;  
And the expance 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 bridgroom 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 vs. 7-9 the six titles of the Word, its six attributes, and its six effects (see Ap. 10). the LORD. Heb. Jehovah. Ap. 4. IV. 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 vs. 7-9.
8 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.
8 statutes = precepts. Heb. pikkudim. Found only in the Psalms, and in the Pl. right = righteous: i.e. equitable and just.

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 heavens: The commandment of the LORD is perfect, returning the soul: the witness of the LORD is faithful and enduring, making wise the simple.  

45 be afraid = come trembling.  
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.

1-6. THE HEAVENS.

1. The heavens.
2. Their testimony. Incessant. (Pos.)
3. Their words. Inaudible. (Neg.)
4. Their testimony. Universal. (Pos.)
5. The heavens.
6. Day unto day. Day after day.
7. Their words. Universal. (Pos.)
8. 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).

The Companion Bible (Condensed): PSALMS: Page: 737 (18)
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?

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

14 Let the words of my mouth, and the meditation of my heart, come with acceptance before Thee, O LORD, my rock, and my redeemer.

°To the chief Musician.

20

A Psalm of David.

1 The LORD answer thee in the day of trouble; The name of Jacob’s God shall defend thee;

2 Send thy help from the sanctuary, And support thee out of Zion;

3 Remember every present of thine, And turn to ashes thy burnt sacrifice; °Selah.

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

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

6 Now know I that the LORD saveth His Messiah; He answereth continually from His holy heaven By the mighty saving deeds of His right 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.

°To the chief Musician.

°To 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.
21. **A 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 heart's desire, And hast not withheld the request of his lips. Selah.

3 For Thou comest to meet him with the blessings of goodness: Thou settest a crown of pure gold on his head.

4 He asked life of Thee, and Thou gavest it him, Even length of days for ever and ever.

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

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

7 For the king confideth in the LORD, And through the grace of the MOST HIGH he shall not be moved.

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

9 Thou shalt place them as in a furnace of fire in the time of Thine anger: 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.

To the chief Musician relating to the Day-dawn.

22. **A Psalm concerning David’s Son and David’s Lord.**

1 My God, my God, why hast thou forsaken me? Why art Thou so far from helping me, and from 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.
O my God, I cry in the daytime, but Thou hearest not;
And in the night season, and am not silent.

And yet Thou art °holy, O Thou That inhabittest the
Sanctuary where the praises are offered of Israel.

Our fathers confided in Thee:
They confided, and Thou didst deliver them.

They cried unto Thee, and were delivered:

They confided in Thee, and were not confounded.

But I am a °worm, and no man;
A reproach of °men, and °despised of the People.

Most that see me laugh me to scorn:
They open the lip, they shake the head, saying,

"He °trusted on the LORD that He would deliver him:
Let him deliver him, seeing He delighted in him."

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.

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

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

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

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

I am poured out like water, And all my bones are out of
joint: My heart is like wax; it is melted within me.

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.

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.

I may count all my bones: They look for and see upon me.

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

And yet be not Thou far from me, O LORD:
O my strength, haste thee to help me.

Deliver my °soul from the sword;
My life from the paw of the °dog.

Save me from the °lion's mouth: Yea Thou hast answered me [and delivered me] °from the horns of the bulls.

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. nephesh. Ap. 13. darling = only one. Heb. yahid. See note on Deut. 6. 4. = my one my one priceless possession; put by Fig. Metonymy (of Subject), Ap. 6, for "my life", answering to "my soul" in the preceding line. Cps. 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".

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.).


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

1, 2. His desertion. Mourned.


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.

inhabitst 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. Cps. 80. 1; 99. I.


6 worm. Heb. tola't, not the ordinary word for "worm", but the crimson coxus 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. 'adam. Ap. 14. I.

despised. Cp. Isa. 53. 3.
22. 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.

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.

My praise shall be of Thee in the great assembly: I will pay my vows before them that stand in awe of Him.

The patient or wronged ones shall eat and be satisfied: They shall praise the LORD that seek Him: Your heart shall live for ever.

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.

For the kingdom is the LORD's: And He is the governor among the nations.

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.

A seed shall serve Him; It shall be recounted of the Lord unto a generation that shall come.

They shall come, and His righteousness shall be declared unto a People that shall be born, For "It is finished ".

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Title. 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 leadeth me in paths of righteousness 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.

23.

A Psalm of David.

1 The LORD is my shepherd; I shall not want.

2 He leadeth me in paths of righteousness 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.

Note here the Parenthesis of the present Dispensation: for which see Ap. 72. 22 I will declare. These words are Christ's inresurrection. 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. 23 Ye: i.e. the Gentiles of 18. 49; 117.1. Deut. 32. 43. Isa. 11.1, 10. word as in third line. 


27. The nations to praise.

28. The reason. 29-31. All to praise.


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.

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

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

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

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

25. A Psalm by David.

(8) Unto Thee, O LORD, do I lift up my soul. 

Thou settest in order a feast before me in the presence of mine *adversaries*: Thou anointest my head with oil; my cup runneth over.

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.
25.2

**Psalms**

2 (9) O my God, 
(2) I have confided in thee: 
Let me not be put to shame, 
Let not mine foes triumph over me.

3 (3) Yea, let none 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; 
And for Thee do I wait all the day.

6 (7) Remember, O LORD, 
For good and upright 
The Lord of my salvation: 
Mine eyes look unto Thee, 
O keep my soul, and 
Turn mine eyes to Thee that I may not be put to shame.

7 (2) Good and upright is the LORD: 
Therefore will He direct sinners in the way.

9 (3) The good and patient will He guide to be vindicated: 
And the good and patient will He teach His way.

10 (3) All the paths of the LORD are grace and truth: 
Unto such as keep His covenant and His testimonies.

11 (3) For Thy name's sake, O LORD, 
Pardon mine iniquity; for I am meek and lowly in heart.

12 (7) What man is he that revereth the LORD? 
Him shall He direct in the way that He shall choose.

13 (3) 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 (9) 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 desolate and afflicted.

17 (9) The troubles have enlarged my heart: 
Thou hast brought me out of my distresses; 
And bear away all my sins.

18 (9) Look upon mine iniquity, and my pain; 
And bear away all my sins.

19 (9) 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 (2) Let integrity and uprightness preserve me; 
For I wait on Thee.

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

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**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.
26. 3

PSALMS.

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 innocency:
So will I compass Thine altar, 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 house,
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:
In the great assembly will I bless the LORD.

27

A Psalm by David.

1 The LORD is my light and my salvation; whom shall I fear?
The LORD is the strength for protection of my life;
Of 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:
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 dwell 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 face 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.
2. Plea. “For”.
3. Prayer.
4. Prayer.
5. Plea. “For”.

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.
10 mischief = lewdness. 11 Redeem = deliver (by power).
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.

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. ‘aza’z. 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 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 it. pavilion = dwelling.
6 offer = sacrifice. Heb. zhabach. sacrifices of joy = joyful sacrifices. Genitive of character. See Ap. 17, 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”.
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 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.

The Companion Bible (Condensed): PSALMS: Page: 745 (26)
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. 7.  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.

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

The Companion Bible (Condensed): PSALMS: Page: 746 (27)
A 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 rock, for an house of defence to save me.

3 For Thou art my rock and my fortress; Therefore for Thy 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 °Into Thine hand °I commit my spirit:° Thou hast delivered me, O LORD God of truth.

6 Thou hastes 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, °my 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 °my neighbours, and a fear to mine acquaintance: They that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I 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 °life.

14 But I fixed my confidence in Thee, O LORD: I said, °Thou art my God.°

°To the chief Musician.

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 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 °turned °for me °my mourning °into dancing: Thou hast torn °off °my sackcloth, and °girded °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.

°To the chief Musician.

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 = I °fled °for °refuge °to. °See °Ap. 69. II.

2 °car. °Fig. °Anthropopathia. °Ap. °6. °deliver = rescue.

3 °rock. °Heb. °sela'.

4 °name's °sake. °See °note °on °18: °1, °2.

5 °art. °see °note °on °Ex. °13.

6 °lead = Thou wilt gently lead.

7 °guide °= gently °guide.

8 °Pull °= Thou wilt °pull.


10 °hand. °Fig. °Anthropopathia. °commit = °I °will °commit.


12 °have °hated. °Some °codices, °with °Aram., °Sept., °Syr., °and °Vulg., °read °"Thou °hatedest".


14 °trust °in = °fixed °my °hope °on, °or °confidence °in. °Heb. °"batah". °Ap. °69. °I.

15 °mercy °= °lovingkindness, °or °grace.

16 °considered °= °looked °upon.


18 °have °mercy °upon °= °Show °favour °or °grace °to.

19 °body. °Put °by °Fig. °"synedecmo" °(of °part). °Ap. °6. °for °"body".


21 °reproach °= °derision.

22 °my °neighbours. °Cp. °2 °Sam. °6. °16. °20.

23 °am °became. °broken: °or °missing.


15 My affairs are in Thy hand:
Deliver me from the hand of mine enemies,
and from them that persecute me.
16 Make Thy ˇface 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 ˇthe 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 for them that fear Thee; Which Thou hast wrought for them that put their trust in Thee before the sons of ˇmen!
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 ˇeyes:” Nevertheless Thou heardest the voice of my supplications when I cried unto Thee.
23 O love the LORD, all ye His favours 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 ˇhe whose rebellion is taken up and carried away, whose sin is atoned.
2 How happy is the man unto whom the LORD ˇimputeth not ˇiniquity, And in whose ˇspirit 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 ˇhand was heavy upon me:
My moisture was turned like the drought of summer. ˇSelah.

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 ˇThou forgavest the iniquity of my sin. ˇSelah.

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 floods of great waters they shall not come nigh unto him.


Thou forgavest. Divine forgiveness follows 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.

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

The Companion Bible (Condensed): PSALMS: Page: 749 (29)
32. 7

7 Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with shoutings of deliverance. Selah.
8 I will instruct thee and teach thee in the way which thou goest:
Let me cause Mine eye to take counsel concerning thee.

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 a 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 By 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 earth stand in awe of Him.
9 For He spake, and it became; He commanded, and it stood 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.
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 shield.
21 For our heart shall rejoice in Him, Because we have confided in His holy name.
22 Let Thy grace, O LORD, be upon us, According as we wait for Thee.

34 A Psalm by David, when he changed his behaviour before Abimelech; who drove him away, and he departed.
1 I will bless the LORD at all times: I sought the LORD, and He answered me, And rescued me from all my fears.
2 I myself shall make her boast in the LORD: The oppressed shall hear thereof, and be glad.
3 O magnify the LORD with me, And let us exalt His name together.
4 I sought the LORD, and He answered me, And delivered me from all my fears.
5 They looked expectantly unto Him, And were lighted:
6 This poor man cried, and the LORD heard him, And saved him out of all his distresses.
7 The angel of the LORD encampeth round about them that reverence Him, And delivereth them.
8 O taste and see that the LORD is good: How happy is the strong man that fleeth for refuge to Him.
9 O revere the LORD, ye His separated ones: For there is no want to them that revere Him.
10 The young lions do lack, and suffer hunger: But they that seek the LORD shall not want any good thing.
11 Come, ye sons, hearken unto me: I will teach you the fear of the LORD.
12 What man is he that desireth the good things of life, And loveth many days, that he may see good?
13 Keep thy tongue from evil, And thy lips from speaking guile.
14 Depart from evil, and do good; Seek peace, and pursue it.
15 The eyes of the LORD are upon the righteous, And His ears are open unto their cry.
16 The face of the LORD is against them that do evil, To cut off the remembrance of them from the earth.
17 The righteous have cried, and the LORD hath rescued, And delivered them out of all their distresses.

18 Behold. Fig. Asterismos. Ap. 6.
19 eye. Fig. Anthropopathia. Ap. 6. Some codices, with Sept., Syr., and Vulg., read “eyes” (pl.).
20 mercy = lovingkindness, or grace.
21 deliver = rescue.
22 their soul = them themselves. Heb. nephesh (Ap. 13).
23 Our soul = we ourselves. for emphasis.
26 holy. See note on Ex. 3. 5. name. See note on 20. 1.
34. 18

The LORD is nigh unto them that are of a broken heart; And saveth such as be of a contrite spirit.

Many are the afflictions of a righteous one: But the LORD delivers him out of them all.

Evil shall slay not one of them is broken.

And let the wicked be held guilty. And they that hate a righteous one shall be held guilty.

The LORD delivereth by power the soul of His servants: And none of them that trust 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. Draw out also the spear, and barricade the way against them that pursue me:

3 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 wind: And let the angel of the LORD chase them.

6 Let their way be dark and slippery: And let the angel of the LORD pursue them.

7 For without cause have they hid for me their pit covered with a net, Which without cause they have dug for me.

8 Let destruction come upon him at unawares; Into that very destruction let him fall.

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

10 All the members of my body shall say, “LORD, who is like unto Thee, Which rescueth the oppressed from him that is too strong for him, Yea, the oppressed and the needy from him that spoileth him?”

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

12 They rewarded me evil for good To the bereaving of my 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.


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

The Companion Bible (Condensed): PSALMS: Page: 751 (32)
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:

With hypocrites at feasts mocking at the feast, They gnashed upon me with their teeth.

O Lord, how long wilt Thou look on? Rescue me from their destructions. My life from the lions.

I will give Thee thanks in the great assembly: I will praise Thee among mighty people.

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

For they speak not peace: But they devise words of frauds against them that are quiet in the land.

Yea, they opened their mouth wide against me, And said, “Aha, aha, our eye hath seen it.”

This Thou hast seen, O LORD: keep not silence: O Lord, be not far from me.

Stir up Thyself, and awake to my vindication, Even unto my cause, my God and my Lord.

Vindicate me, O LORD my God, according to Thy righteousness; And let them not rejoice over me.

Let them not say in their hearts, “Ah, so we have our great desire at last.”

Let them not say, “We have swallowed him up.”

Let them be ashamed and brought to confusion together that rejoice at mine hurt: Let them be clothed with shame and dishonour that magnify themselves against me.

Let them shout for joy, and be glad, that favour my justification: Yea, let them say continually, “Let the LORD be magnified, Which hath pleasure in the prosperity of His servant.”

And my tongue shall speak of Thy righteousness And of Thy praise all the day long.

To the chief Musician.

A Psalm Relating to Jehovah’s Servant, by David.

The rebellion of a lawless one assureth me That there is no fear of God before his eyes.

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

The words of his mouth are iniquity and deceit: He hath left off to be wise, and to do good.

He deviseth iniquity upon his bed; He taketh his stand in a way that is not good; He abhorreth not evil.

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’a); it means “cry out”. See note on Isa. 11.4. hypocritical mockers at feasts. Fig. Ellipsis (of Repetition) = “hypocrites at feasts mocking at the feast”. Ap. 63.1. LORD. The primitive text was Jehovah. Ap. 4.1. Altered to “Adonai” by the Sophonim. See Ap. 32.

My darling = My only one. See note on 22.20.

from the lions. Cp. Ps. 22.13, 16.

congregation = assembly, or convocation. much = mighty.

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.

deceitful matters. Heb. “words of frauds”.

opened their mouth. Implying contempt. Aha, aha. Fig. Epizeuxis (Ap. 6), for emphasis. See 40.15; 70.3. Cp. Mark 15.18. hath seen. Implying delight in so doing.

Thou hast seen. Another eye has seen.


Judge = Vindicate.

we = our soul. Heb. nephesh. Ap. 13: i.e. we have our great desire at last.

clothed with shame. Cp. 109.29; 132.18.

my righteous cause = my justification.

To the chief Musician. See Ap. 64.

1-4. The wicked. Their misdeeds.


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.


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


within my heart = within me; “my heart” being put by Fig. Synecdoche (of the Part), Ap. 6, for the whole person: i.e. assured or convinced 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. 4.1. 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.


[For Structure see next page].

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

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

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

1 (8) Heat not thyself with vexation because of evildoers, Neither be thou envious against the workers of iniquity.
2 For they shall soon be cut down like the grass, And wither as the green herb.
3 (2) 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 (3) Commit 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 (7) 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 (7) Cease from anger, and forsake wrath: Heat not thyself with vexation in any wise to do evil.
9 For evildoers shall die: But those that wait upon the LORD, they shall inherit the land.
10 (5) For yet a little while, and the lawless shall not be: Yea, thou shalt diligently consider his place, and it shall not be.
11 But the meek shall inherit the earth; And shall delight themselves in the abundance of peace.
12 (5) The lawless plotteth against the just, And gnasheth upon him with his teeth.

The Companion Bible (Condensed): PSALMS: Page: 753 (34)
13 The Lord shall laugh at him: For he seeth that his judgment will come.

14 (r) 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 (r) The Lord regareth 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 (b) But the lawless shall perish, And the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

21 (r) 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 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 hand.

25 (b) 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 (b) Depart from evil: and do good; And thou shalt dwell for evermore.

28 For the Lord loveth judgment, And forsaketh not His favoured ones; (r) 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 (r) 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 (r) Wait on the Lord, and keep His way, And he shall exalt thee to inherit the land:

35 (b) I have seen a lawless one ruthless, In great power: he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

36 Yet he 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 transgressors shall be destroyed together: The end of the lawless shall be death.

39 (r) ... 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 7 A Psalm by David. 8 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 groaning is not hid from Thine anger;
   There is no soundness in my flesh because of my sin.
8 I am feeble and sore broken:
   I am troubled; I am bowed down greatly;
   I go mourning all the day long.
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 neighbour.
   And they seek after my soul, and lay snares for me:
   And they that seek my hurt speak mischievous things,
   And imagine deceits all the day long.
12 They also that seek after my soul 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 7 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.”
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, 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.

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 is in Thee.

8 Deliver me from all my transgressions: I am consumed by the pressure of Thine hand.

9 I was dumb, I opened not my mouth; Because Thou didst it. Hear my prayer, O LORD, and give ear unto my cry; Remove thy stroke away from me:

10 When thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth: Why pressure at my tears: Why hast thou brought earthly vanity to me?

11 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.

A Psalm by David.

1 I waited patiently for the LORD; And He hath inclined unto me, and hath heard my cry. I waited patiently for the LORD; He hath heard me.

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.

4 Silent meditation. 5.  beheld. Fig. Asterismos. 6. age is = 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. 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.

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

9 blow = pressure. hand. Fig. Anthropopatheia. 6. man. Heb. 'ish. 14. II. See note on "moth", below.

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


To the chief Musician. See Ap. 64.

Deliverance by Jehovah.

1-5. Deliverance by Jehovah.

6-10. Address to Jehovah.

11;17. Prayer to Jehovah.

4 **Happy** is that man 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 thoughts 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 **Sacrifice** and **offering** Thou didst not desire;  
Mine ears hast Thou opened:  
Burnt offering and sin offering didst Thou not required.  

7 **Then said I**, "Lo, I come: In the **volume** of the book it is  
written for me,  
I have **declared** as glad tidings righteous in the great  
assembly:
Lo, I have not refrained my lips, O LORD,  
That wish me  
Let them be driven backward and put to shame  
**I** have not concealed my **thoughts**, thoughts. Fig. *Anthropopatheia*. Ap. 6.

8 **Lo, I come** to do Thy **good pleasure**, O my God:  
Yea, Thy law is in the midst my heart.

9 I have **declared as glad tidings** righteous 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 salvation:  
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 soul to destroy it;  
Let them be driven backward and put to shame  
That wish me **calamities**.

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**11-17. PRAYER TO JEHOVAH.**

| 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.  
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.


---

**ADDRESS TO JEHOVAH.**

| 4. | What Jehovah had done, and not done. |
| 5. | Messiah’s delighted obedience. |
| 7. | Messiah’s delighted obedience. |
| 8. | Reason. Written in His heart. |
| 9, 10. | What Messiah had done, and not done. |

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 = dug. Kal Pret. of *karah* = opening by digging, or boring.  
Note the occurrences : Gen. 50. 5. Num. 24. 18. 2 Chron. 16. 14  
(marg.). Ps. 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 l Sam. 15. 22. Jer 7. 22, 23.  
**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  
it is written = it is prescribed. Cp. 2 Kings 22. 12.  
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.
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 °spaketh 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 °require 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 setteth me °before Thy face for ever.

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13 °Blessed be the LORD God of Israel
From everlasting, and °to the age to come.
°Amen, and Amen.

°To the chief Musician.
# 42–72. THE SECOND, OR EXODUS BOOK*.

## ISRAEL.

<table>
<thead>
<tr>
<th>42—49.</th>
<th>CONCERNING ISRAEL’S RUIN.</th>
</tr>
</thead>
<tbody>
<tr>
<td>50—60.</td>
<td>CONCERNING ISRAEL’S REDEEMER.</td>
</tr>
<tr>
<td>61—72.</td>
<td>CONCERNING ISRAEL’S REDEMPTION.</td>
</tr>
</tbody>
</table>

---

### ISRAEL’S RUIN.

<table>
<thead>
<tr>
<th>42</th>
<th>43†</th>
<th>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.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>44</td>
<td></td>
<td>THE CRY FOR HELP TO THE DELIVERER AND REDEEMER (vv. 23-26).</td>
</tr>
<tr>
<td>45</td>
<td></td>
<td>THE DELIVERER PRAISED. ANSWER TO THE CRY.</td>
</tr>
<tr>
<td>46</td>
<td></td>
<td>THE HELP OF THE DELIVERER. (Cp. 48: 8.)</td>
</tr>
<tr>
<td>47</td>
<td>48</td>
<td>THE DELIVERER PRAISED. (Cp. 48: 8 with 44: 1.)</td>
</tr>
<tr>
<td>49</td>
<td></td>
<td>THE RUIN, AND NEED OF REDEMPTION REALIZED. NO HELP FROM MAN (v. 7), ONLY FROM GOD v. 15.</td>
</tr>
</tbody>
</table>

### ISRAEL’S REDEEMER.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>51</td>
<td></td>
<td>TRANSGRESSION. CONFESSED AND FORGIVEN.</td>
</tr>
<tr>
<td>52</td>
<td>53</td>
<td>54</td>
</tr>
<tr>
<td>56</td>
<td>57</td>
<td>58</td>
</tr>
</tbody>
</table>

### ISRAEL’S REDEMPTION.

<table>
<thead>
<tr>
<th>61</th>
<th>62</th>
<th>63</th>
<th>64</th>
<th>ISRAEL WAITS FOR DELIVERANCE &quot;FROM THE ENDS OF THE EARTH&quot;, WHICH IS THE WORK OF GOD ALONE (64: 9).</th>
</tr>
</thead>
<tbody>
<tr>
<td>65</td>
<td></td>
<td>ZION WAITS FOR HER BLESSING.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>67</td>
<td>PRAISE PROMISED. THE TROUBLE REMEMBERED (66: 10-12).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>68</td>
<td></td>
<td>THE ANSWER TO 61—67. GOD ARISES. &quot;BLESS'D BE GOD&quot; (v. 35).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>69</td>
<td></td>
<td>THE KING WAITS FOR DELIVERANCE (v. 14) FROM SUFFERINGS, SHAME, AND SORROW. (THE TRESPASS OFFERING) ‡.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>70</td>
<td></td>
<td>THE KING WAITS FOR DELIVERANCE. &quot;MAKE HASTE&quot;.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>71</td>
<td></td>
<td>PRAISE PROMISED (vv. 22-24). THE TROUBLE REMEMBERED (v. 20).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>72</td>
<td></td>
<td>THE ANSWER. THE KING BEGINS. &quot;BLESS'D BE THE LORD GOD&quot; (v. 18). THIS WAS ALL HIS DESIRE (2 Sam. 23: 5). THE REDEEMED NATION BLESSED, AND A BLESSING TO ALL NATIONS.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* 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 ימיו יפר_defined (v’el’leh 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 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.

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† 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—72. THE EXODUS BOOK.

For the Structure, see p. 259. It has to do with Israel; as the first book (1—41) had to do with Man.

42—49. ISRAEL'S RUIN.

42: 6, 7. Cry from afar.
43: 1. Cry from afar.
43: 3-4. Hope. "I will go".

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.


3 continually = all the day. 4 had gone = 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. 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 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). In edition of 1611 this was printed "My God".

rock = mountain crag, or fortress. Heb. sela'. See note on Deut. 32. 13. Ps. 18. 1. 2. forgotten. Fig. Anthropopathia. Ap. 6.

The question repeated in this verse is the same as in the preceding. Why art thou forgotten? I. 2. see the face of God. In edition of 1611 this was printed "My God! Look upon me, and see my adversity!"
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:

5 Why art thou cast down, O my soul? 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.

6 °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;

3 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.

4 °To the chief Musician.

1-8. GOD OUR HELP.

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".

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.

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.


unswervingly = 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.

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.

THE CRY FOR DELIVERANCE.

1-8. GOD OUR HELP.

9-14. [For Structure see next page.]
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 22 sheep appointed for meat;
   And hast scattered us among the nations.
12 Thou sellest Thy people for nought,
   And dost not increase Thy wealth by their price.
13 Thou makest us a reproach to our neighbours,
   A scorn and a derision to them that are round about us.
14 Thou makest us a byword among the heathen,
   A shaking of the head among the people.
15 My confusion is continually before me,
   And the shame of my face hath covered me,
16 For the voice of him that reproacheth and blasphemeth;
   By reason of the enemy and 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 name of our God,
   Or stretched out our hands to a strange God;
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 sheep for the slaughter.
23 Awake, why sleepest Thou, O Lord?
   Arise, cast us not off for ever.
24 Wherefore hidest Thou Thy face,
   And forgettest our affliction and our oppression?
25 For 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.
   To the chief Musician concerning the Passover.

45 By the sons of Korah, giving instruction,
   A Song of loves.

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 ready writer.

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 Ps. 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.

44: 9-14. US. TROUBLE.
9. Thou hast cast us off. (Pos. and Neg.)
10. Enemies’ acts.
11. Enemies’ acts.
12. Thou hast cast us off. (Pos. and Neg.)
13. 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.
16 avenger = him that taketh vengeance. Cp. 8. 2. Here = Sennacherib.

17-22. US. TROUBLE.
17, 18. Righteousness.
19. Calamities.
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.
22 Yea = Surely. Quoted in Rom. 8. 36.

23-36. JEHOVAH OUR HELP.
25-. Affliction.
-25. Affliction.

23 Awake .. . sleepest. Fig. Anthropopathia. 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. Anthropopathia. 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.
And thy right hand shall teach thee terrible things.

Therefore God hath blessed thee for ever.

Grace is poured into thy lips:

Hearken, O daughter, and consider what I will do for thee:

They shall enter into the king's palace. They shall be brought unto the king in embroidered robes:

To the chief Musician by the sons of Korah, relating to Alamoth.

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

2. Fairer: i.e. in His glory which follows the suffering of the King.

Children = sons.


Supply Ellipsis (Ap. 6), by repeating "[Thy chief Musician] 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.


7. Wickedness = lawlessness. Heb. rasha'. Ap. 44. x. Anointed. Hence His name Messiah (Gr. Christ) = the anointed one.

7. Fellows = companions.

8. All. Supply Ellipsis: "[So that] all".


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 (11. 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 2 on 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.


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 at 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 refuge. °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 °MUST HIGH is to be reverenced;
    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.
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.
47. [For Structure see next page].

a great King. This in special contrast with Sennacherib (Isa. 36, 4).
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.

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.  
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.

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.

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. 66.11).

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.

7 of. Some codices, with Sept. and Vulg., read "to our God".

8 with understanding. Cp. 49.2 and 1 Cor. 14. 15, 16.

9 reigned = 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 "unto a People". See The Structure, and cp. v. 4.

10 °Pray. °On blessing, or, for defenses in general Cp. 89.18 (Ap. 66.11).

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

14. The reason. °For". °God's favour shown in guidance "For evermore".

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.


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.
12 Walk 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.

°To the chief Musician.
This their way is their folly:
Yet their posterity approve their sayings.  Selah.

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.

But God will deliver me from the hand of Sheol:
For He shall take me out of Sheol.  Selah.

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

For while he lived he blessed himself:
And though men praise thee, when thou dost well to thyself.

Yet he shall go to the generation of his fathers;
Those fathers shall never see light.

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

A Psalm for Asaph.

The mighty God, even the LORD, hath spoken, And called the earth from the rising of the sun unto the going down thereof.
Out of Zion, the perfection of beauty, God hath shined.
Our God shall come, and shall not keep silence:
A fire shall devour before Him,
And it shall be very tempestuous round about Him.
He shall call to the heavens from above,
And to the earth, that He may judge His People.
Gather in My saints together unto Me;
Those that have made a covenant with Me by sacrifice.
And the heavens shall declare his righteousness:
For God is judge Himself.  Selah.
Hear, O My People, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.
I will not reprove thee for thy sacrifices
Or thy burnt offerings, to have been continually before Me.
I will take no bullock out of thy house,
Nor he goats out of thy folds.
For every beast of the forest is Mine,
And the cattle upon a thousand hills.
I know all the fowls of the mountains:
And the wild beasts of the field are Mine.
If I were hungry, I would not tell thee:
For the world is Mine, and the fulness thereof.
Will I eat the flesh of bulls,
Or drink the blood of goats?
Offer unto God thanksgiving;
And pay thy vows unto the MOST HIGH:

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.

feed on them = shepherd them. Fig. Prosopopeia.
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. zabab, from similar Assyrian root = lofty [house], in contrast with "the grave". See note on 1 Kings 8. 13.
the power of the grave = the hand of Sheol; "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
Be not thou afraid. This, with v. 5, gives the scope of the Psalm. See the Structure (p. 767).

Be not thou afraid. This, with v. 5, gives the scope of the Psalm. See the Structure (p. 767).
And men will praise = And [though] men praise thee when, &c.

He shall = [Yet] he shall, &c, continuing from v. 18.
his = i.e. the man's. They = i.e. those fathers.

Title. of Asaph = of, or for Asaph. The only Psalm of Asaph in Book II, the others being in Book III.


Zion. See Ap. 68.
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.

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.)

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 erasure, as a debt from a book my transgressions.

2 Wash me throughly 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.
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 mouth 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.
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
   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 smitings.

54 Instruction, A Psalm of David, when the Ziph'ims
   came and said to Saul, Dost 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 smitings.
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 sore pained within me:  
And the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me,  
And horror hath overwhelmed me.

6 And I said, “Oh that I had wings like a dove!  
For then would I fly away, and be at rest.

7 Lo, then would I wander far off,  
And lodge in the wilderness.  
Selah.

8 I would hasten my escape  
From the wind of storm and tempest.”

9 Destroy, O Lord, 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:  
Wickedness and guile depart not from her streets.

11 Wickedness 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:

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 hell:  
For wickedness is in their dwellings, and among them.

16 As for me, I will call upon God;  
And the LORD shall save me.

17 Evening, and morning, and at noon, will I 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:

19 GOD [the mighty Creator] shall hear me, and afflict them,  
(‘Even He That abideth of old).  
Selah.  
With whom there are no improvements,  
Therefore they fear not God.
55. 20

That I may walk before God

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,
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;
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.

Michtam of David.

1 Are ye indeed silent when ye should speak righteousness,
When ye should judge with equity, O ye sons of men?

Title. Michtam. See Ap. 65. XII

Do ye indeed . . . ? Fig. Erososis. 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-scription of Ps. 55 = silent. So human judges are dumb when they ought to speak, and deaf when they ought to hear (v. 4).

2 Yea, in heart ye work wickedness; 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 man shall say, Verily there is a reward for the righteous one: Verily He is a God That judgeth in the earth.

Selah.

To the chief Musician, Destroy not.

59  Michtam of David; when 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 iniquity, And save me from bloody men.
3 For, lo, they lie in wait for my soul: The mighty are gathered against me; Not for my 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, O LORD God of hosts, the God of Israel, Awake to visit all the nations: Be not merciful to any wicked hypocrites. Selah.
6 They return at evening: they make a noise like a dog, And go round about the city.
7 Behold, they belch out with their mouth: Swords are in their lips: For who, say they, doth hear?
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 
nois'e 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.

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. sing = sing praise.

17 to the chief Musician. See Ap. 64. upon = relating to.

Shushan-eduth. It is "testimony" relating to the second Passover 
provided for in Num. 9. 5-14, and acted on in 2 Chron. 30. See 
Ap. 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. God, the object.
10, 11. Prayer. (God, the object.)
12, -12. Israel. God, the subject.

2 broken = made fissions. Occurs only here.
3 shed = suffered to see. astonishment: or confusion, or 
Oc cures 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.
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.
12 To the chief Musician. See Ap. 64. upon = relating to.

Neginah = smirtings. Ap. 65. XIV.

61 [For Structure see next page].

Title. of David: i.e. relating to David and to the true 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.

A Psalm relating to David.
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.

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.
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 musing:

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 privately;

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.

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 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 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 the people.
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.
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. He turned the Red Sea into dry land: They went through the river Jordan on foot: There did we rejoice in Him.

6 He ruleth by His power for ever; His eyes behold the nations: Let not the rebellious exalt themselves. Selah.

7 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. Thou hast brought us into freedom.

13 I will go into Thy house with burnt offerings: I will pay Thee my vows,

14 Which my lips have opened and vowed, And my mouth hath spoken, when I was in trouble. 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.

A 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.
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 °God, that is near, shall frighten them 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 °Him name °JAH, and rejoice before °Him.
5 A father of the fatherless, and a judge of the widows,  
   Is °God in °Him °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.

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 °seteth the solitary in families = bringeth absent ones home.  
   °the rebellious = rebellious ones.  

The Companion Bible (Condensed)  PSALMS: Page: 781 (62)
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 \[Kings of armies\] didst 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 a tabernacle among them.
19 Blessed \[be\] the Lord, \[Who\] daily loadeth us with benefits, 
Even THE GOD \[Who is our great\] \[salvation. \[Selah.\]

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. \[led\] = \[led in procession.\] 

\[receiced gifts for men.\] The Heb. \[lahak\] 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 \[Beth (2 = B)\] with a plural noun. (See \[99_6\]. 2 Sam. 15. 31.). 

\[men.\] Heb. \[adam.\] Ap. 14. 1. \[Yea.\] Fig. \[Epitrechon.\] \[for the rebellious also.\] This is a foreshadowing of true grace. \[THE LORD.\] Heb. Jah, as in v. 4. \[dwell.\] 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. Jos. 18. 1; 22. 19. 1 Kings 16. 13. It is from this verb that we have \[Shekinah.\] 


\[Selah.\] 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 trespasses.
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 goings of my God, my King, into the sanctuary.
25 The singers went before, the players on instruments behind;
Between them were the damsels 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 Benjamin with their ruler, The princes of Judah their company, The princes of Zebulun, 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 Because of Thy temple unto Jerusalem: Shall kings bring presents unto Thee.

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:
Scatter Thou the peoples that delight in war.
31 Princes shall come out of Egypt; Ethiopians shall soon stretch out her hands unto God.
32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:
33 To Him That rideth upon the heavens of heavens, which were of the world that then was; Lo, He doth send out His 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.

To the chief Musician relating to the Passover.
69. **A Psalm relating to the true David.**

1 Save me, O God; For great troubles are come in unto me.

2 I have sunk in deep trouble, where there is no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: Mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs of mine head: They that would destroy me, being mine enemies wrongfully, are stronger than my bones: Then I restored that which I took not away.

5 O God, Thou knowest my foolishness; And my sins 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 Lord God of Israel.

7 Because for Thy sake I have borne reproach; Shame hath covered my face.

8 I am become a stranger unto my brethren, And an alien unto my mother's children.

9 For the zeal of Thine house hath eaten me up; And the reproaches of them that reproached Thee are fallen upon me.

10 When I humbled my soul with fasting, That was to my reproach.

11 I made mourning attire also my garment; And I became a proverb 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 my soul, and redeem it: Deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: Mine adversaries are all before Thee.
And for comforters, but I found none.
And in my thirst they gave me vinegar to drink.
Let their table become a snare before them:
And let their loins continually to shake.
Pour out Thine indignation upon them,
And let Thy wrathful anger take hold of them.
But I am afflicted and sorrowful:
... Thy salvation, O God, set me up on high.
I will praise God Himself with a song,
And will magnify Him with thanksgiving.
This also shall please the LORD better than an ox
Or bullock that hath horns and divided hoof.
The humble shall see this, they rejoice:
And your heart shall live that seek God.
For the LORD heareth the helpless,
And despiseth not His prisoners.
The heavens and earth praise Him,
The seas, and everything that moveth therein.
For God will save Zion, and will build the cities of Judah:
That they may dwell there, and inherit it.
The seed also of His servants shall inherit it:
And they that love the seed also of His servants shall inherit it:
And let not be written with the righteous.
Let let their table be blotted out of the book of life,
And not be written with the righteous.

Let the seas, and everything that moveth therein.
And despiseth not the poor of the poor:
And let their table become a snare before them:
And let their loins continually to shake.
Pour out Thine indignation upon them,
And let Thy wrathful anger take hold of them.
But I am afflicted and sorrowful:
... Thy salvation, O God, set me up on high.
I will praise God Himself with a song,
And will magnify Him with thanksgiving.
This also shall please the LORD better than an ox
Or bullock that hath horns and divided hoof.
The humble shall see this, they rejoice:
And your heart shall live that seek God.
For the LORD heareth the helpless,
And despiseth not His prisoners.
The heavens and earth praise Him,
The seas, and everything that moveth therein.
For God will save Zion, and will build the cities of Judah:
That they may dwell there, and inherit it.
The seed also of His servants shall inherit it:
And they that love the seed also of His servants shall inherit it:
And let not be written with the righteous.
Let their loins continually to shake.

To the chief Musician.

A Psalm relating to David, to bring to remembrance.

Be pleased, O God, to deliver me;
Make haste to help me, O LORD.

For Structure see next page.

Title. of David = relating to David.

Be pleased. = what is written in Ps. 40.13-17. Repeated here to complete the Structure of this second book (see p. 759).

Make haste. = Supply Ellipsis (Ap. 6) from Ps. 40.13: "Be pleased".

2 Let 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, "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 ear 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 rock 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 hope, O Lord GOD: Thou art my confidence from my youth.

6 By Thee have I been holden up from 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 "the 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. Intercession.
3. Imprecation.
4. David.
5. David.


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.)

9-12. Prayer for old age. (Future.)


17. Youth. Teaching. (Past.)

18. Promised of praise. (Present.)


2 do I put my trust = have I fled for refuge. Heb. hasah. Ap. 69. II

3 confusion = shame.

4 ear. Fig. Anthropopatheia. Ap. 6.

5 strong habitation = rock of habituation. Heb. zur, a fortified place. Some codices, with six early printed editions, Aram., Sept., and Vulg., read "a rock of refuge".

6 whereunto I may continually resort. Heb. selad. See note on 18. 1, 2. Ex. 17. 6. Deut. 32. 13.

4 Deliver = Cause me to escape.

5 Deliver. Put by Fig. Metonymy (of Adjunct), for the object of hope. Heb. Elohim. Ap. 4. I


8 from the numbers. Cp. 40. 5.

10 my soul = me (emphatic). Heb. nephesh.

16 strength = strengths. Pl. of majesty = great strength.
18 Yea also to old age and gray hairs, O God, forsaie 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 my soul, which Thou hast redeemed.
24 My tongue also shall talk of Thy righteousness all the day long: For they are confounded, for they are brought unto shame, that seek my hurt.

72. 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.

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).
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. OTHER ATTRIBUTES.
5. Eternity.
6, 7. Agricultural prosperity. (Moon.)
8, 9. The world. Dominion.
15. Gifts.
17. 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.
The Companion Bible (Condensed) PSALMS: Page: 787 (68)
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 souls of the helpless.
14 He shall redeem their life from deceit and violence: And precious shall their blood be in his sight.
15 And he shall live for ever, And to him shall be given 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 *Blessed be the LORD *God, the God of Israel, Who only doeth wondrous things.
19 And blessed be His glorious self for ever: And let the whole earth be filled with His glory; Amen, and Amen.

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EPILOGUE.

20 The prayers of David the son of Jesse are accomplished.
73—89. THE THIRD OR LEVITICUS BOOK*.
THE SANCTUARY.

**THE SANCTUARY IN RELATION TO MAN.**

73. THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH OTHERS, AND CONSEQUENTIAL 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 CONSEQUENTIAL MISERY. 78 IS INSTRUCTION (Machil ‡) 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.

**THE SANCTUARY IN RELATION TO JEHOVAH.**

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 וַיַּקְרָא (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 choosest, 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.
1 Nothing but good is God to Israel,
   Even to such as are of a clean heart.
2 But as for them, 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 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.

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".
   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.)

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 Surely Thou wilt set them in slippery places: Thou castest them down into destruction.

19 How is it that they are brought into desolation, as in a moment!

18 How is it that they are utterly consumed with terrors.

20 As a dream when one awaketh; So, O Lord, when Thou artriseth, Thou shalt despise their image of which they dreamt.

21 Thus 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 Nevertheless I am continually with Thee: Thou hast holden me by my right hand.

24 Thou shalt guide me with Thy counsel, And afterward receive me to glory.

25 Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee.

26 My flesh and my heart faileth: But God is the 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 it is good for me to draw near to God: I have fled for refuge in the Lord GOD, That I may declare all Thy works.

74 Instruction of Asaph.

1 O God, why hast Thou cast us off for ever? Why doth Thine anger smoke against the sheep of Thy pasture?

2 Remember Thy assembly, which Thou hast acquired as a possession aforesight;
The sceptre of Thine inheritance, which Thou hast redeemed;

3 This mount Zion, wherein Thou hast dwelt.

4 Hasten to and see the perpetual desolations;
Even all that the enemy hath done wickedly in the sanctuary.

5 Thine adversaries roar in the midst of Thine assembly; They set up their signs as signs for us.

6 A man used to be considered famous according as he had lifted up Axes upon the thick trees.

7 But now they break down the carved work thereof at once with axes and hammers.

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.
21 Thus. Cp. the Structure (v. 3) and (v. 21).
22 foolish = brutish.

73: 23-28. OCCUPATION WITH GOD.

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. Erotesis. 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.

74. THE ENEMY IN THE SANCTUARY.

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.
10, 11. Expostulation.

Title. Maschil = Instruction. The ninth of thirteen so named. See note on Title, Ps. 32, and Ap. 63. 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.

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 = aforesight. 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.
7 They have cast Thy holy place into the fire,
   They have defiled by casting down the  
   dwelling place of Thy name to the ground.
8 They said in their hearts, “Let us destroy them 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, “how long shall the adversary reproach?
   Shall the enemy blaspheme Thy name for ever?
11 Why withdrawest Thou Thy hand, even Thy right hand?
   Pluck it out of thy bosom.
12 For God is my King aforetime,
   Working great deliverance in 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 fountain and the flood:
   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.
  
  To the chief Musician, Destroy not.
75 A Psalm or Song by 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:
Lift not up your horn on high:
Nor speak arrogantly of the Rock.

5 For promotion cometh neither from the east,
nor from the west,
Nor from the south.
No God is the judge:
He putteth down one, and setteth up another.

6 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.”

7 But I will exult for ever;
I will sing praises to the God of Jacob.
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 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 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.

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.

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, 12; &c. See Ap. 68. Zion had no place in history till this event.


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. enhosh. Ap. 14, III.
6 At Thy rebuke, O "God 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. 
°Selah.

10 Surely the wrath of °man 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 °spirit of princes: 
He is terrible to the kings of the earth.

°To the chief Musician, °to Jeduthun.

77 °A Psalm for Asaph.

1 I cried unto God with my voice, 
E'en unto God with my voice; and He condescended to give ear unto me.

2 In the day of my trouble I sought °the 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. °Selah.

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 °my song in the night: 
I commune with mine own heart: 
And I made diligent search.

7 °Will the Lord cast off for ever? 
And will He be favourable no more?

8 Is His grace clean gone for ever? 
Doth His °promise fail for evermore?

9 Hath GOD forgotten to be gracious? 
Hath He in anger shut up His tender mercies? °Selah.

10 And I said, "This is my infirmity: But I will remember the years of °the right hand of °the MOST HIGH.

11 I will remember the doings of the LORD: 
Surely I will remember °the wonders of old.

12 I will meditate also of all °Thy works, 
And talk of °Thy doings.

13 Thy way, °O God, is °in °the sanctuary: 
Who is so great a GOD as °our God?

°A Psalm for Asaph. 
To the chief Musician. See Ap. 64. 
°To Jeduthun. See Ap. 65. VI.
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:
   The earth trembled and shook.
18 The voice of Thy thunder rolled along:
   Thy lightnings illumined the world:
   The earth trembled and shook.
19 Thy way was in the Red Sea,
   And Thy way path in the great waters,
   And Thy footsteps are not known.
20 Thou leddest Thy People like a flock
   By the hand of Thy right hand.

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 wonders that He had shewed them.
12 Marvellous things did He in the sight of their fathers, In the land of Egypt, in the field of Zoan.
13 He clave the sea, and caused them to pass through; And He made the waters to stand as an heap.
14 In the daytime also He led them with a cloud, And all the night with a light of fire.
15 He clave the rocks in the wilderness, And gave them drink in the great depths.
16 He brought streams also out of the rock, And caused waters to run down like rivers.
17 And they sinned yet more against Him By provoking the MOST HIGH in the wilderness.
18 And they tempted GOD in their heart By asking meat for their soul.
19 Yea, they spake 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; Because they believed not in God, And confided not in His salvation:
23 Though He had commanded the skies from above, And open the doors of heaven,
24 And had rained down manna 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 rained flesh also upon them as dust, And feathered fowls like as the sand of the sea:
28 And He let it fall in the midst of their camp, Round about their habitations.
29 So they did eat, and were well filled: For He gave them their own desire;
30 They were not turned away from their lust. But while their meat was yet in their mouths,
31 The 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.
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 Zoan:
44 And had turned their rivers into blood; And their floods, that they could not drink.
45 He sent divers sorts of flies among them, which devoured them; And frogs, which 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 hail, 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.
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 sanctuary 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.
Their blood have they poured out like water round about Jerusalem; And there was none to bury them.  
We are become very low.
1. For we are brought very low.
2. Let us shew forth Thy praise to all generations.
3. To the chief Musician upon Shoshannim-Eduth.
4. A Psalm of Asaph.
5. Give ear, O Shepherd of Israel, Thou that leadest all Israel like a flock; Thou That dwellest enthroned above the cherubims, shine forth.
6. Before Ephraim and Benjamin and Manasseh stir up Thy strength, And come and save us.
7. Turn us again [from idolatry to the true worship], O God, And cause Thy face to shine; and we shall be saved.
8. O LORD God of hosts, How long wilt Thou be angry against the prayer of Thy people?

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. Syneddoche (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), "dwellest [enthroned above] the cherubim".

Before. A special various reading called Sevir (Ap. 34) reads "For the sons of".

Ephraim and Benjamin and Manasseh. Note the Fig. Polysyndeton Ap. 61, 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, 77. 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.


How long . . . ? Fig. Erotesis. Ap. 6.
5 Thou feest 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 “to shine; and we shall be saved.  
8 Thou hast brought a 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 our enemies did mock at it:  
They perish at the rebuke of God,  
And the nations are burned with fire.  
11 She sent out her boughs unto the nations,  
And causeth them to go down to the dead:  
And the wild beast of the field doth devour it.  
12 Why hast Thou then broken down her hedges,  
So that all they which pass by the way do pluck her?  
13 O God, the heavens are Thine;  
The earth also is Thine own  
And the fulness thereof  
Thou hast preparedst room before it, and didst cause it to grow:  
Thou also hast brought forth the right hand  
And the stretch forth the right hand  
And the earth is filled with thy knowledge.  
14 Return, we beseech Thee, O God of hosts:  
And givest them tears to drink in great measure.  
15 And protect the vineyard which Thou right hand hast 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.  

“Let them shout upon the heights of the earth.  
And say, in the top of the mountains, “The LORD did it.”  
May the people praise the name of the LORD.  
For the LORD is a great God,  
A great king above all gods.”  
Ps. 145:1-2. 

To the chief Musician.  (A Psalm  of Asaph.)  

81.  GOD IN THE SANCTUARY. 

Title.  of Asaph.  The tenth of the twelve Asaph Psalms.  Ap. 63. VIII. 
Relating to the worship of the Sanctuary.  

5 This 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 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 delivered 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.
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:
   The tents of Edom, and the Ishmaelites;
   Of Moab, and the Hagarenes;
   Gebal, and Ammon, and Amalek;
   The Philistines with the inhabitants of Tyre;
   Assur also is joined with them:
   They have holpen the sons of Lot. Selah.

9. Do unto them as unto the Midianites;
   As to Sisera, as to Zabin, at the brook of Kison:
   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:
   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:
   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. Psalm 7 and 80.

84. [For Structures see next page].


1. How . . . 1 Fig. Ephesonym. Ap. 6. amiable = beloved. tabernacles = habitations. Heb. mishkan (Ap. 40. 2). Perhaps referring to the Mosaic (at Gibeon), and the Davidic (on Zion).


The Companion Bible (Condensed) PSALMS: Page: 802 (83)
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 unto.

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 LORD God of Jacob.

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.

5-7. BLESSEDNESS OF APPROACHERS.

5-7.
1. [Thy] who is in putting up with them. Supply Fig. Ellipsis, "in whose heart are [Thy] ways" [leading thereunto]. Word of the prayer. Trochaic. The LORD. Selah.
2. Blessed are any one whose strength is in Thee. The LORD. Selah.
3. The early rain filleth its pools. The Valley.
4. °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. Valley of Baca thus becomes the valley of Berachah (or blessing), 2 Chron. 20. 26. 7 Of 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.
8 O LORD of hosts, °Blessed is any one that places his confidence in Thee.

To the chief Musician.
85 A Psalm of David.

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 Thy anger.
4 Turn us, O God of our salvation, And cause Thy 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?

7 That Thy People may rejoice in Thee?
8 I will hear what GOD the LORD will speak:
9 Surely His salvation is nigh them that fear Him; That [the Shekinah] glory may dwell in our land.
10 Righteousness and peace have kissed each other.
11 Truth shall spring out of the land;
12 Yea, the LORD shall give that which is good;
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:
2 Preserve my soul; for I am one whom Thou favourest:
3 Show me favour, O Lord: For I cry unto Thee all the day.
4 Rejoice the soul of Thy servant:
5 For Thou, Lord, art good, and ready to forgive;
6 Give ear, O LORD, unto my prayer;
7 In the day of my trouble I will call upon Thee:
8 Among the judges there is none like unto Thee, O Lord;
9 All nations whom Thou hast made shall come and worship before Thee, O Lord;

And shall glorify Thy name.


LORD. One of the 134 places where the Sopherim say they changed Jehovah to Adonai. See Ap. 32.

3 Be merciful = Show me favour, or Be gracious.
4 plenteous. Ct. 34. 6.
5 mercy = lovingkindness, or grace.
6 gods. Heb. 'elohim = judges. See note on Ex. 21. 6; 22. 8, 9.


for the sons of Korah. The eighth of eleven so ascribed. See note on Ps. 42. Title, and Ap. 63. VIII.

2 Thy land. Cp. connection with "People" (v. 2), as in Deut. 32. 43. Note "our" in v. 12.
4 covered = concealed. Heb. kaphar; not kaphar, to atone.
5 selah. Connecting forgiveness with (as being the basis of) millennial blessing. See Ap. 66. II.
6 Turn us. Cp. "Thou hast turned" (vv. 2, 3).
7 mercy = lovingkindness, or grace.
8 GOD. Heb. El. Ap. 4. IV.
9 Not turn again: i.e. rebel, as in Absalom's case.
11 earth = land. Same word as vv. 1, 9, 12.
10 For 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 name.

12 I will praise Thee, O Lord my God, with all my heart: And I will glorify Thy name 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 full 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 A Psalm or Song by the sons of Korah.

1 His foundation is in the holy mountains.

2 The LORD loveth the gates of Zion
More than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon
to them that know me:
Behold Philistia, and Tyre, with Ethiopia [say];
This man was born there.

5 And to Zion 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. Selah.

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.

A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth,
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.
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, why castest Thou off my soul?
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. Disolution near.
8, 9-. Desolation.
15. Disolution near.
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.

3 am = have been. I am = I am become. man. Heb. geber.
4 Free = Set free: i.e. by death, so as to be free from the Law (according to the Talmud, Shabbath, vol. 151. B).
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.
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.
2 For Thou hast said, Grace shall be built up for ever: 
   Thy Truth shalt Thou establish in the very heavens.
3 I have solemnized a covenant with My chosen, 
   I have sworn unto David My servant,
4 Thy seed will I establish for ever, 
   And build up thy throne to all generations. °Selah.
5 And the heavens shall praise Thy wonders, O LORD: 
   Thy Truth also in the congregation of the angels.
6 For °who 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, 
   °Who is a strong LORD like unto thee? 
   Or to Thy °Truth round about Thee?
9 Thou rulst the raging of the sea: 
   When the waves thereof arise, 
   Thou stilllest them.
10 Thou hast broken Egypt in pieces, as one that is slain; 
   Thou hast scattered Thine enemies with Thy strong arm.
11 The heavens are Thine, the earth also is Thine: 
   As for the inhabited world and the fulness thereof, 
   Thou hast founded them.
12 The north and the south Thou hast created them: 
   °Tabor and Hermon shall rejoice in Thy name.
13 Thou hast a mighty arm: Strong is Thy hand, 
   and high is Thy right hand.
14 Righteousness and judgment are the foundation of Thy throne: 
   Grace and truth shall go before Thy face.
15 Happy is the People that know °the joyful sound: 
   They shall walk, O LORD, in the light of Thy face.
16 In Thee 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 °horn 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 °I 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 °wickedness afflict him.
23 And I will beat down his adversaries before his face, 
   And plague them that hate him.
24 But my °Truth and My grace shall be with him: 
   And in °Me shall his horn be exalted.
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*?
50 Remember, Lord, the reproach of Thy servant; 
How I do bear in my bosom the reproach of all the many peoples;  
51 Wherewith Thine enemies have reproached, O LORD;  
Wherewith they have reproached the footsteps of Thy Messiah.  
52 *Blessed be the LORD for evermore.  

Amen, and Amen.

NOTES ON THE STRUCTURE OF THE FOURTH BOOK (p. 810).

NUMBERS is the name that man has given to the fourth hook 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'midbar, "IN THE WILDERNESS" (the fifth word in v. 1, Hebrew). This title covers all the events recorded in this book. Numbers, therefore, is the Book of the Wilderness; and its types are wilderness types, or types of our pilgrimage.

In the Numbers-Book of the Psalms we find the corresponding subject. It opens with Psalm 90, "A prayer of Moses"—the man of the wilderness! Its teaching, like that of the other books, is Dispensational, with the 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 91 are evidently one Psalm in two parts, written by Moses at the beginning of the thirty-eight years of penal wanderings in the wilderness (in 1490 B.C.), which are the subject of this Fourth Book.

Psalms 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

<table>
<thead>
<tr>
<th>Age</th>
<th>Years</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td></td>
<td>30</td>
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<tr>
<td>40</td>
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<td>40</td>
</tr>
</tbody>
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The average age would be 30, hence verse 10.

Psalms 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 carcases 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 verse 10, this is confirmation that Moses wrote this Psalm, and at, or about, the time suggested—viz. 1490 B.C.

If 91 be a Psalm of Moses (following Psalm 90), then all the Scriptures quoted in our Lord's temptation (even that which the evil one tried to quote) were from the writings of Moses!
90—106. THE FOURTH, OR NUMBERS BOOK*.  
THE EARTH AND THE NATIONS.

<table>
<thead>
<tr>
<th>Prologue</th>
<th>90 THE REST. LOST, AND NEEDED.</th>
</tr>
</thead>
<tbody>
<tr>
<td>91—94.</td>
<td>REST FOR THE EARTH DESIRED. No HOPE FOR IT TILL &quot;THE WICKED CEASE FROM TROUBLING&quot;.</td>
</tr>
<tr>
<td>101—105.</td>
<td>REST FOR THE EARTH CELEBRATED. JEHOVAH’S THRONE IN THE HEAVENS, AND HIS KINGDOM OVER ALL (103: 19).</td>
</tr>
</tbody>
</table>

Epilogue | 106. THE REST. HOW LOST, AND VALUED. |

Links, or, Bookmarks.

91—94. REST FOR THE EARTH DESIRED.

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.

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.

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.
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 our 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.

PROLOGUE.

REST. LOST, AND NEEDED.

3-11. The frailty of man.

12-17. The application of both.

1 Lord*. Heb. Adoni. 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.


Return. Either to dust; or, in resurrection.


4 a thousand years. Cp. 2 Pet. 3. 8.


secret. Heb. is sing.; hence we cannot supply "sins" but "[sin]".

But some codices, with two early printed editions, read "secrets" (pl.).

3-11. THE FRAILTY OF MAN.

3-11. THE FRAILTY OF MAN.

9 are passed away = have declined, or ended. a tale that is told = a thought, or a sigh.

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. Erotesis. Ap. 6. power. Heb. 'oz. Spelt with Ayin (') here, but 'az (with Aleph) in Ps. 76. 7. See note on Isa. 11. 4.

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.

14 O satisfy us in the morning with Thy grace; That we may rejoice and be glad all our days.
15 Make us glad according to the days wherein Thou hast afflicted us, And the years 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: Yea, the work of our hands establish Thou it.

91 He that dwelleth in the secret place of the MOST HIGH Shall abide under the shadow of the Almighy.
2 I 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 feathers, And under His wings shalt thou flee for refuge: 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 evil befall thee, Neither shall any plague come nigh thy tent.
11 For He shall give His angels charge over thee, To keep thee in all thy ways.
12 They shall bear thee up on their hands, Lest thou dash thy foot against a stone.
13 Thou shalt tread upon the lion and the 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.
14, 15. Us. Our days. Exhilaration.
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.

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).

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.
3. I will say. Messiah speaks. See 2, above.
7. faith . . . wings. Note the Fig. Anthropopatheia (Ap. 6) throughout the Psalm.
9. His truth. See note on "shield" (84. 9).
10. buckler = coat of mail. Occurs only here.
11. wicked = lawless. Heb. ra‘a‘. Ap. 44. x.
12. 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.
14. dwelling = tent. Some codices, with one early printed edition and Aram., read "tents" (pl.). See notes on P. 809.
16. 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.
15. honour = glorify.
16. long life = length of days.
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;  
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.

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.  
Thy throne is established of old: Thou art from everlasting.  
The floods have lifted up, O LORD, The floods have lifted up their voice; The floods lift up their waves.  
The LORD on high is mightier Than the noise of many waters, Yea, than the mighty breakers of the sea.
5 Thy testimonies are very sure: 
  Holiness 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 judge of the earth: 
  Render a reward to the proud. 
3 LORD, how 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 iniquity 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 planted 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 man knowledge, shall not He know? 
11 The LORD knoweth 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 For 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 Who will rise up for me against the evildoers? 
  Or who will stand up for me against the workers of iniquity? 
17 Unless the LORD had been my help, 
  My soul had quickly died. 
18 When I said, "My foot slippeth;" 
  Thy grace, O LORD, held me up. 
19 In the multitude of my perplexities within me 
  Thy comforts delight my soul. 
20 Shall the throne which administers injustice produced 
  by desire for gain have fellowship with Thee, 
  Which frameth mischief 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;
2 Let us come before His presence with thanksgiving, And make a joyful noise unto Him with psalms.
3 For the LORD is a great GOD, And a great King above all 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 hands 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.
8 To day if ye will hear His voice,
9 Harden not your heart, as at Meribah, And as in the day of Massah in the wilderness:
10 Where your fathers tempted Me, Proved Me, yea saw My work.
11 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:”
12 Where I sware in My wrath That they should not enter into My rest.

96 O sing unto the LORD a new song: Sing unto the LORD, all the earth.
2 Sing unto the LORD, bless His name; Shew forth His salvation from day to day.
3 Declare His glory among the 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 all the gods of the peoples are nothing: But the LORD made the heavens.
6 Honour and majesty are before Him: Strength and joy are in His sanctuary.
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 the beauty of holiness: Tremble before Him, all the earth.
10 Say among the nations that the LORD reigneth: The world also Hath fixed that it shall not be moved: He shall judge the peoples righteously.
11 Let 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

7-11. REST LOST THROUGH UNBELIEF.

1-3. Exhortation to sing the New Song.
4-6. Reasons. “For”.
7-13. Exhortation to sing the New Song.
1 The LORD. Heb. Jehovah. Ap. 4. II.
2 a new song. Ps. 96 is the call; Ps. 97 is the answer. Cp. 98 and 99.
3 the earth. This is the subject of Book IV. See notes on p. 809.
4 He is. See note on 20.1.
5 be (are) feared above all rulers.
6 But. The LORD made the heavens.
7 Honour and majesty are. The LORD is to be feared above all rulers.
8 Give unto the LORD. The LORD is great, and greatly to be praised.
9 O worship the LORD. The LORD is to be feared above all rulers.
10 Say among the nations. The world also Hath fixed that it shall not be moved.
11 Let the heavens. The LORD is to be feared above all rulers.
12 Let the field. The LORD is to be feared above all rulers.

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.
10 shall be established. Sept., Syr., and Vulg. read "He hath fixed".
11 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:
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 enlighten **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**.

1-4. Jehovah hath taken a kingdom.
1-2. Joy and gladness.
4-5. Lightnings, &c.
6-7. Righteousness.
9, 10. Jehovah reigneth.
11, 12. Joy and gladness.

Psalm 97 is the answer to the call of 96.
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. 890.
2 **habitation** = foundation.
3 **before**. See note on "presence" (95. 2).
2 adversaries. **graven images** = lawless (pl.).
= an image, whether graven or molten (sing.).
Heb. ra'a'.
4-9. **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.).
Heb. nephesh.
8 **souls**. Heb. ra'a'.
Heb. Elohim.
9 **saints** = gracious (i.e. graced) ones.
wicked = lawless (pl.). Heb. rasha'.
10 **righteous** = a righteous one (sing.).
upright (pl.).
11 **resemblance** = mention, or memorial. holiness. See notes on
93, 1, 5.

98. **SUMMONS TO SING THE NEW SONG**.

1-3. Exhortation to praise.
1-3. **Reason**. For”.
4-9. Exhortation to praise.
9. **Reason**. For”.

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 **sing praise**. Fig. Anadiplosis, for emphasis. See note on "psalm",
v. 5.
4 **a psalm** = sing praise (Heb. zimrah), at end of vv. 4 and 5, by Fig.
6 **before**. See note on "presence" (95. 2).

6 With trumpets and sound of cornet
Make a joyful noise before the LORD, the King.
Let the sea roar, and the fulness thereof; for the LORD our God reigneth.

And the people shall worship at his presence. For he is holy.

100

A Psalm of thanksgiving.

1 Make a joyful noise unto the LORD, all the earth.
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.

The world: i.e. as inhabited. Heb. tebel, floods = rivers. clap. Fig. Prosopopeia. Ap. 6. people = peoples.

THE NEW SONG.

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, 16. 17. 18. 19. 23. Ps. 106. 23.
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.
7 unto them: i.e. to Moses and Aaron.
them . . . their = the peoples.

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.)

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, 1. 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 lo ("not"); but other codices, with only 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 (ה = o). The Massorah notes several such passages where the same variation occurs (Ex. 21. 8. Lev. 11. 25; 29. 30. 1 Sam. 2. 3. 2 Sam. 16. 18; 19. 7. Isa. 9. 2; 49. 9; 63. 9. Job 6. 21; 13. 5. Ps. 100. 3. Prov. 19. 7; 26. 2).
People ... sheep. Note the correspondence between Ps. 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:
Mine eyes shall be upon the faithful of the land;
Incline Thine ear unto me:
Hear my prayer, O LORD, And let my cry come unto 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.
13 Thou shalt arise, and have compassion upon Zion:
For the time to favour her, yea, the 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 name of the LORD,
And all the kings of the earth Thy glory.
16 When the LORD shall build up Zion,
He shall appear in His glory.
17 He will regard the prayer of the destitute,
And not despire their prayer.
18 This shall be written for a generation to come:
And a people which shall be created 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 name of the LORD in Zion,
And His praise in Jerusalem;
22 When the people are gathered together,
And the kingdoms, to serve the LORD.
23 He weakened my strength in the way;
He shortened my days.
24 I said, “O my God, take me not away in the midst of my days:”
Thy years are throughout all generations.
25 Of 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 the 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 before Thee.

A Psalm of David.

1 Bless the LORD, O my soul:
And all that is within me, bless His holy name.
2 Bless the LORD, O my soul,
And forget not any of His dealings:
3 Who passeth over all thine iniquity;
Who healeth all thine 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.

FAVOUR TO HIS PEOPLE.

13, 14. Favour to Zion.
15. Favour to the nations.
17. Jehovah's grace to the needy.
18. For a future People.
20. Jehovah's grace to the needy.
21. Favour to Zion.
22. Favour to the peoples.

THE COMING KINGDOM.

Exhortation to bless.
Jehovah's kingdom. Israel.
Merciful goodness.
Sparking goodness. Time.
Pardoning goodness.
Sparking goodness. Time.
Merciful goodness.
Exhortation to bless.

A return to the subject corresponding with (v. 3-11), above.
in the way: i.e. of His humiliation.
Quoted in Heb. 1. 10-12, which shows this Psalm is all prophetic of Messiah.
The same: or Heb. Cp. Isa. 41. 4; 43. 10.
Children shall continue shall dwell [in the Land].

Title. of David: i.e. relating to the true David.
holly. See note on Ex. 3. 5. name. See note on 20. 1.
all = any of. benefits = dealings.
3 forgiveneth = 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.
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 ways unto Moses, His acts 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 His anger for ever.
10 He hath not dealt with us after our sins; Nor rewarded us according to our iniquities.
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 transgressions from us.
13 Like as a father pitieth his sons,
   So the LORD pitieth them that revere Him.
14 For He knoweth our formation;
   He remembereth that we are dust.
15 As for man, his days are as grass:
   As a flower of the field, so he flourisheth.
16 For the wind passeth over it, and there is no sign of it;
   And the place thereof shall recognize it no more.
17 But 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 ministers 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
"Bless the LORD, my soul.
O LORD my God, Thou art very great;
Thou art clothed with honour and majesty.
Who coverest Thyself with light as with a garment:
Who stretchest out the heavens like a curtain:
Who layeth the beams of His chambers in the waters:
Who maketh the thick clouds His chariot:
Who walketh upon the wings of the wind:
Who maketh His angels spirits;
His servants a flaming fire:
Who laid the foundations of the earth,
That it should not move for ever and aye.
Thou coverest it with the deep as with a garment:
The waters stood above the mountains.

1 Bless. Fig. Apostrophe. the LORD. Heb. Jehovah, with 'eth = Jehovah Himself. Ap. 4. II
   my soul = I myself. Heb. nephesh.
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.
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.
the clouds = the thick clouds. chariot. Fig. Anthropopatheia.
Who, &c. Quoted in Heb. 1. 7.
ministers = servants. Cp. 103. 21.
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.
The waters stood. Cp. 2 Pet. 3. 5, 6 with Gen. 1. 2-.
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 the earth.
10 He sendeth the springs into the valleys, 
Which run among the hills.
11 They give drink to every beast of the field: 
The wild asses quench their thirst.
12 By them shall the fowls of the heaven 
have their habitation, 
Which sing among the branches.
13 He watereth the hills from His chambers: 
The 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 the 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:
The earth is full of Thy riches.
25 So is this great and wide sea, 
Wherein are things creeping innumerable, 
Both small and great beasts.
26 There go the 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.
food. Heb. bread. Put by Fig. Synedcoche (of Part), Ap. 6, for all food. Note the three, "grass", "herb", "food".
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.
31 His works. His own works. 35 sinners. Heb. chatta’. 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. Jahah. Ap. 4. III). Heb. Hal'lelujah. 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).

[For Structure see next page.]

For circumstances see note on 1 Chron. 16. 7.
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.

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 reproved kings for their sakes;
15 Saying, "Touch not Mine anointed,
   And do My "prophets no harm."
16 Moreover He called for a famine upon the land:
   He brake the whole staff of bread.
17 He 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.

11:1 Yea, very few, and strangers in it.
11:2 When they went.
11:3-4 Whose feet they hurt with fetters:
11:4-5 He was laid in iron manacles:
11:5 Until the time that Joseph's interpretation of the dream came:
11:6 The "word of the LORD proved him.
11:8-10 The Covenant remembered.
11:11 The Land given.
11:12 The People described.
11:13-15 The People described.
11:16-17 The People described.
11:18-19 The Covenant remembered.
11:20-22 The Covenant remembered.
11:25-26 The Covenant remembered.
11:29-30 The Covenant remembered.
11:31-32 The Covenant remembered.
11:33-34 The Covenant remembered.
11:35-36 The Covenant remembered.
11:37-38 The Covenant remembered.
11:41-42 The Covenant remembered.
11:43-44 The Covenant remembered.
11:45-46 The Covenant remembered.
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 subtly 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 borders.
34 He spake, and the locusts came,
   And caterpillers, 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 "holy 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.
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 chosen,
   That I may rejoice in the gladness of Thy nation,
   That I may glory with Thine inheritance.
6 We have sinned with our fathers,
   We have committed iniquity, and have done wickedly.
7 Our fathers understood not Thy wonders in Egypt;
   They remembered not the multitude of Thy grace;
   But rebelled at the sea, even at the Red sea.
8 Nevertheless He saved them for His name's sake,
   That He might make His mighty power to be known.
9 He rebuked the Red sea also, and it was dried up:
   So He led them through the depths,
   as through the wilderness.
10 And He saved them from the hand of 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 soon forgot 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 Dathan,
   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 Horeb,
   And worshipped the molten image.
20 Thus they changed My glory
   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 Moses His chosen stood before Him in the breach,
Then stood up Phinehas, and executed judgment: And so the plague was stayed.

And that was counted unto him for righteousness Unto all generations for evermore.

They caused him indignation also at the waters of strife, So that it fared ill with Moses for their sakes:

Because they rebelled Moses spirit, So that he spake unadvisedly with his lips.

They did not destroy the nations, Concerning whom the LORD commanded them:

But were mingled among the nations, And learned their works.

And they served their idols: And they became a snare unto them.

Yea, they sacrificed their sons and their daughters unto demons, And they became polluted with blood.

And shed innocent blood, even the blood of their sons and of their daughters, Whom they sacrificed unto the idols of Canaan: And the land was polluted with blood.

Thus were they defiled with their own works, And went a whoring with their own doings.

Therefore was the wrath of the LORD kindled against His People, Insomuch that He abhorred His own inheritance.

And He gave them into the hand of the nations; And they that hated them ruled over them.

Their enemies also oppressed them, And they were brought into subjection under their hand.

Many times did He rescue them; But they rebelled Him with their counsel, And were brought low for their iniquity.

Nevertheless He regarded their affliction, When He heard their cry:

And He remembered for them His covenant, And repented according to the multitude of His grace.

Blessed be the Lord God of Israel From everlasting to everlasting: And let all the People say, “Amen.”

Praise ye THE LORD.

32 angered = caused indignation. Occurs only here in the Psalms.
34 spake unadvisedly. A very rare Hebrew word. Occurs only here in the Psalms.
36 Which were = And they became. Some codices, with Sept. and Vulg., read "And it became".
38 polluted. The strongest word that could be used. Cp. Num. 35. 33. Isa. 24. 5.
39 deliver = rescue.
41 gather us. Cp. the closing Psalms of the other books.
42 save us, O LORD our God, And gather us from among the heathen, To give thanks unto Thy holy name, And to triumph in Thy praise.
43 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.
45 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.
46 holy. See note on Ex. 3. 5.
47 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.

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.)

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Links, or, Bookmarks.

<table>
<thead>
<tr>
<th>Page</th>
<th>Section</th>
</tr>
</thead>
<tbody>
<tr>
<td>107</td>
<td>DELIVERANCE BY THE HEALING WORD.</td>
</tr>
<tr>
<td>109</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td></td>
</tr>
<tr>
<td>111</td>
<td>PRAISE. THREE HALLELUJAH PSALMS.</td>
</tr>
<tr>
<td>112</td>
<td>THE FIRST TWO BEGINNING, AND THE THIRD, BOTH BEGINNING AND ENDING, WITH “HALLELUJAH” (Ps. 111 Being Praise For Jehovah’s WORKS; 112, For His WAYS; And 113, For HIMSELF.)</td>
</tr>
<tr>
<td>113</td>
<td></td>
</tr>
<tr>
<td>114</td>
<td>DELIVERANCE FROM EGYPT, AND EGYPT’S IDOLS.</td>
</tr>
<tr>
<td>115</td>
<td></td>
</tr>
<tr>
<td>116</td>
<td>PRAISE. THREE PSALMS. THE FIRST TWO ENDING WITH “HALLELUJAH”, AND THE THIRD BEGINNING AND ENDING WITH “O GIVE THANKS”.</td>
</tr>
<tr>
<td>117</td>
<td></td>
</tr>
<tr>
<td>118</td>
<td></td>
</tr>
<tr>
<td>119 †</td>
<td>QUICKENING AND SUSTAINING</td>
</tr>
<tr>
<td>120</td>
<td></td>
</tr>
<tr>
<td>121</td>
<td></td>
</tr>
<tr>
<td>122</td>
<td></td>
</tr>
<tr>
<td>123</td>
<td></td>
</tr>
<tr>
<td>124</td>
<td></td>
</tr>
<tr>
<td>125</td>
<td></td>
</tr>
<tr>
<td>126 ‡</td>
<td>DELIVERANCE FROM SENNACHERIB. TYPICAL OF ISRAEL’S FUTURE DELIVERANCE. Fifteen Psalms Arranged in Five Triads. (See Ap. 67.)</td>
</tr>
<tr>
<td>127</td>
<td></td>
</tr>
<tr>
<td>128</td>
<td></td>
</tr>
<tr>
<td>129</td>
<td></td>
</tr>
<tr>
<td>130</td>
<td></td>
</tr>
<tr>
<td>131</td>
<td></td>
</tr>
<tr>
<td>132</td>
<td></td>
</tr>
<tr>
<td>133</td>
<td></td>
</tr>
<tr>
<td>134</td>
<td></td>
</tr>
<tr>
<td>135</td>
<td>PRAISE. TWO PSALMS LINKED TOGETHER BY ONE COMBINED STRUCTURE.</td>
</tr>
<tr>
<td>136</td>
<td></td>
</tr>
<tr>
<td>137</td>
<td>DELIVERANCE OF CAPTIVES. SENNACHERIB’S CAPTIVES. (See notes)</td>
</tr>
<tr>
<td>138</td>
<td>PRAISE.</td>
</tr>
<tr>
<td>139</td>
<td>DELIVERANCE FROM AN EVIL HEART (Compare Ezek. 36: 26. Jer. 31: 33.)</td>
</tr>
<tr>
<td>140</td>
<td></td>
</tr>
<tr>
<td>141</td>
<td></td>
</tr>
<tr>
<td>142</td>
<td></td>
</tr>
<tr>
<td>143</td>
<td></td>
</tr>
<tr>
<td>144</td>
<td></td>
</tr>
<tr>
<td>145</td>
<td>PRAYER AND PRAISE.</td>
</tr>
<tr>
<td>146</td>
<td>THE TRUE DAVID LEADING THE PRAISES OF HIS PEOPLE (144: 9).</td>
</tr>
<tr>
<td>147</td>
<td></td>
</tr>
<tr>
<td>148</td>
<td>PRAISE. FIVE ¶ HALLELUJAH PSALMS, EACH BEGINNING AND ENDING WITH “HALLELUJAH”.</td>
</tr>
<tr>
<td>149</td>
<td></td>
</tr>
<tr>
<td>150</td>
<td></td>
</tr>
</tbody>
</table>

* 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 קֵדֶּם, '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, 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 of 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 are by David; and 10 (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 fulfillment 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.

The Companion Bible (Condensed) PSALMS: Page: 827 (108)
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 abhorreth all manner of meat;
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.

The Companion Bible (Condensed) PSALMS: Page: 828 (109)
Then they cry unto the LORD in their trouble, And He saveth them out of their distresses.

He sendeth His Word, and healeth them, And delivereth them from their graves.

Oh that men would praise the LORD for His grace, And for His wonderful works to the sons of men!

And let them sacrifice the sacrifices of thanksgiving, And declare His works with rejoicing.

They that go down to the sea in ships, That do business in great waters;

These see the works of the LORD, And His wonders in the deep.

For He commandeth, and raiseth the stormy wind, Which lifteth up the waves thereof.

They mount up to the heaven, they go down again to the depths: Their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, And all their wisdom swalloweth itself.

Oh that we would praise the LORD, And cause them to wander in a pathless waste.

He sendeth 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.

They that go down, &c. In the Heb, text, vv. 23-28 are marked by "inverted Nuns" (i.e. the letter Nun (N), inverted C). 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.

works. Some codices, with two early printed editions, read "work" (sing.).


are at their wit's end. Heb. all their wisdom swallows itself.

bringeth = guideth: or, will gently guide.

congregation = assembly, or convocation.

assembly = session, or seated company.

107: 33-41. JUDGMENT AND BLESSING.

33, 34. Judgment.

35-38. Lovingkindness.


41. Lovingkindness.

wickedness. Heb. ra'a'. Ap. 44. viii.

And. Note the Fig. Polyzyndeton (Ap. 6) in vv. 35-38, emphasizing each item which goes to make up the fulness of blessing.

suffereth not, &c. Fig. Tapeinosis (Ap. 6) = will abundantly multiply.

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.

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.

the poor = a needy one. Heb. 'ebyon. See note on Prov. 6. 11. from = after.

iniquity. Heb. 'avah. Ap. 44. vi. Not the same word as in v. 17.

lovingkindness = lovingkindnesses (pl.). Same word as "mercy", in v. 1.

Yet setteth He a needy one on high after affliction, And maketh him families like a flock.

The righteous shall see it, and rejoice: And all iniquity shall stop her mouth.

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;
That Thy beloved ones may be delivered:
Save with Thy right hand, and answer me.

6 God hath sworn by His holiness;
I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

8 Moab is my washpot; Over Edom will I cast out my shoe; Over Philistia will I triumph.

9 Who will bring me into the strong city?
Who will lead me into Edom?

10 Wilt not Thou, O God, Who hast cast us off?
And wilt not Thou, O God, go forth with our hosts?

11 Give us help from trouble: For vain is the help of man.
Through God we shall do valiantly:
Wilt Thou not, O God, go forth with our hosts?

12 To the chief Musician.

109  
A Psalm of David.

1 Hold not Thy peace, O God Whom I praise;
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.

2 They compassed me about also with words of hatred;
And fought against me without a cause.

3 For my love they are my adversaries:
But I am all prayer.

4 And they have put against me evil for good, And hatred for my love.

5 Saying Set Thou a lawless one over him: And then let Satan stand at his right hand.
When he shall be judged, let him be condemned: And then let his prayer become sin.

6 Let his days be few;
And let another take his office.
PSALMS.

9 Let his sons be fatherless, And his wife a widow.
10 Let his sons be continually wanderers, and beg: Let them seek 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 iniquity of his fathers be remembered with the LORD; And let not the sin of his mother be blotted out.
15 Let them be before the LORD continually, That he may cut off the memory of them from the earth.
16 Because that he remembered not to shew kindness, But persecuted the 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 from the LORD, And of them that speak evil against my soul.
21 But do Thou for me, O GOD the Lord, for Thy name's sake: Because Thy kindness is good, deliver Thou me.
22 For I am oppressed and needy, And my heart is wounded within me.
23 I am gone like the shadow when it declineth: I was tossed up and down as the locust.
24 My knees are weak through fasting: And my flesh faieth of fatness.
25 I became also a reproach unto them: When they looked upon me they shaked their heads.
26 Help me, O LORD my God: O save me according to Thy grace:
27 That they may know that this is Thy hand; That Thou, LORD, hast done it.

21 PRAYER FOR HIMSELF.

21-27. 

22 poor = oppressed. Refers to Messiah. Cp. v. 16. See 40. 17; 69. 29; 70. 5; 86. 1. heart. Cp. v. 16.
23 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 °Let them curse, but bless Thou: When they arise, let them be ashamed; but Thy servant shall rejoice.
29 °Let mine adversaries be clothed with shame, And let them cover themselves with their own confusion, as with a mantle.
30 I will greatly praise the LORD with my mouth; Yea, I will praise Him among the multitude.
31 For He shall stand at the right hand of the needy, To save him from those that condemn 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 Thine 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.

---

110. "THE TRUE DAVID'S EXALTATION."  

1. What Jehovah has uttered.
2. What He will do.
-5. What Jehovah has uttered.


of David. Relating to the true David, and interpreted of Him and by Him. See note below.


said. Heb. n'un 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).


Sit Thou, &c. Fig. Anthropopathia. Ap. 6.


make Thine enemies Thy footstool = set Thine enemies [as] a footstool for Thy feet. In N.T. Gr. = tiithemi (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.


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".

111. "PRAISE FOR JEHOVAH'S WORKS."  

1. Praise to Jehovah.
2-4. For His works.
5. His bounty, and objects of it.
6. For His works.
7. His bounty, and objects of it.
-9. 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.

2 works. The great subject of this Psalm, as His ways are of the next. Cp. Rev. 15. 3.
3 glorious = majestic.
4 He hath made His wonderful works to be remembered:
The LORD is gracious 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 He sent His redemption unto His people:
He hath commanded His covenant for ever:
Holy and to be feared is His name.
10 The reverence of the LORD is the beginning 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 He 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 desire of lawless ones shall perish.

113 Praise ye the LORD.
Praise, O ye servants of the LORD,
Praise the name of the LORD.
2 Blessed be the name of the LORD
From this time forth and for evermore.

<table>
<thead>
<tr>
<th>112. PRAISE FOR JEHOVAH’S WAYS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-</td>
</tr>
<tr>
<td>-1-</td>
</tr>
<tr>
<td>-3-</td>
</tr>
<tr>
<td>-4, 5</td>
</tr>
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<td>6-8</td>
</tr>
<tr>
<td>9-</td>
</tr>
<tr>
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</tr>
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<td>10</td>
</tr>
</tbody>
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The second of three Hallelujah Psalms, and of the pair (111, 112). See note above. Also an Acrostic Psalm. See Ps. 63. VII.

Blessed = Happy. See Ps. 63. VI.
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.
the LORD. Heb. Jehovah. Ap. 4. II.
9 He hath dispersed. Quoted in 2 Cor. 9. 9.
poor = helpless ones. Heb. ’ebon (pl.). See note on Prov. 6. 11.
10 The wicked = A lawless one. Heb. ra’asha’. 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.

<table>
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<th>113. PRAISE TO JEHOVAH HIMSELF.</th>
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<tbody>
<tr>
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The third of these three Hallelujah Psalms (111—113). The Psalms of this group are called the Hallel Psalms (111—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).

the LORD. Heb. Jehovah. Ap. 4. II.
name. See note on 20. 1.
the LORD. Heb. Jehovah. Ap. 4. II.
Praise ye the LORD.

Neither have they feet, but they walk not:
8 neither have they ears, but they hear not:

For the LORD is high above all nations,

And His glory above the heavens.

Who is like unto the LORD our God,
Who dwelleth on high,

Who humbleth Himself to behold
The things that are in the heavens, and in the earth!

He raiseth up an impoverished one out of the dust,
And lifteth a needy one out of the dunghill;

That He may set him with princes,
Even with the princes of His People.

He maketh the barren woman to keep house,
And to be a joyful mother of sons.

†Praise ye the LORD.

When Israel went out of Egypt,
The house of Jacob from a people of strange language;

Judah became His sanctuary, And Israel His dominion.

The sea saw it, and fled:
The Jordan was driven back.

When Israel went out of Egypt,
Jacob from a people of strange language;

And the house of Judah became His sanctuary.

Jordan was driven back.

The sea saw it, and fled:
The Jordan was driven back.

The mountains skipped like rams,
The little hills like lambs.

Where art thou that drivest away the sea?
What nations that makest Jordan to stand in a flood?

But our God is the Lord.

What is a people thatmaketh their mouths so strong
that they utter speech with their tongues?

Their idols are silver and gold,
The works of men's hands.

They have a mouth, but they speak not:
Eyes have they, but they see not:

They have ears, but they hear not:
A nose have they, but they smell not:

They have hands, but they handle not:

Neither make a sound through their throat.

They that make them are like unto them;
And so is every one that confideth in them.

O house of Israel, trust thou in the LORD:
He is their help and their shield.
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 as the house of Israel; He will bless the house of Aaron.

13 He 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 men.

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. Praise 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 gat 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 Gracious 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 rest, 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 liars.”

12 What shall I render unto the LORD For all His benefits toward me?

13 I will take the cup of salvation, And I will call upon the name of the LORD.
O praise the LORD, all ye nations: 
Laud Him, all ye peoples.  
For His grace prevailed over us:
And the truth of the LORD endureth for ever. 
Praise ye THE LORD.

O give thanks unto the LORD; For He is good: 
Because His grace endureth for ever. 
Let Israel now say, 
That His grace endureth for ever. 
Let the house of Aaron now say, 
That His grace endureth for ever. 
I called upon THE LORD in distress: 
He answered me with deliverance. 
The right hand of the LORD is exalted:
And I shall not die, but live, 
For He is my Saviour. 
The voice of rejoicing and salvation is in the dwellings of the righteous: 
The right hand of the LORD doeth valiantly. 
The right hand of the LORD is exalted: 
The right hand of the LORD doeth valiantly. 
I shall not die, but live, 
And declare the work of THE LORD. 
The LORD hath chastened me sore: 
But He hath not given me over unto death.
Open to me the gates of righteousness:
I will go into them, and I will praise THE LORD:
This gate of the LORD,
Into which the righteous shall enter.
I will praise Thee: for Thou hast heard me,
And art become my Saviour.
The stone which the builders refused
Is become the head stone of the corner.
This is the LORD's doing; It is marvellous in our eyes.
This is the day which the LORD hath made;
We will rejoice and be glad in it.
Save now, I beseech Thee, O LORD:
O LORD, I beseech Thee, send now prosperity.
Blessed be he that cometh in the name of the LORD:
This gate of the LORD,
Into which the righteous shall enter.
Make ready the festal sacrifice with garlands
even until it is consummated at the horns of the altar.
Then shall I not be put to shame
For His grace endureth for ever.

ALEPH.

How happy are the undefiled in the way,
Who walk in the law of the LORD.
Blessed are they that guard His testimonies,
And that seek Him with the whole heart.
They also do no perversity:
They walk in His ways.
Thou hast commanded us
To keep Thy precepts diligently.
O that my ways were directed
To keep Thy statutes!
Then shall I not be put to shame,
When I have respect unto all Thy commandments.
I will give thanks to Thee with uprightness
of heart.
When I shall have learned the judgments
of Thy righteousness.
I will keep Thy statutes:
O forsake me not in any wise.

N 119


23 This is the LORD'S doing. Messiah's exaltation is thus like the humiliation (109. 27).

24 Save now, &c. Heb. "Hosanna" = Save, I pray. Not a Particle of time, but of entirety (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 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).

cords = wreaths, or garlands, as in Ex. 28. 14, 22, 24, 25; 39. 15, 17, 18.
evens 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.


119: 1-8. QUICKENING BY THE WRITTEN WORD.

1. The way. Third Person.
   3. They, upright. General.
   4. Command. (General.)
   5. My ways.
   7. I, upright. (Individual.)
   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.
2 The 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.
3 law. The sixth in order of the ten words. See Ap. 73.


2 Blessed. This Psalm, begins with a double Beatitude. See Ap. 63. 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.

righteous = righteousness: i.e. judgments of Thy righteousness. The eighth in order of the ten words. See Ap. 73.

7 praise = give thanks, as in 92 1, &c.

8 not utterly = not in any wise. Cp. v. 43.
9 Wherewithal shall a young man cleanse his path? 
So as to take heed thereto according to Thy word.
10 With my whole heart have I sought Thee: 
O let me not wander from Thy commandments.
11 Thy word have I treasured up in mine heart, 
That I might not sin against Thee.
12 Blessed art Thou, O LORD: 
Teach me Thy statutes.
13 With my lips have I declared 
All the judgments of Thy mouth.
14 I have rejoiced in the way of Thy testimonies, 
As much as in all riches.
15 I will meditate in Thy precepts, 
And have respect unto Thy ways.
16 I will delight myself in Thy statutes: 
I will not forget Thy words.

A GIMEL.
17 Deal bountifully with Thy servant, That I may live, 
and keep Thy word.
18 Unveil Thou mine eyes, that I may see clearly 
Wondrous things out of Thy law.
19 I am a foreigner sojourning in the earth: 
Hide not Thy commandments from me.
20 My soul hath broken owing to the fervent desire 
That it hath unto Thy judgments 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 reproach and contempt; 
For I have kept Thy testimonies.
23 Princes also did sit and speak against me: 
But Thy servant did meditate in Thy statutes.
24 Thy testimonies nevertheless are my delight 
And men of my counsel.

A DALETH.
25 My soul cleaveth unto the dead: Keep me alive 
according to Thy word.
26 I have declared my ways, and Thou heardest me: 
Teach me Thy statutes.
27 Make me to understand the way of Thy precepts: 
So shall I meditate of Thy wondrous works.
28 My soul weepeth for heaviness: 
Strengthen Thou me according unto Thy word.
29 Remove from me the way of lying: 
And grant me Thy law graciously.
30 I have chosen the \(^1\) way of truth:
   Thy \(^7\) judgments have I \textit{set before me}.
31 I have \textit{adhered} unto thy \(^2\) testimonies:
   O LORD, put me not to shame.
32 I will run the \(^1\) way of Thy \(^6\) commandments,
   When Thou shalt \textit{set my heart at liberty}.

\(^1\) HE.

33 \textit{Show me}, O LORD, the way of Thy \(^5\) statutes;
   And I shall keep unto the end.
34 Give me understanding, and I shall keep Thy \(^1\) law;
   Yea, I shall observe it with my whole heart.
35 Make me to go in the path of thy \(^6\) commandments;
   For therein do I delight.
36 Incline my heart unto Thy \(^2\) testimonies,
   And not to covetousness.
37 Turn away mine eyes from beholding vanity;
   And \textit{quicken} Thou me in Thy \(^8\) ways.
38 Establish Thy word unto Thy servant,
   \textit{Which leadeth to reverence of Thee}.
39 Turn away my reproach which I have suffered;
   And I will meditate in Thy \(^7\) judgments.
40 Behold, I have \textit{fervently desired} after Thy \(^4\) precepts:
   Quicken me by Thy righteousness.

\(^1\) VAU.

41 Let Thy \textit{lovingkindnesses} come also unto me, O LORD,
   \textit{Even Thy salvation}, according to Thy word.
42 So shall I have \textit{a word} to answer him that reproacheth me:
   For I confide in Thy \(^9\) words.
43 And take not the word of truth utterly out of my mouth;
   For I have hoped in Thy \(^3\) judgments.
44 So shall I keep Thy law continually
   \textit{For the rest of my life}.
45 And I will walk at large:
   For I seek Thy \(^4\) precepts.
46 I will speak of Thy \(^2\) testimonies also before \(^9\) kings,
   And will not be ashamed.
47 And I will delight myself in Thy \(^6\) commandments,
   Which I \textit{love much}.
48 My hands also will I lift up \textit{[to swear]} unto Thy \(^6\) commandments,
   which I have loved;
   And I will meditate in Thy \(^5\) statutes.

\(^1\) ZAIN.

49 Remember the word unto Thy servant,
   \textit{Upon which Thou hast caused me to hope}.
50 This is my \textit{comfort} in my affliction:
   For thy word hath \textit{kept me alive}.
51 The \textit{insolent} have had me greatly in derision:
   Yet have I not declined from Thy \(^1\) law.

\(^33-40.\) \textbf{PRAYER. TEACHING.}

33. Eyes. Make me to see.
34-. Mind. Its comprehension.
35-. Heart.
36-. Feet. Practical walking.
37-. Head.
38-. Eyes. Turn them away.
39-. Mind. Its desires.
40-. Heart.

33 \textit{Teach me} = Show, or make me to see.
37 \textit{way:} Some codices, with three early printed editions, Aram.,
   and Syr., read "ways" (pl.).
38 \textit{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. 'edakah. See Ap. 73. viii.

\(^41-48.\) \textbf{PRAYER. STRENGTHENING.}

41 mercies = lovingkindnesses.
42 wherewith = a word. Heb. dhabar as in v. 9. See Ap. 73. x.
   reproacheth. See note on "contempt", 123. 3.
   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".

\(^49-56.\) \textbf{PRAYER. COMFORT AND REMEMBRANCE.}

49. "Remember...Thou".
50, 51. Statement as to consequences.
52. "I remember".
53,. Statement as to consequences.
55. "I have remembered".
56. Statement as to consequences.

52 I remembered thy \(^7\) judgments of old, O LORD;
   And have comforted myself.
53 \textit{Indignation} hath taken hold upon me
   Because of the \textit{lawless} that forsake Thy law.
54 Thy statutes have been the theme of my songs
In the house of my pilgrimage.
55 I have remembered Thy name, O LORD,
in the night,
And have kept Thy law.
56 This comfort I had. Because I kept Thy precepts.

57 I have said, the LORD is my portion,
That I might keep Thy word.
58 I intreated Thy favour with my whole heart:
Be gracious unto me according to Thy word.
59 I thought on my ways,
And turned my feet unto Thy testimonies.
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 law.
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 precepts.
64 The earth, O LORD, is full of Thy grace:
Teach me Thy statutes.

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 commandments.
67 Till I was oppressed I went astray:
But now have I kept Thy word.
68 Thou art kind, and actest kindly;
Teach me Thy statutes.
69 The proud have forged a lie against me:
But I will keep Thy precepts with my whole heart.
70 Their heart is as fat as grease;
But I delight in Thy law.
71 Tis fitting for me that I have been oppressed;
That I might learn Thy statutes.
72 The law of Thy mouth is better unto me
Than thousands of gold and silver coins.

73 Thy hands have made me and formed me:
Give me understanding, that I may learn Thy commandments.

74 Thy that revere Thee will be glad when they see me;
Because I have hoped in Thy word.
75 I know, O LORD, that Thy judgments are right,
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 law 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 testimonies.
80 Let my heart be thorough in Thy statutes;
That I be not ashamed.

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 statutes.
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 commandments 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 precepts.
88 Keep me alive after Thy lovingkindness;
So shall I keep the testimony of Thy mouth.

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 law had been my great delight,
I should then have perished in mine affliction.
93 I will never forget Thy precepts:
For with them Thou hast kept me alive.
94 I am Thine, save me;
For I have studied Thy precepts.
95 The lawless have waited for me to destroy me:
But I will consider Thy testimonies.
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.
79 those that have known. Some codices read ”and they shall know”.
80 sound = thorough.

81-88. PRAYER IN DISTRESS.

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?
85 fail. Same word as ”fainteth”, in v. 81.
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”.
-87-. Statement. “Thou”.
-87-. Enemies. “They...me”.
88-. Statement. “Thy”.
88 Which, &c. = ”[Men] who are not”, &c. after = according to.
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.
-89-. His Word established. (89: 37).
90. Jehovah’s faithfulness eternal. (89: 4).
-90, 91. The earth established.
90 abideth = stand, 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.
all. With Art. = the whole [universe].
94 sought = inquired into, or studied. Cp. 105. 4.
96 all perfection = spacious, or limit all things. Cp. Job 26. 10; 28. 3.
Thy commandment, &c. = spacious exceedingly are Thy commandments: i.e. including all (as opposed to ”end”).
119. 97

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 8than all my teachers:
For Thy 7testimonies are my meditation.
100 I understand more than the aged ones,
Because I keep Thy 4precepts.
101 I have refrained my feet from every 6evil 5way,
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 101way.

NUN.

105 Thy word is a 1lamp unto my feet,
And a light unto my path.
106 I have sworn, and I have performed it,
That I will keep Thy righteous 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 judgments.
109 My soul is continually in great danger:
Yet do I not forget Thy law.
110 The lawless have laid a snare for me:
Yet I erred not from Thy precepts.
111 Thy testimonies 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 alway,
Even unto the end.

SAMECH.

113 I hate vain divided or doubting thoughts:
But Thy law do I love.
114 Thou art my 1hiding place and my 6shield:
I hope in Thy word.
115 Depart from me, ye evildoers:
For I will keep the commandments 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 statutes continually.
118 Thou hast set at naught all them that err from Thy statutes: For their deceit is falsehood.

The Companion Bible (Condensed) PSALMS: Page 842 (123)
119. **I have accounted** all the lawless of the earth like dross:

Therefore I love Thy testimonies.

120. **My flesh creeps** for fear of Thee;

And I am afraid of Thy judgments.

**D AIN.**

121. I have done judgment 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 statutes.

125. I am Thy servant; give me understanding,

That I may know Thy testimonies.

126. It is time for Thee, LORD, to intervene:

For they have made void Thy law.

127. Therefore I love Thy commandments

Above gold; yea, above fine gold.

128. Therefore I esteem all Thy precepts

Concerning all things to be right; And I hate every false way.

**D PE.**

129. Thy testimonies 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 I longed for Thy commandments.

132. Look Thou upon me, and be gracious unto me,

According to Thy ordinances do unto those that love Thy name.

133. Guide my steps in Thy word:

And let not any iniquity have dominion over me.

134. Deliver me from the oppression of man:

So will I keep Thy precepts.

135. Make Thy face to shine upon Thy servant;

And teach me Thy statutes.

136. Floods of tears run down mine eyes,

Because they keep not Thy law.

**TZADDI.**

137. Righteous art Thou, O LORD,

And upright are Thy judgments.

138. Thy testimonies that Thou hast commanded are righteous

And very faithful.

139. My zeal hath consumed me,

Because mine enemies have forgotten Thy words.

119. Thou puttest away. Sept. and Vulg. read “I have accounted”.

120. My flesh creeps: 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.).


129. Thy servant’s resolve.

**129-136. GUIDANCE BY THE WORD.**


132. Prayer concerning the Righteous.

133-135. Prayer concerning the wicked.

136. Statement concerning the Word.

137-144. JEHOVAH’S WORD AND THE PSALMIST.


139. I. Consumed.

140. Thy Word. Pure.

141. I. Despised.


143. I. Despised.

144. Thy Word. Righteous.

137. Righteous, &c. See v. 2. See also Rev. 16. 5, 7.

138. righteous and very faithful = righteousness and faithfulness.

140. very pure = refined.


142. is the truth = is truth (no Art.). Cp. John 17. 17.

140. Thy word is refined:

Therefore Thy servant loveth it.

141. I am insignificant and despised:

Yet do I not forget Thy precepts.

142. Thy righteousness is an everlasting righteousness,

And Thy law is truth.
143 Trouble and anguish have taken hold on me: Yet Thy commandments are my great delight.
144 The righteousness of Thy testimonies is everlasting:
Give me understanding, and I shall live.

145 I called unto Thee with my whole heart; hear me, O LORD: I will keep Thy statutes.
146 I called unto Thee; save me, And I shall keep Thy testimonies.
147 I anticipated the dawning of the morning, and cried: I hoped in Thy word.
148 Mine eyes anticipate the night watches, That I might meditate in Thy word.
149 O do hear my voice according unto Thy lovingkindness: O LORD, keep me alive according to Thy word.
150 They draw nigh that follow after me maliciously: They are far from Thy law.
151 Thou art near, O LORD; And all Thy commandments are truth.
152 Concerning Thy testimonies, I have known of old That Thou hast founded them for ever.

153 Consider mine affliction, and rescue me with a gentle hand: For I do not forget Thy law.
154 Plead my cause, and redeem me: Keep me alive according to Thy word.
155 Salvation is far from the lawless: For they seek not Thy judgments.
156 Great are Thy compassions, O LORD: Keep me alive according to Thy judgments.
157 Many are my persecutors and those that him me in; Yet do I not decline from Thy testimonies.
158 I beheld the traitors, and loathed myself; Because they kept not Thy word.
159 Consider how I love Thy precepts: Keep me alive, O LORD, according to Thy lovingkindness.
160 Thy word is true from the beginning: And every one of the judgments of Thy righteousness judgments endureth for ever.

161 Rulers have persecuted me without a cause: But my heart standeth in awe of Thy word.
162 I rejoice at Thy word, As one that findeth great spoil.

163 I hate and abhor what is false: But Thy law do I love.
164 Seven times a day do I praise Thee Because of Thy judgments.
165 Great blessings of peace have they which love Thy law: And nothing shall make them stumble.
166 LORD, I have hoped for Thy salvation, And done Thy commandments.
167 My soul hath kept Thy testimonies; And I love them exceedingly.
168 I have kept Thy precepts and Thy testimonies: For all my ways are before Thee.

169 Let my cry come near before Thee, O LORD: Give me understanding according to Thy word.
170 Let my supplication come before Thee: Rescue me according to Thy word.
171 My lips shall pour forth praise, When Thou hast taught me Thy statutes.
172 My tongue shall praise Thy word: For all Thy commandments are righteousness.
173 Let Thine hand help me; For I have chosen Thy precepts.
174 I have fervently desired for Thy salvation, O LORD; And Thy law is my delight.
175 Let my soul live, and it shall praise Thee; And let Thy judgments help me.
176 I have gone astray like a perishing sheep; seek Thy servant; For I do not forget Thy commandments.

120 A Song of the degrees.
1 In my distress I cried unto the LORD, And He answered me.
2 Pluck me, O LORD, from lying lips, And from a deceitful tongue.
3 What shall be given unto thee? or what shall be done unto thee, Thou false tongue?
4 Sharp arrows of the Mighty One, With coals of juniper.
5 Woe is me, that I sojourn in Mesech, That I dwell in the tents of Kedar!
6 I hath long dwelt with them that hateth peace.
7 I am all peace: but when I speak of peace, they are for war.

121 A Song relating to the degrees.
1 I will lift up mine eyes unto the mountains. From whence is to come my help?
2 My help cometh from 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 thee 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 Jerusalem 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, “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 I lift up mine eyes, O Thou That dwelllest in the heavens.
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. 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 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. Blessed be the LORD, Who hath not given us as a prey to their teeth.

6 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 for 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.
126 A Song of the Degrees.

1 When the LORD turned the fortunes of Zion, We were like them that dream.
2 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.

The Companion Bible (Condensed) PSALMS: Page: 848 (129)
2 For thou shalt eat the labour of thine own hands: Happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine by the sides of thine house: Thy sons like olive plants round about thy table.

4 Behold, that thus shall the strong man be blessed That revere the LORD.

5 The LORD shall bless thee out of Zion: That thou mayest be feared.

6 Yea, thou shalt see thy son’s sons, And peace. Because this Psalm concludes a group.

129 A Song of the Degrees.

1 “Many a time have they afflicted me from my youth,” May Israel now say:

2 “Many a time have they afflicted me from my youth: Nevertheless they have not prevailed against me.

3 Flowers plowed upon my back:

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 Zion.

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 name of the LORD.”

130 A Song of the degrees.

1 Out of the distress have I cried unto Thee, O LORD.

2 Lord, hear my voice: Let Thine ears be attentive To the voice of my supplications.

3 If Thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

4 Because there is the forgiveness with Thee, That Thou mayest be feared.

5 I wait for the LORD, my soul doth wait, And in His word do I hope.

6 My soul waiteth for the Lord More than 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 plenteous redemption.

8 And He shall redeem Israel From all his iniquities.
131  "A 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 Israel hope in the LORD
   From henceforth and for ever.

132  "A Song of the degrees.

1 LORD, remember for David,
   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 "I 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,
   "An habitation for the mighty One Whom Jacob vowed his vows.
6 Lo, we "heard 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 footstool.
8 And will say "Arise, O LORD, into Thy rest;
   Thou, and "the ark of Thy strength.
9 Let Thy priests be clothed with righteousness;
   And let Thy favoured ones "shout for joy.
10 For Thy servant David's sake
   Turn not away the face of [David] Thine anointed."
11 The LORD "hath sworn a truth unto David;
   He will not turn from it;
   "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). 7 tabernacles = the plural of Majesty. His great habitation. Heb. Mishkan. Ap. 40. 2. footstool. Fig. Anthropopathea. 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. I (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-scription of Ps. 87 and note there on "Mahalath-Leannah". 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 children = sons.
132. 13

13 For the LORD hath chosen Zion; 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 favoured ones shall shout aloud for joy.
17 There will I make a horn for David to bring forth:
I have ordained a lamp for Mine anointed.
18 His enemies will I clothe with shame: But upon himself shall his royal crown flourish.

133. A Song of the degrees by David.
1 Behold, how good and how pleasant it is For brethren to dwell together in one!
2 It is like the precious ointment 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 descended upon the mountains of Zion:
For there the LORD commanded the blessing,
Even life for evermore.

134. A Song of the degrees.
1 Behold, bless ye the LORD, all ye servants of the LORD,
Which by night stand in the house of the LORD.
2 Lift up your hands in the sanctuary, And bless the LORD.
3 The LORD That made heaven and earth
Bless thee out of Zion.

134. GROUP V. PSALM (THIRD). BLESSING FROM THE HOUSE OF JEHOVAH.

1. Blessing given to Jehovah.
2. The servants. Their Watch.

Title. A Song of degrees. Same as 120. See note on 133.
1 Behold. See note on 133. 1. the LORD. Heb. Jehovah. Ap. 4. II. servants. Limited and denoted 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 note on 133. 3. 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.

133. GROUP V. PSALM (SECOND). TRUST. BLESSING IN THE HOUSE OF JEHOVAH.

1. The blessing enjoyed. Unity.
2. Comparison to the anointing oil.
3. Descent of the oil.
4. Comparison to Hermon's dew.
5. Descent of the dew.
6. 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. xy.
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 *echad*). 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 Asher, Manasseh, Zebulon, 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. Ps. 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.

The Companion Bible (Condensed) PSALMS: Page: 851 (132)
135. **PRAISE.**

<table>
<thead>
<tr>
<th>135.</th>
<th>135. 21.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PRAISE.</strong></td>
<td><strong>SUPERIORITY OVER IDOLS.</strong></td>
</tr>
<tr>
<td>1-</td>
<td>Hallelujah.</td>
</tr>
<tr>
<td>4.</td>
<td>Jehovah’s choice of Israel.</td>
</tr>
<tr>
<td>5-12.</td>
<td>Superiority over idols.</td>
</tr>
<tr>
<td>13-.</td>
<td>Jehovah addressed. Name.</td>
</tr>
<tr>
<td>14.</td>
<td>Jehovah’s vindication of Israel.</td>
</tr>
</tbody>
</table>

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.
2 **name.** See note on 20. I.
3 **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.
4 **2 the courts.** This includes the People as well as the priests and Levites. 3 it: i.e. His name.
6 **Jacob.** Cp. Mal. 1. 2. Rom. 9. 13. Put also by Fig. Metonymy (of Cause) for his posterity (Ap. 6).
7 **Israel.** See notes on Gen. 32. 28; 43. 6; 45. 26, 28.
8 **peculiar treasure** = own possession. See note on Ex. 19. 5.
9 **our LORD** = Adonim. Ap. 4. VIII (3).
11 **heaven, and in earth.** Hezekiah’s expression. See Ap. 67. v.
13 **treasuries.** Heb. = treasures, put by Fig. Metonymy (of Adjunct) for treasuries (Ap. 6), and rightly so rendered. Cp. Job 38. 22.
14 **smote, &c.** Cp. Ex. 12. 29.
16 **wonders.** Cp. Ex. 7—14, and Ps. 136. 15.
17 **smote, &c.** Cp. Num. 21—26, 34, and 35.
18 **Sihon.** Cp. Num. 21. 21-34. Deut. 1. 4.
20 **all.** Cp. Josh. 12. 7.
21 **gave their land.** Cp. Josh. 12. 7.
22 **An heritage.** Repeated by Fig. Anadiplosis. Ap. 6.
23 **Thy name.** Cp. v. 13 with Ex. 3. 15.
24 **For.** &c. Cp. Deut. 32. 36.
25 **judge** = vindicate.
26 **repent Himself** = have compassion.

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15.18. **SUPERIORITY OVER IDOLS.**

| 15- | The idols. |
| -15. | Their fabrication. |
| 16-. | Mouth without speech. (Sing.) |
| -16. | Eyes without sight. (Pr.) |
| 17-. | Ears without hearing. (Pr.) |
| -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.
19 **heathen = nations.**
21 **are = will become.** trusteth = confideth. Heb. batah. Ap. 69. I.
22 **house of Israel.** Includes all Israel. Cp. 115. 12. See note on Ex. 16. 31.
23 **Levi.** Not included in 115.
24 **out of Zion.** Shows that this Psalm is an expansion of Ps. 134.
25 **dwelleth.** Fig. Anthropopathia. Ap. 6.
136. O give thanks unto the LORD; for His grace endureth for ever.

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.

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.
14. Goodness to His People.
15-18. False gods.

136 1-3. Exhortation to praise.
4-9. Creative wonders.
16-20. Deliverance on Journey.
21, 22. Gift of the Land.
23, 24. Goodness to His People.
25. The True God.

mercy = lovingkindness, or grace.
gods. Heb. 'elohim. See note on 135. 5 and Ex. 22. 9.
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.
12 hand, .. arm. Fig. Anthropopathia (Ap. 6).
15 overthrow = 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.
GOD of heaven. See note on 2 Chron. 36. 23.
137  By the rivers of ṭ 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 us 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 tongue cleave to the roof of my mouth;  
And my right hand be forgotten  
If I do not remember thee, O Jerusalem.”  
6 Let my right hand be forgotten  
And my tongue cleave to the roof of my mouth;  
If I prefer not Jerusalem above the foreigner.  
7 Remember, O LORD, the sons of ṭ 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;  
ṍ Happy shall he be, that rewardeth thee  
As thou hast served us.  
9 ṍ 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 answerest 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.
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 hand against 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.  
   To the chief Musician.

139  A Psalm by David.  
1 O LORD, Thou hast searched me, and known me.  
2 Thou knowest 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 knowest 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 spirit? 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, behold, Thou art there.  
9 If I take the wings of the morning, And dwell in the uttermost parts of the sea;  
10 Even there shall Thy hand lead me, And Thy right 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 fearfully 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, Skillfully wrought in the lowest parts of the earth.  
16 Thine eyes did see my unfinished substance;  

To the chief Musician. See Ap. 64.
139. 19

Surely Thou 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 I know my heart: Try me, and I know my cares:

24 And see if there be any grievous way in me, And lead me in the way everlasting.

To the chief Musician.

140 A 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. Selah.

4 Keep me, O LORD, from the hands of the lawless; Preserve me from the violent man;

5 Who have purposed to overthrow my goings.

6 The proud have hid a snare for me, and cords; They have spread a net by the wayside;

7 They have set gins for me. Selah.

8 I said unto the LORD, "Thou art my God:" Hear the voice of my supplications, O LORD.

9 O GOD the Lord, my saving strength of my salvation, Thou hast protected my head in the day of battle.

10 Grant not, O LORD, the desires of the wicked: Further not his plots; lest they exalt themselves. Selah.

11 As for the head of those that compass me about, Let the labour of their own lips overwhelm them.

12 Let cruel words fall upon them:

Let them be cast into the fire;

Into deep pits, let them not rise not up again.

13 Let not a slanderer be established in the earth: Let evil hunt the violent man to overthrow him.

14 I know that the LORD will maintain the cause of a poor one, And the right of helpless ones.

15 Surely the righteous shall give thanks unto Thy name: The upright shall dwell in Thy presence.

16 Surely, &c. These six verses (19-24) are not an "interpolation". They are required to complete the Structure. See above.

17 Thou wilt slay, &c. This is Omnipotent work. Cp. Job 40. 9-14.

18 the wicked = a lawless one. Heb. rasha'. Ap. 44. x. bloody = blood thirsty.


20 wickedly = rebelliously (pre-meditated).

21 am not I grieved with = do I not loathe.

22 thoughts = distractions or cares. Not the same word as in vv. 2, 17.

23 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.


2, 3. The evil man. Purposes. (Selah.)


5, 6. The evil man. Purposes. (Selah.)


8. The evil man. Desires. (Selah.)


EPILOGUE (12, 13). Trust and Praise.

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

of David = by David.


2 the evil = an evil man. Heb. ra'a'. Ap. 44. viii.


5 Which = Who.

6 mishiefs. Not the same word as in v. 9, but the same word as "evil" in v. 1.

7 tongues. Sing. See note on v. 11. Quoted in Rom. 3. 13.

8 Selah. Connecting the evil with the prayer to be delivered; thus marking the Structure (Ap. 66, II.)

9 wicked = lawless. Heb. rasha'. Ap. 41. x

10 by the wayside. See Job 18. 10.


13 or. Genitive of character = my saving strength. covered = screened or protected. Not the same word as in v. 9.

14 wicked. Heb. rasha'. Sing. Ap. 44. x. The same word as in v. 4.

15 wicked device = devices or plots. Occurs only here.

16 those that compass me about = one word in Hebrew.

17 mischief = labour, toil Heb. 'anal. Ap. 44. v.

18 cover = overwhelmed. Not the same word as in v. 7.

19 burning coal. 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.

20 that they, &c. = let them not, &c.

21 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.

22 Evil shall hunt = Let evil hunt.

23 the afflicted = a poor one.

24 the poor = helpless ones.

25 name. See note on 20. 1.

26 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.


<table>
<thead>
<tr>
<th>142.</th>
<th>PRAYER AND PRAISE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1, 2.</td>
<td>I cry unto Jehovah.</td>
</tr>
<tr>
<td>4.</td>
<td>Enemies.</td>
</tr>
<tr>
<td>6-.</td>
<td>Trouble. Deliverance from. Plead.</td>
</tr>
<tr>
<td>7-.</td>
<td>Enemies.</td>
</tr>
<tr>
<td>8-.</td>
<td>Friends. Surrounded by.</td>
</tr>
</tbody>
</table>

The Companion Bible (Condensed) PSALMS: Page: 857 (138)
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.

I cried unto Thee, O LORD: I said, "Thou art my refuge And my portion in the land of the living. Attend unto my cry; for I am brought very low: Deliver me from my pursuers; for they are stronger than I. Bring me out of prison, that I may praise Thy name: The righteous shall compass me about; For Thou shalt deal bountifully with me.

A Psalm by David.

Hear my prayer, O LORD, give ear to my supplications: In Thy faithfulness answer me, and in Thy righteousness.

And enter not into judgment with me: for Mine enemies are before Thee; pluck me out of the hands of mine enemies, O LORD. Cause me to hear Thy name's sake: for Mine enemies know not, but Mine persecutors are weary: Be not weary of Mine enemies, for I confide in Thee.

Do not destroy all Mine enemies, O LORD, for Thy righteousness' sake bring me out of trouble. ForMine soul faileth, no man cares for Mine heart. For Mine enemies are too mighty for me, for Mine persecutors are too strong for me. Bring My soul out of prison, that I may praise Thy name: The righteous shall compass me about; For Thou shalt deal bountifully with me.

Hear me speedily, O LORD: attend unto my cry; for I am brought very low: Do not destroy Mine enemies: for Mine enemies are too mighty for me; for Mine persecutors are too strong for me. Bring My soul out of prison, that I may praise Thy name: The righteous shall compass me about; For Thou shalt deal bountifully with me.
1 **Blessed be the LORD my strength,**
Which teacheth my hands **to war,**
And **my fingers** to 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** **under me.**

3 **LORD, what 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 **arrows, and destroy them.**

7 **Put forth Thine hand from above;**
**Snatch me, and rescue me** out of great waters,
From the hand of **aliens:**

8 Whose mouth speaketh vanity,
And their right hand is a right hand of falsehood.

9 I will sing a new song unto Thee, O 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** David His servant from the hurtful sword.

11 **Snatch me, and rescue me** from the hand of **aliens,**
Whose mouth speaketh 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 be no complaining in our fields.

15 **Happy is that people,** that is **in such a case:**
**Yeas, rather, happy is that people,** Whose God is the LORD.

---

**144. PRAYER AND THANKSGIVING.**

8. Word’s of foreigners. Vain and false.
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 vv. 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. Benediction (Ap. 6). Not Beatitudo as in v. 15.

2 **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.

3 **to war ... to fight.** Not merely generally, but specially in the case of Goliath (1 Sam. 17). See Title.

4 **goodness = lovingkindness.** The Syr. reads "refuge".

5 **deliverer = liberator.** Heb. palat. Not the same word as in vv. 7, 10, 11. See notes below.

6 **trust = flee for refuge.** Heb. hasah. Ap. 69. II

7 **hand = hand.** Heb. text reads "hands" (pl.): but some codices, with one early printed edition, Aram., rind Syr., read "people." Cp. 18. 47; under me. In some codices there is a marginal note: "under Him"; and this is read the text, in some codices.

8 **what . . . ?** Fig. Erotesis. Ap. 6. Cp. 8. 4.


Or. This word is read in some codices, with one early printed edition.


12 **Cast forth = Flash.** Heb. lighten lightnings. Fig. Polyptoton (Ap. 6). See note on Gen. 26. 28.

13 **arrows.** Fig. Anthropopathia. Ap. 6.

14 **Send = Put forth.**

15 **hand.** Heb. text reads "hands" (pl.): but some codices, with one early printed edition, Aram., Sept., and Vulg., read "hand" (sing.), which A.V. and R.V. followed.

16 **Rid = snatch.** Heb. pazah; same word as in v. 11, and "delivereth", v. 10.

17 **deliver = pluck, or rescue.** Heb. nazal; same word as in v. 11, not the same as in vv. 2, 10.

18 **strange.** Always means foreign, in Hebrew, as in early English.

19 **strange children = aliens.** Heb. = sons of the foreigner.

20 **speaketh.** Cp. v. 11; and note the words they speak in vv. 12-15.


22 **delivereth = snatcheth; same word as "rid", vv. 7, 11.**

23 **David . . . sword;** with special reference to Goliath's sword in 1 Sam. 17. 50, 51.

24 **That = Who.** Heb. 'asher. Supply the Ellipsis thus: "Who [say] our sons are, &c."
All the words in italic type in vv. 12-15-may be 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.

25 **may be.** Supply "Are" and omit "That".

26 **sheep = flocks.** streets = open fields. Heb. that which is outside the house.

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**The Companion Bible (Condensed) PSALMS: Page: 859 (140)**
145 **David's Psalm of praise.**

1 (w) I will extol Thee, my God, O king; And I will bless Thy name for ever and ever.

2 (c) Every day will I bless Thee; And I will praise Thy name for ever and ever.

3 (s) Great is the LORD, and greatly to be praised; And His greatness is unsearchable.

4 (f) One generation shall praise Thy works to another, And shall declare Thy mighty acts.

5 (d) I will speak of the majesty of the glory of Thine honour, And of instances of Thy honours.

6 (t) And they shall speak of the might of Thy terrible acts: And I will declare Thy greatness.

7 (t) They shall pour forth the memory of Thy great goodness, And shall sing of Thy righteousness.

8 (s) The Lord is gracious, and full of compassion; Slow to anger, and great in grace.

9 (e) The Lord is good to all: And His compassions are over all His works.

10 (c) All Thy works shall praise Thee, O Lord; And Thy favoured ones shall bless Thee.

11 (c) They shall speak of the glory of Thy kingdom, And talk of Thy power;

12 (d) To make known to the sons of mankind His mighty acts, And the glorious majesty of His kingdom.

13 (c) Thy kingdom is a Kingdom for all ages, And Thy dominion endureth throughout all generations.

14 (d) The Lord upholdeth all that are ready to fall, And raiseth up all those that be bowed down.

15 (d) The eyes of all wait upon Thee; And thou givest them their meat in due season.

16 (d) Thou openest Thine hand, And satisfiest the desire of every living thing.

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**Title.** David's [Psalm] of praise. No other Psalm so entitled.

An Acrostic Psalm. See Ap. 63. VII.

**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.

13-20. Praise offered.


**DAVID ALONE.**

1. Thee.

2. Thy name.

3. Thee.

4. They shall.

5. I will.

6. They shall.

7. I will.

8. They shall.

9. glorious, &c. Heb. = the majesty of the glory of Thine honour.

10. And men = And they. See Structure (4-7, above).

11. terrible. See note on 111. 9

12. abundantly utter = pour forth.

13. gracious, &c. Cp. Ex. 34. 6, 7.

14. of great mercy = great in lovingkindness, or grace.

15. to all. Sept. reads "to them that wait on Him".

16. tender mercies = compassions.

**DAVID WITH OTHERS. PRAISE.**

10, 11. Glory.


12. Might.


13. The works.

14. fall = are ready to fall.

15. raiseth up. Occurs only here and 146. 8

16. eyes of all wait. Fig. Prosopopoeia. Ap. 6.


---

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.)

"Faithful is Jehovah in all His words And holy in all His works".

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.

16 hand. Fig. Anthropopathia. Ap. 6.
17 (v) 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 (v) He will fulfill the desire of them that fear Him:
He also will hear their cry for help in distress,
and will save them.
20 (v) The LORD preserveth all them that love Him:
But all the lawless will He destroy.
21 (v) My mouth shall speak the praise of the LORD:
And all men shall bless His holy name for ever and ever.

146 °Praise ye THE LORD.
°Praise the LORD, °O 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 °His spirit goeth forth, he °returneth to his dust;
In that very day his purposes and plans perish.
5 °Happy is he that hath the GOD °of Jacob for his help,
Happy is he whose expectation is in the LORD his God:
6 Which °made heaven, and earth,
The sea, and all that therein is:
Which keepeth truth for ever:
7 Which executeth judgment for the 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 °relieveth the fatherless and widow:
But the way of the lawless He turneth upside down.
10 The LORD shall reign °for ever,
Even thy God, O °Zion, unto all generations.
°Praise ye THE LORD.

147 °Praise ye THE LORD:
°For it is good to sing praises unto our God;
For it is pleasant; and praise is comely.

### 146. FIRST HALLELUJAH PSALM.

1. Hallelujah.
3-. Wrong trust.
5. Right trust.
-6. Powerful.
10-. Eternal.

The first of the five "Hallelujah" Psalms concluding the whole book; each beginning and ending with this word. The first has GENESIS for its subject; the second, Exodus; the third, LEVITICUS ; the fourth, NUMBERS, and the fifth, DEUTERONOMY. See the Structure, p. 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.
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 it is assumed that this verse is taken from the Book of Maccabees, instead of this verse in Maccabees being taken from this Psalm?
5 Happy. The last of the twenty-seven Beatitudes in the Book of Psalms. See Ap. 63. VI.
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.
7 food. Heb. bread. Put by Fig. Synecdoche (of Species), Ap. 6. for food in general.
the. No Art in Heb. 9 strangers = aliens.

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,

---

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 I 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.
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 stars;
   He calleth them all by their names.
5 Great is our 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 heavens with clouds,
   Who prepareth rain for the earth,
   Who maketh grass to grow upon the mountains.
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 power of man.
11 The LORD taketh pleasure in them that fear Him,
   In those that wait for His lovingkindness.
12 Praise the LORD, O Jerusalem;
   Praise thy God, O Zion.
13 For He hath strengthened the bars of thy gates;
   He hath blessed thy 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 word, and melteth them:
   He causeth His wind to blow,
   and the waters flow.
19 He sheweth His word unto Jacob,
   His statutes and His judgments unto Israel.
20 He hath not dealt so with any nation:
   And as for His judgments, He maketh not known to them.
   Praise ye THE LORD.

148 Praise 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.
Praise Him, ye heavens of heavens, 
And ye waters that be above the heavens.

Let them praise the name of the LORD:
For He commanded, and they were created.

He hath also established them for ever and ever:
He hath made a decree which they shall not pass.

Praise the LORD from the earth, 
Ye sea monsters, and all deeps:
Fire, and hail; snow, and vapour; 
Stormy wind fulfilling His word:
Mountains, and all hills;
Fruitful trees, and all cedars:
Kings of the earth, and all peoples;
Princes, and all judges of the earth:
Both young men, and maidens;
Old men, and children:
Let them praise the name of the LORD:
For His name alone is excellent;
His glory is above the heavens.
He also exalteth the horn of His People,
The praise of all His favoured ones; 
Even of the sons of Israel, a People near unto Him.

Praise ye the LORD.

Sing unto the LORD a new song, 
And their nobles with fetters of iron; 
To execute vengeance upon the earth, 
And punishments upon the people;
To bind their kings with chains, 
And a twoedged sword in their hand; 
Let them sing aloud upon their beds.

Let them praise the horn of His People, 
The praise of all His favoured ones; 
Even of the sons of Israel, a People near unto Him.

Praise ye the LORD.

Israel rejoice in their King. 
Let them praise the name of the LORD:
For He commanded, and they were created.

This order of these two words occurs only here and Gen. 2. 4. Cp. note on Deut. 4. 26.

Saints = favoured ones, or beloved.
Children = sons.

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.
2. Israel to rejoice in Jehovah.
3. Praise. In A.V.
4. Jehovah taketh pleasure in Israel.
5. Saints to praise.

The Companion Bible (Condensed) PSALMS: Page: 863 (144)
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 breath praise the LORD.

<table>
<thead>
<tr>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
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<tbody>
<tr>
<td>in the recital of His mighty acts.</td>
<td>according to the abundance of His greatness.</td>
<td>sound of the trumpet.</td>
<td>psaltery and harp.</td>
<td>drum and dance.</td>
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<tr>
<td>Praise Him with ...</td>
<td>Praise Him with ...</td>
<td>Praise Him with ...</td>
<td>Praise Him with ...</td>
<td>Praise Him upon ...</td>
</tr>
<tr>
<td>marvelous acts</td>
<td>according to the abundance of His greatness or grandeur.</td>
<td>sound of the trumpet:</td>
<td>psaltery and harp.</td>
<td>stringed instruments and pipe.</td>
</tr>
<tr>
<td>Praise Him with ... drum and dance:</td>
<td>Praise Him with ...</td>
<td>Praise Him with ...</td>
<td>Praise Him upon the high sounding cymbals.</td>
<td></td>
</tr>
<tr>
<td>drum</td>
<td>pipe.</td>
<td>pipe, or reed (sing., never pl).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>timbrel</td>
<td>organs</td>
<td>Hebrew. n’shamah (see Ap. 16) : i.e. in contrast with material instruments.</td>
<td></td>
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<tr>
<td>breath.</td>
<td>Hebrew. n’shamah (see Ap. 16)</td>
<td>Hebrew. n’shamah (see Ap. 16)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Praise ye THE LORD. Hebrew: Ha’lujah, thus fitly closing the Book of Psalms. Cp. the endings of the other four books; and see notes on p. 720.