

# THE PSALMS.

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

### 1—150. THE FIVE BOOKS†.

**A**<sup>1</sup> 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.

**B**<sup>1</sup> 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.

**C**<sup>1</sup> 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.

**B**<sup>2</sup> 90—106. THE NUMBERS BOOK ‡: CONCERNING ISRAEL AND THE NATIONS OF THE EARTH. The counsels of God || concerning the EARTH, showing that there is no hope or rest for the Earth apart from Jehovah. Its figures and similes are from this world as a wilderness (cp. the references to mountains, hills, floods, grass, trees, pestilence, &c.). It begins with the prayer of Moses (the Man of the Wilderness), 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.

**A**<sup>2</sup> 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. 16, 17). Ps. 119 is in this book. The Living Word (John 1. 1) began His ministry by quoting Deut. 6. 13, 16; 8. 3; 10. 20 in Matt. 4. 4, 7, 10. The book begins with 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 (A', p. 720). THE FIRST OR GENESIS BOOK\*. MAN.

(Division.)

- A' | A<sup>1</sup> | 1-8. "MAN", AND "THE SON OF MAN" (8. 4).  
 A<sup>2</sup> | 9-15. "THE MAN OF THE EARTH" (ANTICHRIST, 10. 18).  
 A<sup>3</sup> | 16-41. "THE MAN CHRIST JESUS."

1-8 (A<sup>1</sup>, above). "MAN", AND "THE SON OF MAN."

(Introversion and Alternations.)

- A<sup>1</sup> | B | D | 1†. MAN BLESSED. THE LAW OF JEHOVAH HIS DELIGHT (REFERS TO PARADISE).  
 E | 2†. REBELLIOUS MAN. VAINLY MEDITATING AGAINST THE SON OF GOD,  
 THROUGH WHOM ALONE UNIVERSAL DOMINION CAN BE RESTORED (v. 12 and Heb. 1. 5).  
 C | F | 3. PRAYER IN VIEW OF THIS REBELLION (MORNING).  
 "JEHOVAH MY SHIELD" (v. 3).  
 G | 4. PRAYER IN VIEW OF THIS REBELLION (NIGHT).  
 "HOW LONG?" (v. 2). } ENEMIES WITHOUT.  
 C | F | 5. PRAYER IN VIEW OF THIS REBELLION (MORNING).  
 "JEHOVAH MY KING" (v. 2).  
 G | 6. PRAYER IN VIEW OF THIS REBELLION (NIGHT).  
 "HOW LONG?" (v. 3). } SORROWS WITHIN.  
 B | D | 7. MAN BLESSED. TRUST IN JEHOVAH HIS DEFENCE.  
 E | 8. REBELLIOUS SUBDUED. THE SON OF MAN EXALTED WITH DOMINION IN  
 THE EARTH.

9-15 (A<sup>2</sup>, above). "THE MAN OF THE EARTH."

(Introversion.)

- A<sup>2</sup> | H | 9 (H<sup>1</sup>), 10 (H<sup>2</sup>)‡. "THE MAN OF THE EARTH." THE ANTICHRIST. HIS DAYS, CHARACTER,  
 AND END. "THE TIMES OF TROUBLE" (9. 9; 10. 1). THE GREAT TRIBULATION. THE TWO PSALMS  
 LINKED TOGETHER BY AN ACROSTIC ALPHABET, BROKEN, LIKE THOSE "TIMES".  
 J | K | 11. PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE".  
 L | 12. THE VANITY OF MAN.  
 J | K | 13. PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE".  
 L | 14. THE DEPRAVITY OF MAN.  
 H | 15. THE PERFECT MAN. HIS CHARACTER AND ETERNAL ABIDING. LEADING UP TO A<sup>3</sup>.

16-41 (A<sup>3</sup>, above). "THE MAN CHRIST JESUS."

(Extended Alternations.)

- A<sup>3</sup> | M | P | 16||. TAKING HIS PLACE OF SUFFERING. JEHOVAH APPORTIONING HIS LOT.  
 Q | 17. PRAYER AND APPEAL IN VIEW OF Ps. 16 (P).  
 R | 18. ANSWER TO THE PRAYER OF Ps. 17, AND PROMISE OF DELIVERANCE AND TRIUMPH.  
 N | S | 19. HIS PEOPLE ACKNOWLEDGING GOD'S GLORY IN CREATION AND REVELATION.  
 T | 20. THEIR PRAYER AS THEY SEE IN MESSIAH THEIR OWN SALVATION.  
 U | 21. THEIR EXULTATION IN MESSIAH'S EXALTATION.  
 O | V | 22. THE GOOD SHEPHERD IN DEATH (JOHN 10, 11). ATONEMENT THE  
 BASIS OF ALL BLESSING.  
 W | 23. THE GREAT SHEPHERD IN RESURRECTION (HEB. 13. 20).  
 RESURRECTION THE BASIS OF PRESENT BLESSING.  
 X | 24. THE CHIEF SHEPHERD IN GLORY (1 PET. 5. 4). ADVENT  
 THE BASIS OF ALL FUTURE BLESSING.  
 M | P | 25. PRAYER WITH REFERENCE TO Ps. 16 (P). THE "PATH" AND THE "WAY" (cp. vv. 4, 8-10, 12  
 with 16. 11).  
 Q | 26. PRAYER WITH REFERENCE TO Ps. 17 (Q). APPEAL TO INTEGRITY (cp. 17. 1, 3, 4).  
 R | 27 (R<sup>1</sup>), 28 (R<sup>2</sup>). PRAYERS WITH REFERENCE TO Ps. 18 (R). ANSWER FROM JEHOVAH, AS  
 HIS "ROCK" AND "DELIVERER".  
 N | S | 29. HIS PEOPLE'S PRAISE FOR GOD'S GLORY IN CREATION. Cp. 19 (S).  
 T | 30 (T<sup>1</sup>), 31 (T<sup>2</sup>), § 32 (T<sup>3</sup>), 34 (T<sup>4</sup>). THEIR PRAISE AS THEY SEE THE ANSWER  
 TO Ps. 20 (Ps. 33 BEING THE FIRST "NEW SONG" IN THE PSALTER).  
 U | 34. THEIR EXULTATION IN MESSIAH'S EXALTATION. AS IN "U", Ps. 21.  
 O | V | 35 (V<sup>1</sup>), 36 (V<sup>2</sup>). PRAYER AND PRAISE WITH REFERENCE TO ATONE-  
 MENT AS BEING THE BASIS OF ALL BLESSING. Cp. 22 (V).  
 W | 37. INSTRUCTION AS TO PRESENT BLESSING, IN VIEW OF Ps. 23 (W).  
 X | 38 (X<sup>1</sup>), 39 (X<sup>2</sup>), 40 (X<sup>3</sup>), 41 (X<sup>4</sup>). PRAYER AND PRAISE  
 WITH REFERENCE TO FUTURE BLESSING. Cp. 41. 12, THE DIVINE  
 ANSWER TO 24. 3 (X).

\* For notes, see p. 722.

## NOTES ON THE STRUCTURE, PAGE 721.

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

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

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

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

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

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

The first or GENESIS book is divided into three sections, which (on p. 721) are stated thus:—

1. The *First* (Pss. 1-8) concerning "MAN".
2. The *Second* (Pss. 9-15) concerning "THE MAN OF THE EARTH" (the Antichrist).
3. The *Third* (Pss. 16-41) concerning "THE MAN CHRIST JESUS" (the Messiah).

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

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

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

# THE °PSALMS.

## BOOK I.

A C  
(p. 723)

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

D a

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

b

**3** And he shall °be °like a tree °planted 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.

B D a

**4** The <sup>1</sup>ungodly °are not so:

b

But *are* °like the chaff which the °wind  
driveth away.

C

**5** Therefore the <sup>2</sup>ungodly shall not °stand  
in the judgment,  
Nor <sup>1</sup>sinners in the °congregation of the  
°righteous.

A

**6** °For <sup>2</sup>the LORD °knoweth the way of the  
°righteous:

B

But the way of the ungodly shall °perish.

E E  
(p. 723)

**2** °Why do the °heathen °rage,  
And the °people °imagine a vain thing?

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

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

F

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

**3** prosper. Cp. Gen. 39. 3, 23.  
other comparison. See v. 3. Cp. Ps. 49. 14.  
**6** For. Effect latent in first clause: cause latent in second clause. Fig. *Metonymy* (of Cause), Ap. 6.

**4** are not so, &c. = not so the ungodly.  
wind. Heb. *rûach*. Ap. 9.  
congregation = assembly.

like the chaff. The  
**5** stand = rise. No part in  
righteous = justified.  
knoweth = approveth, or  
perish = come to naught.

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

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

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

**1** Why . . . ? Fig. *Erotêsis*. Ap. 6. Repeat at beginning of v. 2. Cp. Acts 4. 25, 26. heathen = nations.  
Note the quadruple *Anabasis* (Ap. 6): nations, peoples, kings, rulers. Cp. 1. 1. rage = tumultuously  
assemble. people = peoples. imagine. Same as meditate in 1. 2. **2** set themselves = take  
their stand. take counsel together = have gathered by appointment. So the Sept. and Aram. Cp.  
48. 4. the LORD. Heb. Jehovah. Ap. 4. II. Anointed = Messiah. So Pss. 18. 50; 20. 6; 28. 8;  
84. 9; 89. 38, 51; 132. 10, 17. In Dan. 9. 25, 26, rendered Messiah. saying. The Fig. *Ellipsis* (Ap. 6)  
correctly supplied. **3** their: i. e. Jehovah's, and Messiah's. **4** laugh. Fig. *Anthropopatheia*. Ap. 6.  
The LORD\*. Primitive text was Jehovah. Altered by the *Sôpherim* to Adonai. See Ap. 32.

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

### 1-8. MAN, AND THE SON OF MAN (A<sup>1</sup>, p. 721).

**1** (D, p. 721). MAN BLESSED. LAW OF  
JEHOVAH. (*Alternation*.)

D | A | 1-3. The godly.  
B | 4, 5. The ungodly.  
A | 6-. The godly.  
B | -6. The ungodly.

### 1-5 (A, 1-3; B, 4, 5). (*Introversion and Alternation*.)

A	C	1. Godly. Not standing with un-	} The
		godly. Now.	
	D	a   2. Their character.	} Their
		b   3. Comparison.	
B	D	a   4-. Their character.	} way.
		b   -4. Comparison.	
C		5. Ungodly. Not standing with	} The
		godly. Then.	

**1** BLESSED = How happy. The first Psalm begins thus, and Ps. 2 ends thus. So does the last Psalm of Book I (Ps. 41. 1, 13). Fig. *Antiptôsis* (Ap. 6). Cp. Jer. 17. 7, 8. See Ap. 63. vi for the Beatitudes in the Psalms. man. Heb. *'ish*. Ap. 14. II. Put by Fig. *Synecdochê* (of Species), Ap. 6, for all of both sexes. walketh, &c.: i. e. who never did walk . . . stand . . . sit. Fig. *Anabasis* (Ap. 6), three triplets:

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

ungodly = lawless. Heb. *râsha'*. Ap. 44. x.  
sinners. Heb. *châtâ'*. Ap. 44. i.  
scornful = scoffers. Heb. *lûz*.

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

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

meditate: i. e. continually and habitually.

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

like a tree. The first of two comparisons. See v. 4.  
planted: i. e. in a garden. Not a "tree of the field".  
rivers = divisions irrigating a garden. Heb. *palgêy-mâyim*. See note on Prov. 21. 1.

like the chaff. The  
**5** stand = rise. No part in  
righteous = justified.  
knoweth = approveth, or  
perish = come to naught.

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

6 Yet have  $\int$  ° set My king  
Upon ° My ° holy hill of ° Zion.

7 I will declare ° the decree :  
° The LORD hath said unto Me, ° "Thou art My Son ;

This day have  $\int$  ° begotten Thee.

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

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

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

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

G 12 ° Kiss the ° Son, lest ° He be angry, and ye perish ° from the way,  
° When His wrath is kindled but ° a little.  
° Blessed are all they that ° put their trust in Him.

934 B. C. 3 ° A Psalm of David, ° when he fled from Absalom his son.

H c 1 ° LORD, ° how are they ° increased that trouble me!

° Many are they that rise up against me.

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

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

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

I 5  $\int$  laid me down and ° slept ;  
I awaked ; for ° the LORD ° sustained me.

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

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

6 set=founded. Not the same word as v. 2.  
My holy hill. Fig. *Antimereia* (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. See Ap. 68.

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

begotten Thee. Fig. *Anthropopatheia* (Ap. 6). It refers to resurrection (Acts 13. 33. Rom. 1. 3, 4. Col. 1. 18. Rev. 1. 5).

8 Ask of me. Referring not to this present dispensation of grace, but to coming dispensation of judgment. I shall give, &c. Quoted in Rev. 2. 27 ; 12. 5 ; 19. 15.

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

10 Be wise. Fig. *Apostrophe*. Ap. 6.

11 the LORD. Heb. 'eth Jehovah. Ap. 4. II (objective).

12 Kiss=submit to, or be ruled by. Heb. *nashaq*. Occurs thirty-two times (first in Gen. 27. 26, 27. Always so rendered except 1 Chron. 12. 2. 2 Chron. 17. 17. Ps. 78. 9 (where it is Poel Part.) "armed"; Ezek. 3. 13 "touched" (marg. "kissed"); and Gen. 41. 40, "be ruled" (marg. "be armed", or "kiss").

Son. Aram. *bar*, a *Homonym* with two meanings : (1) *son* (Dan. 3. 25. Ezra 5. 1, 2, 2 ; 6. 14. Dan. 3. 25 ; 5. 22 ; 7. 13, and Prov. 31. 2, 2, 2 (king Lemuel) ; (2) *ground*, Dan. 2. 38 ; 4. 12, 15, 21, 23, 23, 25, 32. See note on Job 39. 4. So here in Ps. 2. 12 = kiss the ground, Fig. *Metonymy* (of Adjunct), Ap. 6, for prostrate yourselves in submission. The usual Heb. for "son" is *bēn*, and is translated "son" or "sons" 2,890 times, and "child" or "children" (where it ought always to be "son" or "sons"), 1,549 times : making 4,439 in all. The Aram. *ben* is also used for "son".

He : i. e. Jehovah, v. 11. from the way. No Fig. *Ellipsis* (Ap. 6) here, "from" not needed="perish, way [and all]". Ending like Ps. 1. 6. Cp. 146. 9. So 2 Kings 3. 4 = wool [and all].

When His wrath is kindled : or, His wrath will soon be kindled (R.V.).

a little = quickly. See note on "almost", Prov. 5. 14. Blessed = How happy. Fig. *Beatitudo*. See note on 1. 1. put their trust = flee for refuge to. Heb. *ḥaṣaḥ*. See Ap. 69. ii.

3 [For Structure see below].

Title. A Psalm. See Ap. 65. XVII. when. The first psalm with an historical title. See Ap. 63. viii and 64. Cp. 2 Sam. chs. 15-18.

1 LORD. Heb. Jehovah. Ap. 4. II. how . . . ! Fig. *Exclamatio* (Ap. 6), for emphasis. increased = multiplied. Many = what multitudes.

2 Many. Fig. *Anaphora*. Ap. 6.

help = salvation, or deliverance. God. Heb. *Elohim*. Ap. 4. I. Selah. Connecting the contrast between "man" (as a creature) who knows God (*Elohim*) only as Creator, with the speaker (David), who knew *Jehovah* as his Covenant God. See Ap. 4. I, II, and 66. ii. 3 art a shield. Fig. *Metaphor* (Ap. 6) ; "shield" put by Fig. *Metonymy* (of Adjunct), Ap. 6, for defence. for me = about me. mine head. Fig. *Synecdoche* (of Part), Ap. 6, put for whole person.

4 cried = shall cry. heard = will answer. holy hill. See note on 2. 6. Selah. Connecting the peace which comes from prayer, as in Phil. 4. 6. See Ap. 66. II. 5 slept = have slept. At Mahanaim (2 Sam. 17. 27-29). sustained = was sustaining. 7 ungodly = lawless. Heb. *rāshā'*. Ap. 44. x.

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

F	H		c	1. Numbers of enemies against me.
				d   2. No salvation (they say).
				e   3. Thou my help. (Experience. 2nd person.)
				I   4. Prayer answered.
				I   5. Confidence justified. } (Experience. 3rd person.)
H		c	6. Numbers of enemies against me.	
			d   7-. Save me (I say).	
			e   -7, 8. Thou my help. (Experience. 2nd person.)	

8 ° Salvation *belongeth* unto <sup>1</sup>the LORD :  
 ° Thy blessing *is* upon Thy People. ° Selah.  
 ° To the chief Musician on ° Neginoth.

4

° A Psalm of David.

G J  
(p. 725)

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

K f

2 O ye sons of ° men, ° how long *will ye turn*  
 my glory into shame ?

g

*How long will ye love vanity, and seek*  
 after ° leasing ? ° Selah.

K f

3 But know that ° the LORD hath ° set apart  
 ° him that is godly for Himself :  
 ° The LORD will <sup>1</sup>hear when I call unto  
 Him.

g

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

5 ° Offer the ° sacrifices of righteousness,  
 And put your ° trust in <sup>3</sup>the LORD.

J

6 *There be many ° that say, "Who will shew*  
*us any ° good ?"*  
 ° LORD, ° lift Thou up the light of Thy  
 ° countenance upon us.

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

8 I will both lay me down in peace, ° and  
 sleep :

For <sup>2</sup>Thou, ° LORD, only ° makest me dwell  
 in ° safety.

° To the chief Musician ° upon Nehiloth.

5

° A Psalm of David.

F L  
(p. 725)

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 <sup>1</sup>LORD ;

In the morning will I ° direct *my prayer*  
 unto Thee, and will ° look up.

To the chief Musician. See Ap. 64.

ances. Referring to Jehovah's favour as being the true inheritance of godly Israelites, as shown in  
 vv. 3, 6, 7. Cp. Ps. 144. 12-15, the other *Nehaloth* Psalm. See Ap. 65. xvi.

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

F L | 1-3. Prayer to Jehovah.

M | 4. "For": Reason. Character of Jehovah.

N | 5, 6. The lawless and their wickedness.

O | 7. "But": The true worshippers. (*Sheminith*.)

L | 8. Prayer to Jehovah.

M | 9. "For": Reason. Character of the wicked.

N | 10. The wicked and their judgment.

O | 11, 12. "But": The true worshippers. (*Sheminith*.)

Title. A Psalm. See Ap. 65. XVII. 1 Give ear . . . Consider . . . 2 Hearken. Fig. *Synonymia*. Ap. 6.  
 LORD. Heb. Jehovah. Ap. 4. II. meditation. Connecting this Psalm with 1, 2 ; 2. 1. 2 voice.  
 The voice marks the tone of any cry. First occurrence here. my cry. Connecting this Psalm with 3. 4.  
 God. Heb. Elohim. Ap. 4. I. 3 direct = set in order (as the wood on the altar). Cp. Gen. 22. 9.  
 Ex. 40. 4, 23. look up = look out, or watch for [an answer].

8 Salvation = deliverance, same word as "help", v. 2.  
 Thy blessing is = Thy blessing hast been, and will  
 be: i. e. whatever may happen to me. In this spirit  
 he sends back the Ark (2 Sam. 15. 25).

Selah. Connecting Ps. 3 with Ps. 4, which has the  
 same subject. See Ap. 66. II.

To the chief Musician. See Ap. 64.

Neginoth = smitings; from *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 ;  
 5. 6 ; 53. 1 ; 54. 3 ; 60. 1, 11, 12 ; 66. 10-12 ; 75. 4-6 (cp. 77. 7,  
 Isa. 38. 20, and Hab. 3. 19).

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

G | J | 1. Prayer to Jehovah.

K | f | 2-. The sons of men. (David.)

g | -2. The sons of men. (Themselves.)

K | f | 3. The sons of men. (David.)

g | 4, 5. The sons of men. (Themselves.)

J | 6-8. Prayer to Jehovah.

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

1 Hear = Answer.

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

God of my righteousness = My righteous God.  
 Genitive of relation or object.

Have mercy = be gracious, or show favour to.

2 men. Heb. *'ish*. Ap. 14. II.

how long = until when. Ellipsis correctly supplied.  
 leasing = falsehood. Anglo-Saxon = *leasing*; Mid.  
 Eng. = *lesing*.

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

3 the LORD. Heb. Jehovah. Ap. 4. II.  
 set apart. All depended on Jehovah's favour (Num.  
 14. 8). Some codices, with Sept. and Vulg., read "hath  
 given distinction to".

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

4 Stand in awe, &c. = Stand in awe and [so] sin not.  
 sin. Heb. *chata'*. Ap. 44. i. still = silent.

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

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

sacrifices of righteousness = righteous sacrifices.  
 Genitive of Character. How could they offer these  
 while in rebellion against the Lord's Anointed?

trust = confide. Heb. *batah*. See Ap. 69. i.

6 that say . . . good. See note on 144. 12-15.  
 lift Thou up. No priest with David to give the  
 blessing of Num. 6. 24-26. See 2 Sam. 15. 32-37.

countenance. Fig. *Anthropopatheia*. Ap. 6.

7 gladness. This was true "good".

their corn. See note on Ps. 144. 15.

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

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

makest = wilt make.

safety = confidence.

upon Nehiloth; better, *nehaloth* = concerning inherit-

M  
(p. 725)

4 For *Thou art* not a °GOD That hath pleasure in °wickedness: Neither shall °evil dwell with Thee.

N

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

6 Thou shalt destroy them that speak °leasing:

<sup>1</sup>The LORD will abhor the bloody and deceitful °man.

O

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

L

8 Lead me, O <sup>1</sup>LORD, in Thy righteousness because of mine enemies; Make °Thy way straight before my face.

M

9 For *there is* no °faithfulness in °their mouth;

°Their inward part *is* very wickedness;

°Their throat *is* an open sepulchre;

°They flatter with their °tongue.

N

10 °Destroy Thou them, O <sup>2</sup>God; Let them fall °by their own counsels; Cast them out in the multitude of their °transgressions; For they have rebelled against Thee.

O

11 But let all those that °put their trust in Thee rejoice:

Let them ever shout for joy, because Thou °defendest them:

Let them also that love °Thy name be joyful in Thee.

12 For *Thou, <sup>1</sup>LORD*, wilt °bless the righteous; With °favour wilt Thou compass him °as with °a shield.

°To the chief Musician °on Neginoth °upon Sheminith.

## 6

°A Psalm of David.

G P  
(p. 721)

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

2 °Have mercy upon me, O <sup>1</sup>LORD; for *Thou art* weak:

O <sup>1</sup>LORD, heal me; for my bones are vexed.

3 °My soul is also °sore vexed:

But *Thou, O <sup>1</sup>LORD*, °how long?

4 Return, O <sup>1</sup>LORD, deliver °my soul:

Oh save me for Thy °mercies' sake.

5 For in death *there is* °no remembrance of Thee:

In °the grave who shall give Thee thanks?

Q

6 I am weary with my groaning;

R

All the night make I my bed to swim;

R

I water my couch with my tears.

Q

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

P

8 °Depart from me, all ye workers of °iniquity;

For <sup>1</sup>the LORD hath °heard the voice of my weeping.

9 <sup>1</sup>The LORD hath °heard my supplication; <sup>1</sup>The LORD will °receive my prayer.

10 Let all mine enemies be ashamed and sore vexed:

Let them return *and* be ashamed suddenly.

4 GOD. Heb. El. Ap. 4. IV. First occ. in Psalms. wickedness=lawlessness. Heb. *rāshā'*. Ap. 44. x. evil. Heb. *rā'a'*. Ap. 44. viii.

5 foolish=boasters.

iniquity. Heb. *'āven*. Ap. 44. iii.

6 leasing=falsehood. See note on 4. 2.

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

7 as for me. Cp. 17. 15; 26. 11; 35. 13; 41. 12; 55. 16; 69. 13; 73. 2. multitude=abundance.

mercy=lovingkindness, or grace.

holy. See note on Ex. 3. 5.

temple. Heb. *hēykāl* = palace: i. e. heaven itself, which was the pattern for the earthly "house" or tent, as being the dwelling-place of Jehovah. Hence it is used of the Tabernacle (1 Sam. 1. 9; 3. 3). Cp. Pss. 11. 4; 18. 6.

8 Thy way: not mine.

9 faithfulness=steadfastness, or stability.

their=his. Referring to the man of v. 6.

Their. Three times repeated; refers to the "foolish" and "workers" of v. 5.

tongue. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is spoken by it.

10 Destroy Thou them=Deal with them as guilty. by their own counsels. Answered in Ahithophel (2 Sam. 15. 31; 17. 14, 23). A prayer suited for the dispensation in which David lived. See Ap. 63. IX.

transgressions. Heb. *pāshā'*. Ap. 44. ix.

11 put their trust=flee for refuge to. Heb. *hāpāh*. See Ap. 69. ii. defendest=coverest.

Thy name=Thee Thyself. "Name" put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the person and character: i. e. all that the name implies and includes.

12 bless the righteous=bless the justified one. Cp. Pss. 1. 1; 2. 12; 3. 8.

favour. This is the "shield". In His favour is "life" (30. 5); "preservation" (86. 2, marg.); "security" (41. 11); "mercy" (Isa. 60. 10). Hence the prayer of 106. 4.

as. Fig. *Simile*. Ap. 6.

a shield. Heb. *zinnah*, a shield of the largest size.

See 1 Sam. 17. 7, 41. Only here, 35. 2 (buckler), and 91. 4 in the Psalms. In other Psalms it is *māgēn*, smaller both in size and weight (cp. 1 Kings 10. 17. 2 Chron. 9. 16). The shield is the "favour" of Jehovah mentioned above.

To the chief Musician. See Ap. 64.

on Neginoth. See sub-cription to Ps. 3 above, and Ap. 65. xv.

upon Sheminith=relating to the class so called: viz. true worshippers (v. 7), circumsised on the eighth day="the righteous" of v. 12. Cp. the other Sheminith Psalm (Ps. 11). See Ap. 65. xix.

upon Sheminith=relating to the class so called: viz. true worshippers (v. 7), circumsised on the eighth day="the righteous" of v. 12. Cp. the other Sheminith Psalm (Ps. 11). See Ap. 65. xix.

upon Sheminith=relating to the class so called: viz. true worshippers (v. 7), circumsised on the eighth day="the righteous" of v. 12. Cp. the other Sheminith Psalm (Ps. 11). See Ap. 65. xix.

upon Sheminith=relating to the class so called: viz. true worshippers (v. 7), circumsised on the eighth day="the righteous" of v. 12. Cp. the other Sheminith Psalm (Ps. 11). See Ap. 65. xix.

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

G | P | 1-5. Prayer offered.

Q | 6-. Exhaustion.

R | -6-. Tears.

R | -6. Tears.

Q | 7. Exhaustion.

P | 8-10. Prayer answered.

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

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

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

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

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

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

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

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

the grave. Heb. *Sheōl*. Ap. 35.

7 consumed=wasted.

enemies=adversaries.

8 Depart, &c. Fig. *Apostrophe*. Ap. 6.

iniquity. Heb. *'āven*. Ap. 44. iii.

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

964 B. C.

D S  
(p. 727)

T

U

V

Y

U

T

S

**7** ° Shiggaion of David, which he sang unto the LORD, concerning the ° words of ° Cush ° the ° Ben-jamite.

**1** O ° LORD my ° God, in Thee ° do I ° put my trust:

Save me from all them that ° persecute me, and deliver me:

**2** Lest ° he ° tear ° my soul like a lion, Rending *it* in pieces, ° while *there is* none to deliver.

**3** O ° LORD my ° God, if I have done this; If there be ° iniquity ° in my hands;

**4** If I have rewarded ° evil unto him that was at peace with me;

(Yea, I have ° delivered him that without cause is mine ° enemy:)

**5** Let the ° enemy ° persecute ° my soul, and ° take ° *it*;

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 ° enemies:

And awake for me *to* the judgment *that* Thou hast commanded.

**7** So shall the congregation of the ° people ° compass Thee about:

For their sakes therefore return Thou on high.

**8** ° The LORD shall judge the ° people: Judge me, O ° LORD, according to my righteousness, and according to mine integrity *that is* in me.

**9** Oh let the ° wickedness of the ° wicked come to an end; but establish the just: For the righteous ° God trieth the hearts and reins.

**10** My ° defence *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, ° He 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 ° ordaineth His arrows against the persecutors.

**14** ° Behold, he ° travaileth 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 his own ° pate.

**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 ° upon Gittith.

8

A Psalm of David.

**1** O ° LORD our ° LORD, How excellent *is* ° Thy name in all ° the earth!

E W  
(p. 728)

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

D S | 1-. Trust in Jehovah for defence.  
T | -1. Prayer for deliverance.  
U | 2. The evil to be delivered from.  
V | 3, 4-. Demerit.  
V | -4. Merit.  
U | 5. The evil to be delivered from.  
T | 6-9. Prayer for deliverance.  
S | 10-17. Trust in Jehovah for defence.

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

words = matters, or business.

Cush. Who it was is not known: an evidence of genuineness. the = a.

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

1 LORD. Heb. Jehovah. Ap. 4. II.  
God. Heb. Elohim. Ap. 4. I. do I = have I.  
put my trust = flee for refuge. Heb. *hāṣāh*. See Ap. 69. ii.

persecute = pursue me. Refers probably to Saul.

2 he: i. e. Cush.

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

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

while there is none to deliver. Sept., Syr., and Vulg. read "and there be no deliverer to rescue".

Better, no sign of a rescuer. Cp. Lam. 5. s.

3 iniquity. Heb. *āval*. Ap. 44. vi, not the same as v. 14. in my hands. Hands put by Fig. *Metonymy* (of Cause), Ap. 6, for what is done by them.

4 evil. Heb. *rā'a'*. Ap. 44. viii.

delivered = rescued. Aram. and Syr. read "oppressed". enemy = adversary. Heb. *ṣārar*.

5 enemy = foe. Heb. *oyeb*.

persecute . . . take . . . tread. Fig. *Anabasis*. Ap. 6. it = me.

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

7 people = peoples.

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

9 wickedness . . . wicked = lawlessness . . . lawless. Heb. *rāshā'*. Ap. 44. x.

10 defence = shield. See note on "shield", 6. 12.

upright. Plural. 11 righteous. Plural.

GOD. Heb. El. Ap. 4. IV. 12 He: i. e. God.

His sword . . . bow. Fig. *Anthropopatheia*. Ap. 6.

13 ordaineth = will ordain.

14 Behold. Fig. *Asterismos*. Ap. 6.

travaileth . . . conceived . . . brought forth. Fig. *Anabasis*. Ap. 6. travaileth = will travail.

iniquity. Heb. *āven*. Ap. 44. iii, not same word as v. 3. mischief. Heb. *āmal*. Ap. 44. v.

16 pate = head; especially the smooth skull. Put by Fig. *Synecdoche* (of Part), Ap. 6, for the whole person, for emphasis. From "plate" = the smooth top of the head (Skeat).

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

To the chief Musician. See Ap. 64.

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

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

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

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

LORD. Heb. *Adonim*. Ap. 4. VIII (3).

Thy name: i. e. Jehovah Himself; "name" being put by Fig. *Metonymy* (of Adjunct), Ap. 6, for His character, person, and attributes. See 20. 1. Cp. 5. 11. the earth: i. e. the great subject of this Psalm. See note on vv. 4, 6.



X h  
(p. 728)

Who hast set Thy ° glory above the heavens.

j

2 ° Out of the mouth of ° babes and sucklings  
hast Thou ° ordained ° strength  
Because of Thine ° enemies,  
That Thou mightest still the ° enemy and  
the ° avenger.

X h

3 When I consider Thy heavens, the ° work  
of Thy ° fingers,  
The moon and the stars, which Thou  
hast ° ordained;

j

4 ° What is ° man, that Thou art ° mindful of  
him?

And ° the son of ° man, that Thou ° visitest  
him?

5 For Thou hast made him a little lower  
than ° the angels,  
And hast ° crowned him with glory and  
honour.

6 Thou madest ° him to have ° dominion over  
the ° works of Thy ° hands;

Thou ° hast put ° all things under his feet:

7 All sheep and oxen,  
Yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea,  
And whatsoever passeth through the  
paths of the seas.

W

9 O ° LORD our ° LORD,  
How excellent is Thy name in all ° the  
earth!

° To the chief Musician ° upon Muth-labben.

9

° A Psalm of David.

A<sup>2</sup> H<sup>1</sup> Y  
(p. 728)

1 (N) ° I will praise Thee, O ° LORD, with my  
whole heart;  
I will shew forth all Thy marvellous  
works.

2 (N) I will be glad and rejoice in Thee:  
I will sing praise to Thy name, O Thou  
° MOST HIGH.

Z A

3 (J) When mine enemies are turned back,  
They shall fall and perish ° at Thy pre-  
sence.

8 (E, p. 721). REBELLIOUS MAN. SUBDUED.

E | W | 1-. Greatness of Jehovah in the earth.  
X | h | -1. Glory of Jehovah in the heavens.  
j | 2. His condescension to man.  
X | h | 3. Glory of Jehovah in the heavens.  
j | 4-8. His condescension to man.  
W | 9. Greatness of Jehovah in the earth.

glory = majesty, or excellence.

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

babes. Referring to his own youth. A still more definite reference to 1 Sam. 17. 14, 33, 42, 55, 56.

ordained = appointed. Heb. *yāšad*.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. *kān*.4 What . . . ? Fig. *Erotēsis*. Ap. 6. Quoted in Heb. 2. 5-8. Cp. 1 Cor. 15. 27 and Eph. 1. 22.man = mortal man. Heb. *'ēnōsh*. Ap. 14. III.mindful . . . visitest. Fig. *Anabasis*. Ap. 6.

the son of man. No Art. Occurs 3 times before this (Num. 23. 19. Job 25. 6; 35. 8). In sing. 111 times in O.T. and 39 times in pl. (the other occurrences in the Pss. (49. 2; 144. 3) is a different word). Here (8. 4) the title relates to dominion in the earth. Cp. vv. 1, 6-9, and see notes on Ezek. 2. 1, Mat. 8. 20, and Rev. 14. 4.

man. Heb. *'ādām*. Ap. 14. I.5 the angels. Heb. *Elohim*. See Ap. 4. I. Rendered "angels" in Heb. 2. 7; also here, in Sept., Vulg., Syr., and Arab. See also Ps. 97. 7. Heb. 1. 6.

crowned, &amp;c. This refers to "the second man".

See notes on Heb. 2. 8, and 2 Pet. 1. 17.

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

dominion, &amp;c. This he lost in the Fall.

works. Some codices, with three early printed editions and Syr., read "work" (sing.).

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

hast = didst. See Gen. 1. 26.

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

To the chief Musician. See Ap. 64.

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

9-15 (A<sup>2</sup>, p. 721). "THE MAN OF THE EARTH". (Division.)A<sup>2</sup> | H<sup>1</sup> | 9. The Lawless one. (General.)H<sup>2</sup> | 10. The Lawless one. (Particular.)9 (H<sup>1</sup>, above). THE LAWLESS ONE. (GENERAL.)H<sup>1</sup> | Y | 1, 2. Thanksgiving.

Z | 3-10. Excision of the wicked.

Y | 11. Thanksgiving.

Z | 12-20. Excision of the wicked.

Psalms 9 and 10 are linked together by an irregular Acrostic (see notes on pp. 721, 722, and Ap. 63. VII), beginning at 9. 1 and ending with 10. 18. Seven letters are omitted. The Acrostic is irregular, corresponding with the "times of trouble". The notes will show how one subject pervades them (see H, 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. *dāk*, crushed, 9. 9 and 10. 18; occurs only here and 74. 21); "mortal men" (9. 19, 20 and 10. 18); "forget" (9. 12, 17, 18 and 10. 11, 12); "humble" (9. 12, 18, and 10. 12, 17); "not always" (9. 18, and "never", 10. 11); "for ever and ever" (9. 5 and 10. 16); "arise, Jehovah" (9. 19 and 10. 12).

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

1 I will = Let me.

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

2 MOST HIGH. Heb. *Elyōn*. Ap. 4. VI.

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

Z | A | 3. The wicked. Excision.

B | k | 4-. Deliverance.

l | -4, 5. Judgment.

A | 6. The wicked. Apostrophe.

B | - l | 7, 8. Judgment.

k | 9, 10. Deliverance.

3 at Thy presence = from before Thee.

B k  
(p. 728)

4 For Thou hast maintained my right and my cause;

Thou °satest in the throne judging °right.

5 (3) Thou hast rebuked the °heathen, Thou hast destroyed °the wicked, Thou hast °put out their name °for ever and ever.

A 6 (7) O °thou enemy, °destructions are come to °a perpetual end:

And thou hast destroyed cities;  
Their memorial is perished with them.I 7 (7) But °the LORD shall °endure for ever:  
He hath prepared His throne for judgment.8 (7) And °He shall judge °the world in righteousness,  
He shall minister judgment to the °people in uprightness.K 9 (7) °The LORD also will be a refuge for °the oppressed,  
A °refuge in °times of trouble.10 (7) And they that know °Thy name will °put their trust in Thee:  
For Thou, °LORD, hast not forsaken them that seek Thee.Y 11 (7) Sing praises to °the LORD, Which dwelleth in °Zion:  
Declare among the °people His doings.Z C m  
(p. 729)12 When He °maketh inquisition for blood, He remembereth °them:  
He °forgetteth not the °cry of the °humble.N 13 (7) °Have mercy upon me, O °LORD;  
Consider my trouble which I suffer of them that hate me,  
Thou That liftest me up from the gates of death:O 14 That I may shew forth all Thy °praise  
In the gates of the daughter of °Zion:  
°I will rejoice in Thy salvation.D 15 (7) The °heathen are sunk down in the pit that they made:  
In the net which they hid is their own foot taken.E 16 °The LORD is known by the judgment which He executeth:  
°The wicked is snared in the work of his own hands. °Higgaion. °Selah.E 17 (7) The °wicked shall be °turned into °hell,  
And all the nations that °forget °God.C m 18 (7) For °the needy shall not always be °forgotten:  
The expectation of the °poor shall °not perish for ever.N 19 Arise, O °LORD; let not °man prevail:  
Let the heathen be judged °in Thy sight.  
°Put them in fear, O °LORD:

O That the °nations may know themselves to be but °men. °Selah.

H<sup>2</sup> F  
(p. 729)10 (7) °Why standest Thou afar off, O °LORD?  
°Why hidest Thou Thyself in °times of trouble?G I 2 °The wicked in his pride doth °persecute °the poor:  
Let them be taken in the devices that they have imagined.

4 satest = hast sat. right = righteously.  
5 heathen = nations.  
the wicked = a lawless one: i. e. the Antichrist. Cp. 10. 3, 13, 14, 15. Heb. *rāshā'*. Ap. 44. x.  
put out = blotted out. for ever, &c. Cp. 10. 16.  
6 thou enemy. Same as the lawless one of v. 5.  
destructions are come = complete is the destruction.  
a perpetual end = for evermore. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "swords are abandoned".  
7 endure = sit as king.  
8 He, &c. Quoted in Acts 17. 31.  
the world = the habitable world. Heb. *tēbēl*. First occurrence in Psalms; never found with the Art.  
people = peoples.  
9 the oppressed = the crushed one. Cp. 10. 18.  
times of trouble = the great time of trouble: i. e. the tribulation of Matt. 24, Jer. 30, &c. Cp. 10. 1.  
10 Thy name. See note on 5. 11.  
put their trust = confide. Heb. *bāṭaḥ*. See Ap. 69. I.  
11 Zion. See Ap. 68.

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

Z C m | 12. Remembrance of oppressed.

n | 13. Prayer.

o | 14. Effect of the prayer.

D | 15. The nations.

E | 16. The wicked.

E | 17-. The wicked.

D | -17. The nations.

C m | 18. Remembrance of oppressed.

n | 19, 20-. Prayer.

o | -20. Effect of the prayer.

12 maketh inquisition for = inquireth concerning them: i. e. those named in v. 10.  
forgetteth not. Cp. vv. 17, 18 and 10. 11, 12.  
cry = outcry.

humble = oppressed. Cp. v. 18 and 10. 12, 17.

13 Have mercy = Be gracious, or favourable to.  
14 praise. So some codices, with four early printed editions (one in margin). Other codices read "praises".  
I will = that I may.

16 Higgaion = soliloquy, or meditation. See Ap. 66. I.  
Selah. Connecting the wicked one (sing.) of v. 16 with the wicked ones (pl.) of v. 17. See Ap. 66. II.

17 wicked = wicked ones (pl.). Heb. *rāshā'*. Ap. 44. x.  
turned = returned. Cp. Job 21. 26; 34. 15. Ps. 104. 29.  
Ecc. 3. 20; 12. 7.

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

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

18 the needy = a needy one.

poor = oppressed. Cp. v. 12.

not. Ellipsis of second negative. See note on Gen. 2. 6.  
19 man. Heb. *'ēnōsh*. Ap. 14. III.

in Thy sight = before Thee: i. e. at Thy coming.

20 Put them in fear = Appoint them some terror.

nations. As in v. 5, "heathen".

Selah. Connecting Ps. 9, concerning "men" generally, with Ps. 10, "the man of the earth". See H, p. 728, and Ap. 66. II.

10 (H<sup>2</sup>, p. 728). THE MAN OF THE EARTH.

(PARTICULAR.) (Introversion and Alternations.)

H<sup>2</sup> F | 1. Appeal to Jehovah.

G | I | 2-5. The lawless one. His acts.

J | 6. His thoughts (concerning himself.)

G | F | 7-10. The lawless one. His acts.

J | 11. His thoughts (concerning God.)

F | 12-18. Appeal to Jehovah.

1 Why . . . ? Fig. *Erotēsis*. Ap. 6.

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

times of trouble = the great time of tribulation. Cp.

9. 9.

2 The wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x.

Cp. vv. 4, 13, 15, and 9. 5, 16.

persecute = hotly pursue.

the poor = an oppressed one. Cp. v. 18, and 9. 9. Heb.

*'āni*. See note on Prov. 6. 11.

- 3** For <sup>2</sup>the wicked boasteth of his <sup>o</sup> heart's desire,  
And <sup>o</sup> blesseth the covetous, whom <sup>1</sup> the LORD abhorreth.
- 4** The <sup>2</sup> wicked, through the pride of his countenance, will not seek *after God*:  
<sup>o</sup> God is not in all his thoughts.
- 5** His ways are always grievous;  
Thy judgments are far above out of his <sup>o</sup> sight:  
As for all his <sup>o</sup> enemies, he <sup>o</sup> puffeth at them.
- 6** He hath <sup>o</sup> said in his heart, "I shall not be moved:  
For *I shall never be in adversity.*"
- 7** <sup>o</sup> His mouth is full of cursing and deceit and fraud:  
Under his tongue is mischief and vanity.
- 8** He sitteth in the lurking places of the villages:  
In the secret places doth he murder the innocent:  
His eyes are privily set against <sup>o</sup> the poor.
- 9** He lieth in wait secretly as a lion in his den:  
He lieth in wait to catch <sup>2</sup> the poor:  
He doth catch <sup>2</sup> the poor, when he draweth him into his net.
- 10** He croucheth, and humbleth himself,  
That <sup>2</sup> the poor may fall by his strong ones.
- 11** He hath <sup>o</sup> said in his heart, "<sup>o</sup> GOD hath forgotten:  
He hideth his face; He will <sup>o</sup> never see it."
- 12** (P) <sup>o</sup> Arise, O <sup>1</sup> LORD; O <sup>11</sup> GOD, lift up Thine hand:  
Forget not <sup>o</sup> the humble.
- 13** <sup>o</sup> Wherefore doth <sup>2</sup> the wicked contemn <sup>o</sup> God?  
He hath said in his heart, "Thou wilt not <sup>o</sup> require it."
- 14** (7) <sup>o</sup> Thou hast seen it; for Thou beholdest mischief and spite, to requite it with Thy hand:  
<sup>o</sup> The poor committeth himself unto Thee; Thou art the helper of the fatherless.
- 15** (2) Break Thou the arm of <sup>2</sup> the wicked and <sup>2</sup> the evil man:  
Seek out his <sup>2</sup> wickedness till Thou find none.
- 16** <sup>o</sup> The <sup>1</sup> LORD is King <sup>o</sup> for ever and ever:  
The <sup>o</sup> heathen are perished out of His land.
- 17** (7) <sup>1</sup> LORD, Thou hast <sup>o</sup> heard the desire of the <sup>12</sup> humble:  
Thou wilt <sup>o</sup> prepare their heart, Thou wilt <sup>o</sup> cause Thine <sup>o</sup> ear to hear:
- 18** To judge the fatherless and the <sup>o</sup> oppressed,  
That <sup>o</sup> the man of the earth may no more oppress.

<sup>o</sup> To the chief Musician.

11

<sup>o</sup> A Psalm of David.

- 1** In <sup>o</sup> the LORD <sup>o</sup> put I my trust:  
How say ye to <sup>o</sup> my soul,  
"Flee <sup>o</sup> as a bird to your mountain?"
- 2** For, lo, <sup>o</sup> the wicked bend *their* bow,  
They make ready their arrow upon the string,

- 3** heart's = soul's. Heb. *nephesh*. Ap. 13. blesseth, &c. One of the emendations of the *Sopherim* (see Ap. 33). The primitive text of this line read, "the covetous man (or robber) blasphemeth, yea, abhorreth Jehovah". Cp. 1 Kings 21. 10, 13. Job 1. 5, 11; 2. 5, 9.
- 4** God. Heb. Elohim. Ap. 4. I: i.e. "no sign of God in all his thoughts".
- 5** sight = ken. enemies = adversaries. puffeth at = despiseth.
- 6** said in his heart. Cp. v. 11.

**10. 7-10** (I, p. 729). THE LAWLESS ONE. ACTS. (Alternation.)

- I | p | 7. His mouth and tongue.  
q | 8-. Comparison to beast of prey.  
p | -8. His eyes.  
q | 9, 10. Comparison to beast of prey.
- 7** His mouth, &c. Quoted in Rom. 3. 14.
- 8** the poor = a weak one. Heb. *hēlkāh*.
- 11** GOD. Heb. El. Ap. 4. IV. forgotten. Cp. v. 12, and 9. 12, 17, 18. never see it. Cp. v. 14 and 9. 18.
- 12** Arise. Cp. 9. 19.
- the humble = the humble ones. Cp. v. 17, and 9. 12, 18.
- 13** Wherefore . . . ? Fig. *Erotēsis*. Ap. 6. require it = investigate.
- 14** Thou hast seen. Cp. v. 11.
- 15** the evil = an evil one. Heb. *rā'ā'*. Ap. 44. viii.
- 16** The LORD, &c. Quoted in Rev. 11. 15. for ever and ever. Cp. 9. 5.
- heathen = nations. Cp. 9. 5, 15.
- 17** heard . . . prepare . . . cause. Fig. *Anabasis*. Ap. 6. prepare = establish.
- ear. Fig. *Anthropopatheia*. Ap. 6.
- 18** oppressed. Cp. 9. 9.
- the man. Heb. *'ēnōsh*. Ap. 14. III.
- the man of the earth. Spoken of above as the "lawless one". To the chief Musician. See Ap. 64.

**11** (K, p. 721). PRAYER IN VIEW OF PSALMS 9 and 10. (Introversion.)

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

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

- 1** the LORD. Heb. Jehovah. Ap. 4. II. put I my trust = I have fled for refuge. Heb. *ḥaṣah*. See Ap. 69. II.
- my soul = me (for emphasis). Heb. *nephesh*. Ap. 13. as. The Aram., Sept., Syr., and Vulg. read this "as" (or "like") in the text.
- 2** the wicked = the lawless ones. Heb. *rāshā'*. Ap. 44. x. privily = in the darkness. the upright = upright ones.
- 3** the foundations: *hashshāthōth* = settled order of truth or institutions; not the roof or walls. the = a. do. Notsay or think, but lawfully and effectually "do".
- 4** eyes . . . eyelids. Fig. *Anthropopatheia*. Ap. 6. children = sons.
- men. Heb. *'ādām*. Ap. 14. I.

That they may <sup>o</sup> privily shoot at <sup>o</sup> the upright in heart.

- 3** If <sup>o</sup> the foundations be destroyed,  
What can <sup>o</sup> the righteous <sup>o</sup> do?
- 4** <sup>1</sup> The LORD is in His holy temple,  
<sup>1</sup> The LORD'S throne is in heaven:  
His <sup>o</sup> eyes behold, His <sup>o</sup> eyelids try, the <sup>o</sup> children of <sup>o</sup> men.

J  
(p. 729)

G I p  
(p. 730)

q

p

q

J  
(p. 729)

F

K L  
(p. 730)

M

N

O

O

N  
(p. 730)  
M

5 <sup>1</sup>The LORD trieth ° the righteous:  
But the <sup>2</sup>wicked and him that loveth  
violence ° His soul hateth.

6 Upon the <sup>2</sup>wicked He shall rain snares,  
Fire and brimstone, and an horrible ° tem-  
pest: *this shall be the portion of their  
cup.*

L

7 For the righteous <sup>1</sup>LORD loveth righteous-  
ness;  
°His countenance ° doth behold ° the upright.  
°To the chief Musician ° upon Sheminith.

12

°A Psalm of David.

L P  
(p. 731)

1 ° Help, ° LORD; for the ° godly man ° ceaseth;  
For the ° faithful fail from among the  
° children of men.

Q r

2 ° They speak vanity every one with his  
neighbour:  
*With flattering lips and with a ° double  
heart do they speak.*

s

3 <sup>1</sup>The LORD shall cut off all flattering lips, and  
° The tongue that speaketh proud things:  
4 Who have said, ° "With our tongue will  
we prevail;  
Our lips are our own: who is lord over  
us?"

R

5 "For the oppression of the ° poor, for the  
sighing of the needy,  
Now will I arise," ° saith <sup>1</sup>the LORD;

R

"I will set *him* in safety ° from *him that  
puffeth at ° him.*"

Q r

6 The ° words of <sup>1</sup>the LORD are pure ° words:  
As ° silver tried in a ° furnace ° of ° earth,  
° Purified seven times.

s

7 Thou shalt keep ° them, O <sup>1</sup>LORD,  
Thou shalt preserve ° them from this  
generation for ever.

P

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

13

°A Psalm of David.

K S<sup>1</sup> t  
(p. 731)

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 ° my soul,  
*Having sorrow in my heart daily?*

u

How long shall mine enemy be exalted  
over me?

t

3 Consider *and* ° hear me, O <sup>1</sup>LORD my ° God:  
° Lighten mine eyes, lest I ° sleep the *sleep  
of death;*

u

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

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

5 the righteous = a righteous one.  
His soul = He (emphatic). Heb. *nepshesh*. Ap. 13. Fig. *Anthropopatheia*. Ap. 6.

6 tempest = blast. Heb. *rūach*. Ap. 9.  
7 His countenance doth behold the upright = An upright one shall gaze upon His face. One of the emendations of the *Sopherim*. See Ap. 33, and note on Ex. 34. 20. To the chief Musician. See Ap. 64. upon Sheminith = the *Sheminith*. See Ap. 65. XIX.

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

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

Title. A Psalm. See Ap. 65. XVII.  
1 Help = Save. LORD. Heb. Jehovah. Ap. 4. II. godly man = "gracious [man]". ceaseth = is no more. Cp. Isa. 57. 1. Mic. 7. 2. faithful. Fig. *Metonymy* (of Adjunct), Ap. 6, put for faithful men. children of men = sons of men. (Heb. *'ādām*. Ap. 14. I.) 2 They speak. Man's words contrasted with Jehovah's words. Cp. v. 6, and see Structure above. double = deceitful. Heb. "a heart and a heart". Cp. 1 Chron. 12. 33.

3 The tongue, &c. Quoted in Jas. 3. 5.  
4 With our tongue will we prevail = Thanks to our tongue, we will prevail.  
5 poor = wretched. Heb. *'ānī*. See note on Prov. 6. 11. saith the LORD = let Jehovah say. from him that puffeth at him = let him [the oppressed] despise it [the oppression]. him = it: i. e. the oppression.

6 words = the spoken words, sayings, or utterances. Cp. 119. 38. silver tried: i. e. pure silver. furnace = crucible. Put a full stop after this word. of = to, or pertaining to (referring to the "words"). The letter lamed (ʿ=L) is the sign of the Dative case, not the Genitive. earth. Heb. *'ereṣ* (the earth), not *'ādāmāh* (the ground): i. e. "words for, or pertaining to the earth", but purified seven times: i. e. with spiritual perfection (see Ap. 10). Some are used with a higher meaning; some in a different sense. Verse 6 is an alternation. Purified. The verb is sing., agreeing with silver. Cp. "u", and "u".

r | t | The words of Jehovah are pure words.  
u | As silver tried in a furnace:  
t | [Words] pertaining to the earth:  
u | Purified seven times.  
7 them: i. e. the godly. Pl. ref. to "the faithful" of v. 1. them = him: refers to the man of grace (v. 1). 8 wicked = lawless. Heb. *rāshā'*. Ap. 44. x. men: i. e. the sons of Adam, as in v. 1, "P". To the chief Musician. See Ap. 64.

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

K | S<sup>1</sup> | 1-4. Prayer.  
S<sup>2</sup> | 5, 6. Praise.  
1-4 (S<sup>1</sup>, above). PRAYER.  
S<sup>1</sup> | t | 1, 2-. For himself.  
u | -2. Against the enemy.  
t | 3. For himself.  
u | 4. Against the enemy.

Title. A Psalm. See Ap. 65. XVII.  
1 How long . . . ? = Until when? Fig. *Erotēsis*. Ap. 6. Four times repeated is the Fig. *Anaphora*. Ap. 6. forget . . . face. Fig. *Anthropopatheia*. Ap. 6. See 9, 12, 17, 18, and 10, 11, 12. LORD. Heb. Jehovah. Ap. 4. II. 2 my soul = myself (emph.). Heb. *nepshesh*. Ap. 13. 3 hear = answer. God. Heb. Elohim. Ap. 4. I. Lighten mine eyes = Revive me. sleep the sleep of death = sleep my last sleep. Heb. Fig. *Polyptōton*. Ap. 6.

S<sup>2</sup> v  
(p. 73<sup>2</sup>)  
w  
v  
v

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

14

A Psalm of David.

L x<sup>1</sup>  
(p. 73<sup>2</sup>)

1 °The fool hath said in his heart, "There is °no °GOD\*."  
They are corrupt, they have done abominable works,  
°There is none that °doeth good.

y<sup>1</sup>

2 °The LORD °looked down from heaven upon the °children of °men,  
°To see if there were any that did understand,  
And seek °GOD\*.

x<sup>2</sup>

3 They are °all gone aside, they are all together become °filthy:  
There is none that doeth good, no, not one.

y<sup>2</sup>

4 Have all the workers of °iniquity no knowledge?  
Who °eat up My People as they eat bread,  
And call not upon <sup>2</sup>the LORD.

x<sup>3</sup>

5 There °were they in great fear:  
For °GOD\* is in the °generation of the °righteous.

y<sup>3</sup>

6 Ye have shamed the counsel of the °poor,  
Because <sup>2</sup>the LORD is his refuge.  
7 °Oh that the salvation of °Israel were come out of °Zion!  
When <sup>2</sup>the LORD °bringeth back the captivity of His people,  
°Jacob shall rejoice, and °Israel shall be glad.

15

°A Psalm of David.

H T  
(p. 73<sup>2</sup>)

1 °LORD, who shall abide in Thy °tabernacle?  
Who shall °dwell in Thy °holy hill?

U. a

2 He that °walketh °uprightly, and °worketh righteousness,  
And °speaketh the °truth in his heart.

b

3 °He that backbiteth not with his tongue,  
Nor doeth °evil to his °neighbour,  
Nor °taketh up a reproach against his neighbour.

U a

4 In whose eyes a vile person is contemned;  
But he honoureth them that fear <sup>1</sup>the LORD.

b

He that sweareth °to his own hurt, and changeth not.

T

5 He that putteth not out his money to °usury,  
Nor taketh °reward against the innocent.

T

He that doeth these things shall °never be moved.

13. 5, 6 (S<sup>2</sup>, p. 731). PRAISE. (Introversion.)

S<sup>2</sup> | v | 5-. Past.  
w | -5. Future.  
w | 6-. Future.  
v | -6. Past.

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

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

14 (L, p. 721). THE DEPRAVITY OF MAN. (Repeated Alternation.)

L | x<sup>1</sup> | 1. The lawless. Their words.  
y<sup>1</sup> | 2. Jehovah. His inspection.  
x<sup>2</sup> | 3. The lawless. Their deeds.  
y<sup>2</sup> | 4. Jehovah. His expostulation.  
x<sup>3</sup> | 5, 6. The lawless. Their feelings.  
y<sup>3</sup> | 7. Jehovah. His interposition.

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

GOD\*. The primitive text was "Jehovah" (Ap. 4. II), but the *Sopherim* say that they altered it to El (Ap. 4. IV). So vv. 2 and 5. See Ap. 32.

There is, &c. Quoted in Rom. 3. 10-12 with other scriptures.

doeth good. The Sept. adds "no not one". This completes the Fig. *Epanadiplosis* with v. 3 (Ap. 6).

2 The LORD. Heb. Jehovah. Ap. 4. II. Fig. *Epanadiplosis* (Ap. 6). The verse beginning and ending with "Jehovah" (see note on "God", v. 1). Psalm not for public use: but for David's private use.

looked . . . To see. Fig. *Anthropopatheia*. Ap. 6. children = sons. men. Heb. *'ādām*. Ap. 14. I.

3 all = the whole mass. Cp. "No, not one", Rom. 3. 10-12. filthy = corrupt.

4 iniquity. Heb. *'āven*. Ap. 44. iii. eat up My People. Cp. Jer. 10. 25. Amos 8. 4. Mic. 3. 3. Between vv. 3 and 4 the Sept., Syr., and Vulg. insert four verses; three are retained in P.B.V. Probably an ancient marginal note which found its way into a MS.

5 were they in great fear. Fig. *Polyptōton*. Ap. 6. Heb. they feared a fear.

generation = circle. Heb. *dōr*, company, or class. righteous = righteous man.

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

7 Oh . . . ! Fig. *Epiphonēma*. Ap. 6. Zion. See Ap. 68. bringeth back the captivity. Fig. *Paronomasia* (Ap. 6). See note on Deut. 30. 3.

Jacob . . . Israel. On these names, see notes on Gen. 32. 28; 43. 6; 45. 26, 28.

15 (H, p. 721). THE PERFECT MAN. (Introversion and Alternation.)

H | T | 1. His eternal abiding. Question.  
U | a | 2. Positive.  
b | 3. Negative } Answers.  
U | a | 4-. Positive.  
b | -4, 5-. Negative.  
T | -5. His eternal abiding. Question.

The Structure is due to the Fig. *Synezeugmenon* (see *Zeugma*, Ap. 6), by which all the statements are yoked on together to one verb at the end instead of each having its own verb. For scope of Ps. 15 see the Structure of A<sup>2</sup>, p. 721. Note contrasts with Ps. 12.

This Psalm forms the text of the Sermon on the Mount (Matt. 5-7). See Ap. 70. The theology pertains to the Kingdom, not to the Church of God. Not true of this present Dispensation. See Ap. 63. IX.

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

1 LORD. Heb. Jehovah. Ap. 4. II. tabernacle = tent: i. e. dwelling, or home. Some codices, with one early printed edition, read "tents"; pl. of majesty = Thy heavenly home. See Ap. 40. 3. dwell = abide continually. Fig. *Anabasis*. Ap. 6. holy hill = holy mountain: i. e. Mount Zion; the type of the heavenly kingdom.

walketh . . . worketh . . . speaketh. Note Fig. *Anabasis*. Ap. 6. uprightly = without blame. truth. First occ. in the Psalms. 3 He that = that never hath. So in the following two lines. evil. Heb. *rā'a'*. Ap. 44. viii. neighbour = friend. taketh up = receiveth. 4 to his own hurt. Sept., Syr., and Vulg., read "to his neighbour". 5 usury. Cp. Ex. 22. 25. Lev. 25. 36, 37. Deut. 23. 19, 20. reward = bribery. Cp. Ex. 23. 8. Deut. 27. 25. never be moved. See v. 1. Contrast 9. 15, 17, and cp. Matt. 7. 24-27. Pss. 16. 8; 125. 1.

16

° Michtam ° of ° David.

P V<sup>1</sup> c  
(p. 733)

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

2 O my soul, ° thou hast said unto ° the LORD, "Thou art my ° LORD\*:

° My goodness extendeth not to Thee;  
3 ° But to the ° saints that are ° in the earth, And ° to the excellent, ° in whom is all ° my delight."

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

5 ° The LORD is the ° portion of mine inheritance and of my cup:

Thou ° maintainest my ° lot.  
6 The ° lines are fallen unto me in pleasant places; Yea, I have a goodly heritage.

7 I will bless ° the LORD, Who hath given me counsel: My ° reins also ° instruct me in the night seasons.

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

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

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

11 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.

Q W m  
(p. 734)

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

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

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

16-41 (A<sup>3</sup>, p. 721). "THE MAN CHRIST JESUS". 16 (P, p. 721). TAKING HIS PLACE OF SUFFERING. (Division.)

P V<sup>1</sup> | 1-7. David speaketh to Jehovah and to the saints.  
V<sup>2</sup> | 8-11. "David speaketh concerning" Messiah (Acts 2. 25-28).

1-7 (V<sup>1</sup>, above). HIMSELF. HIS TRUST. (Introversion.)

V <sup>1</sup>   c   1. Prayer. For preservation.	} David to Jehovah.
d   2-. My Adonai. My good.	
e   -2, 3. The saints.	} David to saints.
e   4. The apostates.	
d   5, 6. My portion. My heritage.	
c   7. Praise. For counsel.	

Title. Michtam. See Ap. 65. XII. of=relating to.

David. And therefore refers to David's Son, and David's Lord, as do all the Davidic Psalms.

1 Preserve. Cp. Heb. 5. 7-9. GOD. Heb. El. Ap. 4. IV. put my trust=flee for refuge. Heb. *hāṣāh*. Ap. 69. II. 2 thou hast said. Some codices, with two early printed editions, Sept., Syr., and Vulg., read "I said", in which case there is no Ellipsis, and "O my soul" should be omitted. the LORD. Heb. Jehovah. Ap. 4. II. LORD\*. One of the 134 places where the *Sopherim* changed Jehovah (of the primitive text) to Adonai (Ap. 32).

My goodness, &c.=I have no good beyond Thee. 3 But to=As for. saints=holy (or separated) ones. See note on Ex. 3. 5. in the earth=in His own Land. to. Omit "to". in whom=in them. my: or, His: i. e. Jehovah's. So the Sept. 4 their names: i. e. the names of their gods. 5 portion. Note the four things: portion (v. 5); path, presence, pleasures (v. 11). maintainest=wilt maintain. lot. } Put by Fig. *Metonymy* (of Cause), Ap. 6, for 6 lines. } the land thus allotted by it. 7 reins. Put by Fig. *Metonymy* (of Subject), Ap. 6, for thoughts. instruct=will instruct.

16. 8-11 (V<sup>2</sup>, above). HIS MISSION AND WORK. (Introversion.)

V <sup>2</sup>   f   8. Jehovah at My right hand. (Life.)	} Put by Fig. <i>Metonymy</i> (of Cause), Ap. 6, for 6 lines. }
g   9. Rest in hope. Positive. (Death.)	
g   10. Not left in Sheōl. Negative. (Resurrection.)	
f   11. I at His right hand. (Ascension.)	

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

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

17 [For Structure see next page].

Title. Prayer. Heb. *T<sup>o</sup>phillah*. One of five Psalms so called (17; 86; 90; 102; 142). See Ap. 63. It is a prayer of Messiah, the true David; in view of Ps. 16. 6-11, cp. 17. 15. 1 Hear . . . attend . . . Give ear. Fig. *Anabasis*. Ap. 6. right=righteousness. Cp. v. 15, and Structure. LORD. Heb. Jehovah. Ap. 4. II. ear. Fig. *Anthropopatheia*. Ap. 6. Cp. vv. 2, eyes; 7, hand; 8, wings; 15, face. feigned=guileless. 2 Let my sentence, &c.=From thy presence my judgment will come: Thine eyes will discern upright ones. 3 find nothing. None but Christ could say this. See John 14. 30. transgress. Heb. *ābar*. Ap. 44. vii.

n  
(P. 734)  
m

X i

k

l

Y

Y

X i

k

l

W

930-923 B.C.

R A D

E

4 Concerning the works of °men, by the word of Thy lips  
I have °kept me from the paths of °the destroyer.

5 Hold up my goings in Thy °paths, That my footsteps slip not.

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

7 Shew Thy marvellous lovingkindness, O Thou That savest by Thy right hand them which °put their trust in Thee From those that rise up against them.

8 Keep me °as the °apple of the °eye, °Hide me under the shadow of Thy °wings,

9 From °the wicked that oppress me, From °my deadly enemies, who compass me about.

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

11 They have now compassed us in our °steps:  
They have set their eyes bowing down to the earth;

12 Like as a lion that is greedy of his prey, And as it were a young lion lurking in secret places.

13 Arise, O °LORD, °Disappoint him, cast him down:

Deliver °my soul from °the wicked, which is Thy °sword:

14 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 °hid treasure:  
°They are °full of °children, And leave the rest of their substance to their babes.

15 As for me, °I will behold Thy °face in righteousness:  
I shall be °satisfied, °when I awake, with °Thy likeness.

°To the chief Musician.

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

1 °I will love Thee, O °LORD, my °strength.

2 °The LORD is my °rock, and my °fortress, and my deliverer;

the LORD. Heb. Jehovah. Ap. 4. II. song. Heb. *shirāh*. See Ap. 65. xxiv. in the day. Cp. 2 Sam. 22, and Ap. 18. delivered, &c. Cp. Luke 1. 74. hand=paw. 1 I will love Thee = Ferently do I love Thee. Heb. *rahām*, to yearn over. This verse was added by David when the Psalm was handed over to the chief Musician (sub-*scrip*-tion, 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. *ḥaṣāk*, strength (for holding fast); not the same word as vv. 2, 17, 17, 32, 39. 2 rock=fortress. Heb. *gela'*. See notes on Deut. 32. 13, and Ex. 17. 6. Note the Figs. *Anthropopatheia* and *Exergasia*. Ap. 6. fortress=mountain stronghold. Heb. *me'ezad*.

17 (Q, p. 721). PRAYER IN VIEW OF PSALM 16. (*Introversion and Repeated Alternation*.)

Q W | 1-6. I (°ānī) = As for me. The righteous sufferer.  
X | i | 7, 8. Prayer for deliverance.  
k | 9. From enemies.  
l | 10, 11. Description of them.  
Y | 12-. Comparison. Lion.  
Y | -12. Comparison. Young lion.  
X | i | 13-. Prayer for deliverance.  
k | -13, 14-. From enemies.  
l | -14. Description of them.  
W | 15. I (°ānī) = As for me). The righteous sufferer.

1-6 (W, above). THE RIGHTEOUS SUFFERER. (*Introversion*.)

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

4 men. Heb. *'ādām*. Ap. 14. I. kept me from = I have marked. the destroyer = the oppressor, or violent one. Only here in the Psalms. 5 paths = tracks, or ruts. 6 hear = answer. See Structure, above. GOD. Heb. El. Ap. 4. IV.

7 put their trust = flee for refuge. Heb. *ḥāṣah*. Ap. 69. II. 8 as. Fig. *Simile*. Ap. 6. apple... eye... wings. Fig. *Anthropopatheia*. Ap. 6. Hide = Thou wilt hide.

9 the wicked = the lawless ones. my deadly enemies = the foes of my soul. Heb. *nephesh*. Ap. 13.

11 steps = ways, or goings, as in v. 5. 13 Disappoint = anticipate. my soul = me myself. Heb. *nephesh*. Ap. 13. the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x. sword. Fig. *Anthropopatheia*. Ap. 6.

14 men. Heb. *me'thim*. Ap. 14. V. hand. Fig. *Anthropopatheia*. Ap. 6. See note on "ear", v. 1. world. Heb. *ḥeled*. The world as being transitory. See longer note on 49. 1.

hid. Fig. *Antimerēia* (Ap. 6). Act. Part. put for Noun. Heb. thy hid = thy hidden, or secret thing.

They are = Let them be. full = satisfied with. Cp. v. 15. children = sons. 15 I will behold Thy face. See note on Ex. 23. 15; 34. 20.

face. Fig. *Anthropopatheia*. Ap. 6. Cp. v. 1, and see note on Ex. 23. 15; 34. 20. satisfied = full, as in v. 14.

when I awake = when I awake from the sleep of death in resurrection. This prayer is in view of 16. 9-11. Resurrection of the body is the true inheritance.

Thy likeness = Thine appearing, or a vision of Thee. Cp. 1 John 3. 2.

To the chief Musician. See Ap. 64.

18 [For Structure see next page].

Title. David. Like all Psalms of David, it finds its fulfilment in the true David. See the Structure of this book (A<sup>3</sup>, 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 sub-*scrip*-tion, and Ap. 64.

the servant. Cp. Isa. 42. 1; 49. 6; 52. 13.

in the day. Cp. 2 Sam. 22, and Ap. 18. delivered, &c. Cp. Luke 1. 74. hand=paw. 1 I will love Thee = Ferently do I love Thee. Heb. *rahām*, to yearn over. This verse was added by David when the Psalm was handed over to the chief Musician (sub-*scrip*-tion, 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. *ḥaṣāk*, strength (for holding fast); not the same word as vv. 2, 17, 17, 32, 39. 2 rock=fortress. Heb. *gela'*. See notes on Deut. 32. 13, and Ex. 17. 6. Note the Figs. *Anthropopatheia* and *Exergasia*. Ap. 6.

fortress=mountain stronghold. Heb. *me'ezad*.

B F<sup>1</sup> m  
(p. 735)

n

n

m

F<sup>2</sup> o

p

q

r

r

q

p

o

F<sup>3</sup> s

° My GOD, my ° strength, in Whom I will  
° trust;  
My ° buckler, and ° the horn of my salva-  
tion, and my high tower.

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

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

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

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

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

8 There went up a smoke ° out of His ° nos-  
trils,  
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 ° in the hea-  
vens,  
And the ° HIGHEST gave His voice;  
Hail stones and coals of fire.

14 Yea, He sent out His arrows, and scat-  
tered them;  
And He shot out lightnings, and discom-  
fited them.

15 Then the ° channels of waters were seen,  
And the foundations of the ° world were  
discovered

At Thy rebuke, O ° LORD,  
At the ° blast of the ° breath of Thy ° nos-  
trils.

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

11 darkness . . . dark. Heb. *hāshak*. See notes on Job 3. 6.  
Sept., and Vulg., read "from" (2 Sam. 22. 14).  
Heb. *'āphikim*. See note on 2 Sam. 22. 16.  
blast. Heb. *n'shamah*. Ap. 16. breath. Heb. *rūach*. Ap. 9.

16-19 (F<sup>3</sup>, above). JEHOVAH THE DELIVERER. (*Introversion*.)

F<sup>3</sup> | s | 16, 17-. Jehovah's deliverance.  
| t | -17. Compassed by enemies. } Cp. n and n, vv. 4, 5.  
| t | 18-. Compassed by enemies.  
| s | -18, 19. Jehovah's deliverance.

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

18 (R, p. 721). ANSWER TO PRAYER.  
(*Introversion*.)

R | A | D | 1. Jehovah spoken to. Love.  
| E | 2. Jehovah spoken of. Deliverer.  
| B | 3-19. Enemies. Deliverance from.  
| C | 20-24. Equity of Jehovah's dealings.  
| Me.  
| C | 25-27. Equity of Jehovah's dealings.  
| Others.  
| B | 28-48. Enemies. Victory over.  
| A | D | 49. Jehovah spoken to. Praise.  
| E | 50. Jehovah spoken of. Deliverer.

2 My GOD. Heb. El. Ap. 4. IV.  
strength = rock (in original situation): hence, refuge.  
Heb. *zūr*. See Deut. 32. 13; not same as vv. 17, 32, 39.  
trust = flee for refuge. See Ap. 69. II.  
buckler = shield. Heb. *māgēn*, as in v. 30 and Ps. 5. 12.  
the horn, &c. Quoted in Luke 1. 69.

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

B | F<sup>1</sup> | 3-6. David's call for deliverance.  
| F<sup>2</sup> | 7-15. Deliverance effected.  
| F<sup>3</sup> | 16-19. Jehovah the deliverer.

3-6 (F<sup>1</sup>, above). DAVID'S CALL FOR DELIVER-  
ANCE. (*Introversion*.)

F<sup>1</sup> | m | 3. David's call and confidence.  
| n | 4. Compassed by enemies. } Cp. t and t, v. 18.  
| n | 5. Compassed by danger.  
| m | 6. David's call and answer.

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

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

5 hell = the grave. Heb. *Sheōl*. Ap. 35.  
snares. Heb. *yākash* = noose, or snare.  
prevented = were beforehand with, or confronted.

6 God. Heb. *Elohim*. Ap. 4. I.  
temple = palace. Put for heaven itself.  
cried . . . ears. See note on v. 41.

7-15 (F<sup>2</sup>, above). DELIVERANCE EFFECTED.  
(*Introversion*.)

F<sup>2</sup> | o | 7. Wonders on earth.  
| p | 8. Fire from heaven.  
| q | 9. Darkness in the heavens.  
| r | 10-. Jehovah's speedy succour.  
| r | -10. Jehovah's speedy succour.  
| q | 11. Darkness in the heavens.  
| p | 12-14. Fire from heaven.  
| o | 15. Wonders on earth.

7 shock . . . trembled . . . shaken. Fig. *Parono-  
masia*. Ap. 6. 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.

9 darkness. Heb. *'ārāphel*. See note on Job 5. 6.  
feet. } Fig. *Anthropopatheia*. Ap. 6.  
10 rode . . . fly. }  
cherub. See Ap. 41.

wind. Heb. *rūach*. Ap. 9.  
13 in. Some codices, with Aram.,  
HIGHEST. Heb. *Elyōn*. Ap. 4. VI. 15 channels.  
world. Heb. *tēbēl* = the habitable world. Gr. *oikoumenē*.  
Ap. 9.



17 He delivered me from my °strong enemy,  
And from them which hated me :

For they were too °strong for me.

18 They <sup>5</sup>prevented me in the day of my  
calamity :

But <sup>1</sup>the LORD was my stay.

19 He brought me forth also into a large  
place ;

He delivered me, °because He delighted in  
me.

20 <sup>1</sup>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 <sup>1</sup>the LORD,  
And have not wickedly departed from my  
<sup>6</sup>God.

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

23 I was also upright ° before Him,  
And I kept myself from °mine iniquity.

24 Therefore hath <sup>1</sup>the LORD recompensed  
me according to my righteousness,  
According to the cleanness of my hands in  
His eyesight.

25 With the °merciful Thou wilt shew Thy-  
self merciful ;

With an upright °man Thou wilt shew  
Thyself upright ;

26 With the pure Thou wilt shew Thyself pure ;  
<sup>25</sup>And with °the froward Thou wilt shew  
Thyself °froward.

27 For <sup>3</sup>Thou wilt <sup>3</sup>save the afflicted people ;  
But wilt bring down high looks.

28 For <sup>3</sup>Thou wilt light my °candle :

<sup>1</sup>The LORD my <sup>6</sup>God will enlighten my  
°darkness.

29 For by Thee I have °run through a troop ;  
And by my <sup>6</sup>God have I leaped over a wall.

30 *As for* °GOD, His way *is* perfect :

The °word of <sup>1</sup>the LORD is °tried :

<sup>32</sup>He *is* a <sup>2</sup>buckler to all those that °trust in  
Him.

31 For who *is* °GOD save <sup>1</sup>the LORD ?  
Or who *is* a °rock °save our <sup>6</sup>God ?

32 *It is* <sup>30</sup>GOD That girdeth me with °strength,  
And maketh my way perfect.

33 He maketh my feet like hinds' feet,  
And setteth me upon °my high places.

34 He teacheth my hands to war,  
So that a bow of steel is °broken by mine  
arms.

35 Thou hast also given me the °shield of Thy  
salvation :

And Thy right hand hath holden me up,  
And Thy °gentleness 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 °over-  
taken them :

Neither did I turn again till they were °con-  
sumed.

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 <sup>32</sup>strength  
unto the battle :

17 strong = strong (for might). Heb. 'āzaz. Not  
same word as vv. 1, 2, 32, 39.

strong = strong (for activity). Heb. 'āmaz. Not same  
word as vv. 1, 2, 32, 39.

19 because, &c. This is the one ground of blessing.  
See note on Num. 14. 8, and 2 Sam. 15. 25, 26.

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

With. Some codices, with two early printed editions,  
Sept., Syr., and Vulg., read "And with".

man = strong man. Heb. geber. Ap. 14. IV.

26 the froward = the perverse. Heb. 'iḳēsh.  
froward = a wrestler, or contender.

### 18. 28-48 (B, p. 735). ENEMIES. VICTORY OVER. (Extended Alternation.)

B u | 28-31. Help. General.

v | 32-39-. Vengeance on enemies.

w | -39-42. Subjugation of enemies.

x | 43-45. Deliverance.

u | 46. Help. General.

v | 47-. Vengeance on enemies.

w | -47. Subjugation of enemies.

x | 48. Deliverance.

28 candle = lamp. Used to-day, in the East, more for  
comfort than light. 29 run = broken through.

30 GOD. Heb. = the El. Ap. 4. IV.

word = sayings, as in Pss. 12. 6 (fem. pl.); 19. 14 (masc.  
pl.) (not v. 4); 119. 11 (see note there), &c.

tried = refined. Cp. Ps. 12. 6.

trust in = flee for refuge to. Heb. ḥaṣāh. Ap. 69. II.

31 GOD. Heb. Eloah. Ap. 4. V.

rock. Heb. zur. See notes on Ex. 17. 6; 32. 13.

save = except.

32 strength = might (for valour). Heb. ḥil. Not the  
same as vv. 1, 2, 17, 17.

33 my. Ginsburg thinks this should be omitted.

34 broken = bent.

35 shield. Heb. māgēn, rendered "buckler", v. 2.  
See note on Ps. 5. 12. gentleness = condescension.

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

41 cried . . . save. Fig. Paronomasia. Ap. 6. Heb.  
yēshavv'ū . . . mōshia'. May be represented in Eng.  
"they cried with fear, but none gave ear."

42 wind. Heb. rūach. Ap. 9.

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

44 strangers = sons of the foreigner.

submit = come cringing.

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, but *there was* none to °save  
them :

*Even* unto <sup>1</sup>the LORD, but He answered  
them not.

42 Then did I beat them small as the dust  
before the °wind :

I did °cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings  
of the People ;

*And* Thou hast made me the head of the  
°heathen :

A People *whom* I have not known shall  
serve me.

44 As soon as they hear of me, they shall  
obey me :

The °strangers shall °submit themselves  
unto me.

45 The "strangers shall fade away,  
And ° be afraid out of their close places.

u  
(p. 735)

46<sup>1</sup> The LORD liveth; and blessed be my rock;  
And let the ° God of my salvation be exalted.

v

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

w

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.

x

A D  
(p. 735)

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

E

50 Great deliverance giveth He to His king;  
And sheweth mercy to His ° ANOINTED,  
To David, and to his seed for evermore.  
° To the chief Musician.

19

° A Psalm of David.

S G H a  
(p. 737)

1 The heavens ° declare the glory of ° GOD;  
And the ° firmament ° sheweth His handy-work.

b

2 ° Day unto day ° uttereth ° speech,  
And night ° unto night sheweth ° knowledge.

c

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

d

4 ° Their ° line is gone out through all the ° earth,  
and their ° words to the end of the ° world.

J a

In them hath He set a ° tabernacle for the sun,

5 ° Which is as a bridegroom coming out of his ° chamber,  
° And 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.

G H

7 The ° law of ° the LORD is ° perfect, ° converting ° the soul:  
The ° testimony of ° the LORD is ° sure, making wise the simple.

8 The ° statutes of ° the LORD are ° right, rejoicing the heart:  
The commandment of ° the LORD is pure, ° enlightening the eyes.

45 be afraid = come trembling.

48 man. Heb. 'ish. Ap. 14. II.

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

50 Anointed = Messiah. Booking 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 (S, p. 721). ACKNOWLEDGMENT OF CHRIST'S GLORY IN CREATION, AND REVELATION.

S | G | H | 1-4-. The heavens. The word written there: (eight lines).  
J | -4-6. In them (bāhem) the sun (six lines).  
G | H | 7-10. The Scriptures. The word written therein (eight lines).  
J | 11-14. In them (bāhem) Thy servant (six lines).

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

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

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

1-6 (G, above). THE HEAVENS.  
(Introversion.)

G | a | 1. The heavens.  
b | 2. Their testimony. Incessant. (Pos.)  
c | 3. Their words. Inaudible. (Neg.)  
b | 4-. Their testimony. Universal. (Pos.)  
a | -4-6. The heavens.

1 declare = rehearse (the Piel part, implying repetition. Cp. 71. 15. Gen. 24. 66. Fig. *Prosopopœia*. Ap. 6. GOD. Heb. El. Ap. 4. IV.

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

2 Day unto day = Day after day. uttereth = constantly poureth forth. Heb. *nāba'*, to tell forth, or prophesy.

speech = speaking. See note on 18. 30. unto = after. knowledge = intelligence, information.

3 language = words. Where. Omit this word. There is no *Ellipsis* (Ap. 6). voice = sound: i. e. "their voice is not heard"

4 Their, &c. Quoted in Rom. 10. 18. line = inheritance. Heb. measuring, or allotting line. Put by Fig. *Metonymy* (of Cause), Ap. 6, for inheritance. Sept., Syr., and Vulg., read "voice". So Rom. 10. 18, thus connecting the written word. See note on v. 7.

earth. Heb. *'erez* = the earth (as created). words = sayings, or teachings. See note on 18. 30.

world. Heb. *tēbēl* = the world (as inhabited). Gr. *oikoumenē*.

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

5 Which is = And he. chamber = bridal canopy. Heb. *chuppāh*. First occurrence; elsewhere, only in Isa. 4. 5 ("defence"). Joel 2. 16 ("closet"). And. Omit this "And". strong man. Heb. *gibbōr*. Ap. 14. IV.

7 law. Note the synthetic parallelism of the second half of this Psalm, which compares the written words in the Scripture with the words written in the heavens, and preserved in the names of the signs of the Zodiac and the constellations. See Ap. 12. Note in vv. 7-9 the six titles of the Word, its six attributes, and its six effects (see Ap. 10). the LORD. Heb. Jehovah. Ap. 4. II. The Covenant God, in contrast with El (v. 1) the Creator. Occurs seven times in this latter half of the Psalm.

perfect: like all His other works. Note the six words in vv. 7-9. converting = returning. As the sun returns in the heavens, so here the same word is used of the sinner's conversion (or returning). Note that all the verbs in this second half are astronomical, as those in the first half are literary. See note above.

the soul. Heb. *nepesh*. Ap. 13. testimony = witness. Cp. 89. 37. sure = faithful and enduring; as the sun is "the faithful witness in the heavens" (89. 37).

8 statutes = precepts. Heb. *piqqūdim*. Found only in the Psalms, and in the Pl. right = righteous: i. e. equitable and just. enlightening = giving light, as the sun (Gen. 1. 15, 17, 18. Isa. 60. 19).

This corresponds with God's servants dwelling and moving in the written "Word" (v. 11).

- 9 The ° fear of ° the LORD is ° clean, enduring for ever:  
The ° judgments of ° the LORD are ° true 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 ° by them is Thy servant ° warned:  
And in ° keeping of them ° there is great reward.
- 12 Who can ° understand ° his ° errors?  
° Cleanse Thou me from ° secret faults.
- 13 ° Keep back Thy servant also ° from presumptuous sins;  
Let them not ° have dominion over me: then shall I be upright,  
And I shall be innocent from ° the great ° transgression.
- 14 Let the words of my mouth, and the ° meditation of my heart, ° be acceptable ° in Thy sight,  
O ° LORD, my ° strength, and my ° redeemer.

°To the chief Musician.

20

A Psalm of David.

- 1 ° The LORD ° hear thee in the day of trouble;  
The ° name of the ° God of Jacob ° defend thee;
- 2 Send ° thee help from the sanctuary,  
And ° strengthen thee out of ° Zion;
- 3 Remember ° all thy ° offerings,  
And ° accept thy burnt sacrifice; ° Selah.
- 4 Grant thee according to thine own heart,  
And fulfil 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 ° fulfil all thy petitions.
- 6 Now know I that ° the LORD saveth ° His Anointed;  
He ° will hear him from His ° holy heaven  
° With the saving ° strength of His ° right hand.
- 7 ° Some trust in chariots, and some ° in horses:  
But ° we will remember the ° name of ° the LORD our ° God.
- 8 They are brought down and fallen:  
But we are risen, and ° stand upright.
- 9 ° Save, ° LORD:  
Let the king ° hear us ° when we call.

°To the chief Musician.

9 fear = reverence.  
clean = cleansing (especially Levitically). Cp. Lev. 16. 30. Num. 8. 7, 21. Ezek. 36. 33, &c. Heb. *ṭāhēr*.  
judgments = judicial requirements.  
true = faithful (in perpetuity).  
11 by them = in them. Heb. *bāhem*, as in v. 4, going about the Scriptures, moving and dwelling in the written Word, as the sun does in the heavens. (Cp. 1 Tim. 4. 15; 3. 14.)  
warned = enlightened; hence, taught or admonished.  
keeping = observing, or watching; as observers watch the heavenly bodies. Cp. 130. 6. Isa. 21. 11.  
there is great reward = great [is] the reward.  
12 understand = discern.  
his. Not in Hebrew text.  
errors = wanderings. Like those of the "planets" (= wanderers).  
Cleanse = clear, or acquit. Heb. *nāḳāh*.  
secret = hidden things; things that are not discerned.  
13 Keep back = restrain or hold back; as the motions of the heavenly bodies are controlled. First occurrence Gen. 20. 6; 22. 12, 16; 39. 9. Cp. 1 Sam. 25. 39, &c. from presumptuous sins. Fig. *Hypallage*. Ap. 6. Heb. keep back presumptuous [men] from me.  
have dominion over = rule, as the sun and moon rule the day and night (Gen. 1. 18. Ps. 136. 8, 9).  
the great = much.  
transgression. Heb. *pāshā'*. Ap. 44. ix.  
14 meditation. Heb. *higgāion*. See Ap. 66. J.  
be acceptable = come with acceptance.  
in Thy sight = before Thee.  
strength = rock. Heb. *zur*. See notes on 18. 1, 2.  
redeemer. Heb. *gā'al*. See note on Ex. 6. 6. The Psalm begins with the Creator and ends with the Redeemer. Cp. the heavenly worship, where we have the same two in the same order (Rev. 4. 11 with 5. 9).  
To the chief Musician. See Ap. 64.

20 (T, p. 721). HIS PEOPLE'S PRAYER IN VIEW OF A<sup>3</sup>, p. 721). (Introversion.)

T | K | 1-4. Prayer.  
L | 5-. We. His People's trust.  
M | -5. Jehovah's Messiah.  
M | 6. Jehovah's Messiah.  
L | 7, 8. We. His People's trust.  
K | 9. Prayer.

1 The LORD. Heb. Jehovah. Ap. 4. II.  
hear = answer.  
name. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the person himself. Occurs three times in this Psalm: v. 1, the Defending Name; v. 5, the Displayed Name; v. 7, the Delivering Name.  
God. Heb. Elohim. Ap. 4. I.  
God of Jacob = Jacob's God: i. e. the God Who met Jacob when he had nothing and deserved nothing (but wrath), and gave him everything. The N.T. "God of all grace". See note on Gen. 32. 28; 43. 6; 45. 26, 28; this Divine title occurs in Pss. 46. 7, 11; 75. 9; 76. 6; 81. 1, 4; 84. 8; 94. 7; 114. 7; 146. 5. Cp. also Isa. 2. 3. Mic. 4. 2.  
defend = shall defend. To this day the calling out the name of a person of rank or power will bring protection to one in danger from the violence of an enemy. In Psalms always used of God. Fut. as in vv. 2, 3, 4.  
2 thee = thy.  
strengthen = sustain, or support. Heb. *ga'ad*. Cp. v. 6 and 21. 1. Zion. See Ap. 68.  
3 all thy offerings. Some codices, with eight early offerings = gift offerings, or presents. Heb. *minḥāh*.  
will hear = answereth (continually).  
strength = by the mighty saving deeds. strength = right hand. Fig. *Anthropopatheia*. Ap. 6.  
7 Some trust in = Some by, &c. in = by. we will remember, &c. = we by, &c. 8 stand upright = are established. 9 Save, LORD, or, O LORD, save. Or, with Sept., "Jehovah save the king". Cp. v. 6. when = in the day when. See Ap. 18. To the chief Musician. See Ap. 64.

printed editions, read "every present of thine". 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 strength = by the mighty saving deeds. strength = might (inherent). Heb. *gābar*. Cp. Ap. 14. IV and v. 2 above. right hand. Fig. *Anthropopatheia*. Ap. 6. 7 Some trust in = Some by, &c. in = by. we will remember, &c. = we by, &c. 8 stand upright = are established. 9 Save, LORD, or, O LORD, save. Or, with Sept., "Jehovah save the king". Cp. v. 6. when = in the day when. See Ap. 18. To the chief Musician. See Ap. 64.

J (p. 737)

T K (p. 738)

L

M

M

L

K

21

° A Psalm ° of David.

U N  
(p. 739)  
953

O P

Q d

e

O P

Q e

d

N

1 The king shall joy in Thy ° strength, O LORD ;  
And in Thy salvation how greatly shall he rejoice !

2 Thou hast given him his ° heart's desire,  
And hast not withholden the request of his lips. ° Selah.

3 For Thou ° preventest 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 ° trusteth in <sup>1</sup> the LORD,  
And through the ° mercy of the ° MOST HIGH he shall not be moved.

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

9 Thou shalt ° make them as a fiery oven in the time of Thine ° anger :  
<sup>1</sup> 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 ° children of ° men.

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

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

13 Be Thou exalted, <sup>1</sup> LORD, in Thine own <sup>1</sup> strength :  
So will we sing and praise Thy power.  
° To the chief Musician, ° upon ° Aijeleth Shahar.

22

° A Psalm ° of David.

V R<sup>1</sup> S<sup>1</sup> T  
(pp. 739  
and 740)

1 ° My GOD, my GOD, why hast thou forsaken me ?  
Why art Thou so far from helping me,  
and from the words of my ° roaring ?

21 (U, p. 721). HIS PEOPLE'S JOY IN VIEW OF A<sup>3</sup>: THE CORONATION OF THEIR KING. (Introversions and Alternations.)

U N | 1. Messiah. Strong in Jehovah's strength.  
O P | 2-5. Jehovah's dealings with the king. } Jehovah addressed.  
Q | d | 6. His reward. } Rea- sons.  
e | 7. His merit. }  
O P | 8-10. The king's dealings with his enemies. } The king addressed.  
Q | e | 11. Their guilt. } Rea- sons.  
d | 12. Their defeat. }

N | 13. Messiah. Strong in His own strength.

Title. A Psalm. See Ap. 65. XVII. of=pertaining or relating to.  
1 strength=prevailing strength. Heb. 'āraz, as in v. 13. Cp. notes on 20. 2, 6.  
LORD. Heb. Jehovah. Ap. 4. II.  
2 heart's desire. Cp. 20. 4; 37. 4.  
Selah. See Ap. 66. II. Here connecting the reason (v. 3) of the answer (v. 2) with the prayer of 20. 4; which, by the Selah of 20. 3, had been connected with the reason given there: i. e. atonement.  
3 preventest=comest to meet. Cp. "settest" in v. 3. crown. See Rev. 14. 14, and cp. Matt. 8. 20.  
4 life: i. e. resurrection life. Cp. Isa. 53. 10. Heb. 2. 10-18; 5. 7.  
5 Honour, &c. Cp. Rev. 5. 13.  
6 blessed. Cp. Rev. 5. 13.  
7 trusteth=confideth. Heb. bāṭaḥ. Ap. 69. I.  
mercy=lovingkindness, or grace.  
MOST HIGH. Heb. Elyōn. Ap. 4. VI.  
9 make them=place them as [in] a furnace of fire. anger. Heb. face is put by Fig. Metonymy (of Subject), Ap. 6, for the anger manifested by it.  
10 children=sons. men. Heb. 'ādām. Ap. 14. I.  
11 evil. Heb. rā'ā'. Ap. 44. viii.  
are not able to perform=could not accomplish.  
12 strings=bow-strings.  
13 To the chief Musician. See Ap. 64. upon=relating to.

Aijeleth Shahar=the Day-dawn: David's Coronation, 953 B.C. Looking forward to the Day-dawn of Messiah's Coronation, which is the subject of the twenty-first Psalm, not of Ps. 22. Cp. 2 Sam. 23. 4; see note on 2 Pet. 1. 19, and Ap. 65. I. Cp. 139. 9.

22 (V, p. 721). MESSIAH. THE GOOD SHEPHERD, IN DEATH. (Division.)

V | R<sup>1</sup> | 1-21. Messiah. His "sufferings." } See  
R<sup>2</sup> | 22-31. Messiah. His "glory." } Ap. 71.

1-21 (R<sup>1</sup>, above). MESSIAH. HIS "SUFFERINGS". (Division.)

R<sup>1</sup> | S<sup>1</sup> | 1-6. The "Sufferings." Messiah's prayer. Desertion.  
S<sup>2</sup> | 7-21. The "Sufferings." Messiah's plea. Enemies.

1-6 [For Structure of S<sup>1</sup>, see next page].

Title. A Psalm. See Ap. 65. XVII. of David=relating to or concerning David's Son and David's Lord (Matt. 22. 41-45). "The root and the offspring of David" (Rev. 22. 16). David "being a prophet and knowing... spake of". These three Psalms (22, 23, 24) relate to the sufferings and the glory

of "the Man Christ Jesus." 22=The Good Shepherd on Earth, in Death (John 10. 11). 23=The Great Shepherd, in Heaven, 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 of O (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. shā'ag=spoken of a lion, and of thunder.

U  
(p. 740)

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

U

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

T

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

S<sup>2</sup> V X

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

g

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

8 ° " He ° trusted on ° the LORD that He would deliver him :  
Let Him deliver him, seeing He delighted in him."

W h

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

10 I was cast upon Thee from the womb :  
Thou art my ° GOD from my mother's belly.  
11 Be not far from me ; for trouble is near ;  
For there is ° none to help.

i

12 Many bulls have compassed me :  
Strong bulls of Bashan have beset me round.  
13 They gaped upon me with their mouths,  
As a ravening and a roaring lion.

W h

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

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

i

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

V f

17 I may ° tell all my bones :  
They ° look and stare upon me.  
18 They ° part my garments among them,  
And cast lots upon my vesture.

g

19 ° But be not Thou far from me, O ° LORD \* :  
O my strength, haste thee to help me.

20 Deliver my ° soul from the sword ;  
My ° darling from the ° power of the ° 16 dog.

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

Luke 23. 34. John 19. 24. 19 LORD\*. One of the 134 emendations of the *Sopherim* (Ap. 32) by which "Jehovah" of the primitive text was changed to "Adonai". 20 soul. Heb. *nepshesh*. Ap. 13. darling = only one. Heb. *yāhid*. See note on Deut. 6. 4. = my one own priceless possession ; put by Fig. *Metonymy* (of Subject), Ap. 6, for "my life", answering to "my soul" in the preceding line. Cp. *pauchē* (John 12. 27). power. Heb. hand, or paw. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power exercised by it. 21 lion's. See note on "They pierced" (v. 16). For = Yea. heard me = answered me. Cp. v. 2. Supply Ellipsis, "[and delivered me]". from the horns, &c. This clause may be joined on to the end of the preceding line. "Thou hast heard me" may be read on to v. 22 : "I will declare". unicorns = the bulls of v. 12.

22. 1-6 (S<sup>1</sup>, p. 739). MESSIAH'S PRAYER. DE-SERTION. (*Introversion*.)

S<sup>1</sup> | T | 1, 2. His desertion. Mourned.  
U | 3. Jehovah's holiness. Declared.  
U | 4, 5. Jehovah's goodness. Experienced.  
T | 6. His desertion. Experienced.

2 God. Heb. Elohim. Ap. 4. I. hearest not = answerest not.

3 But Thou. And yet Thou. Cp. vv. 9 and 19. Note the emphasis.

holy. See note on Ex. 3. 5. Here = the Divine attribute. inhabitest the praises. "Praises" put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the Sanctuary, where the praises were offered. The various readings and renderings arise from trying to make sense, not seeing this Figure of speech. Cp. 80. 1 ; 99. 1.

4 trusted = confided. Heb. *bāṭah*. See Ap. 69. i. 6 worm. Heb. *lōlā'*, not the ordinary word for "worm", but the crimson *coccus* from which the scarlet dye was obtained. Hence rendered "scarlet" in Ex. 25. 4 ; 26. 1, &c. See note on Josh. 2. 18, and Ex. 12. 13. Jacob, so called Isa. 41. 14. Christ thus took the lowest place of His People. man. Heb. *'ish*. Ap. 14. II. men. Heb. *'ādām*. Ap. 14. I. despised. Cp. Isa. 53. 3.

22. 7-21 (S<sup>2</sup>, p. 739). MESSIAH'S PLEA. ENEMIES. (*Introversion and Alternations*.)

S<sup>2</sup> | V | f | 7, 8. Enemies.  
g | 9-11. "But Thou".  
W | h | 12, 13. "Bulls" (pl.). "Lion" (sing.).  
i | 14, 15. "I".  
W | h | 16. "Dogs" (pl.). "Lion" (sing.).  
i | 17-. "I".  
V | f | -17, 18. Enemies.  
g | 19-21. "But Thou".

7 All. Fig. *Synecdoche* (of Genus), Ap. 6, put for most or greater part. (Some believed.) shoot out = open.

8 He, &c. Fig. *Eironēia* (Irony). Ap. 6. Quoted in Matt. 27. 43. Mark 15. 29. Luke 23. 35.

trusted, &c. = devolved all on Jehovah. Heb. *gālal*. See Ap. 69. V.

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

9 make = cause. hope = trust, or confide. Heb. *bāṭah*. Ap. 69. I

11 none to help. Cp. 69. 20. He was alone in this wondrous work.

14 in the midst of my bowels = within me. 15 dried up. Cp. John 19. 28.

16 dogs. Fig. *Hypocatastasis*. Ap. 6. "Enemies" being implied (not expressed).

assembly = congregation : in civic aspect. wicked = breakers up. Heb. *rā'ā'*. Ap. 44. viii.

They pierced, &c. = "As a lion [they break up] my hands and my feet". The Heb. text reads *kā'āri* = as a lion (the "k" = as). The A.V. and R.V., with Sept., Syr., and Vulg., take the "k" as part of the verb *k'āru*, and alter the vowel points, making it read "they pierced". It is better to translate the Heb. text literally, and supply the *Ellipsis* of the verb from Isa. 38. 13, "they break up". The meaning is exactly the same, and agrees with John 19. 37.

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

look and stare = look for and see. In this idiom the former verb includes the *feeling* implied by the context. Cp. 1 Sam. 17. 42.

18 part, &c. Quoted in Matt. 27. 35. Mark 15. 24.

R<sup>2</sup> X  
(p. 741)

**22** ° I will declare ° Thy Name unto my ° brethren:  
In the midst of the ° congregation will I  
praise Thee.

Y **23** ° Ye ° that fear ° the LORD, praise Him;  
Z j<sup>1</sup> All ye the seed of ° Jacob, glorify Him;  
And ° fear Him, all ye the seed of ° Israel.

k<sup>1</sup> **24** For He hath not ° despised nor abhorred  
° the affliction of ° the afflicted;  
Neither hath He hid His face from him;  
But when he cried unto Him, He °<sup>21</sup> heard.

X **25** My praise shall be of Thee in the great  
° congregation:  
I will pay my vows before them °<sup>23</sup> that fear  
Him.

Y **26** The ° meek shall eat and be satisfied:  
They shall praise ° the LORD that seek  
Him:  
Your heart shall live for ever.

Z j<sup>2</sup> **27** All ° the ends of the ° world shall remem-  
ber and turn unto ° the LORD:  
And all the kindreds of the nations shall  
worship before Thee.

k<sup>2</sup> **28** ° For the kingdom is ° the LORD'S:  
And He is the Governor among the nations.

j<sup>3</sup> **29** ° All they that be fat upon earth shall  
eat and worship:  
All they that go down to the dust ° shall  
bow before Him:  
° And none can keep alive his own °<sup>20</sup> soul.

**30** A seed shall serve Him;  
It shall be ° accounted to °<sup>19</sup> the LORD\* ° for  
a generation.

**31** They shall come, and ° shall declare His  
righteousness unto a People ° that shall  
be born,

k<sup>3</sup> ° That ° He hath done this.

**23** ° A Psalm ° of David.

W A  
(p. 741)

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

**2** He ° maketh me to ° lie down in ° green  
pastures;  
He ° leadeth me beside the ° still waters.

**3** He ° restoreth my ° soul:  
He ° leadeth me in the ° paths of righteous-  
ness for His ° name's sake.

B **4** ° Yea, though I walk ° through the ° valley  
of the shadow of death,  
I will fear no ° evil: for ° Thou art with me;  
Thy ° rod and Thy ° staff they ° comfort me.

Title. A Psalm. See Ap. 65. XVII. of. See note on title of Ps. 22. **1** The LORD. Heb. Jehovah. The LORD... my shepherd. One of the Jehovah Titles. See Ap. 4. II, "JEHOVAH-RO' I". Figs. Metaphor and Anthropopatheia. Ap. 6. not want. Because "Jehovah will provide", JEHOVAH-JIREH. See Ap. 4. II. **2** maketh me = causeth me (implying continuance). lie down. We need making so as to feed, and not trample the pastures down. green pastures = choice pastures. Heb. "pastures of tender grass". leadeth me = causeth me to rest. Heb. nahal, to lead flocks. still waters. Heb. "waters of rests", JEHOVAH-SHĀLŌM. Ap. 4. II. **3** restoreth = bringeth back, as in Ps. 19. 8, JEHOVAH-ROPHKA. Ap. 4. II. soul. Heb. nephesh. Ap. 13. leadeth. Heb. nahal, to guide, conduct. paths of righteousness = righteous paths. JEHOVAH-ZIDKĒNŪ. Ap. 4. II. name's = own. See note on 20. 1. **4** Yea = Moreover. through. Not into; but "through", and out of it, into resurrection life. valley, &c. = a valley of deep shade: may include (but not necessarily) death's dark valley. evil. Heb. rā'ā'. Ap. 44. viii. Thou art with me. JEHOVAH-SHAMMAH. Ap. 4. II. rod and... staff = club and... crook. The only two things carried by the shepherd; the former for defence, the latter for help. The club for the sheep's enemies, the crook for the sheep's defence. A lesson for pastors to-day. comfort = gently lead. Same word as "leadeth" in v. 2.

**22. 22-31** (R<sup>2</sup>, p. 739). MESSIAH'S GLORY (Ap. 71).  
(Extended Alternations.)

R<sup>2</sup> X | 22. "I". Messiah's praise. Promised.  
Y | 23-. Praise to Jehovah.  
Z | j<sup>1</sup> | -23. Israel to praise.  
k<sup>1</sup> | 24. The reason. "For".  
X | 25. "I". Messiah's praise. Awarded.  
Y | 26. Praise to Jehovah.  
Z | j<sup>2</sup> | 27. The nations to praise.  
k<sup>2</sup> | 28. The reason. "For".  
j<sup>3</sup> | 29-31-. All to praise.  
k<sup>3</sup> | -31. The reason. "For".

Note here the Parenthesis of the present Dispensation: for which see Ap. 72. [rection. See Heb. 2. 12.

**22** I will declare. These words are Christ's in resur- Thy Name = Thee (emphatic). Put by Fig. Metonymy (of Adjunct), Ap. 6, for the Person and all His attributes. See note on Ps. 20. 1. brethren. Cp. John 20. 17. congregation = assembly: in its military aspect.

**23** Ye: i. e. the Gentiles of 18. 49; 117. 1. Deut. 32. 43. Isa. 11. 1, 10. [word as in third line. that fear = that stand in awe. Heb. gār. Not the same Jacob... Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. fear = revere. Referring to Israel. Heb. yārē'. Not the same word as in first line and v. 25.

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

**26** meek = the patient or wronged ones.

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

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

**29** All they that be fat = All the great ones. shall bow. Cp. Phil. 2. 9-11, and refs. there.

And none can = Even He cannot: ref. to Matt. 27. 42. Cp. Acts 1. 8. soul. Heb. nephesh. Ap. 13.

**30** A seed. Sept. and Vulg. read "My seed". Cp. Isa. 53. 10. accounted to = recounted of.

for a generation = unto a generation that shall come (reading the first part of v. 31 with the end of v. 30).

**31** shall declare His righteousness = His righteous-ness 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. [not v. 21.

That = For. Corresponding with "for", vv. 24 and 28. He hath done this = It is finished. Cp. John 19. 30.

Thus concluding the Psalm. Cp. the beginning. Heb. 'āsāh, to accomplish or finish, as in 2 Chron. 4. 11.

Not given to the chief Musician; the Psalm being for private study, and not public worship.

**23** (W, p. 721). MESSIAH. THE GREAT SHEP-  
HERD, IN RESURRECTION. (Introversion.)

W A | 1-3. Jehovah. Supply. "Pastures and waters".  
Spoken of. "He".

B | 4. Danger. "Death". "Rod and staff".  
Spoken to. "Thou".

B | 5. Danger. "Enemies". "Table and Cup".  
Spoken to. "Thou".

A | 6. Jehovah. Supply. "Goodness and Mercy".  
Spoken of. "His".

B  
(p. 741)

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

A

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

24

° A Psalm ° of David.

X C<sup>1</sup>  
(p. 742)  
958

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

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

D<sup>1</sup>

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

E<sup>1</sup>

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

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

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

C<sup>2</sup>

7 Lift up your heads, O ye gates;  
And be ye lift up, ye ° everlasting doors;  
And the ° King of glory shall come in.

D<sup>2</sup>

8 Who is ° this King of glory?

E<sup>2</sup>

1 The LORD strong and mighty,  
1 The LORD mighty in battle.

C<sup>3</sup>

9 ° Lift up your heads, O ye gates;  
Even ° lift them up, ye ° everlasting doors;  
And ° the King of glory shall come in.

D<sup>3</sup>

10 ° Who is ° this King of glory?

E<sup>3</sup>

° The LORD of hosts,  
° he is ° the King of glory. ° Selah.

25

A Psalm ° of David.

M P F<sup>1</sup>  
(p. 743)  
958

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

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

anointest. JEHOVAH-M<sup>2</sup>KADDISHKEM. Ap. 4. II. Still referring to the sheep and the Shepherd's care: for the figure of the "sheep" is carried right through the Psalm.

cup: i. e. the Shepherd's cup of water for the sheep. runneth over. See note on 73. 10.

6 mercy = lovingkindness, or grace. [for future. follow = follow after, or closely. In Heb. present put for ever = evermore. Heb. "to length of days".

24 (X, p. 721). MESSIAH. THE CHIEF SHEPHERD IN GLORY. (Repeated Alternation.)

X	C <sup>1</sup>	1, 2. Right to the earth.	} Right to millennial kingdom.
	E <sup>1</sup>	4-6. Answer. Selah.	
	D <sup>2</sup>	8-. Question. Who . . . ?	
	C <sup>3</sup>	9. His right with His People.	
	E <sup>3</sup>	-10. Answer.	

Title. A Psalm. See Ap. 65. XVII. of David = concerning David and the true David. Relates to the entrance of the Ark into Zion (see Ap. 68), typifying the coming glory of Heb. 1. 6. Cp. 2 Sam. 6. 2. 1 Chron. 15. 25. Ps. 68 relates to the setting out of the procession. Ps. 24 to the entrance up to Zion. Ps. 87 to the joy of the entrance with dancings and shoutings. Ps. 105, for subsequent celebrations of the event.

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

2 founded, &c. Cp. 2 Pet. 3. 5. Ps. 136. 6. Gen. 1. 1. 3 the hill = the mountain (of Zion, south of Moriah). Seven times so called: here, and Gen. 22. 14. Num. 10. 33. Isa. 2. 3; 30. 29. Mic. 4. 2. Zech. 8. 3. See Ap. 68.

Or. The A. V., 1611, read "And". Changed in 1769 to "Or", stand = rise up. Cp. 1. 5. holy. See note on Ex. 3. 5.

4 clean. Cp. Ps. 15 and Ex. 20. 13-16. soul. Heb. nephesh. Ap. 13. 5 And = Even. righteousness. The gift received from Jehovah. God. Heb. Elohim. Ap. 4. I.

6 This = Such: i. e. not a "new cart" (2 Sam. 6. 3), but the Kohathites. See Num. 7. 9; 4. 2, 15. Deut. 10. 8; 31. 9, &c; and cp. 2 Sam. 6. 13. 1 Chron. 15. 2. generation = class or circle. Here, the Kohathites.

Cp. 22. 30. O Jacob. Sept. and Syr. read "O God of Jacob". Jacob. See notes on Gen. 32. 28; 45. 6; 45. 26, 28. Selah. Connecting the first triad with the Ark of Jehovah: transferring our thoughts from the general claim to the particular making of the claim by this event. See note on v. 10, and Ap. 66. II.

7 everlasting doors = age-abiding entrances. The tabernacle (or tent) of David, on Mount Zion, was not ancient. This looks forward to the fulfilment of prophecy in times yet to come. King of glory = Glorious king. The repeated question points us both to 22. 6 ("a worm, and no man") and to 23. 1 (The Shepherd).

10 Who = Who then, is He, this glorious King? The LORD of hosts. See note on first occurrence (1 Sam. 1. 3), and Structure above. Selah. Connecting Ps. 25 with Ps. 24. Ps. 24 referring to Zion, the new place of worship, and Ps. 25 referring to the worship itself, which was to be and could henceforward be offered there. Ps. 24 corresponds with 1 Chron. 15, and Ps. 25 with 1 Chron. 16, which together give a full description of the worship. Ps. 25 is further emphasised by being an Acrostic Psalm, in which the worthiness of Jehovah and the unworthiness of His worshippers stand out in vivid contrast.

25 (P, p. 721). [For Structure see next page.]

The second Acrostic Psalm (see Ap. 63. vii). The omission of פ (Koph) makes twenty-one letters (7x3) instead of twenty-two, and marks off one verse (v. 11) as central, which is the first confession of sin in the Psalms; thus linking on Repentance to Suffering and Resurrection (Pss. 16, 22), as in Luke 24. 44-47. The double א (A = Aleph) in vv. 1, 2 connects the looking up of the worshipper with the double ר (R = Resh) of vv. 18, 19, which speaks of the looking down of Jehovah. These two are linked on to Ps. 25 by the Selah of 24. 10 and 24. 4. See note on Selah (24. 10).

Title. of David = by David, or pertaining to the true David. 1 LORD. Heb. Jehovah. Ap. 4. II. lift up. Verses 1 and 2 are connected with vv. 18, 19: the double Aleph (א), with the double Resh (ר), connecting David's looking up with Jehovah's looking down. soul. Heb. nephesh. Ap. 13.

- 2 (N) O my ° God,  
 (2) ° I trust in Thee:  
 Let me ° not be ° ashamed,  
 Let ° not mine ° enemies triumph over me.
- 3 (J) Yea, ° let none that wait on Thee be  
 ° ashamed:  
 Let them be ° ashamed which ° trans-  
 gress without cause.
- 4 (7) Shew me Thy ways, O ° LORD;  
 Teach me Thy paths.
- 5 (7) Lead me in Thy truth, and teach me:  
 For Thou art the ° God of my salvation;  
 (1) ° On Thee do I wait all the day.
- 6 (1) ° Remember, O ° LORD, Thy tender ° mercies  
 and Thy lovingkindnesses;  
 For they have been ever of old.
- 7 (7) ° Remember not the ° sins of my youth,  
 nor my ° transgressions:  
 According to Thy ° mercy ° remember  
 Thou me  
 For Thy goodness' sake, O ° LORD.
- 8 (L) Good and upright is ° the LORD:  
 Therefore will He ° teach ° sinners in the  
 way.
- 9 (1) The ° meek will He guide ° in judgment:  
 And the ° meek will He teach His way
- 10 (2) All the paths of ° the LORD are ° mercy  
 and truth  
 Unto ° such as keep His ° covenant and  
 His testimonies.
- 11 (S) For Thy ° name's sake, O ° LORD,  
 ° Pardon mine ° iniquity; for it is great.
- 12 (2) ° What ° man is he that ° feareth ° the  
 LORD?  
 Him shall He ° teach in the way that He  
 shall choose.
- 13 (3) ° His soul shall dwell at ease;  
 And his seed shall inherit the ° earth.
- 14 (D) The ° secret of ° the LORD is with them  
 that ° fear Him;  
 And He will ° shew them His covenant.
- 15 (Y) Mine eyes are ° ever toward ° the LORD;  
 For He shall pluck my feet out of the net.
- 16 (E) Turn thee unto me, and ° have mercy  
 upon me;  
 For I am ° desolate and afflicted.
- 17 (S) The troubles of my heart are ° enlarged:  
 ° O bring thou me out of my distresses.
- 18 (7) ° Look upon mine ° affliction and my pain;  
 And ° forgive all my ° sins.
- 19 (7) ° Consider mine ° enemies; for they are  
 many;  
 And they hate me with ° cruel hatred.
- 20 (W) O keep my ° soul, and ° deliver me:  
 Let me not be ° ashamed; for I ° put my  
 trust in Thee.
- 21 (7) Let integrity and uprightness preserve me;  
 For I wait on Thee.
- 22 Redeem Israel, O ° God,  
 Out of all his troubles.

26

A Psalm ° of David.

- Q H<sup>1</sup>  
 (p. 743)  
 J<sup>1</sup>  
 H<sup>2</sup>  
 (p. 744)
- 1 ° Judge me, O ° LORD;  
 For I have walked in mine integrity:  
 I have ° trusted also in the ° LORD; there-  
 fore I shall not slide.
- 2 Examine me, O ° LORD, and prove me;  
 Try my ° reins and my ° heart.

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

- P | F<sup>1</sup> | 1-7. Prayer and worship.  
 | G<sup>1</sup> | 8-10. Teaching. Worshippers.  
 | F<sup>2</sup> | 11. Prayer and worship.  
 | G<sup>2</sup> | 12-14. Teaching. Worshippers.  
 | F<sup>3</sup> | 15-22. Prayer and worship.
- 2 God. Heb. Elohim. Ap. 4. I.  
 I trust = have confided. Heb. *batah*. See Ap. 69. I.  
 Not the same word as in v. 20.  
 not. Heb. 'al (= Gr. *mē*), subjective. Cp. "none", v. 3.  
 ashamed = put to shame. Fig. *Metonymy* (of Cause)  
 as a verb. So v. 20; 31. 1; 119. 116, &c.  
 enemies = foes.
- 3 let none. Heb. "none with (*Vo*; Gr. *ou*, objective)  
 them". Cp. "not", v. 2.  
 transgress = act treacherously. Heb. *bāgad*.
- 5 On = For. Heb. *kī*. Some codices, with Sept., Syr.,  
 and Vulg., read *v'kī*, "and for", thus restoring the Vav  
 (1), which otherwise is wanting.
- 6 Remember. Note the threefold object of this re-  
 membrance in vv. 6, 7.  
 mercies = compassions. Heb. *rāham*. Not the same  
 word as in vv. 7, 16. 7 sins. Heb. *chātā'*. Ap. 44. i.  
 transgressions. Heb. *pāsha'*. Ap. 44. ix.  
 mercy = grace. Heb. *hāšad*. Not the same word as in  
 vv. 6, 16.
- 8 teach = direct. The subject of this member (G<sup>1</sup>).  
 9 meek = patient, or good.  
 in judgment = to be vindicated.
- 10 such. The redeemed (v. 22) and righteous wor-  
 shippers are the subject of this Psalm. See note above.  
 covenant. The first occurrence in the Psalms.
- 11 name's. See note on 20. 1.  
 Pardon. This is the first such plea in the Psalms.  
 See note on "Selah" (24. 10). The central verse of this  
 Psalm. Cp. v. 18.  
 iniquity. Heb. *'āvāh*. Ap. 44. iv.
- 12 What...? Fig. *Erotēsis* (Ap. 6), to emphasise the  
 worshippers. man. Heb. *'ish*. Ap. 14. II.  
 feareth = revereth.
- 13 His soul = He. Heb. *nephesh*. Ap. 13.  
 earth = land. Cp. Matt. 5. 5.
- 14 secret = secret counsel.  
 shew them = cause them to know.
- 15 ever toward. Supply Fig. *Ellipsis* (Ap. 6), "ever  
 [looking] toward". It is *salutary suspense* which keeps  
 us thus looking.
- 16 have mercy upon = show kindness to. Heb.  
*hānan*. Not the same word as in vv. 6, 7.  
 desolate = [Thine] only One. Heb. *yāchid*. See note  
 on Deut. 6. 4. Sept. = *monogenēs*, only begotten.
- 17 enlarged, &c.: or, troubles have enlarged my  
 heart: i. e. made it more sympathetic.  
 O bring: or Thou hast brought.
- 18 Look upon. See note on "lift up", v. 1.  
 affliction = humiliation.  
 forgive = bear away. First occurrence in the Psalms.  
 sins. Heb. *chātā'*. Ap. 44. i.
- 19 Consider. Same Heb. as "look upon", v. 18.  
 enemies = foes.  
 cruel hatred. Heb. "hatred of violence" = "violent  
 hatred". Ginsburg thinks "hatred without a cause".
- 20 deliver = rescue.  
 put my trust = flee for refuge. Heb. *hāšah*. See Ap. 69. II.  
 Not the same word as in v. 1.
- 22 Redeem = Deliver: i. e. redeem by putting forth  
 power. Heb. *pādāh*. See notes on Ex. 13. 13.
- 26 [For Structure see next page].  
 Title. of David = by David, or concerning the true  
 David.  
 1 Judge me = Vindicate me, or Do me justice.  
 LORD. Heb. Jehovah. Ap. 4. II.  
 trusted = confided. Heb. *bātah*. Ap. 69. I.  
 2 reins = kidneys.  
 reins... heart. Put by Fig. *Metonymy* (of Subject),  
 Ap. 6, for thoughts and feelings.



J<sup>2</sup>  
(P. 744)

**3** For Thy lovingkindness is before mine eyes:  
And I have °walked in Thy truth.

**4** I have not sat with vain persons,  
Neither will I go in with dissemblers.

**5** I have hated the °congregation of °evil doers;  
And will not sit with the °wicked.

**6** I will wash mine hands in innocency:  
So will I compass Thine °altar, O °LORD:

**7** That I may publish with the voice of  
thanksgiving,  
And °tell of all Thy wondrous works.

**8** °LORD, I have loved the °habitation of  
Thy °house,  
And °the place where Thine honour  
°dwelleth.

H<sup>3</sup>

**9** °Gather not °my soul with °sinners,  
Nor my life with bloody °men:

**10** In whose hands is °mischief,  
And their right hand is full of bribes.

J<sup>3</sup>

**11** But as for me, I will walk in mine integrity:  
°Redeem me, and °be merciful unto me.

H<sup>4</sup>

**12** My foot standeth in an even place:  
In the °congregations will I bless °the LORD.

J<sup>4</sup>

**27**

°A Psalm °of David.

R<sup>1</sup> K<sup>1</sup>  
(P. 744)

**1** °The LORD is my °light and my salvation;  
whom shall I fear?  
°The LORD is the °strength of my life; °of  
whom shall I be afraid?

**2** When the °wicked, even mine °enemies  
and my foes, came upon me to eat up  
my flesh,  
They stumbled and fell.

**3** Though an host should encamp against me,  
My heart shall not fear:  
Though war should rise against me,  
°In this will I be confident.

K<sup>2</sup> L<sup>1</sup>

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

m

**5** For in the °time of trouble He shall °hide  
me in His °pavilion:  
In the °secret of His °tabernacle shall He  
hide me;  
He shall set me up upon a °rock.

n

**6** And now shall mine head be lifted up  
above mine enemies round about me:  
Therefore will I °offer in His °tabernacle  
°sacrifices of joy;  
I will sing, yea, I will sing praises unto  
°the LORD.

o

**7** Hear, O °LORD, when I cry with my voice:  
°Have mercy also upon me, and answer me.

**8** °When Thou saidst, "Seek ye My face;"  
my heart said unto Thee,  
"Thy face, °LORD, will I seek."

u<sup>1</sup>

**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.

m

**10** Hear, O °LORD, when I cry with my voice:  
°Have mercy also upon me, and answer me.

**11** °When Thou saidst, "Seek ye My face;"  
my heart said unto Thee,  
"Thy face, °LORD, will I seek."

**12** 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.

character. See Ap. 17. i: i. e. with shoutings of joy.

**8** When, &c.: or, "To thee, my heart, He hath said, 'Seek thou My face'; Thy face, O Jehovah, will I seek". **9** God. Heb. Elohim. Ap. 4. I. of Genitive of Origin. Ap. 17 (2).

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

Q | H<sup>1</sup> | 1-. Prayer.  
| J<sup>1</sup> | -1. Plea. "For".  
H<sup>2</sup> | 2. Prayer.  
| J<sup>2</sup> | 3-8. Plea. "For".  
H<sup>3</sup> | 9, 10. Prayer.  
| J<sup>3</sup> | 11-. Plea. Profession.  
H<sup>4</sup> | -11. Prayer.  
| J<sup>4</sup> | 12. Plea. Profession.

**3** walked = walked habitually.  
**5** congregation = assembly: in its military aspect.  
evil. Heb. *rā'a'*. Ap. 44. viii.

wicked = lawless. Heb. *rāshā'*. Ap. 44. x.  
**6** altar. No need to suppose this to refer to the Temple or later period than David. The altars of burnt offering and incense were in use from the time of the Exodus.

**7** tell of = recount.  
**8** habitation = dwelling: implying safety.  
house. Referring not to the Temple, but to David's Tabernacle on Zion. Cp. 5. 7, and see below.

the place, &c. = the place of Thy glorious Tabernacle.  
dwelleth. Heb. *shākan*. See note on "placed" (Gen. 3. 24).

**9** Gather not = Destroy not. Heb. *'āṣaph*. A Homonym. See note on "receive" (Num. 12. 14, 15).

my soul = me (emphatic). Heb. *nepheš*. Ap. 13.  
sinners. Heb. *chātā'*. Ap. 44. i.  
men. Heb. pl. of *'ēnōsh*. Ap. 14. III.

**10** mischief = lewdness. [note on 25. 22.  
**11** Redeem = deliver (by power). Heb. *pādāh*. See be merciful = show me favour, or be gracious.

**12** congregations = assemblies; or pl. of majesty = the great assembly. Occurs only here, and 68. 26.

**27** (R<sup>1</sup>, p. 721). PRAYER IN VIEW OF PSALM 18. (Division.)

R<sup>1</sup> | K<sup>1</sup> | 1-3. Confidence. The basis of the prayer.  
| K<sup>2</sup> | 4-14. Prayer. Resulting from the confidence.

Title. A Psalm. See Ap. 65. XVII.  
of David = by David, or relating to the true David.

**1** The LORD. Heb. Jehovah. Ap. 4. II.  
light. Fig. Metonymy (of Effect), Ap. 6, not Fig. Metaphor; "light" put for Jehovah as the Author of joy.

strength = strength (for protection). Heb. *'āzaz*. of whom, &c. Cp. Rom. 8. 31.

**2** wicked. Heb. *rā'a'*. Ap. 44. viii.  
enemies = adversaries. **3** In this = in spite of this. In v. 1 we have the foundation of his confidence; in v. 2, the need of it; and in v. 3, the exercise of it.

**4-14** (K<sup>2</sup>, above). PRAYER. RESULTING FROM THE CONFIDENCE. (Extended Alternation.)

K<sup>2</sup> | L | l | 4. Seeking.  
| m | 5. Hiding.  
| n | 6-. Enemies. } Prayer meditated.  
| o | -6. Joy.

L | l | 7, 8. Seeking.  
| m | 9, 10. Hiding.  
| n | 11, 12. Enemies. } Prayer offered.  
| o | 13, 14. Hope.

**4** dwell, &c. Cp. Ps. 23. 6.  
beauty = pleasantness, delightfulness.  
enquire = contemplate with admiration.

temple = palace. Used generally of heaven, but also of the holy place (Gr. *naos*). **5** time = day.  
hide. Fig. Metonymy (of Adjunct), Ap. 6; hiding put for protection afforded by it. pavilion = dwelling.

secret = secret place, where no stranger was admitted.  
tabernacle = tent, or habitation. Heb. *'ohel*. Ap. 40(3).  
rock. Heb. *zūr*. See note on 18. 1, 2.

**6** offer = sacrifice. Heb. *zābach*. Ap. 43. I. iv.  
sacrifices of joy = joyful sacrifices. Genitive of

**7** Have mercy = Show favour, or Be gracious.

10 When my father and my mother forsake me,  
Then <sup>1</sup> the LORD will <sup>o</sup> take me up.

<sup>n</sup> (P. 744) 11 <sup>o</sup> Teach me Thy way, O <sup>1</sup> LORD,  
And lead me in a plain path,  
Because of mine <sup>o</sup> enemies.

12 Deliver me not over unto the <sup>o</sup> will of mine  
<sup>o</sup> enemies:  
For false witnesses are risen up against  
me, and such as breathe out cruelty.

<sup>o</sup> 13 *I had fainted*, unless I had believed to see  
the goodness of <sup>1</sup> the LORD  
<sup>o</sup> In the land of the living.

14 <sup>o</sup> Wait on <sup>1</sup> the LORD:  
Be of good courage, and He shall strengthen  
thine heart:  
<sup>o</sup> Wait, I say, on <sup>1</sup> the LORD.

28

<sup>o</sup> A Psalm <sup>o</sup> of David.

<sup>R<sup>2</sup> M p</sup> (P. 745) 1 Unto thee will I cry, O <sup>o</sup> LORD my <sup>o</sup> rock;  
be <sup>o</sup> not silent to me:  
Lest, *if* Thou <sup>o</sup> be silent to me,  
I become like them that go down into <sup>o</sup> the  
pit.

2 Hear the voice of my supplications, when  
I cry unto Thee,  
When I <sup>o</sup> lift up my hands toward Thy  
<sup>o</sup> holy <sup>o</sup> oracle.

<sup>q</sup> 3 Draw me not away with the <sup>o</sup> wicked,  
And with the workers of <sup>o</sup> iniquity,  
Which speak peace to their neighbours,  
But <sup>o</sup> mischief *is* in their hearts.

<sup>N</sup> 4 Give <sup>o</sup> them according to their <sup>o</sup> deeds, and  
according to the <sup>3</sup> wickedness of their  
<sup>o</sup> endeavours:

Give <sup>o</sup> them after the <sup>o</sup> work of their hands;  
Render to <sup>o</sup> them their desert.

5 Because they regard not the <sup>o</sup> works of  
<sup>1</sup> the LORD,  
Nor the <sup>o</sup> operation of His hands,  
He shall destroy them, and not build them  
up.

<sup>M p</sup> 6 Blessed *be* <sup>1</sup> the LORD,  
Because He hath heard the voice of my  
supplications.

<sup>q</sup> 7 <sup>1</sup> The LORD *is* my strength and my <sup>o</sup> shield;  
My heart <sup>o</sup> trusted in Him, and I am  
<sup>o</sup> helped:

Therefore my heart greatly rejoiceth;  
And with my song will I <sup>o</sup> praise Him.

8 <sup>1</sup> The LORD *is* <sup>o</sup> their strength,  
And *He* *is* the <sup>o</sup> saving strength <sup>o</sup> of <sup>o</sup> His  
anointed.

<sup>N</sup> 9 Save Thy People, and bless Thine inherit-  
ance:  
<sup>o</sup> Feed them also, and lift them up for ever.

29

<sup>o</sup> A Psalm <sup>o</sup> of David.

<sup>S O<sup>1</sup></sup> (P. 745) 1 <sup>o</sup> Give unto <sup>o</sup> the LORD, O ye <sup>o</sup> mighty,  
<sup>o</sup> Give unto <sup>o</sup> the LORD glory and strength.

2 <sup>1</sup> Give unto <sup>1</sup> the LORD <sup>1</sup> the glory due  
unto <sup>o</sup> His name;  
<sup>o</sup> Worship <sup>1</sup> the LORD in <sup>o</sup> the beauty of  
holiness.

10 take me up = receive and protect me with His  
saints.

11 Teach = Point out, or Direct.  
enemies = those that observe me.

12 will = soul. Heb. *nepesh*. Ap. 13.  
enemies = adversaries.

13 I had fainted, unless. The Hebrew word has the  
extraordinary points (see Ap. 31) in the MSS. to show  
that the Massorites regarded it as not having been in  
the primitive text. Its presence accounts for the in-  
sertion (in italics) in the A.V. and R.V. They are not  
found in some codices, the Sept., Syr., or Vulg. The  
verse should read: "I have believed that I shall see  
the goodness", &c.

In the land of the living. See note on Isa. 38. 11.

14 Wait. Fig. *Apostrophe*. Ap. 6.

28 (R<sup>2</sup>, p. 721). PRAYER IN VIEW OF PSALM 18.  
(*Alternations.*)

R <sup>2</sup>	M	p		1, 2. For audience.	} Prayer.
				q	
M	p		q	N	4, 5. Enemies. Imprecation.
				q	6. For audience.
M	p		q	N	7, 8. For help.
				N	9. Enemies. Imprecation.

Title. A Psalm. Ap. 65. XVII.

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

1 LORD. Heb. *Jehovah*. Ap. 4. II. In Pss. 28 and 29  
there are twenty verses, and *Jehovah* occurs twenty times.  
rock. Heb. *zur*. See note on 18. 1, 2; and cp. 27. 6.  
The reference is to Ps. 18.

not silent = not deaf, and so dumb. Heb. *hāraṣh*.

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

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

2 lift up my hands. Put by Fig. *Metonymy* (of Ad-  
junct), Ap. 6, for praying. holy. See note on Ex. 3. 5.  
oracle = speaking place. Occurs only here in Psalms.  
See note on 2 Sam. 16. 23.

3 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.

iniquity. Heb. *āven*. Ap. 44. iii.

mischief. Heb. *rā'a'*. Ap. 44. viii.

4 them. Note the Fig. *Repetitio* (Ap. 6), for emphasis  
deeds = deed, or work. endeavours = practices.  
work. Some codices, with Aram., Sept., and Vulg.,  
read "works" (pl.). 5 works = deeds.

operation = actual execution. Some codices pl., as in  
note above.

7 shield. Here is the link with Ps. 18. Cp. "strength",  
v. 8, below.

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

trusted . . . helped . . . praise. Note the reference  
to past, present, and future.

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

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

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

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

29 (S, p. 721). HIS PEOPLE'S PRAISE OF GOD'S  
GLORY IN CREATION. IN VIEW OF PSALM 19.  
(*Division.*)

S		O <sup>1</sup>	1, 2. Praise promised.
		O <sup>2</sup>	3-11. Praise rendered.

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

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

1 Give = Ascribe, or Bring as due.

the LORD. Heb. *Jehovah*. Ap. 4. II. Occurs four  
times. mighty. The Targum reads "angels".

the beauty of holiness =  
Worship = Bow down. His glorious Sanctuary. Cp. 2 Chron. 20. 21. Ps. 96. 9. Ex. 28. 2.

times in O<sup>1</sup> and fourteen times in O<sup>2</sup>. See note on 28. 1.

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

His glorious Sanctuary. Cp. 2 Chron. 20. 21. Ps. 96. 9. Ex. 28. 2.

O<sup>2</sup> P R  
(p. 746)

3 The ° voice of ° the LORD is upon the waters :

The ° GOD of glory thundereth :

° The LORD is upon ° many waters.

4 The ° voice of ° the LORD is ° powerful ;  
The ° voice of ° the LORD is ° full of majesty.

S r

5 The ° voice of ° the LORD breaketh the cedars ;

Yea, ° the LORD breaketh the cedars of Lebanon.

s

6 He maketh them also to skip like a calf ;  
Lebanon and ° Sirion like a young ° unicorn.

R

7 The ° voice of ° the LORD ° divideth the flames of fire.

S s

8 The ° voice of ° the LORD shaketh the wilderness ;

° The LORD shaketh the wilderness of ° Kadesh.

r

9 The ° voice of ° the LORD maketh the hinds ° to calve,  
And ° discovereth the forests :

Q

And in His ° temple ° doth every one speak of His glory.

P

10 ° The LORD ° sitteth upon the flood ;  
Yea, ° the LORD sitteth King for ever.

Q

11 ° The LORD will give ° strength unto His People ;

° The LORD will bless His People with ° peace.

951 B. C.

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

T<sup>1</sup> T  
(p. 746)1 I will extol Thee, O ° LORD ; for Thou hast ° lifted me up,  
And hast not made my foes to rejoice over me.

U t

2 O ° LORD my ° God,  
I cried unto Thee,

u

And Thou hast healed me.

3 O ° LORD, Thou hast brought up my ° soul from ° the grave :

Thou hast kept me alive, ° that I should not go down to ° the pit.

v

4 ° Sing unto ° the LORD, O ye ° saints of His,  
And give thanks at the remembrance of His holiness.

V

5 For His anger ° endureth but a moment ;  
In His favour is life :  
Weeping may ° endure for a night,  
But joy cometh in the morning.

Y

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.29. 3-11 (O<sup>2</sup>, p. 745). PRAISE RENDERED.  
(Alternation.)O<sup>2</sup> P | 3-9-. Nature.  
Q | -9. Grace.  
P | 10. Nature.  
Q | 11. Grace.3-9- (P, above). NATURE.  
(Alternation and Introversion.)P R | 3, 4. Waters.  
S | r | 5. Cedars.  
s | 6. Mountains.  
R | 7. Waters.  
S | s | 8. Wilderness.  
r | 9-. Forests.3 voice = thunder. Fig. *Epibolē* or *Anaphora*. Ap. 6. Seven times : vv. 3, 4, 4, 5, 7, 8, 9.

GOD. Heb. El. Ap. 4. IV = the mighty Creator, the glorious God. many = mighty.

4 powerful = with power. full of = with.

6 Sirion = Hermon. Cp. Deut. 3. 9.

unicorn = the bull-calf of wild oxen. Cp. 22. 21. Job 39. 9.

7 divideth the flames : or, " cleaveth [with] flames of fire " : i. e. lightning.

8 Kadesh : i. e. Kadesh-Naphtali, near Lebanon (v. 6) ; not Kadesh-barnea.

9 to calve. Through fright. discovereth = strippeth bare ; or, layeth open to view. temple = palace : i. e. heaven itself.

doth every one speak of = doth every being there ascribe. See v. 1. Cp. Rev. 4. 8.

10 sitteth upon the flood. Corresponding with v. 3 = " sat enthroned at the flood ", referring to Genesis. Heb. *mabbāl*, from *yābal*, to flow. Occurs only here and Gen. 6. 17 ; 7. 6, 7, 10, 17 ; 9. 11, 15, 28 ; 10. 1, 32 ; 11. 10.

11 strength. See note on 28. 8. He who has it (v. 1) will give it (v. 11).

peace = the (i. e. His) peace. Cp. Phil. 4. 7.

30 (T<sup>1</sup>, p. 721). HIS PEOPLE'S PRAISE IN VIEW OF PSALM 20. (Introversion and Extended Alternation.)T<sup>1</sup> T | 1. Thanksgiving promised.  
U | t | 2-. David's cry to Jehovah.  
u | -2, 3. The relief obtained.  
v | 4. Songs of praise.  
V | 5. Joy succeeds weeping.  
V | 6, 7. Prosperity precedes trouble.  
U | t | 8-10. David's cry to Jehovah.  
u | 11. The relief obtained.  
v | 12-. Songs of praise.  
T | -12. Thanksgiving promised.Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII.Song. Heb. *Shīr*. The only *Shīr* in the first book.See Ap. 65. XXIII. dedication. Heb. *hanak*. Used of houses in Deut. 20. 5.

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

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

lifted me up = as out of a pit.

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

3 soul. Heb. *nepesh*. Ap. 13.the grave. Heb. *Sheōl*. See Ap. 35.

that I should not go down. So in some codices and one early printed edition ; but other codices read " from among " [those who were going down], with Sept., Syr., and Vulg.

the pit = a sepulchre. Heb. *bōr*. See note on " well " (Gen. 21. 19).

4 Sing = Sing praises.

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

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

6 I shall, &amp;c. Cp. 62. 6. 7 my mountain : i. e. Zion, which David had but recently taken (2 Sam. 5. 7-10).

hide Thy face. Probably refers to a sickness which followed. face. Fig. *Anthropopatheia*. Ap. 6.

U t  
(p. 746)

8 I cried to Thee, O <sup>1</sup> LORD ;  
And unto <sup>o</sup> the LORD\* I made supplication.  
9 <sup>o</sup> What profit <sup>o</sup> is there in my <sup>o</sup> blood, when  
I go down to <sup>o</sup> the pit ?  
<sup>o</sup> Shall the dust praise Thee ? <sup>o</sup> shall it de-  
clare Thy truth ?  
10 Hear, O <sup>1</sup> LORD, and have mercy upon me :  
<sup>1</sup> LORD, be Thou my helper.

u 11 Thou hast <sup>o</sup> turned for me my mourning  
into dancing :  
Thou hast <sup>o</sup> put off my <sup>o</sup> sackcloth, and  
<sup>o</sup> girded me with gladness ;

v 12 To the end that <sup>o</sup> my glory may sing  
praise to Thee, and not be silent.

T O <sup>1</sup> LORD my <sup>2</sup> God, I will give thanks  
unto Thee for ever.

<sup>o</sup> To the chief Musician.

31

<sup>o</sup> A Psalm <sup>o</sup> of David.

T<sup>2</sup> W Y  
(p. 747)

1 In Thee, O <sup>o</sup> LORD, <sup>o</sup> do I put my trust ;  
let me never be ashamed :  
Deliver me in Thy righteousness.

2 Bow down Thine <sup>o</sup> ear to me ; <sup>o</sup> deliver me  
speedily :  
Be Thou my strong <sup>o</sup> rock, for an house of  
defence to save me.

Z A 3 For Thou art my <sup>o</sup> rock and my fortress ;  
Therefore for <sup>o</sup> Thy name's sake <sup>o</sup> lead me,  
and <sup>o</sup> guide me.

4 Pull me out of the net that they have laid  
privily for me :  
For Thou art my strength.

B W 5 <sup>o</sup> Into Thine <sup>o</sup> hand I <sup>o</sup> commit my <sup>o</sup> spirit :  
Thou hast <sup>o</sup> redeemed me, O <sup>1</sup> LORD <sup>o</sup> GOD  
of truth.

x 6 <sup>o</sup> I have hated them that regard <sup>o</sup> lying  
vanities :  
But <sup>3</sup> <sup>o</sup> trust in <sup>1</sup> the LORD.

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

W Z A 9 <sup>o</sup> Have mercy upon me, O <sup>1</sup> LORD, for I am  
in trouble :  
Mine eye is consumed with grief, yea, <sup>7</sup> my  
soul and my <sup>o</sup> belly.

10 For my life is spent with grief, and my  
years with sighing :  
My strength faileth  
Because of mine <sup>o</sup> iniquity, and my bones  
are consumed.

11 I was a <sup>o</sup> reproach among all mine  
enemies,  
But especially among <sup>o</sup> 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 <sup>o</sup> am like a <sup>o</sup> broken vessel.

13 For I have heard the slander of many :  
Fear was on every side :  
While they took counsel together against  
me,  
They devised to take away my <sup>o</sup> life.

B x 14 But <sup>3</sup> <sup>o</sup> trusted in Thee, O <sup>1</sup> LORD :  
I said, "Thou art my <sup>o</sup> God."

8 the LORD\*. One of the 134 places where "Jehovah"  
(in the primitive text) was altered to "Adonai". See  
Ap. 32. Some codices, with one early printed edition,  
read "Jehovah". Ap. 4. II.

9 What profit . . . ? Fig. *Erotēsis*. Ap. 6.  
is there. Supply "[will there be]".  
blood = soul. Cp. Lev. 17. 11.  
the pit. Heb. *Shāchath* = destruction (55. 23 ; 103. 4), or  
corruption (16. 10 ; 49. 9. Jer. 2. 6).

11 Shall . . . ? Fig. *Erotēsis*. Ap. 6. Cp. 6. 5 ; 88. 11 ;  
115. 17 ; 118. 17. Isa. 38. 18.

11 turned: denoting the act. See "girded", below.  
put off = torn open, or off.  
sackcloth. Put by Fig. *Metonymy* (of Adjunct), Ap. 6,  
for the sadness of which it was the sign.

girded: denoting the fact. See "turned", above.  
12 my glory. Put by Fig. *Metonymy* (of Effect), Ap. 6,  
for "myself", referring either to the *tongue* (108. 1),  
or powers of mind which give the praise.

To the chief Musician. See Ap. 64. Though written  
for a special occasion, Ps. 30 was handed over to the  
chief Musician for public use, and in connection with  
any other dedication.

31 (T<sup>2</sup>, p. 721). HIS PEOPLE'S PRAYER AND  
PRAISE IN VIEW OF PSALM 20. (*Alternations  
and Introversions*.)

T <sup>2</sup>	W	Y	1, 2. Let me not be ashamed. "Thine ear".	} Prayer.	
	Z	A	3, 4. Reason. "For". [Thrice.]		
	B	w	5. "Into Thine hand".		
		x	6. "I trust".	} Prayer.	
		X	7, 8. Praise for benefits received.		
	W	Z	A	9-13. Reason. "For". [Thrice.]	} Prayer.
		B	x	14. "I trusted".	
		Y	w	15. "In Thy hand".	
		Y	16-18. Let me not be ashamed. "Thy face".	} Prayer.	
		X	19-24. Praise for benefits received.		

Title. A Psalm. See Ap. 65. XVII.  
of David = by David, or relating to the true David.  
1 LORD. Heb. *Jehovah*. Ap. 4. II.  
do I put my trust = have I fled for refuge to. See  
Ap. 69. II.

2 ear. Fig. *Anthropopatheia*. Ap. 6.  
deliver = rescue.  
rock. Heb. *zur*.

3 rock. Heb. *gela'*. } See note on 18. 1, 2.  
Thy name's sake. See note on 20. 1.  
lead = Thou wilt gently lead.

guide = gently guide. Pull = Thou wilt pull.  
5 Into, &c. Quoted in Luke 23. 46.  
hand. Fig. *Anthropopatheia*. Ap. 6.  
commit = I will commit.

spirit. Heb. *rūach*. Ap. 9.  
redeemed = delivered by power. Heb. *pādah*. See  
note on Ex. 13. 13. Cp. Ex. 6. 6.  
GOD. Heb. *El*. Ap. 4. IV.

6 I have hated. Some codices, with Aram., Sept.,  
Syr., and Vulg., read "Thou hatest".  
lying vanities = idols. See Jer. 8. 19 ; 10. 8. Cp.  
2 Sam. 5. 21. Jonah 2. 8.

trust in = have fixed my hope on, or confidence in.  
Heb. *batāh*. Ap. 69. I.

7 mercy = lovingkindness, or grace.  
considered = looked upon.

my soul = me myself. Heb. *nep̄hesh*. Ap. 13.  
9 Have mercy upon = Show favour or grace to.  
belly. Put by Fig. *Synecdoche* (of Part), Ap. 6, for  
"body".

10 iniquity. Heb. *āvāh*. Ap. 44. iv. But Sept. and  
Syr. read "humiliation". 11 reproach = derision.  
my neighbours. Cp. 2 Sam. 6. 16, 20.

12 am = became. broken: or missing.  
13 life = soul. Heb. *nep̄hesh*. Ap. 13.  
14 God. Heb. *Elohim*. Ap. 4. I.

w  
(p. 747)

15 My ° times are in Thy hand :  
² Deliver me from the hand of mine enemies,  
and from them that persecute me.

Y 16 Make Thy ° face to shine upon Thy servant :

Save me ° for Thy mercies' sake.

17 Let me not be ashamed, O ¹ LORD ; for I have called upon Thee :

Let the ° wicked be ashamed, and let them be silent in ° the grave.

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

X 19 Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee ;

Which Thou hast wrought for them that ° trust in Thee before the sons of ° men !

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

21 Blessed be the ¹ LORD :  
For He hath shewed me His marvellous ° kindness in a ° strong city.

22 For ³ I said in my haste, " I am cut off from before Thine ° eyes :"  
Nevertheless Thou heardest the voice of my supplications when I cried unto Thee.

23 O love ° the LORD, all ye His ° saints :  
For ¹ 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 ° hope in ¹ the LORD.

32 A Psalm ° of David, ° Maschil.

T<sup>3</sup> C y  
(p. 748)  
941 B.C.

1 ° Blessed is ° he whose ° transgression is ° forgiven, whose ° sin is ° covered.

2 ¹ Blessed is the ° man unto whom ° the LORD ° imputeth not ° iniquity,

And in whose ° spirit there is no guile.

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

4 For day and night Thy ° hand was heavy upon me :

My moisture ° is turned ° into the drought of summer. ° Selah.

b 5 ° I acknowledged my ¹ sin unto thee, and mine ¹ iniquity ° have I not hid.

I said, " I will confess my ° transgressions unto ² the LORD ;"

And ° Thou forgavest the ² iniquity of my ¹ sin. ° Selah.

6 For this ° shall every one that is ° godly pray unto Thee ° in a time when Thou mayest be found :

transgressions. Refers to 2 Sam. 12. 13 (941 B.C.). Some codices, with Sept. and Vulg., read it in sing., 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. vv. 4 and 7 ; and see Ap. 66. II. 6 shall = let. godly = man of lovingkindness, who has experienced this Divine grace or favour. in a time, &c. = in a time of finding [his need].

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

16 face. Fig. Anthropopatheia. Ap. 6. for Thy mercies' sake = in Thy lovingkindness.

17 wicked = lawless. Heb. rāshā'. Ap. 44. x. the grave. Heb. Sheol. Ap. 35.

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

19 trust = put their trust. Same word as v. 1. men. Heb. 'ādām. Ap. 14. I.

20 pride = conspiracy. man. Heb. 'ish. Ap. 14. II. pavilion = booth, or tent.

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

22 eyes. Fig. Anthropopatheia. Ap. 6. 23 the LORD. Heb. 'eth Jehovah. Ap. 4. II. (Objective.)

saints = favoured, or graced ones. 24 hope in = wait for.

32 (T<sup>3</sup>, p. 721). HIS PEOPLE'S PRAYER AND PRAISE IN VIEW OF PSALM 20. (Introversions and Alternations.)

T <sup>3</sup>	C	y		1, 2-	The justified.	}	David speaks.
D	a		3, 4.	Trouble.	}	God speaks.	
							b
E		8.	Promise.	}	God speaks.		
						9.	Injunction.
D	a		10-	Trouble.	}	David speaks.	
							b
C	y		11-	The justified.	}	David speaks.	
							z

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

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

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

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

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

forgiven = taken up and carried away. sin = erring, transgression. Heb. chātā'. Ap. 44. i.

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

2 man. Heb. 'ādām. Ap. 14. I. the LORD. Heb. Jehovah. Ap. 4. II.

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

iniquity = sin in the nature, rather than breaches of the law in act = perverseness (never eradicated). Heb. 'āvōn. Ap. 44. iii. spirit. Heb. rūach. Ap. 9.

3 kept silence : from confession. Probably during the year referred to in 2 Sam. 12. 1-5.

roaring = irrepressible anguish. Not yet articulate confession.

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

into. Some codices, with Aram., read "like". Selah. Connecting the trouble of conviction with the confession to which it led. See Ap. 66. II.

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

have I not hid = did I not hide.

Surely in the ° floods of great waters they shall not come nigh unto him.

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

8 ° I will ° instruct thee and teach thee in the way which thou ° shalt go: ° I will guide thee with Mine eye.

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

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

11 Be glad in ° the LORD, and rejoice, ye righteous:

And shout for joy, all ye that are upright in heart.

33 ° Rejoice 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 ° goodness of ° the LORD.

6 ° By the word of ° the LORD were the heavens made; And all the host of them by the ° breath of His mouth.

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

8 Let all the earth fear ° the LORD: Let all the inhabitants of the ° world stand in awe of Him.

9 For ° he spake, and it ° was done; ° he ° commanded, and it ° stood fast.

10 ° The LORD bringeth the counsel of the ° heathen 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 ° Blessed 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 ° the sons of men.

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.

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

7 hiding place. Note Jehovah my *righteousness* (v. 6), my *hiding place* (v. 7), and my *guide* (v. 8). Cp. 9. 9; 27. 5; 31. 20; 119. 114. songs = shoutings.

Selah. Connecting this worship and praise with the further instruction and guidance which such receive.

8 I will instruct. Jehovah now speaks. See the Structure on p. 748.

instruct. Hence the title "Maschil". See Ap. 65. XI. Note the Fig. *Anabasis* (Ap. 6): instruct, teach, guide. shalt go = goest.

I will guide, &c. = Let me cause mine eye to take counsel concerning thee. Used of Jethro (Ex. 18. 19, &c.), Nathan (1 Kings 1. 12, &c.), Jeremiah (Jer. 38. 15).

9 horse . . . mule. Cp. Prov. 26. 3. bit . . . bridle. See note on "eye", v. 8.

Lest = Otherwise they will not. come near = draw near: i. e. for help and instruction,

so as to understand what they are to do: (1) to help, Heb. *kārab*, Ap. 43. I. i (Deut. 4. 7. Pss. 34. 18; 119. 151; 145. 18. Neh. 13. 4); or (2) in worship (Lev. 16. 1. 1 Sam. 14. 36. Ezek. 40. 46; 44. 15).

10 the wicked = the lawless one. Heb. *rāshā'*. Ap. 44. x. trusteth = confideth. Heb. *batāh*. Ap. 69. I. mercy = lovingkindness, or grace.

33 (T<sup>4</sup>, p. 721). HIS PEOPLE'S NEW SONG IN VIEW OF PSALM 20. (Division.)

T<sup>4</sup> | F<sup>1</sup> | 1-9. Exhortation to praise Jehovah.  
| F<sup>2</sup> | 10-22. Declarations concerning Jehovah.

1-9 (F<sup>1</sup>, above). EXHORTATION TO PRAISE JEHOVAH. (Alternation.)

F<sup>1</sup> | G | 1-3. Exhortation for righteous to praise Jehovah.  
| H | 4-7. Reason. "For". (The word and works of Jehovah.)

G | 8. Exhortation to all to fear Jehovah.  
| H | 9. Reason. "For". (The word and works of Jehovah.)

1 Rejoice = Shout for joy. Ps. 33 (without a title) is thus linked on to Ps. 32. 11. Other links may be noted: cp. 32. 8 with 33. 17; and 32. 8 with 33. 18, &c.

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

3 a new song. First occurrence of seven new songs in the O.T. (six in the Psalms: 33. 3; 40. 3; 96. 1; 98. 1; 144. 9; 149. 1; and one in Isa. 42. 10). Heb. *hādāsh* = new, unheard of before.

5 goodness = lovingkindness.

6 By the word, &c. Quoted in 2 Pet. 3. 5.

breath = spirit. Heb. *rūach*. Ap. 9.

7 as an heap. Aram., Sept., and Syr. read "as a skin-bottle", taking the pointing as in Ps. 119. 83. The Massoretic pointing refers it to Ex. 15. 8.

depth = depths, or abysses.

8 world = world (as inhabited). Heb. *tēbēl*.

9 spake. Referring to the one act.

was done = it became. Refers to the permanent fact. commanded. Refers to the one act.

stood fast. Refers to the abiding fact.

10-22 (F<sup>2</sup>, above). DECLARATIONS CONCERNING JEHOVAH. (Alternation.)

F<sup>2</sup> | J | 10, 11. Mankind's relation to Jehovah.  
| K | 12. Relation of Jehovah to His People.

J | 13-17. Results of J.  
| K | 18-22. Results of K.

10 heathen = nations, or peoples.

12 Blessed = How happy. See Ap. 63. VI. Cp. 144. 15. God. Heb. Elohim. Ap. 4. I.

13 the sons of men = humanity. Heb. *'ādām* (with Art.). Ap. 14. I.

16 There is no king saved by the multitude of an host:

A mighty man is not delivered by much strength.

E (p. 748)

E

Da

b

Cy

z

T<sup>4</sup> F<sup>1</sup> G

(p. 749)

H

G

H

F<sup>2</sup> J

K

J

17 An horse is a vain thing for safety :  
Neither shall he deliver any by his great strength.

K (p. 749) 18 ° Behold, the ° eye of 1 the LORD is upon them that fear Him,

Upon them that ° hope in His ° mercy ;

19 To ° deliver ° their soul from death,  
And to keep them alive in famine.

20 ° Our soul waiteth for 1 the LORD :  
He is our help and our ° shield.

21 For our heart shall rejoice in Him,  
Because we have ° trusted in His ° holy name.

22 Let thy 18 mercy, O 1 LORD, be upon us,  
According as we 18 hope in Thee.

969 B.C.

34 ° A Psalm ° of David, ° when he changed his behaviour before ° Abimelech ; who drove him away, and he departed.

U L1 M c 1 (N) I will bless ° the LORD at all times :  
His praise shall continually be in my mouth.

2 (N) ° My soul shall make her boast in ° the LORD :  
The ° humble shall hear thereof, and be glad.

d 3 (J) O magnify 2 the LORD with me,  
And let us exalt His name together.

N 4 (7) I sought 2 the LORD, and He ° heard me,  
And ° delivered me from all my fears.

M c 5 (7) ° They ° looked ° unto Him,  
(1) And were lightened :  
And their faces were not ashamed.

6 (1) This poor man cried, and 2 the LORD  
4 heard him,  
And saved him out of all his ° troubles.

7 (7) ° The angel of 2 the LORD ° encampeth  
round about them that ° fear Him,  
And delivereth them.

d 8 (C) ° Taste and see that 2 the LORD is good :  
° Blessed is the ° man that ° trusteth in Him.

9 (1) O 7 fear 2 the LORD, ye his ° saints :  
For there is no want to them that 7 fear Him.

10 (C) They young lions do lack, and suffer hunger :  
But they that seek 2 the LORD shall not want any good thing.

L2 e1 11 (S) Come, ye ° children, hearken unto me :  
I will teach you the fear of 2 the LORD.

12 (C) ° What ° man is he that desireth ° life,  
And loveth many days, that he may see good ?

13 (J) ° Keep thy tongue from ° evil,  
And thy lips from speaking guile.

14 (C) Depart from 13 evil, and do good ;  
Seek peace, and pursue it.

15 (Y) The eyes of 2 the LORD are upon the righteous,  
And His ° ears are open unto their cry.

f1 16 (S) The ° face of 2 the LORD is against them that do 13 evil,  
To cut off the remembrance of them from the earth.

e2 17 (S) The righteous ° cry, and 2 the LORD ° hear-eth,  
And 4 delivereth them out of all their 6 troubles.

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

mercy = lovingkindness, or grace.

19 deliver = rescue.

their soul = them themselves. } Heb. nephesh (Ap. 13),  
20 Our soul = we ourselves. } for emphasis.

shield. Heb. māgēn. See note on 5. 12.

21 trusted = confided. Heb. bāṭah. Ap. 69. I. holy. See note on Ex. 3. 5. name. See note on 20. 1.

34 (U, p. 721). HIS PEOPLE'S EXULTATION IN HIS EXALTATION : IN VIEW OF PSALM 21. (Division.)

U | L1 | 1-10. Praise. (N-5.)  
| L2 | 11-22. Instruction. (C-7.)

Title. A Psalm. Ap. 65. XVII.

of David = by, or relating to David.

when. Cp. 1 Sam. 21. 10-22. 1.

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

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

1-10 (L1, above). PRAISE. (N-5.)  
(Introversion and Alternation.)

L1	M	c		1, 2.	The oppressed. "I" and "they".
		d		3.	Invitation. "O magnify". "Ye".
		N		4.	Acknowledgment. "I".
M	c		5-7.	The oppressed. "I" and "they".	
		d		8-10.	Invitation. ("O taste . . . see . . . fear"). "Ye".

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

2 My soul = I myself. Heb. nephesh. Ap. 13.

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

humble = patient, oppressed.

4 heard = answered. delivered = rescued.

5 They looked. Some codices, with Sept., Syr., and Vulg., read Imperative, "Look . . . !"

looked = looked expectantly. To this end Jehovah keeps us in salutary suspense.

unto Him. That is why they were radiant. To look within is to be miserable (see notes on 77). To look around is to be distracted (see notes on 73).

6 troubles = distresses.

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

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

8 taste, &c. Referred to in 1 Pet. 2. 3.

Blessed = How happy. See Ap. 63. VI.

man = strong man. Heb. geber. Ap. 14. IV. Trusting not in his own strength, but in Jehovah.

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

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

11-22 (L2, above). INSTRUCTION. (C-7.)

(Repeated Alternation.)

L2 | e1 | 11-15. The righteous.

f1 | 16. The evil-doers.

e2 | 17-20. The righteous.

f2 | 21. The evil-doers.

e3 | 22. The righteous.

11 children = sons.

12 What . . . ? Referred to in 1 Pet. 3. 10-12.

man. Heb. 'ish. Ap. 14. II.

life. Fig. Metonymy (of Adjunct), Ap. 6, put for all that makes life worth living.

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

evil. Heb. rā'ā'. Ap. 44. viii.

15 ears. } Fig. Anthropopatheia. Ap. 6.

16 face. }

17 cry = have cried. heareth = hath heard.

delivereth = hath rescued.

18 (P) <sup>2</sup> The LORD is nigh unto them that are of a broken heart ;  
 And saveth such as be of a contrite °spirit.  
 19 (N) Many are the afflictions of °therighteous :  
 But <sup>2</sup>the LORD delivereth him out of them all.  
 20 (V) He keepeth all his ° bones :  
 Not one of them is broken.  
 21 (N) <sup>13</sup> Evil shall slay ° the wicked :  
 And they that hate <sup>18</sup> the righteous shall be ° desolate.  
 22 (S) <sup>2</sup> The LORD ° redeemeth the ° soul of His servants :  
 And none of them that <sup>8</sup> trust in Him shall be <sup>21</sup> desolate.

35

A Psalm ° of David.

1 ° Plead my cause, O ° LORD, with ° them that strive with me :  
 ° Fight against them that ° fight against me.  
 2 Take hold of ° shield and buckler,  
 And stand up for mine help.  
 3 Draw out also the spear, and ° stop the way against them that ° persecute me :  
 Say unto ° my soul, "J am thy salvation."  
 4 Let them be confounded and put to shame that seek after <sup>3</sup> my soul :  
 Let them be turned back and brought to confusion that devise my hurt.  
 5 Let them be as chaff before the ° wind :  
 And let ° the angel of <sup>1</sup> the LORD chase them.  
 6 Let their way be dark and slippery :  
 And let ° the angel of <sup>1</sup> the LORD <sup>3</sup> persecute them.  
 7 For ° without cause have they hid for me their ° net in a pit,  
 Which ° without cause they have digged for <sup>3</sup> my soul.  
 8 Let destruction come upon him at un-awares ;  
 And let his net that he hath hid catch himself :  
 Into that very destruction let him fall.  
 9 And <sup>3</sup> my soul shall be joyful in <sup>1</sup> the LORD :  
 It shall rejoice in His salvation.  
 10 ° All my bones shall ° say, <sup>1</sup> "LORD, ° who is like unto Thee,  
 Which ° deliverest the ° poor from him that is ° too strong for him,  
 Yea, the ° poor 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 ° spoiling of <sup>3</sup> my soul.  
 13 But as for me, when they were sick, my ° clothing was sackcloth :  
 I humbled <sup>3</sup> my soul ° with fasting ;  
 And my prayer returned into mine own bosom.  
 14 I behaved myself as though he had been my friend or brother :

18 spirit. Heb. *rūach*. Ap. 9.  
 19 the righteous = a righteous one. Cp. "him", next clause.  
 20 bones. True (by application) of the members of Christ's body. See note on 35. 10. Eph. 5. 30. Hence John 19. 31-33. Ex. 12. 46. Heartbroken (69. 20), but not "bones".  
 21 the wicked = a lawless one. Heb. *rāshā'*. Ap. 44 x. desolate = held guilty.  
 22 redeemeth = delivereth (by power). Heb. *pidāh*. See note on Ex. 13. 13 ; and cp. Ex. 6. 6. soul. Heb. *nephesh*. Ap. 13.

35 (V<sup>1</sup>, p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF PSALM 22.

(Introversion and Extended Alternation.)

V<sup>1</sup> | O | g | 1-3. Appeal for help.  
 | h | 4-8. Imprecation.  
 | i | 9, 10. Praise.  
 | P | 11. Evildoers. Words.  
 | Q | 12. Their evil for good.  
 | R | 13. His good for evil.  
 | R | 14. His good for evil.  
 | Q | 15. Their evil for good.  
 | P | 16. Evildoers. Words.  
 O | g | 17, 18. Appeal for help.  
 | h | 19-26. Deprecation.  
 | i | 27, 28. Praise.

Deeds.

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

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

g | k<sup>1</sup> | 1-. Defensive.  
 | l<sup>1</sup> | -1. Offensive.  
 k<sup>2</sup> | 2. Defensive.  
 | l<sup>2</sup> | 3-. Offensive.  
 k<sup>3</sup> | -3. Defensive.

1 Plead = Contend, or strive. Note the Fig. *Exergasia* (Ap. 6) in the words "plead", "fight", "take hold", "stand up", "draw out", "stop", "say", &c.; continued in vv. 4, 5. Psalm probably written during and concerning the times of 1 Sam. 21-24, 26, and 27, but it relates also to David's Son and David's Lord, the Messiah, in view of Ps. 22. See the Structure on p. 721. Cp. especially vv. 15-21 with Matt. 26. 67. Mark 14. 65. Luke 22. 63. LORD. Heb. Jehovah. Ap. 4. II. them that strive = my contenders.  
 Fight = make war.  
 2 shield, &c. Fig. *Anthropopatheia*. Ap. 6.  
 3 stop = close up. Some render "battle axe" or "barricade". persecute = pursue.  
 my soul = me (emph.). Heb. *nephesh*. Ap. 13.  
 5 wind. Heb. *rūach*. Ap. 9.  
 the angel of the LORD. See note on 34. 7.  
 7 without cause. See note on v. 19.  
 net in a pit : i.e. a pit covered with a net.  
 10 All my bones = all the members of my body. Interpretation belongs to the speaker. The Application belongs (1) to the O.T. saints (139. 13-16), and (2) to the later members referred to in Eph. 1. 22, 23 ; 2. 21 ; 4. 4-16. Note their experiences : 6. 2 (vexed) ; 22. 14 (out of joint) ; but "not broken" (34. 20 John 19. 36. Ex. 12. 46) ; His heart broken (69. 20) ; so our hearts (34. 18) ; but not ourselves (John 10. 27-29).  
 say. They speak : and always of HIM. Fig. *Prosopopeia* (Ap. 6), for emphasis. They all and always confess Christ as LORD (1 Cor. 12. 3. 1 Pet. 3. 15).  
 who is like . . . ? Fig. *Erotēsis* (Ap. 6), for greater emphasis. Cp. their words (71. 19 ; 73. 25 ; 89. 6. 1 Sam. 2. 2. Deut. 33. 26, 27).  
 deliverest = rescuest. Cp. 2 Tim. 4. 18. 2 Pet. 2. 9. 1 Cor. 15. 54-57. 2 Cor. 1. 10. Hos. 13. 14.  
 poor = oppressed. Cp. 34. 6.  
 too strong. Law too strong (Gal. 3. 10, 13) ; sin too self too strong (Rom. 7. 24) ; death too strong (2 Tim. 1. 10).  
 11 False witnesses. "Many of them". Cp. Matt. 26. 60, 61 ; 27. 40. Mark 14. 55-59. 12 evil. Heb. *rā'a'*. Ap. 44. viii. spoiling = bereaving. 13 clothing, &c. Fig. *Metonymy* (of Adjunct), Ap. 6, put, by Symbol, for feelings of sorrow. with fasting = in the Fast : i.e. on the great Day of Atonement (Lev. 16).

strong (Rom. 5. 21) ; the world too strong (John 16. 33) ;  
 11 False witnesses. "Many of them". Cp. Matt. 26. 60, 61 ; 27. 40. Mark 14. 55-59. 12 evil. Heb. *rā'a'*. Ap. 44. viii. spoiling = bereaving. 13 clothing, &c. Fig. *Metonymy* (of Adjunct), Ap. 6, put, by Symbol, for feelings of sorrow. with fasting = in the Fast : i.e. on the great Day of Atonement (Lev. 16).



I bowed down heavily, as one that mourneth for his mother.

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

Yea, the °objects gathered themselves together against me, and I knew °if not; They did °tear me, and ceased not:

16 With °hypocritical mockers in feasts, They gnashed upon me with their teeth.

17 °LORD\*, how long wilt Thou look on? Rescue °my soul from their destructions, °My darling °from the lions.

18 I will give Thee thanks in the great °congregation: I will praise Thee among °much People.

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

20 For they speak not peace: But they devise °deceitful matters against them that are quiet in the land.

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

22 This °Thou hast seen, O °LORD: keep not silence: O °LORD\*, be not far from me.

23 Stir up Thyself, and awake to my °judgment, Even unto my cause, °my °God and my °Lord.

24 °Judge me, O °LORD my °God, according to Thy righteousness; And let them not rejoice over me.

25 Let them not say in their hearts, “Ah, so would °we have it:” Let them not say, “We have swallowed him up.”

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

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

28 And my tongue shall speak of Thy righteousness And of Thy praise all the day long. °To the chief Musician.

36 A Psalm °of David °the servant of °the LORD.

1 The °transgression of °the wicked °saith °within my heart, That °there is no fear of °God before °his eyes.

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

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

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

15 adversity = halting or falling. Cp. 38. 17. Jer. 20. 10. objects = outcasts.

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

16 hypocritical mockers in feasts. Fig. *Ellipsis* (of Repetition) = “hypocrites [at feasts] mocking at the feast”. Ap. 6. III. 1.

17 LORD\*. The primitive text was Jehovah. Ap. 4. II. Altered to “Adonai” by the *Sopherim*. See Ap. 32. My darling = My only one. See note on 22. 20.

from the lions. Cp. Ps. 22. 13, 16. 18 congregation = assembly, or convocation. much = mighty.

19 that hate me. Quoted in John 15. 25. without a cause. Note the same Greek word there (*dōrean*) as in Rom. 8. 24, rendered “freely”, but meaning “without a cause”. Cp. v. 7, and 69. 4; 109. 3.

20 deceitful matters. Heb. “words of frauds”. 21 opened their mouth. Implying contempt.

Aha, aha. Fig. *Epizeuxis* (Ap. 6), for emphasis. See 40. 15; 70. 3. Cp. Mark 15. 29. hath seen. Implying delight in so doing.

22 Thou hast seen. Another eye has seen. 23 judgment = vindication. my God and my Lord. Cp. John 20. 28.

God. Heb. Elohim. Ap. 4. I. Lord. Heb. Adonai. Ap. 4. VIII (2).

24 Judge = Vindicate. 25 we = our soul. Heb. *nepesh*. Ap. 18: i. e. we have our great desire at last.

26 clothed with shame. Cp. 109. 29; 132. 18. 27 my righteous cause = my justification. 28 To the chief Musician. See Ap. 64.

36 (V<sup>2</sup>, p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF PSALM 22. (*Introversion*.)

V<sup>2</sup> | S | 1-4. The wicked. Their misdeeds.  
T | 5-9. The lovingkindness of Jehovah. Declaration.  
T | 10. The lovingkindness of Jehovah. Prayer.  
S | 11, 12. The wicked. Their end.

Title. of David = by David. the servant of the LORD. In the Heb. text these two words are reversed, and the title stands thus: “Relating to Jehovah's servant, by David”. This is exactly what it is. His prayer and praise in view of Ps. 22 (see p. 721, and Isa. 42. 1, &c.), in death and resurrection. Ps. 18 is the only other Psalm so entitled.

1 transgression = rebellion. Heb. *pāsha'*. Ap. 44. ix. the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x. saith: declareth, as an oracle. Heb. *nā'am*. Cp.

Jer. 23. 31 = declareth. Fig. *Prosopopœia*. Ap. 6. within my heart = within me; “my heart” being put by Fig. *Synecdochē* (of the Part), Ap. 6, for the whole person: i. e. assureth or convinceth me that, &c. Not seeing the Fig., or the force of the Heb. *nā'am*, many follow the hypothesis of the Sept., Syr., and Vulg., and read “his heart”.

there is, &c. Quoted in Rom. 8. 18. God. Heb. Elohim. Ap. 4. I. His relation, as Creator, to His creatures. This lawless one knows not Jehovah; and fears not Elohim.

his eyes. Answering to “his heart” in preceding clause. 2 iniquity. Heb. *āvāh*. Ap. 44. iv. 3 iniquity. Heb. *āven*. Ap. 44. iii.

4 mischief. Heb. *āven*, as in v. 3, “iniquity”. setteth himself = taketh his stand. evil. Heb. *rā'a'*. Ap. 44. viii.

5-9 [For Structure see next page]. 5 mercy = lovingkindness, or grace (as in v. 7). LORD. Heb. Jehovah. Ap. 4. II.

5 Thy °mercy, O °LORD, is in the heavens; And Thy faithfulness reacheth unto the clouds.

T m<sup>1</sup>

6 Thy righteousness *is* like °the great mountains;

°Thy judgments *are* a great deep:

O °LORD, Thou preservest °man and beast.

(p. 753)  
n<sup>1</sup>  
m<sup>2</sup>

7 How excellent *is* Thy °lovingkindness, O °God!

n<sup>2</sup>

Therefore the °children of °men °put their trust under the shadow of Thy °wings.

8 They shall be abundantly satisfied with the fatness of Thy house;

And Thou shalt make them drink of the °river of Thy pleasures.

m<sup>3</sup>

9 For with Thee *is* the fountain of life:

n<sup>3</sup>

In Thy light shall we see light.

T

10 O °continue Thy lovingkindness unto them that know Thee;

And Thy righteousness to the upright in heart.

S  
(p. 752)

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

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

37

A Psalm °of David.

W U<sup>1</sup> o  
(p. 753)

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

p

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

o

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

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

5 (3) °Commit thy way unto °the LORD; °Trust also in Him; and He shall bring it to pass.

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

7 (7) °Rest in °the LORD, and wait patiently for Him:

°Fret not thyself because of him who prospereth in his way, Because of the °man who bringeth °wicked devices to pass.

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

p

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

10 (1) For yet a little while, and the °wicked shall not be:

Yea, thou shalt diligently consider his place, and it shall not be.

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

V<sup>1</sup> q

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

36. 5-9 (T, p. 752). THE LOVINGKINDNESS OF JEHOVAH DECLARED. (Repeated Alternation.)

T | m<sup>1</sup> | 5, 6-. His attributes.

n<sup>1</sup> | -6. Their effects.

m<sup>2</sup> | 7-. His attributes.

n<sup>2</sup> | -7, 8. Their effects.

m<sup>3</sup> | 9-. His attributes.

n<sup>3</sup> | -9. Their effects.

6 the great mountains. Heb. mountains of El (Ap. 4. IV)=GOD'S mountains: i. e. great and mighty. Thy judgments = And Thy just decrees. The "And" was cancelled by the Massorites (see the Bab. Talmud *Nedarim*, 37b-38a). Ginsburg *Int.* (pp. 307-8).

LORD = Jehovah, because of *preservation*, which is more than creation. See Ap. 4. II.

man. Heb. *'ādām*. Ap. 14. I.

7 lovingkindness. Cp. "mercy", v. 5 (m<sup>1</sup>).

God. Heb. Elohim (Ap. 4. I), because of His creatures, the sons of men. children = sons.

put their trust under = flee for refuge to. Heb. *hāṣāh*. Ap. 69. II. wings. Fig. *Anthropopatheia*. Ap. 6.

8 river = full stream. Heb. *naḥal*. Refers to Paradise.

10 continue = prolong.

37 (W, p. 721). INSTRUCTION AS TO PRESENT BLESSING IN VIEW OF PSALM 23.

(Repeated Alternations.)

W U<sup>1</sup> | 1-11. Admonitions and reasons.

V<sup>1</sup> | 12-26. Contrasts. Lawless and righteous.

U<sup>2</sup> | 27-29. Admonition and reason.

V<sup>2</sup> | 30-33. Contrasts. Righteous and lawless.

U<sup>3</sup> | 34. Admonition and reason.

V<sup>3</sup> | 35-40. Contrasts. Lawless and righteous.

Ps. 37 is an Acrostic Psalm (see Ap. 63. VII), having four lines (a quatrain) assigned to each successive letter of the alphabet, except the fourth (7, v. 7), the eleventh (3, v. 20), the nineteenth (7, v. 34), which each have three lines (a triplet) assigned to them. These three triplet verses occur in perfect order. The seventh verse is the seventh letter from the beginning; the thirty-fourth verse is the seventh letter from the end; while the middle verse (v. 20) marks the end of the first half with the first of the two middle letters (7).

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

The Psalm is Messiah's admonition as to present blessing, arising from the fact that Jehovah is His Shepherd. 1-11 (U<sup>1</sup>, above). ADMONITIONS AND REASONS.

(Alternation.)

U<sup>1</sup> | o | 1. Trust. Fret not.

p | 2. Reason. "For".

o | 3-8. Trust. Delight. Commit.

p | 9-11. Reason. "For".

1 Fret not = Heat not thyself with vexation. evildoers. Cp. Ps. 36. 11, 12. Heb. *rā'a'*. Ap. 44. viii. iniquity. Heb. *'āval*. Ap. 44. vi.

3 Trust = Confide in. Heb. *batah*. Ap. 69. I. the LORD. Heb. Jehovah. Ap. 4. II.

5 Commit = Roll upon, or Repose on. Cp. 55. 22. Heb. *gālal*. Ap. 69. V.

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

7 Rest. Heb. be silent for: i. e. wait for, or stand still. Cp. 62. 5. Ex. 14. 13. man. Heb. *'ish*. Ap. 14. II. wicked. Heb. *'āshah*. Ap. 44. i.

8 evil. Heb. *rā'a'*. Ap. 44. viii.

9 be cut off: i. e. die. Used of Messiah (Dan. 9. 26), whose resurrection was sure. (Ps. 16, &c.) the earth = the land, as in vv. 3, 29, 34.

10 wicked = lawless (pl.). Heb. *rāshā'*. Ap. 44. x.

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

12-26 (V<sup>1</sup>, above). CONTRASTS. LAWLESS AND RIGHTEOUS. (Alternation.)

V<sup>1</sup> | q | 12-15. The lawless.

r | 16-19. The righteous.

q | 20-22. The lawless.

r | 23-26. The righteous.

13 °The LORD\* shall °laugh at him:  
For He seeth that his °day °is coming.

14 (7) The <sup>10</sup>wicked have drawn out the  
sword, and have bent their bow,  
To cast down °the poor and needy,  
And to slay such as be °of upright con-  
versation.

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 <sup>10</sup>wicked.

17 For the arms of the <sup>10</sup>wicked shall be  
broken:  
But <sup>3</sup>the LORD upholdeth °the righteous.

18 ( ) The LORD °knoweth the days of the  
upright:  
And their inheritance shall be for ever.

19 They shall not be ashamed in the °evil  
time:  
And in the days of famine they shall be  
satisfied.

20 (z) But the <sup>10</sup>wicked shall perish,  
And the enemies of <sup>3</sup>the LORD *shall be*  
as the fat of lambs:  
They shall consume; °into smoke shall  
they consume away.

21 (b) The <sup>10</sup>wicked borroweth, and payeth  
not again:  
But the righteous °sheweth mercy, and  
giveth.

22 For *such as be* blessed °of Him shall in-  
herit °the earth;  
And *they that be* cursed °of Him shall be  
°cut off.

23 (z) The steps of a °good man are °ordered  
by <sup>3</sup>the LORD:  
And He delighteth in his way.

24 Though he fall, he shall not be utterly  
cast down:  
For <sup>3</sup>the LORD upholdeth *him with His*  
°hand.

25 (z) I have been young, and *now* am old;  
Yet have I not seen the righteous forsaken,  
Nor his seed begging bread.

26 *He is* °ever °merciful, and lendeth;  
And his seed *is* blessed.

27 (D) Depart from °evil, and do good;  
And °dwell for evermore.

28 For <sup>3</sup>the LORD loveth judgment,  
And forsaketh not His °saints;  
(V) °They are preserved for ever:  
But the seed of the <sup>10</sup>wicked shall be  
cut off.

29 The righteous shall inherit °the land,  
And dwell therein for ever.

30 (z) The mouth of °the righteous speaketh  
wisdom,  
And his tongue talketh of °judgment.

31 The law of his °God *is* in his heart;  
None of his steps shall slide.

32 (z) The <sup>10</sup>wicked watcheth <sup>30</sup>the righteous,  
And seeketh to slay him.

33 <sup>3</sup>The LORD will not leave him in his hand,  
Nor condemn him when he is judged.

34 (7) Wait on <sup>3</sup>the LORD, and keep His way,  
And He shall exalt thee to inherit <sup>29</sup>the  
land:

13 The LORD\*. Heb. Jehovah. Altered by the  
*Sopherim* to Adonai. Ap. 32.  
laugh. Fig. *Anthropopatheia*. Ap. 6.  
day = judgment. "Day" put by Fig. *Metonymy* (of  
Adjunct), Ap. 6, for the judgment then to be executed.  
is coming. So some codices, with Aram. and Syr.  
Heb. text = will come.

14 the poor and needy = a poor and needy one.  
of upright conversation = upright in the (or their)  
way: i. e. in life. Some codices, with Sept. and Vulg.,  
read "upright in heart".

17 the righteous. (Plural.)

18 knoweth. Put by Fig. *Metonymy* (of Cause), Ap. 6,  
for regarding with affection or favour. Cp. 1. 6; 31. 7.

20 into. Some codices, with Sept., Syr., and Vulg.,  
read "like".

21 sheweth mercy = is gracious.

22 of. Genitive of Cause = by: i. e. His blessed ones.

23 good man. Heb. *geber*. Ap. 14. IV  
ordered = prepared, or made firm.

24 hand. Fig. *Anthropopatheia*. Ap. 6.

26 ever = all the day, or all day long.  
merciful = gracious.

27 dwell. Fig. *Heterōsis* (of Mood), Ap. 6, imp. for  
ind. = thou shalt dwell.

28 saints = favoured, or gracious ones.  
They, &c. The letter *Ayin* (y) is hidden behind the  
Prep. *Lamed* (l), in the first word "for ever" (Heb.  
*l'olām*, y<sup>l</sup>). Dr. John Lightfoot says it is cut off like  
the "seed" of the "wicked" in same clause, both these  
words ending with *Ayin* (y). He sees in this the seed  
of Joram being cut off (i. e. Ahaziah, Joash, and Ama-  
ziah. Matt. 1. 8). Cp. with 1 Chron. 3. 11, 12.

29 the land. See note on "the earth", v. 9.

30 the righteous = a righteous one.  
judgment = justice.

31 God. Heb. *Elohim*. Ap. 4. I.

37. 35-40 (V<sup>3</sup>, p. 753). CONTRASTS. THE LAW-  
LESS AND THE RIGHTEOUS. (*Alternation*.)

V<sup>3</sup> | s | 35, 36. The lawless.  
| t | 37. The righteous.  
| s | 38. The lawless.  
| t | 39, 40. The righteous.

35 the wicked = a lawless man.  
in great power = ruthless.  
a green bay tree = a green tree in its native soil.  
Sept. and Syr. read "cedars in Lebanon". Cp. Hos. 14. 6.

36 he. Aram., Sept., and Vulg. read "I".

37 the end = the hereafter, or future.  
peace: or wellbeing.

38 transgressors. Heb. *pāsha'*. Ap. 44. ix.

39 But. Some codices, with Syr. and Vulg., omit  
"But", thus making the *Tau* (7) the first letter instead  
of the second (77).

When the <sup>10</sup>wicked are °cut off, thou  
shalt see *it*.

35 (7) I have seen °the <sup>10</sup>wicked °in great  
power,  
And spreading himself like °a green bay  
tree.

36 Yet °he passed away, and, lo, he *was* not:  
Yea, I sought him, but he could not be  
found.

37 (z) Mark the perfect *man*, and behold the  
upright:  
For °the end of *that* <sup>7</sup>man *is* °peace.

38 But the °transgressors shall be destroyed  
together:  
The end of the <sup>10</sup>wicked shall be °cut off.

39 (7) °But the salvation of the righteous *is*  
of <sup>3</sup>the LORD:  
*He is* their strength in the time of trouble.

40 And <sup>3</sup> the LORD shall help them, and deliver them :  
He shall ° deliver them from the <sup>10</sup> wicked,  
and save them,  
Because they ° trust in Him.

**38** ° A Psalm ° of David, ° to bring to remembrance.

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

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

3 *There is no soundness in my flesh because of Thine anger ;  
Neither is there any rest in my bones because of my ° sin.*

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

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

6 I am troubled ; I am bowed down greatly ;  
I go mourning all the day long.

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

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

9 ° LORD\*, all my desire *is* before Thee ;  
And my groaning is not hid from Thee.

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

v 11 My lovers and my friends stand aloof from my ° sore ;  
And my ° kinsmen stand afar off.

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

13 But <sup>3</sup>, 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 ° hear, 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.

X u 17 For <sup>3</sup> *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.

v 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.

w 21 Forsake me not, O ° LORD :  
O my <sup>15</sup> God, be not far from me.

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

**38** (X<sup>1</sup>, p. 721). PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. 24). (*Introversion and Alternation*.)

X<sup>1</sup> W | 1. Prayer. "Not rebuke".  
X | u | 2-10. Sin and suffering. "For".  
v | 11-16. Treatment from friends.  
X | u | 17, 18. Sin and suffering. "For".  
v | 19, 20. Treatment from enemies.  
W | 21, 22. Prayer. "Not forsake".

Title. A Psalm = Mizmōr. See Ap. 65. XVII. of David = by David.  
to bring to remembrance. Used on the Day of Atonement.

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

Cp. 38 Title with 70 Title.

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

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

" 41. 1 with 72. 13.

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

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

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

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

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

3 sin. Heb. *ḥātā'*. Ap. 44. i.

4 iniquities. Heb. *'āven*. Ap. 44. iii.

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

7 loathsome = burning.

8 by reason of the disquietness of my heart. Ginsburg suggests *lāvi'* instead of *lāvi* = "beyond the roaring of a lion".

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

10 strength. Strength to endure = vital strength. Heb. *koḥ*.

11 sore = stroke. Used of a leprous stroke.

kinsmen = neighbours.

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

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

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

15 hear = answer.

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

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

18 sin. Heb. *ḥātā'*. Ap. 44. i.

20 evil. Heb. *rā'ā'*. Ap. 44. viii.

To the chief Musician. See Ap. 64. even to Jeduthun. See Ap. 65. VI.

**39** (X<sup>2</sup>, p. 721). [For Structure see next page.]

Title. A Psalm = Mizmōr. See Ap. 65. XVII. of David = by David, and relating to the true David. The Psalm is a continuation of the subject of this last group of four Psalms. Verses 2 and 9 link it on to 38. 13 ; and v. 1 to 38. 17. See note on Title of 38, above.

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

take heed = observe, keep, or guard.

sin. Heb. *ḥātā'*. Ap. 44. i.

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

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

22 Make haste to help me,  
O ° LORD\* my salvation.

° To the chief Musician, ° even to Jeduthun.

**39**

° A Psalm ° of David.

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

X<sup>2</sup> Y  
(p. 755)

2 I was ° dumb with silence, I held my peace,  
even from ° good ;  
And my sorrow was stirred.

3 My heart was hot within me,  
While I was musing the fire burned :  
Then spake I with my tongue,

Z (p. 756) 4 ° LORD, make me to know mine end,  
And the measure of my days, what it is ;  
That I may know how ° frail I am.

A 5 ° Behold, Thou hast made my days as an  
handbreadth ;  
And mine ° age is as nothing before Thee :

B Verily every ° man ° at his best state is  
° altogether vanity. ° Selah.

6 Surely ° every man ° walketh ° in a vain  
shew :  
Surely they are disquieted in vain :  
He heapeth up riches, and knoweth not  
who shall gather them.

C D w 7 And now, ° LORD\*, what wait I for ?  
x My hope ° is in Thee.

E y 8 Deliver me from all my ° transgressions :  
z Make me not the reproach of ° the foolish.

Y 9 I was dumb, I opened not my mouth ;  
Because I thou didst it.

Z 10 Remove Thy stroke away from me  
A I am consumed by the ° blow of Thine  
° hand.

B 11 When Thou with rebukes dost correct  
° man for ° iniquity,  
Thou makest his beauty to consume away  
like a ° moth ;  
Surely every ° man is vanity. ° Selah.

C E y 12 Hear my prayer, O ° LORD, and give ear  
z unto my cry ;

D x Hold not Thy peace at my tears :  
For I am a stranger with Thee,  
And a sojourner, as all my fathers were.

w 13 O spare me, that I may ° recover strength,  
Before I go hence, and be no more.  
° To the chief Musician.

40

° A Psalm ° of David.

X<sup>3</sup> F<sup>1</sup> G (p. 756) 1 ° I waited patiently for ° the LORD ;  
And He ° inclined unto me, and ° heard my  
cry.

2 He ° brought me up also out of an horrible  
pit, out of the miry clay,  
And set my feet upon a ° rock, and estab-  
lished my goings.

3 And He hath put ° a new song in my mouth,  
even praise unto our ° God :  
Many shall ° see it, ° and fear,  
H And shall ° trust in ° the LORD.

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

39 (X<sup>2</sup>, p. 721). PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. 24). (Extended Alternation and Introversion.)

X<sup>2</sup> Y | 1-3. Silent meditation.  
Z | 4. Speech. Prayer.  
A | 5-. The fading of life. "I".  
B | -5, 6. Vanity of man. Selah.  
C | D | w | 7-. Departure.  
x | -7. Hope in Thee.  
E | y | 8-. Supplica-  
tion.  
z | -8. Depreca-  
tion. } Prayer.  
Y | 9. Silent meditation.  
Z | 10-. Speech. Prayer.  
A | -10. The fading of beauty. "I".  
B | 11. Vanity of man. Selah.  
C | E | y | 12-. Supplica-  
tion.  
z | -12-. Depre-  
cation. } Prayer.  
D | x | -12. Hope in Thee.  
w | 13. Departure.

2 dumb: as if tongue-tied. good. Perhaps the *Ellipsis* (Ap. 6) may be supplied "from good [words]". See P.B.V.

4 LORD. Heb. Jehovah. Ap. 4. II. frail = shortlived.

5 Behold. Fig. *Asterismos*. Ap. 6. age = lifetime. Heb. *heled*. See note on "world" (49. 1). man. Heb. *'ādām*. Ap. 14. I. at his best state = though standing fast, or firmly established.

altogether vanity = only all vanity. Some codices, with Syr., omit "all".

Selah. Connecting the vanity of v. 5 with the expansion and explanation of it in v. 6. See Ap. 66. II.

6 every man. Heb. *'ish*. Ap. 14. II. walketh: i. e. walketh to and fro, or habitually. in a vain shew = only in a mere form. Heb. *zelem*. Occurs thirty-three times. Always rendered image, except here and Dan. 3. 19 ("form").

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

8 transgressions. Heb. *pāshā'*. Ap. 44. ix. the foolish = a foolish one. 10 blow = pressure. hand. Fig. *Anthropopatheia*. Ap. 6.

11 man. Heb. *'ish*. Ap. 14. II. See note on "moth", below. iniquity. Heb. *'āvōn*. Ap. 44. iii. moth. Heb. *'āsh*. Forming the Fig. *Paronomasia* (Ap. 6), connecting man (*'ish*) with a moth (*'āsh*).

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

13 recover strength = be comforted. Heb. "brighten up". To the chief Musician. See Ap. 64.

40 (X<sup>3</sup>, p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING. (Ps. 24).

X<sup>3</sup> | F<sup>1</sup> | 1-5. Deliverance by Jehovah.  
| F<sup>2</sup> | 6-10. Address to Jehovah.  
| F<sup>3</sup> | 11-17. Prayer to Jehovah.

Title. A Psalm. Heb. *Mizmōr*. Ap. 65. XVII. of David = by David, and relating to the true David.

1-5 (F<sup>1</sup>, above). DELIVERANCE BY JEHOVAH. (Introversion.)

F<sup>1</sup> | G | 1-3-. Deliverance.  
| H | -3. Trust.  
| H | 4. Trust.  
| G | 5. Deliverance.

H  
(p. 756)

4 ° Blessed is that ° man that maketh <sup>1</sup> the  
LORD his <sup>3</sup> trust,  
And respecteth not the proud, nor such as  
turn aside to lies.

G

5 Many, O LORD my <sup>3</sup> God, are Thy wonder-  
ful works which *Thou* ° hast done,  
And Thy ° thoughts which are to us-ward:  
They cannot be reckoned up in order unto  
Thee:

° If I would declare and speak of them,  
They are more than can be ° numbered.

F<sup>2</sup> J  
(p. 757)

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

K w

7 ° Then said I, "Lo, I come:

x

In the ° volume of the book ° it is written  
° of me,

K w

8 I ° delight to do Thy ° will, O my <sup>3</sup> God:

x

Yea, Thy law is ° within my ° heart.

9 I have ° preached righteousness in the great  
° congregation:

J

Lo, I have not refrained my lips,  
O <sup>1</sup> LORD, *Thou* knowest.

10 I ° have not hid Thy righteousness <sup>8</sup> within  
my heart;

I have declared Thy faithfulness and Thy  
° salvation:

I ° have not concealed Thy lovingkindness  
and Thy truth ° from the great ° con-  
gregation.

F<sup>3</sup> L N a

11 ° Withhold not *Thou* Thy tender mercies  
from me, O <sup>1</sup> LORD:

Let Thy lovingkindness and Thy truth  
continually preserve me.

b

12 For innumerable ° evils have compassed me  
about:

Mine ° iniquities have taken hold upon me,  
so that I ° am not able to look up;

They ° are more than the hairs of mine  
head: therefore my ° heart ° faileth me.

O

13 Be pleased, O <sup>1</sup> LORD, to deliver me:  
O <sup>1</sup> LORD, make haste to help me.

P

14 Let them be ashamed and confounded to-  
gether

That seek after my ° soul to destroy it;  
Let them be driven backward and put to shame  
That wish me <sup>12</sup> evil.

4 Blessed = Happy. See Ap. 63. VI.  
man = strong man. Heb. *geber*. Ap. 14. IV.

5 hast done = didst.  
thoughts. Fig. *Anthropopathia*. Ap. 6.  
If I would = Fain would I.  
numbered: or rehearsed.

40. 6-10 (F<sup>2</sup>, p. 756). ADDRESS TO JEHOVAH.  
(*Introversion and Alternation*.)

F<sup>2</sup> J | 6. What Jehovah had done, and not done.  
K | w | 7-. Messiah's delighted obedience.  
x | -7. Reason. Written in the Book.  
K | w | 8-. Messiah's delighted obedience.  
x | -8. Reason. Written in His heart.  
J | 9, 10. What Messiah had done, and not done.

6 Sacrifice. Heb. *zābāch*. Ap. 43. I. iv. Quoted in  
Heb. 10. 5-9.

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

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

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

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

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

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

volume of the book = scroll, that is to say, the book.  
Genitive of Apposition, and Fig. *Pleonasm* (Ap. 6) = the  
book of the law (Ap. 47).

it is written = it is prescribed. Cp. 2 Kings 22. 13.  
of me = for me. Joseph and Mary should have re-  
membered 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.

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

10 have not hid = did not hide.

salvation = or

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

congregation = assembly, or convocation.

deliverance.

have not concealed = did not conceal.

from = in.

11-17 (F<sup>3</sup>, p. 756). PRAYER TO JEHOVAH. (*Introversions and Alternation*.)

F<sup>3</sup> | L | N | a | 11. Jehovah's care for Messiah.  
b | 12. Messiah's distress.  
O | 13. His prayer. "Make haste".  
P | 14, 15. Against enemies.  
P | 16. For friends.  
L | N | b | 17-. Messiah's distress.  
a | -17-. Jehovah's care for Messiah.  
O | -17. His prayer. "Make no tarrying".

11 Withhold not Thou = Thou wilt not withhold. 12 evils = calamities. Heb. *rā'a'*. Ap. 44. viii.  
iniquities. Put by Fig. *Metonymy* (of Cause), Ap. 6, for their punishment. Heb. *āven*. Ap. 44. iii. Laid on  
Him as the substituted sacrifice. am not able = was not able. are more = were more. heart.  
Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for courage. faileth me = failed me. 14 soul. Heb.  
*nephesh*. Ap. 13.

15 Let them be desolate for a reward of their shame  
That say unto me, ° 'Aha, aha.'

P (p. 757) 16 Let all those that seek Thee rejoice and be glad in Thee :  
° Let such as love Thy <sup>10</sup>salvation say continually,  
1 'The LORD be magnified.'

L N b 17 But I am ° poor and needy ;  
Yet ° the LORD\* ° thinketh upon me :  
a Thou art my help and my deliverer ;  
O Make no tarrying, O my ° God."  
° To the chief Musician.

41 ° A Psalm ° of David.

X<sup>4</sup> Q (p. 758) 1 ° Blessed is he that considereth ° the poor :  
° The LORD ° will deliver him ° in time of trouble.

2 1 The LORD will preserve him, and ° keep him alive ; and he shall be 1 blessed upon the earth :  
And Thou wilt not deliver him unto the ° will of his enemies.

3 1 The LORD will strengthen him upon ° the bed of languishing :  
Thou wilt make all his bed in his sickness.

R 4 I said, 1 "LORD, ° be merciful unto me :  
Heal ° my soul ; for ° I have ° sinned against Thee."

S c 5 Mine enemies speak ° evil of me,  
d "When shall he die, and his name perish?"

e 6 And if ° he come to see me, he ° speaketh vanity :  
His heart gathereth iniquity to itself ;  
When he goeth abroad, he telleth it.

S c 7 All that hate me whisper together against me :  
Against me do they devise my hurt.

d 8 "An evil disease," say they, "cleaveth fast unto him :  
And now that he lieth he shall rise up no more."

e 9 Yea, ° mine own familiar friend, in ° whom I ° trusted, ° which did eat of my ° bread, hath lifted up his heel against me.

R 10 But Thou, O 1 LORD, ° be merciful unto me, and raise me up,  
That I may ° requite them.

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

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

Doxology to the Genesis book.

13 ° Blessed be 1 the LORD ° God of Israel From everlasting, and ° to everlasting. ° Amen, and Amen.  
° To the chief Musician.

13 Aha, aha. Fig. *Epizeuxis*. Ap. 6. Cp. 35. 21 ; 70. 3.  
16 Let. Some codices, with seven early printed editions, Aram., Sept., Syr., and Vulg., read "And let". Cp. 35. 27 ; 70. 4. 17 poor = afflicted. Heb. 'anah.

the LORD\*. The primitive text read "Jehovah", but altered by the *Sopherim* to "Adonai". See Ap. 32. Some codices, with seven early printed editions, read "may Jehovah".

thinketh = will think. Put by Fig. *Metonymy* (of Cause), Ap. 6, for all that the thoughts can devise, plan, or order.

To the chief Musician. See Ap. 64.

41 (X<sup>4</sup>, p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. 24).  
(Introversion and Extended Alternation.)

X<sup>4</sup> | Q | 1-3. Jehovah's favour to Messiah.  
R | 4. Prayer.  
S | c | 5-. Enemies. What they do.  
d | -5. Enemies. What they say.  
e | 6. The Traitor.  
S | c | 7. Enemies. What they do.  
d | 8. Enemies. What they say.  
e | 9. The Traitor.  
R | 10. Prayer.  
Q | 11, 12. Jehovah's favour to Messiah.

v. 13. The concluding Doxology to the First Book.

Title. A Psalm = Mizmôr. See Ap. 65. XVII. of David = by David, and relating to the true David. 1 Blessed. See Ap. 63. VI.

the poor = weak, or feeble. Heb. *dal*. Not the same as 40. 17. The LORD. Heb. *Jehovah*. Ap. 4. II.

will deliver = may the LORD deliver . . . preserve. in time of trouble = in the evil day.

2 keep him alive = revive, so as to live again ; hence, to give life to : here, in resurrection. Heb. *Piel* conjugation, to give life, quicken. Cp. Ps. 119. 25, 37, &c. Deut. 32. 39. Job 33. 4. Ecc. 7. 12. 1 Sam. 2. 6. Hence, to preserve seed (Gen. 19. 32, 34) ; to repair, in the sense of restoring what was lost (1 Chron. 11. 8. Neh. 4. 2. Hos. 6. 2 ; 14. 7. Ps. 85. 6).

will = soul. Heb. *nepesh*. Ap. 13.

3 the bed = the couch.

4 be merciful = be gracious, or show favour.

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

I have sinned. Christ could say this of those whose sins He was bearing, which were laid upon Him. sinned. Heb. *châtâ*. Ap. 44. i.

5 evil. Heb. *râ'a*. Ap. 44. viii.

6 he come : i. e. the traitor ; then Ahithophel, afterward Judas (see v. 9).

speaketh. Note the lying lips, the evil heart, the wicked slander.

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

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

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

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

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

bread. Put by Fig. *Synecdoche* (of Species), Ap. 6, for all kinds of food. [63. IX.]

10 requite. Suited for that Dispensation. See Ap.

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

triumph = shout with triumph.

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

13 Blessed, &c. Heb. *bârak*, not 'ashrei, as in v. 1 and the Beatitudes (Ap. 63. VI). This Doxology concludes the first book of Psalms, also the second book (72. 18-20). They were the words of David when he brought up the Ark (1 Chron. 16. 36), also in 1 Kings 1. 47, 48, when

this group (37-41) was written ; also in 1 Chron. 29. 10. They are taken up again in Luke 1. 68-70. Heb. *Elohim*. Ap. 4. I. to everlasting : i. e. to the age to come. Amen = Truth. Fig. *Epizeuxis* (Ap. 6), for solemn emphasis. To the chief Musician. See Ap. 64.

42—72 (B<sup>1</sup>, p. 720). THE SECOND, OR EXODUS BOOK \*.  
ISRAEL.

(Division.)

- B<sup>1</sup> | A<sup>1</sup> | 42—49. CONCERNING ISRAEL'S RUIN.  
A<sup>2</sup> | 50—60. CONCERNING ISRAEL'S REDEEMER.  
A<sup>3</sup> | 61—72. CONCERNING ISRAEL'S REDEMPTION.

42—49 (A<sup>1</sup>, above). ISRAEL'S RUIN.

(Introversion and Alternation.)

- A<sup>1</sup> | B | 42 (B<sup>1</sup>), 43 (B<sup>2</sup>) †. THE RUIN AND OPPRESSION REALISED (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.)  
C | D | 44. THE CRY FOR HELP TO THE DELIVERER AND REDEEMER (vv. 23-26).  
E | 45. THE DELIVERER PRAISED. ANSWER TO THE CRY.  
C | D | 46. THE HELP OF THE DELIVERER. (Cp. 48. 8.)  
E | 47 (E<sup>1</sup>), 48 (E<sup>2</sup>). THE DELIVERER PRAISED. (Cp. 48. 8 with 44. 1.)  
B | 49. THE RUIN, AND NEED OF REDEMPTION REALISED. NO HELP FROM MAN (v. 7),  
ONLY FROM GOD (v. 15).

50—60 (A<sup>2</sup>, above). ISRAEL'S REDEEMER.

(Introversion.)

- A<sup>2</sup> | F | 50. GOD SPEAKS TO HIS PEOPLE. HE BREAKS THE SILENCE AS IN EXODUS 3. 4  
Cp. Heb. 12. 25, 26.  
G | 51. TRANSGRESSION. CONFESSED AND FORGIVEN.  
G | 52 (G<sup>1</sup>), 53 (G<sup>2</sup>), 54 (G<sup>3</sup>), 55 (G<sup>4</sup>). TRANSGRESSORS. UNCONFESSED AND DESTROYED.  
F | 56 (F<sup>1</sup>), 57 (F<sup>2</sup>), 58 (F<sup>3</sup>), 59 (F<sup>4</sup>), 60 (F<sup>5</sup>). GOD'S PEOPLE SPEAK TO HIM OF ISRAEL'S  
REDEEMER AND HIS WORK: TELLING OF DEATH AND RESURRECTION (MIGHTAM,  
Ap. 65. XII).

61—72 (A<sup>3</sup>, above). ISRAEL'S REDEMPTION.

(Alternations.)

- A<sup>3</sup> | H | K | 61 (K<sup>1</sup>), 62 (K<sup>2</sup>), 63 (K<sup>3</sup>), 64 (K<sup>4</sup>). ISRAEL WAITS FOR DELIVERANCE "FROM  
THE ENDS OF THE EARTH", WHICH IS THE WORK OF GOD ALONE (64. 9).  
L | 65. ZION WAITS FOR HER BLESSING.  
M | 66 (M<sup>1</sup>), 67 (M<sup>2</sup>). PRAISE PROMISED. THE TROUBLE REMEMBERED (66. 10-12).  
J | 68 THE ANSWER TO 61-67. GOD ARISES. "BLESSED BE GOD" (v. 35).  
H | K | 69. THE KING WAITS FOR DELIVERANCE (v. 14) FROM SUFFERINGS, SHAME,  
AND SORROW. (THE TRESPASS OFFERING) †.  
L | 70. THE KING WAITS FOR HIS DELIVERANCE. "MAKE HASTE".  
M | 71. PRAISE PROMISED (vv. 22-24). THE TROUBLE REMEMBERED (v. 20).  
J | 72. THE ANSWER. THE KING REIGNS. "BLESSED BE THE LORD GOD"  
(v. 18). THIS WAS ALL HIS DESIRE (2 Sam. 23. 5). THE REDEEMED NATION  
BLESSED, AND A BLESSING TO ALL NATIONS.

\* For notes, see p. 760.



## NOTES ON THE STRUCTURE, PAGE 759.

\* Exodus is the Greek *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 *וְאֵלֶּה שְׁמוֹתָיִם* (*v'el'leh shemōth*), "AND THESE ARE THE NAMES." The Book is thus called because it begins with the *names* of those who came into the place whence they were *redeemed* and delivered from their ruin and oppression.

It is indeed the book of "the NAMES"; for not only does the Lord speak so pointedly of knowing Moses "by name" (33. 12, 17), but Moses asks by what Name he is to speak of the God of their fathers to the Israelites (3. 13), and the Lord reveals His Name (3. 14, 15); while in 6. 3; 33. 19; and 34. 5-7, He further proclaims it. So, again, of the "Angel" that was sent before the People (23. 20), Jehovah said, "My Name is in Him" (23. 21). Moses speaks to Pharaoh in the Name of Jehovah (5. 23); and Pharaoh is raised up "that My Name may be declared throughout all the earth" (9. 16). It is in this book that we first have the third Commandment concerning the Name of the Lord (20. 7). Bezaleel is said to have been "called" by name (31. 2), whereas a different phrase is used of Aholiab (31. 6) both here and in 35. 30 and 34. It is in Exodus also that we have the particular instructions as to the engraving of the names on the shoulder-stones of the ephod (28. 9-12), and on the breastplate stones (15-21), which were strictly carried out (39. 6, 7 and 8-14). Thus "the names of the sons of Israel" were borne before the Lord with the Redeeming Blood in the Holy of Holies. Moreover, these *names* appear at the *beginning* of Exodus, in connection with the Ruin; and at the *end* in connection with the REDEMPTION "before God in the Sanctuary"; while we have the Name of the REDEEMER proclaimed and celebrated throughout, "The Lord is His name" (Ex. 15. 3).

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

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

The types of Exodus are also types of Redemption. The Divine title *YAH* (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 centred. It opens with the "cry" from the depth of the Ruin and Oppression, as Exodus does; and it ends with the King reigning over the redeemed Nation (Ps. 72), brought "again the second time" from the four corners of the earth (Isa. 11. 11); as it was brought the first time from Egypt; and, at length, made a blessing to all the families of the earth.

Of the Divine names and titles: Elohim occurs 262 times (two of them with Jehovah), El 14 times, and Jehovah only 37 times. Note the references to Sinai, Miriam, and other events in Exodus, in this second Book.

---

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

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

## BOOK II.

**42** °Maschil, °for °the °sons of Korah.

**B A<sup>1</sup>**  
(p. 76r)

**1** As the hart °panteth °after the water °brooks,

So panteth °my soul °after Thee, O °God.

**2** <sup>1</sup>My soul thirsteth for <sup>1</sup>God, for the living °GOD:

°When shall I come and °appear before <sup>1</sup>God?

**3** My tears have been my meat day and night,

While they °continually say unto me, "Where is thy <sup>1</sup>God?"

**B<sup>1</sup>**

**4** When I remember these *things*, I pour out <sup>1</sup>my soul in me:

For I °had gone with the multitude, I °went with them to the house of <sup>1</sup>God,

With the voice of joy and praise, with a multitude that kept °holyday.

**C<sup>1</sup>**

**5** °Why art thou cast down, O <sup>1</sup>my soul?

°And why art thou disquieted in me?

Hope thou in <sup>1</sup>God: for I shall yet praise Him

For the °help of °His °countenance.

**A<sup>2</sup>**

**6** °O my <sup>1</sup>God, <sup>1</sup>my soul is cast down within me:

Therefore will I remember Thee from the land of °Jordan,

And of °the Hermonites, from the °hill Mizar.

**7** Deep calleth unto deep at the noise of Thy waterspouts:

All Thy waves and Thy billows are gone over me.

**B<sup>2</sup>**

**8** °Yet °the LORD will command °His loving-kindness in the daytime,

And in the night °His song *shall be* with me,

And my prayer unto the °GOD of my life.

**9** I will say unto °GOD my °rock, "Why hast Thou °forgotten me?"

Why go I mourning because of the oppression of the enemy?"

**10** °As with a sword in my bones, mine °enemies reproach me;

While they say daily unto me, "Where is thy <sup>1</sup>God?"

**C<sup>2</sup>**

**11** °Why art thou cast down, O my soul?

°And why art thou disquieted within me?

Hope thou in <sup>1</sup>God: for I shall yet praise Him,

Who is the °health of my °countenance, and my <sup>1</sup>God.

**42-72 (B<sup>1</sup>).** THE EXODUS BOOK.

For the Structure, see p. 759. It has to do with ISRAEL; as the first book (1-41) had to do with MAN.

**42-49 (A<sup>1</sup>,** p. 759). ISRAEL'S RUIN.**42, 43 (B<sup>1</sup>, B<sup>2</sup>,** p. 759). THE RUIN REALISED. (Repeated Alternation.)

**B** | A<sup>1</sup> | 42. 1-3. Cry from afar.  
| B<sup>1</sup> | 42. 4. Hope. "I remember".  
| C<sup>1</sup> | 42. 5. Appeal. "Why cast down?"  
| | Praise.  
A<sup>2</sup> | 42. 6, 7. Cry from afar.  
| B<sup>2</sup> | 42. 8-10. Hope. "Jehovah will command",  
| | &c.  
| C<sup>2</sup> | 42. 11. Appeal. "Why cast down?"  
| | Praise.  
A<sup>3</sup> | 43. 1, 2. Cry from afar.  
| B<sup>3</sup> | 43. 3, 4. Hope. "I will go".  
| C<sup>3</sup> | 43. 5. Appeal. "Why cast down?"  
| | Praise.

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

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

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

**1** panteth = crieth, or longeth. Cp. Joel 1. 20. The cry of Israel in Egypt. after = for.

brooks = channels: water in gorges or pipes, difficult of approach. Heb. *'aphikim*. See note on 2 Sam. 22. 16. my soul = I myself. Heb. *nepshesh*. Ap. 13. after = upon.

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

**2** GOD. Heb. El. Ap. 4. IV. Because "the living", in contrast with idols.

When shall I come, &c. Figs. *Interjectio*, *Erotēsis*, and *Apostrophe*. Ap. 6.

appear before God = see the face of God. So it is in some codices, with one early printed edition, Aram., and Syr. See notes on Ex. 23. 15; 34. 20.

**3** continually = all the day.

**4** had gone = shall go. went = shall go. holyday = feast day.

**5** Why...? Fig. *Cycloides*. Ap. 6. 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), Ap. 6, put for the whole person.

**6** O my God. In some codices this is joined on to the end of v. 5 = "the great deliverance of me, and [praise]

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

Hermons. Refers to the two peaks. hill = mountain. **8** Yet. Omit this. the LORD. Heb.

Jehovah. Ap. 4. II. 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). **9** GOD. Heb. El. Ap. 4. IV. In edition of 1611 this was printed "My God".

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

Fig. *Anthropopathēia*. Ap. 6. **10** As with. Some codices read "Like". enemies = adversaries.

The second Psalm of each book has for its subject the enemy. See Ap. 10. **11** health = salvation.

A<sup>3</sup>  
(p. 761)

**43** ° Judge me, O ° God, and plead my cause against an ° ungodly nation:  
O deliver me from the deceitful and unjust ° man.

**2** For ° Thou art the ° God of ° my strength:  
why ° dost Thou ° cast me off?  
Why go I mourning because of the oppression of ° the enemy?

B<sup>3</sup> **3** O send out Thy ° light and Thy truth: let them ° lead me;  
Let them ° bring me unto ° Thy ° holy hill,  
And to Thy ° tabernacles.

**4** Then will I go unto the altar of ° God,  
Unto ° GOD my exceeding joy:  
Yea, upon the harp will I praise Thee, O ° God my ° God.

C<sup>3</sup> **5** ° Why art thou cast down, O my soul?  
And why art thou disquieted within me?  
Hope in ° God: for I shall yet praise Him,  
Who is the ° health of my countenance,  
and my ° God.

° To the chief Musician.

603  
D D a  
(p. 762)

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

**1** ° We have heard with our ears, O ° God,  
our fathers have ° told us,  
What work Thou didst in their days, in the times of old.

**2** How ° Thou didst drive out the ° heathen with Thy hand, and plantedst ° them;  
How ° Thou didst afflict the ° people, and ° cast them out.

b **3** For they got not the land in possession by their own sword,  
Neither did their own arm save them:

c ° But Thy right hand, and Thine arm,  
and the light of Thy countenance,  
Because Thou hadst ° a favour unto them.

d **4** ° Thou ° art my King, O ° God:  
Command ° deliverances for Jacob.

a **5** Through Thee will we push down our ° enemies:  
Through ° Thy name will we tread them under that rise up against us.

b **6** For I will not ° trust in my ° bow,  
Neither shall my ° sword save me.

c **7** ° But Thou ° hast saved us from our enemies,  
And ° hast put them to shame that hated us.

d **8** In ° God we ° boast all the day long,  
And praise Thy name for ever. ° Selah.

E F e  
(p. 763)

**9** ° But Thou hast ° cast off, and put us to shame;  
And goest not forth with our armies.

Ap. 6, for military science. Cp. 2 Kings 19. 32.

Referring to vv. 1-4. **hast put** = didst put. Referring to vv. 1-4. **8 boast** = have boasted. **Selah.** Connecting the wondrous past with the distressing present, introducing the reason which called forth the Psalm itself, and marking the important break determining the Structure. See Ap. 66. II.

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

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

**43. 1 Judge** = Vindicate.

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

ungodly = graceless. Fig. Tapeinōsis. Ap. 6. man. Heb. 'ish. Ap. 14. II.

**2 my strength** = my refuge, or my defending God. dost = didst. cast . . . off. See 44. 8.

the enemy = an enemy.

**3 light** . . . truth. Probably an allusion to the Urim and Thummim (see notes on Ex. 28. 30), from which the Psalmist was now absent, in flight from Absalom.

lead = gently lead, or comfort.

bring: i. e. by their guiding counsel.

Thy holy hill: i. e. Zion. Therefore refers to times of David.

holy. See note on Ex. 3. 5.

tabernacles = habitations. Pl. of majesty = thy great habitation. Heb. pl. of mishkān. Ap. 40.

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

**5 Why . . . ?** See notes on 42. 5 for the whole of this verse. health = salvation. See note on 42. 5.

To the chief Musician. See Ap. 64.

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

D | D | 1-8. God our help.

E | F | 9-14. Us.

E | G | 15. Me. Thy reproach.

F | G | 16. Me. The reason.

F | F | 17-22. Us.

D | 23-26. Jehovah our help.

} Trouble.

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

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

**1-8** (D, above). GOD OUR HELP  
(Extended Alternation.)

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

**1 We have heard.** Refers to the exodus. See note on sub-scription. No time in reigns of David or Solomon to suit this Psalm. Temple-worship carried on. People in the land. Israel gone astray. Judah had turned away, but had returned (vv. 17, 18). The Psalm suits Hezekiah only. Sennacherib and Rab-shakeh referred to in v. 16. See the cylinder of Sennacherib (Ap. 67. xi, p. 98).

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

told us = rehearsed. Cp. Ex. 12. 26; 13. 14. Josh. 4. 6, 7.

**2 heathen** = nations: i. e. the Canaanites.

them: thy People Israel.

people = peoples: i. e. the Canaanites.

cast them out = spread them about (as a vine, Isa. 5); "them" referring to Israel in both clauses.

**3 But** = For; giving the reason. See Structure above. Heb. kī, "for". a favour. Cp. Deut. 4. 37; 7. 7, 8.

**4 Thou** = Thou Thyself.

art my King = art ḡe my King.

deliverances. Pl. of majesty = a great deliverance.

**5 enemies** = adversaries.

Thy name. See note on 20. 1.

**6 trust** = confide. Heb. batah. Ap. 69. i.

bow . . . sword. Put by Fig. Metonymy (of Adjunct).

**7 But** = For, as in v. 3. **hast saved** = didst save.

- f  
(p. 763) 10 Thou makest us to turn back from the  
<sup>5</sup> enemy:  
And they which hate us ° spoil for them-  
selves.
- e 11 Thou hast given us like ° sheep appointed  
for meat;  
And hast ° scattered us among the <sup>2</sup> hea-  
then.
- J 12 Thou sellest Thy people for nought,  
And dost not increase Thy wealth by  
their price.
- J 13 Thou makest us ° a reproach to our neigh-  
bours,  
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.
- G 15 My confusion is continually before me,  
And the shame of my face hath covered me,
- E G  
(p. 762) 16 For the voice of him that reproacheth and  
blasphemeth;  
By reason of the enemy and ° avenger.
- F g  
(p. 763) 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 ° steps declined from  
Thy way;
- h 19 Though Thou hast sore broken us in the  
° place of dragons,  
And covered us with the shadow of death.
- g 20 If we have forgotten the ° name of our <sup>1</sup> God,  
Or stretched out our hands to a strange  
° GOD;
- 21 Shall not <sup>1</sup> God search this out?  
For <sup>5</sup> he knoweth the secrets of the heart.
- h 22 ° Yea, for Thy sake are we killed all the  
day long;  
We are counted as <sup>11</sup> sheep for the slaugh-  
ter.
- D i 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 op-  
pression?
- k 25 For ° our soul is bowed down to the dust:  
Our belly cleaveth unto the earth.
- k  
i 26 ° Arise for our help,  
And ° redeem us for Thy ° mercies' sake.  
° To the chief Musician ° upon ° Shoshannim.

601

45 ° For the sons of Korah, ° Maschil,  
° A Song of ° loves.

- E H  
(p. 763) 1 My heart is ° inditing a good ° matter:  
I speak of the things which I have made  
touching the king:  
My tongue ° is the pen of a ° ready writer.

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

44. 9-14 (F, p. 762). US. TROUBLE.  
(Alternation.)

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

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

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

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

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

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

17-22 (F, p. 762). US. TROUBLE.  
(Alternation.)

- F g | 17, 18. Righteousness.  
h | 19. Calamities.  
g | 20, 21. Righteousness.  
h | 22. Calamities.

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

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

20 name. See note on 20. 1.

GOD. Heb. El. Quoted in Ap. 4. IV.

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

23-26 (D, p. 762). JEHOVAH OUR HELP.  
(Introversion.)

- D i | 23, 24. Prayer. "Awake".  
k | 25-. Affliction.  
k | -26. Affliction.  
i | 26. Prayer. "Arise".

23 Awake . . . sleepest. Fig. Anthropopatheia. Ap. 6. LORD\*. Primitive text read "Jehovah". Altered by the Sopherim to "Adonai". See Ap. 32. Some codices, with two early printed editions, read "Jehovah".

25 our soul is = we ourselves are. Heb. nephesh. Ap. 13.

26 Arise. Fig. Anthropopatheia. Ap. 6. redeem = deliver. Heb. pādāh. 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 (E, p. 759). THE DELIVERER. PRAISED.  
(Introversion.)

- E H | 1. The Psalmist.  
J | 2-8. The king.  
J | 9-16. The queen.  
H | 17. The Psalmist.

Title. For the sons of Korah = By, &c. The third of nine so ascribed. See Title, Ps. 42, and Ap. 63. VIII. Maschil = giving instruction. The fourth of thirteen so named. See Title, Ps. 32, and Ap. 65. XI.

A Song. Heb. shîr, as in Ps. 18. See Ap. 65. XXIII.

J K l  
(p. 764)

2 Thou art °fairer than the °children of °men:  
Grace is poured into thy lips:

Therefore °God hath blessed thee for ever.

3 Gird thy sword upon thy thigh, O °most  
mighty,  
°With thy glory and thy majesty.

4 And in thy majesty ride prosperously  
°Because of truth and meekness and  
righteousness;  
And thy right hand shall teach thee terrible  
things.

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

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

7 Thou lovest righteousness, and hatest  
°wickedness:

Therefore °God, Thy °God, hath °anointed  
Thee  
With the oil of gladness above Thy °fellows.

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

J M O n  
9 Kings' daughters were among thy °hon-  
ourable women:

Upon thy right hand °did stand °the  
queen in gold of Ophir.

10 Hearken, O daughter, and °consider, and  
incline thine ear;  
°Forget also thine own people, and thy  
father's house;

11 So shall the king greatly desire thy beauty:  
For he is thy °LORD; and worship thou  
him.

N  
12 And the °daughter of Tyre °shall be there  
with a gift;

N  
Even the rich among the people shall in-  
treat thy favour.

M O o  
13 The king's daughter °is °all glorious °within:  
Her clothing is of wrought gold.

14 She shall be brought unto the king in  
°raiment of needlework:

n  
The virgins her companions that follow her  
Shall be brought unto thee.

15 With °gladness and rejoicing shall they  
be brought:

They shall enter into the king's palace.

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

H  
(p. 763)

17 I will make thy name to be remembered  
in all generations:

Therefore shall the °people praise thee for  
ever and ever.

°To the chief Musician °for the sons of Korah, °upon  
Alamoth.

15 gladness. Heb. pl. of majesty = with great gladness. 16 thy . . . thy. Heb. text, these pronouns are masc.; but the Syr. reads them fem. In this case they agree with and perfect the Structure above. 17 people = peoples, or nations. To the chief Musician. See Ap. 64. Having been written for the marriage of Hezekiah, the Psalm was handed over for public use, as the glorious antitype of the marriage of Messiah in a yet future day (Rev. 19, 7-9). for the sons, &c. See note on Title, above. This and Ps. 87 are the only two Psalms where the Title is given at the beginning as well as the end. These two Psalms are for a good reason thus discriminated. upon: i.e. relating to. Alamoth. See Ap. 65, II.

### 45. 2-8 (J, p. 763). THE KING. (Introversion and Alternation.)

J | K | l | 1 | 2-. The king's merits.  
m | -2. His reward. "Therefore" ('al kēn).  
L | 3, 4. His weapon, and its effects.  
L | 5. His weapons, and their effects.  
K | l | 6, 7-. The king's merits.  
m | -7, 8. His reward. "Therefore" ('al kēn).

2 fairer: i.e. in His glory which follows the suffer-  
ing described in Isa. 52, 14; 53, 2.  
children = sons.

men. Heb. 'ādām. Ap. 14, I.  
God. Heb. Elohim. Ap. 4, I.

3 most mighty = mighty One. Heb. gibbōr. Ap. 14, IV.  
With thy glory. Supply Ellipsis (Ap. 6), by repeating  
"[Gird thee] with Thy glory".

4 Because = On behalf.

5 heart. Put by Fig. Metonymy (of Adjunct), Ap. 6,  
for "in the midst".  
people = peoples.

6 Thy throne, O God. Quoted in Heb. 1, 8, 9.  
Several attempts are made by certain commentators to  
get rid of this reference to Christ's Godhead; but not  
only would Heb. 1, 8, 9 have to go, but Isa. 9, 6, and  
Jer. 23, 6; 33, 16 as well.

kingdom. Cp. Pss. 20, 21, 24. Luke 1, 31-33, &c.

7 wickedness = lawlessness. Heb. rāshā'. Ap. 44, x.  
anointed. Hence His name Messiah (Gr. Christ) = the  
anointed one.

fellows = companions.

8 All. Supply Ellipsis (Ap. 6): "[So that] all".

myrrh, and aloes. Cp. Ex. 30, 23, 24. John 12, 3;  
19, 39.

### 45. 9-16 (J, p. 763). THE QUEEN. (Introversions and Alternation.)

J | M | O | n | 9-. Maids of honour.  
o | -9. The queen's apparel.  
P | 10, 11. The queen addressed.  
N | 12-. Suppliant.  
N | -12. Suppliants.  
M | O | o | 13, 14-. The queen's apparel.  
n | -14, 15. Maids of honour.  
P | 16. The queen addressed.

9 honourable women. Courtladies. English = maids  
of honour.  
did = doth.

the queen. Type, Past, Hephzi-bah (2 Kings 21, 1.  
Isa. 62, 4); antitype, future, Israel, the bride of Messiah  
(Isa. 54, 5-8; 62, 45). Cp. Rev. 19, 7.

10 consider = see plainly, or observe.

Forget also thine own people. As did Rebekah  
(Gen. 24, 58), and Rachel (Gen. 31, 14), and Asenath (Gen.  
41, 45), and Ruth (1, 16).

11 LORD. Heb. Adonim. Ap. 4, VIII, 3.

12 daughter of Tyre. Either the queen of Tyre, or  
the people of Tyre personified.

shall be there. Fig. Ellipsis (Complex), Ap. 6, III, 2,  
p. 10. Supply both clauses, repeating the verbs thus:  
"the daughter of Tyre [shall entreat thy favour] with a  
gift; even the rich among the people shall [come] and  
entreat thy favour". See note on 2 Chron. 32, 23.

13 is. The Ellipsis better supplied thus: "all glorious  
[sitteth enthroned] within". These Ellipses are caused  
by the bubbling over of the inditing heart, which is too  
quick for the pen.

all glorious = nothing but glory. Cp. Isa. 4, 5.

within: i.e. in the inner palace; not internally.

14 raiment of needlework = embroidered robes.

603

## 46

° A Song.

D Q<sup>1</sup>  
(p. 765)

1 ° God is ° our ° refuge and strength,  
A ° very present help in trouble.

R p

2 Therefore will not we fear, though the  
earth ° be removed,  
And though the mountains be ° carried  
into the ° midst of the sea ;

q

3 *Though* the ° waters thereof ° roar *and* be  
troubled,  
*Though* the mountains shake with the  
swelling thereof. ° Selah.

S

4 *There is* a ° river, the ° streams whereof  
shall make glad the city of ° God,  
° The holy *place* of the ° tabernacles of  
the ° MOST HIGH.

S

5 ° God is ° in the midst of her ; she shall not  
be ° moved :  
° God shall help her, ° *and that* right early.

R q

6 The ° heathen ° raged, the kingdoms ° were  
moved :

p

He uttered His voice, the earth melted.

Q<sup>2</sup>

7 ° The LORD of hosts *is* with us ;  
The ° God of Jacob *is* our ° refuge. ° Selah.

T r

8 Come, ° behold the works of ° the LORD,  
What desolations He hath made in the  
earth.

U

9 He maketh wars to cease unto the end of  
the earth ;

U

He breaketh the ° bow, and cutteth the  
° spear in sunder ;  
He burneth the ° chariot in the fire.

T r

10 ° Be still, and know that *ſ* am ° God :  
I will be ° exalted among the ° heathen,  
I will be ° exalted in the earth.

s

Q<sup>3</sup>

11 ° The LORD of hosts *is* with us ;  
° The ° God of Jacob *is* ° our refuge. ° Se-  
lah.

° To the chief Musician.

602

## 47

° A Psalm ° for the sons of Korah.

E<sup>1</sup> V t  
(p. 766)

1 O clap your hands, all ye ° people ;  
Shout unto ° God with the voice of triumph.

u

2 For ° the LORD ° MOST HIGH *is* ° terrible ;  
*He is* ° a great King over all the earth.

moved. Same word as "carried", in v. 2.

morning : i. e. when the morning dawns. See 2 Kings 19. 31-35. Isa. 37. 35, 36. Cp. Ex. 14. 27. 6 heathen = nations. raged. Same word as "roar", v. 3. were moved = moved. Same word as in v. 5. 7 The LORD of hosts. See note on 1 Sam. 1. 3. refuge = an impregnable place. Heb. *miṣṣāb*. Not the same word as in v. 1. Selah. Connecting this assured confidence in God's promise with its fulfilment in the deliverance of Zion from Sennacherib (Ap. 66. II). 8 behold = gaze on. the LORD. Heb. *Jehovah*. Ap. 4. II. But some codices, with first printed edition and Syr., read "Elohim", God. Cp. 66. 5. 9 bow . . . spear . . . chariot. The weapons of war, corresponding with the preceding line—war. See the Structure above. 10 Be still = Desist ; cease your efforts. Heb. *rāpha*. exalted. Heb. *rūm*, so most frequently rendered. 11 The God of Jacob. See notes on 146. 5 ; and cp. Gen. 32. 28 ; 43. 6 ; 45. 26. Selah. Connecting Ps. 46 with Pss. 47 and 48, all three referring to the same events. See Ap. 66. II. To the chief Musician. See Ap. 64.

47 (E<sup>1</sup>, p. 759) [For Structure see next page].

Title. A Psalm. Heb. *mizmôr*. See Ap. 65. XVII. Referring to the time of Hezekiah. One of three Psalms (46, 47, 48) in praise of Zion, delivered from Sennacherib's siege. for the sons of Korah. The fourth of nine so ascribed. See note on 42, and Ap. 65. VIII. 1 people = peoples. God. Heb. *Elohim*. Ap. 4. I. 2 the LORD. Heb. *Jehovah*. Ap. 4. II. MOST HIGH. Heb. *Elyôn*. Ap. 4. VI. terrible = to be revered. a great King. This in special contrast with Sennacherib (Isa. 36. 4).

## 46 (D, p. 759). THE HELP OF THE DELIVERER.

(Introversions and Alternations.)

D

Q<sup>1</sup> | 1. God our refuge.  
R | p | 2. The earth moved. } Danger defied.  
q | 3. The waters roar. }

S | 4. The holy city. } Zion defended.  
S | 5. The holy city. }

R | q | 6-. The heathen rage. } Danger  
p | -6. The earth melted. } defied.

Q<sup>2</sup> | 7. God our refuge. Selah.

T | r | 8-. Behold God, in His works. } Works  
s | -8. The earth. His desola- } seen.  
tions.

U | 9-. The world. War. } Wars  
U | -9. The world. Weapons. } ended.

T | r | 10-. Know God in Himself. } Himself  
s | -10. The earth. God's } known.  
exaltation.

Q<sup>3</sup> | 11. God our refuge. Selah.

Title. A Song. Heb. *shîr*. One of the "Songs" referred to in Isa. 38. 20 (though not the same word). See Ap. 65. XXIII. Doubtless Hezekiah's during Sennacherib's siege. No other period of Israel's history suits it. Not celebrating a victorious campaign, but a successful defence. See notes below. Pss. 46, 47, 48 a Trilogy referring to the same event. See note on "Selah", v. 11. 1 God. Heb. *Elohim*. Ap. 4. I. our refuge. Fig. *Cycloïdes* (Ap. 6), because repeated in vv. 7 and 11. See Structure above. refuge : to which one flees. Heb. *hāṣāh*. Ap. 69. V. Not the same word as vv. 7, 11. very present = found (near) ; masc. refers to God (help is fem.).

2 be removed = quake. Same as "moved", v. 6. carried = moved.

midst = Heb. heart. Fig. *Metonymy* (of Adjunct). Ap. 6. 3 waters thereof roar. Fig. *Hypocatastasis* (Ap. 6), implying the raging of the Assyrian host without.

roar. Same word as "raged" (v. 6). Selah. Connecting the roaring of the waters without with the silent flowing river in the rock-cut channel beneath Zion, and contrasting the boastings of the enemy with the secret purposes of God. No refrain "dropped out" here, as some suggest. See the Structure above, and Ap. 68.

4 river. Heb. *naḥar*, a constantly flowing river (not *nahal*, a summer *wady*). It flows beneath Zion, filling *En Rogel* and supplying Siloam. See Ap. 68.

streams = channels. Heb. *pālag*. See note on Gen. 10. 25. Ps. 1. 3 : i. e. the rock-cut channels beneath Zion. See Ap. 68. All other water-supplies cut off. Cp. 2 Chron. 32. 30. 2 Kings 20. 20. See Ap. 68, and Ecclesiasticus 48. 17.

The holy place of the tabernacles of the MOST HIGH. Sept. and Vulg. render this "The Most High hath hallowed His habitation". See note on Ex. 3. 5. tabernacles = the great habitation. Pl. of majesty, implying greatness of glory, not of size. Heb. *mishkān*. Ap. 40. ii. MOST HIGH. Heb. *Elyôn*. Ap. 4. VI.

5 in the midst = in the middle, not the same as v. 2. and that right early. Heb. at the turning of the

W  
(p. 766)

3 ° He shall subdue the <sup>1</sup> people under us,  
And the ° nations under our feet.  
4 He ° shall choose our inheritance for us,  
The excellency of Jacob whom He loved.  
° Selah.

X

5 <sup>1</sup> God is ° gone up with a shout,  
° The LORD with the sound of a trumpet.

V t

6 ° Sing ° praises ° to <sup>1</sup> God, sing ° praises:  
Sing ° praises unto our King, ° sing ° praises.

u

7 For <sup>1</sup> God is the King ° of all the earth:  
Sing ye praises ° with understanding.

8 <sup>1</sup> God ° reigneth over the ° heathen:  
<sup>1</sup> God sitteth upon the ° throne of His holi-  
ness.

W

9 The princes of the <sup>1</sup> people are gathered  
together,  
° Even the People of the <sup>1</sup> God of Abraham:

X

For the ° shields of the earth belong unto  
<sup>1</sup> God:  
He is greatly ° exalted.

602

**48** ° A Song and ° Psalm ° for the sons of Korah.

E<sup>2</sup> Y  
(p. 766)

1 Great is ° the LORD, and greatly to be  
praised  
In ° the city of our ° God, in ° the mountain  
of His holiness.

Z

2 Beautiful for ° situation, the joy of the  
whole ° earth,  
Is ° mount Zion, on ° the sides of the north,  
° The city of the great King.

A

3 <sup>1</sup> God ° is known in her palaces for a refuge.  
4 For, ° lo, ° the kings were assembled,  
They passed by together.

5 They saw it, and so they marvelled;  
They were troubled, and hasted away.

6 Fear took hold upon them there,  
And pain, as of a woman in travail.

7 Thou breakest the ships of Tarshish  
With an east ° wind.  
8 ° As we have heard, so have we seen  
In <sup>1</sup> the city of ° the LORD of hosts, in <sup>1</sup> the  
city of our <sup>1</sup> God:

Y

<sup>1</sup> God will establish it for ever. ° Selah.  
9 We have ° thought of Thy lovingkindness,  
O <sup>1</sup> God,  
In the ° midst of Thy temple.

10 According to Thy ° name, O <sup>1</sup> God,  
So is Thy praise unto the ends of the  
earth:

Z

Thy right hand is full of righteousness.  
11 Let <sup>2</sup> mount Zion rejoice,  
Let the ° daughters of Judah be glad,  
Because of Thy ° judgments.

the mountain of His holiness, or of His Sanctuary. Genitive of Character. **2 situation** = elevation. earth: or land. **mount Zion**. Immediately south of Moriah. See Ap. 68. **the sides of the north**: i. e. with Moriah and the Temple immediately on the north side. **The city of the great King** = [is] Jerusalem as a whole. Note the three points of view: (1) the elevated mount; (2) the south side of Moriah; (3) Jerusalem proper. Cp. Matt. 5. 35. **3 is known** = hath made Himself known. **4 lo**. Fig. *Asterismos*. Ap. 6. **the kings**: i. e. the vassal kings of Sennacherib. **7 wind**. Heb. *rūach*. Ap. 9. **8 As we have heard**. Thus linking on Ps. 44. 1. **the LORD of hosts**. Cp. 46. 7, 11. Selah. Connecting the demand of Ps. 46. 10, to "be still" and exalt Jehovah, with the "rest" in the thought of His lovingkindness. Connecting also the end of members A and A' (v. 14). See Ap. 66. II. **9 thought** = been silent (Heb. *dāmāh*), or stood still (46. 10) and rested in thought. **midst**. Same word as in 46. 5. **10 name**. See note on 20. 1. **11 daughters** = cities. Put by Fig. *Metonymy* (of Subject) Ap. 6, for cities (cp. Num. 21. 25. Josh. 17. 11, 16). These cities of Judah had cause for rejoicing, for they were now free from Sennacherib, who had captured them (Isa. 36. 1). See Sennacherib's cylinder. Ap. 67. xi, p. 98. **judgments**: on the Assyrian host.

**47** (E<sup>1</sup>, p. 759). PRAISE TO THE DELIVERER.  
(Extended Alternations.)

E<sup>1</sup> V | t | 1. A call to praise.  
u | 2. The reasons.  
W | 3, 4. The nations, and Israel.  
X | 5. God exalted.  
V | t | 6. A call to praise.  
u | 7, 8. The reason.  
W | 9-. The nations, and Israel.  
X | -9. God exalted.

**3 He shall subdue** = may He subdue. nations = tribes of men.

**4 shall choose** = chooseth: referring to Israel's inheritance. Repeat this verb at the beginning of the next line.

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

**5 gone up** = exalted, as in v. 9 (same word). **6 Sing praises**. Fig. *Epanadiplosis* (Ap. 6), the verse beginning and ending with the same word.

**praises**. Pl. of majesty = great praise. Note the Fig. *Repetitio* (Ap. 6), for emphasis. **to God**. Some codices, with Sept. and Vulg., read "to our God".

**7 of**. Some codices, with two early printed editions, read "over", as in v. 8.

**with understanding**. Cp. 49. 3 and 1 Cor. 14. 15, 16. **8 reigneth** = hath become king. **heathen** = nations.

**throne of His holiness** = His holy Throne. Genitive of Character.

**9 Even**. Perhaps better to supply Ellipsis (Ap. 6): "[unto] the People", or "[to be] a People". See the Structure, and cp. v. 4.

**shields**. Put by Fig. *Metonymy* (of Effect), Ap. 6, for princes (in preceding line), or, for defences in general Cp. 89. 18 (marg.) and Hos. 4. 13 (marg.).

**exalted**. Cp. v. 5. This is the object of the Psalm connected with 46 by the Selah in 46. 13.

**48** (E<sup>2</sup>, p. 759). PRAISE TO THE DELIVERER.  
(Repeated Alternation.)

E<sup>2</sup> Y | 1-. Praise.  
Z | -1-3. Zion a joy. In her palaces, God known.  
A | 4-8. The reason. "For". God's power shown in her establishment "for ever". Selah.  
Y | 9, 10. Praise.  
Z | 11-13. Zion to rejoice. In her towers, strength surveyed.  
A | 14. The reason. "For". God's favour shown in guidance "for evermore".

Title. A Song. Heb. *Shīr*. See Ap. 65. XXIII.

Psalm. Heb. *mizmōr*. See Ap. 65. XVII. for the sons of Korah. See Ap. 63. VIII. The fifth of nine so ascribed; and the last of the four Psalms celebrating the deliverance of Zion and Hezekiah (44, 46-48).

**1 the LORD**. Heb. Jehovah. Ap. 4. II. **the city**: i. e. Zion, recently delivered from Sennacherib.

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

12 Walk about Zion, and go round about her:

Tell the towers thereof.

13 Mark ye well her bulwarks,

Consider her palaces;

That ye may tell it to the generation following.

14 For this God is our God for ever and ever:

He will be our guide even unto death.

To the chief Musician.

A (p. 766)

B Int. (p. 767)

49 A Psalm for the sons of Korah.

1 Hear this, all ye people; Give ear, all ye inhabitants of the world:

2 Both low and high, Rich and poor, together.

3 My mouth shall speak of wisdom; And the meditation of my heart shall be of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

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

6 They that trust in their wealth, And boast themselves in the multitude of their riches;

7 None of them can by any means redeem his brother, Nor give to God a ransom for him:

8 (For the redemption of their soul is precious, And it ceaseth for ever:)

9 That he should still live for ever, And not see corruption.

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

And leave their wealth to others.

11 Their inward thought is, that their houses shall continue for ever, And their dwelling places to all generations;

They call their lands after their own names.

12 Nevertheless man being in honour abideth not: He is like the beasts that perish.

C

12 Walk about. They were now free to do this. towers. Many discovered on the east side of Ophel in recent excavations.

13 bulwarks=outer walls or ramparts.

Consider=single out. Occurs only here.

14 this God: or, such a God.

even unto death=for evermore, according to some codices, five early printed editions, Aram., Sept., and Vulg. The Massorites divided the one word (almuth) into two (al moth), making it="over death". But the correspondence is with the preceding line, and with v. 8, as shown in the Structure, A and A.

To the chief Musician. Though written (probably by Hezekiah, Isa. 38. 20) for this special occasion, it was handed over for public use in the Temple worship.

49 (B, p. 759). NEED OF REDEMPTION REALIZED. (Alternations and Introversion.)

INTRODUCTION.

Theme { I. 1, 2. All to hear. II. 3, 4. I will speak.

The Theme announces an Enigma, and the solution is the Incarnation and work of the Redeemer.

I. vv. 1, 2.

II. vv. 3, 4.

Hear.	Low.	Mouth.	Ear.
Peoples.	High.	Wisdom.	Parable.
Give ear.	Rich.	Heart.	Dark saying.
Inhabitants	Poor.	Understanding.	Harp.

B

B	v	5. Why fear? (two lines).
	w	6-9. No redemption from man (four lines. Alt.).
	x	10-. Death (two lines).
	y	-10, 11. Worldly wisdom (four lines. Int.)
	C	12. Man like the beasts (two lines).
B	y	13. Worldly wisdom (two lines). Selah.
	x	14. Death (two lines. Int.).
	v	15. Redemption for me (two lines). Selah.
	v	16-19. Fear not! (four lines. Alt.).
	C	20. Man like the beasts (two lines).

NOTE.—In the first and third members the Introversion is alternated, the couplets in one being answered by quatrains in the other. If written by Hezekiah after his recovery the date would be about 602 B. C.

Title. A Psalm. The sixth of nine so ascribed. Heb. mizmor. See Ap. 65. XVII.

Korah. See Ap. 63. VIII.

1 people=peoples.

world=age=transitoriness. Heb. heled = the world as transitory, as in 17. 14. Cp. 39. 5, "age"; 89. 47, "time". Job 11. 17. These are all the occurrences.

2 low=sons of 'adam. Ap. 14. I.

high=sons of 'ish. Ap. 14. II.

poor=helpless. Heb. 'ebyon. See note on Prov. 6. 11. together=alike. 4 dark=deep.

5 days of evil. His were in Matt. 26. 38. Luke 22. 44, 53. John 12. 27. Heb. 5. 7.

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

iniquity=perverseness. Heb. 'avah. Ap. 44. iv.

of my heels: or, my footsteps. Put by Fig. Synecdoche (of Part), Ap. 6, for the whole person, in order to call

attention to, and thus emphasise, the reference to Gen. 3. 15. When our iniquities were laid upon Christ, then He was vulnerable and was wounded for our transgressions. 6 trust. Heb. batah. See Ap. 69. I.

7 None=no man. Heb. 'ish. Ap. 14. II. by any means redeem. Heb. Fig. Polyptoton (Ap. 6) = "redeeming will redeem", redeem=deliver by power. Heb. padah. See notes on Ex. 6. 6 and 13. 13.

his brother. Some codices read "surely" instead of "a brother". In this case the two lines read, "Surely no man (Heb. 'ish. Ap. 14. II) can redeem, nor give to God atonement for himself". God. Heb. Elohim. Ap. 4. I. a ransom=atonement. Heb. kapher. See Gen. 6. 14 ("pitch"). Ex. 29. 33. him=himself.

8 redemption=Heb. padah, as "redeem", in v. 7. their soul=them. Heb. nephesh. Ap. 13. precious=costly, or, so costly is it that, &c. it=the redemption of themselves. 9 That, &c. Connect this with the end of v. 7. still live for ever=live on continually. corruption. Heb. shakhath =

destruction (with Art.): i. e. in the grave. 10 he seeth=it must be seen. And leave=They leave.

Homonym: 'azab. See note on Ex. 23. 5; or, fortify, or strengthen by increasing or laying them up.

12 man. Heb. 'adam. Ap. 14. I. This corresponds with v. 20. See the Structure, above.



B y (p. 767)

13 This their way is their folly : Yet their posterity approve their sayings. Selah.

x

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

w

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

r

16 Be not thou afraid when one is made rich,

When the glory of his house is increased ; For when he dieth he shall carry nothing away :

His glory shall not descend after him. 18 Though while he lived he blessed his soul :

And men will praise thee, when thou doest well to thyself.

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

C

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

50

A Psalm of Asaph.

F D (p. 768)

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

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

3 Our God shall come, and shall not keep silence:

A fire shall devour before Him, And it shall be very tempestuous round about Him.

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

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

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

E F

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

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

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

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

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

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

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

13 Selah. Connecting the fact of v. 14 with their thought of v. 11, 12, and explaining the folly of v. 13. See Ap. 66. II.

14 the grave. Heb. Sheol. Ap. 35. Occurs three times in this Psalm, vv. 14, 15. feed on them = shepherd them. Fig. Prosopopœia. Ap. 6.

the morning : i. e. the resurrection morning = the "first" resurrection of Rev. 20. 6 ; resurrection of "life" (John 5. 29) ; "the just" (Acts 24. 15). Luke 14. 14. Dan. 12. 2, &c.

from their dwelling : i. e. [far] from their [former] lofty house. Heb. zabal, from similar Assyrian root = lofty [house], in contrast with "the grave". See note on 1 Kings 8. 13.

15 my soul = me, myself. Heb. nephesh. Ap. 13. the power of the grave = the hand of Sheol ; "hand" being put by Fig. Metonymy (of Cause), Ap. 6.

receive me = take me out of [Sheol] ; same word as "carry away" in v. 17. Cp. 50. 9 ; 73. 24 ; 78. 70.

Selah. Connecting the fear and the folly of the hopeless man with the true hope and wisdom which takes away fear. See Ap. 66. II.

16 Be not thou afraid. This, with v. 5, gives the scope of the Psalm. See the Structure (p. 767). one = a man. Heb. ish. Ap. 14. II.

17 carry . . . away. See note on "receive", v. 15.

18 Though = For.

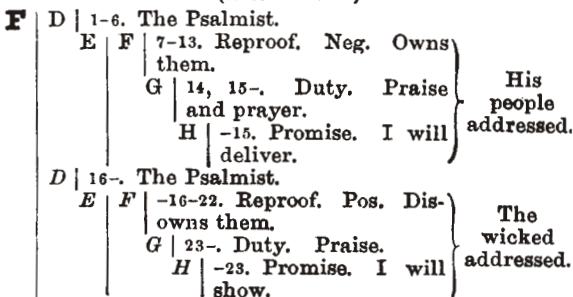
his soul = himself. Heb. nephesh. Ap. 13.

And men will praise = And [though] men praise thee when, &c.

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

50-60 (A<sup>2</sup>, p. 759). ISRAEL'S REDEEMER.

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



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

1 The mighty God, even the LORD. Heb. "El, Elohim, Jehovah" = The God of Gods, even Jehovah. Occurs only here and Josh. 22. 22 (twice). See Ap. 4. I, II, IV. 2 Zion. See Ap. 68.

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

3 shall come. The promise of Ex. 3. 7, s turned into a prayer. Cp. Isa. 11. 11.

not keep silence. Now He is keeping silence. But He will speak again, and here we are told what He will say. 5 Gather = Gather in.

saints = those who have found favour with God. Cp. Matt. 24. 29-31. by sacrifice. Cp. Ex. 24. 8.

6 Selah. Connecting the "call" to "hear" what true worship is (vv. 7-15), and to "consider" what true service is (vv. 16-22) when these things come into judgment (v. 6). Both are summed up in v. 23. (Ap. 66. II.)

12 world. Heb. tebel = the habitable world (Gr. oikoumenē).

14 Offer. Heb. zabach. Ap. 43. I. iv. Here is true worship. See v. 23 ; 40. 6 ; 51. 17. Heb. 13. 15. Cp. Isa. 1. 11-14. Jer. 7. 22, 23. Hos. 6. 6. Amos 5. 21. This is the opposite of "unthankful" (2 Tim. 3. 2).

MOST HIGH. Heb. Elyōn. Ap. 4. VI.

14 Offer unto God thanksgiving ; And pay thy vows unto the MOST HIGH :

G

15 And call upon Me in the day of trouble :

I will deliver thee, and thou shalt glorify Me.

16 But unto the ° wicked ² God ° saith,

° "What hast thou to do to declare My statutes,

Or that thou shouldst take My covenant in thy mouth ?

17 Seeing thou hatest instruction, And castest My words behind thee.

18 When thou sawest a thief, then thou ° consentedst with him,

And hast been partaker with adulterers.

19 Thou givest thy mouth to ° evil, And thy tongue ° frameth deceit.

20 Thou sittest *and* speakest against thy brother ;

Thou slanderest ° thine own mother's son.

21 These *things* hast thou done, and ° I kept silence ;

Thou thoughtest that I was altogether *such an one* as thyself :

*But* I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that forget ° G D D, Lest I tear you in pieces, and *there be none* to ° deliver."

23 Whoso ¹⁴ offereth praise glorifieth Me :

And to him that ordereth *his* ° conversation *aright*

Will I shew the salvation of ² God.

° To the chief Musician.

941 **51** ° A Psalm of David, ° when Nathan the prophet came unto him, after he had gone in to Bathsheba.

**G J** (P. 769) 1 ° Have mercy upon me, O ° God, according to Thy ° lovingkindness : According unto the multitude of Thy tender mercies ° blot out my ° transgressions.

2 ° Wash me thoroughly from mine ° iniquity, And ° cleanse me from my ° sin.

**K** 3 For ³ ° acknowledge my ¹ transgressions : And my ² sin *is* ever before me.

4 Against Thee, Thee ° only, have I ² sinned, And done *this* ° evil in Thy sight :

° That Thou mightest be justified ° when Thou speakest,

*And be* ° clear when Thou judgest.

5 ° Behold, I was shapen in ² iniquity ; And in ² sin did my mother conceive me.

**L a** 6 ⁵ Behold, Thou desirest truth ° in the inward parts :

And in the hidden *part* Thou shalt ° make me to know wisdom.

**b** 7 ° Purge me with ° hyssop, and I shall be clean :

² Wash me, and I shall be whiter than snow.

8 ° Make me to hear joy and gladness ; That the bones *which* Thou hast broken may rejoice.

**J** 9 Hide Thy face from my ² sins, And ¹ blot out all mine ² iniquities.

16 wicked. Heb. *rāshā'*. Ap. 44. x. saith = hath said.

What . . . ? Figs. *Erotēsis* and *Apodiōxis*. Ap. 6. See Rom. 2. 21, 22.

18 consentedst with = foundest pleasure with. Aram., Sept., Syr., and Vulg. read "rannest".

19 evil. Heb. *rā'a'*. Ap. 44. viii.

frameth = weaveth.

20 thine own mother's son. Fig. *Periphrasis* (Ap. 6), for emphasis.

21 I kept silence ; Thou thoughtest. Cp. Ecc. 8. 11-13. Isa. 3. 11 ; 26. 10.

22 G D D. Heb. Eloah. Ap. 4. V.

deliver = rescue.

23 conversation = way. Some codices, with five early printed editions, Sept., Syr., and Vulg., read "And there [will be] a way by which I will show to him", &c.

To the chief Musician. See Ap. 64.

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

**G** | J | 1, 2. Prayer.

K | 3-5. Transgression. Confession.

L | a | 6. What God desires.

b | 7, 8. Prayer and resulting praise.

J | 9-12. Prayer.

K | 13. Transgressors. Instruction.

L | b | 14, 15. What God desires.

a | 16-19. Prayer and resulting praise.

Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII. when Nathan, &c. See 2 Sam. 11. 2 ; 12. 1. David's utterance when he lay all night upon the earth as a penitent (2 Sam. 12. 16). Cp. his utterance when he "sat before the LORD" as a worshipper (2 Sam. 7. 18-29), and when he "stood upon his feet" as a servant (1 Chron. 28. 2-10).

1 Have mercy upon me = Be gracious or favourable unto me. God. Heb. Elohim. Ap. 4. I. lovingkindness : or, grace.

blot out = erase, as a debt from a book (Ex. 32. 32, 33. Num. 5. 23. Ps. 69. 28), or wipe out so as to remove (2 Kings 21. 13. Isa. 44. 22).

transgressions. Heb. *pāsha'*. Ap. 44. ix.

2 Wash : as a garment. Heb. *kabaš*. Heb form = multiply to wash = wash thoroughly. iniquity. Heb. *'āvah*. Ap. 44. iv.

cleanse : i. e. pronounce ceremonially clean.

sin. Heb. *chātā'*. Ap. 44. i.

3 acknowledge. Confession is ever the condition of forgiveness. See notes on 32. 5.

4 only = alone. This is primary, and contains the secondary. evil. Heb. *rā'a'*. Ap. 44. viii.

That, &c. Quoted in Rom. 3. 4.

when Thou speakest : i. e. in Thy word. Some codices, with three early printed editions, Sept., and Vulg., read "in Thy words" (pl.). Cp. Rom. 3. 4.

clear = pure ; such moral purity as belongs not to man, only to God (Job 15. 14 ; 25. 4. Prov. 20. 9). Heb. *zakah*.

5 Behold. Fig. *Asterismos*. Ap. 6.

6 in the inward parts. More than the external acts. Heb. *tuchoth*. Only here and Job 38. 36.

make me, &c. See note on Job 28. 28. We need this *making*, for this wisdom is from above. Cp. 2 Tim. 3. 15.

7 Purge me = Thou wilt sin-cleanse me, or un-sin me : i. e. expiate by the blood of a sin offering.

hyssop. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the atoning blood sprinkled by it. Cp. Num. 14. 18 ; 19. 6, 18. 8 Make me = Thou wilt make me.

10 Create. Heb. *bārā'*, as in Gen. 1. 1. The new heart is not the old one changed, but newly created : i. e. "begotten" by God, as in John 3. 6-8.

right = steadfast. Cp. 78. 37 ; 112. 7.

spirit. Heb. *rūach*. Ap. 9. Put by Fig. *Synecdoche* (of Part), Ap. 6, for whole character.

10 ° Create in me a clean heart, O ¹ God ; And renew a ° right ° spirit within me.

11 Cast me not away from Thy presence;  
And ° take not Thy ° Holy Spirit from me.  
12 Restore unto me the joy of Thy salvation;  
And uphold me ° with Thy free ° spirit.

K  
(p. 769)

13 Then will I teach ° transgressors Thy  
ways;  
And ° sinners shall be converted unto  
Thee.

L b

14 ° Deliver me from ° bloodguiltiness, O ° God,  
Thou ° God of my salvation:  
And my tongue shall sing aloud of Thy  
righteousness.

15 O ° LORD\*, open Thou my lips;  
And my mouth shall shew forth Thy  
praise.

a

16 For Thou ° desirest not sacrifice; else would  
I give it:

Thou delightest not in burnt offering.  
17 The ° sacrifices of ° God are a broken ° spirit:  
A broken and a contrite heart, O ° God, Thou  
wilt ° not despise.

18 Do good in Thy good pleasure unto ° Zion:  
Build Thou the walls of Jerusalem.

19 Then shalt Thou be pleased with the sacri-  
fices of righteousness, with burnt offer-  
ing and whole burnt offering:  
Then shall they offer bullocks upon Thine  
altar.

° To the chief Musician.

968

52 ° Maschil, A Psalm of David, ° when Doeg the  
Edomite came and told Saul, and said unto  
him, David is come to the house of Ahimelech.

G M  
(p. 770)

1 ° Why boastest thou thyself in mischief, O  
° mighty man?  
The ° goodness of ° GOD endureth ° con-  
tinually.

2 Thy tongue deviseth ° mischiefs;  
Like a sharp razor, working deceitfully.

3 Thou lovest ° evil more than good;  
And lying rather than to speak righteous-  
ness. ° 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.

N

6 The ° righteous also shall see, and fear,  
And shall laugh at him:

M

7 Lo, this is ° the man that made not ° God  
his strength;  
But ° trusted in the abundance of his  
riches,  
And strengthened himself in his ° wicked-  
ness.

N

8 But ¶ am like a green olive tree in the  
house of ° God:  
I ° trust in the ° mercy of ° God for ever and  
ever.

9 I will praise Thee for ever, because ° Thou  
hast done it:  
And I will wait on ° Thy name; for it is  
good before ° Thy saints.

° To the chief Musician ° upon ° Mahalath.

11 take not. Not a proper prayer for those now "in  
Christ": for, see John 14. 16.

Holy Spirit. See the only other O.T. occurrences  
of the expression (Isa. 63. 10, 11). Heb. *rūach*. Ap. 9.

12 with Thy free spirit: i. e. with a spirit of will-  
ing and unforced obedience. Heb. *rūach*. Ap. 9. Cp.  
Ex. 35. 5, 22.

14 Deliver = Rescue.  
bloodguiltiness = bloods, pl. of majesty; put by  
Fig. *Synecdoche* (of Species), Ap. 6, for the great murder  
of Uriah (2 Sam. 11. 14-21). Cp. Gen. 4. 10.

15 LORD\* = Jehovah. Ap. 4. II. One of the 134  
alterations of the *Sopherim*. Ap. 32.

16 desirest not. Because death was the penalty.  
Was the child's life the substitute?

17 sacrifices. Pl. of majesty = the great sacrifice.  
Cp. Isa. 57. 15; 66. 2.

not despise. Fig. *Tapeinōsis* (Ap. 6), meaning that  
God will do infinitely more than words can express.

18 Zion. See Ap. 68.

If vv. 18, 19 are a later addition, then they were probably  
the work of Hezekiah in his editing the Psalms as well  
as the Proverbs, when the Psalm was handed over for  
public use. See Ap. 67. But David was "a prophet"  
(Acts 2. 30, 31).

To the chief Musician. See Ap. 64. The use in  
public worship makes it set forth the condition of  
national blessing. See its place in the Structure of  
Book II. Verses 18, 19 make the member "a" (above)  
agree with the member "a".

52 (G<sup>1</sup>, p. 759). INSTRUCTION AS TO THE DE-  
FEAT OF ENEMIES. (*Alternation*.)

G<sup>1</sup> M | 1-5. The enemies apostrophised. (Doeg.)

N | 6. The righteous ones. (Pl. = Israel.)

M | 7. The enemies apostrophised. (Doeg.)

N | 8, 9. The righteous one. (Sing. = David.)

Title. Maschil = Instruction. The fifth of thirteen  
so named. See note on Title, Ps. 32, and Ap. 65. XI.  
when Doeg, &c. See notes on 1 Sam. 21. 7; 22. 18.  
See note on *Mahālath*, in sub-*scription* at end of v. 9.

1 Why boastest . . . ? Relating to Doeg's treachery.  
mighty man. Heb. *gibbōr*. Ap. 14. IV. P.B.V. =  
tyrant; Sept. = mighty lawless one. It is prophetic,  
and a type of Antichrist.

goodness = lovingkindness, or grace.

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

continually = all the day.

2 mischiefs = malignity. Pl. for sing. = a great  
malignity.

3 evil. Heb. *rā'ā'*. Ap. 44. viii.

Selah. Connecting the deceitful tongue of Doeg (v. 4)  
with the imprecation on it. See Ap. 66. II.

4 devouring words. Heb. words of swallowing up.  
Cp. 1 Sam. 22. 18.

5 destroy . . . take away . . . pluck out . . . root  
out. Note the Fig. *Anabasis*. Ap. 6.

Selah. Connecting God's judgment with the right-  
eous onlookers. See Ap. 66. II.

6 righteous = righteous ones (pl.).

7 the man = the strong man (Heb. *geber*. Ap. 14. IV)  
that made not God his strength. The Gematria  
of this sentence = 2,197 (= 13<sup>3</sup>). See Ap. 10.

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

trusted = confided. Heb. *bāṭah*. Ap. 69. I.  
wickedness. Aram. and Syr. read "wealth". Cp.  
112. 3.

8 mercy = lovingkindness, or grace.

9 Thou hast done it. David ascribes all the glory  
to his God.

Thy name = Thyself. See note on 20. 1.

Thy saints. Some codices read sing. = Thy beloved  
(One).

To the chief Musician. See Ap. 64.

upon = relating to.

Mahalath, for *Mahālōth* = the great dancings. See  
Ap. 65. IX.

## 53

° Maschil, *A Psalm* of David.

- 1** The ° fool hath said in his heart, "There is no ° God."  
 Corrupt are they, and have done abominable ° iniquity:  
 ° There is none that doeth good.
- 2** ° God looked down from heaven upon the ° children of men.  
 To see if there were any ° that did understand,  
 That did seek ° God.
- 3** Every one of them is gone back: they are altogether become filthy;  
 There is none that doeth good, no, not one.
- 4** Have ° the workers of ° iniquity no knowledge?  
 Who eat up my People as they eat bread:  
 They have not called upon ° God.
- 5** There were they in great fear, where no fear was:  
 ° For ° God hath scattered the bones of him that encampeth against thee:  
 Thou hast put them to shame, because ° God hath ° despised them.
- 6** ° Oh that the ° salvation of Israel were come out of ° Zion!  
 When ° God bringeth back the captivity of His People,  
 ° Jacob shall rejoice, and ° Israel shall be glad.  
 ° To the chief Musician ° on ° Neginoth.

## 54

° Maschil, *A Psalm* of David, ° when the Ziphims came and said to Saul, Doth not David hide himself with us?

- 1** Save me, O ° God, by ° Thy name,  
 And ° judge me by Thy strength.
- 2** Hear my prayer, O ° God;  
 Give ear to the words of my mouth.
- 3** For ° strangers are risen up against me,  
 And oppressors seek after ° my soul:  
 They have not set ° God before them.  
 Selah.
- 4** Behold, ° God is mine helper:  
 The ° LORD\* is with them that uphold ° my soul.
- 5** He shall reward ° evil unto mine enemies:  
 Cut them off in Thy truth.
- 6** I will ° freely sacrifice unto Thee:  
 I will praise ° Thy name, O ° LORD; for it is good.
- 7** For He hath ° delivered me out of all trouble:  
 And mine eye hath ° seen his desire upon mine enemies.  
 ° To the chief Musician ° on ° Neginoth.

printed editions and Aram., read "insolent men". Cp. 86. 14. my soul = me, or my life. Heb. *nephesh*. Ap. 13. Selah. Connecting David's danger with David's true and only source of help (Ap. 66. II). **4** LORD\*. One of the 184 alterations of Jehovah to Adonai by the *Sopherim*. Ap. 32. **5** evil = the evil. Heb. *ra'a'* (with Art.). Ap. 44. viii. **6** freely sacrifice: Heb. with a freewill offering will I sacrifice. Cp. Num. 15. 3. LORD. Heb. Jehovah. Ap. 4. II. **7** delivered = rescued. seen his desire: or, looked upon, and thus seen Jehovah's deliverance. To the chief Musician. See Ap. 64. on = relating to. Neginoth = smittings: i. e. the great smittings of my enemies by Jehovah. See Ap. 65. XV.

53 (G<sup>2</sup>, p. 759). INSTRUCTION AS TO DEFEAT OF ENEMIES. (*Introversion and Alternation*.)

- G<sup>2</sup>** O | 1-. The fool. God no-where.  
 P | a | -1. Man. Depravity.  
 | b | 2. God. Inspection.  
 P | a | 3. Man. Depravity.  
 | b | 4. God. Expostulation.  
 O | 5, 6. The righteous. God now-here.

Title. Maschil = Instruction (the sixth of thirteen Psalms so named. See note on Title, Ps. 32, and Ap. 65. XI), as to the faction of the Tyrant of Ps. 52. This Psalm for public use. See note at end. Hence Elohim (Ap. 4. I), the Creator in relation to His creatures. A partial repetition of Ps. 14, which was not for public use (as Ps. 53 was); therefore Jehovah (David's God) there, and Elohim (the creature's Creator) here.

**1** fool. May not this refer to Nabal? God. Heb. Elohim. Ap. 4. I. Seven times in this Psalm. In Ps. 14 three times Elohim, and four times Jehovah. Elohim more characteristic of the second (or Exodus) book.

iniquity. In Ps. 14, Heb. *'alilah* = doing; here, *'aval* = deceit. See Ap. 44. vi.

There is none, &c. Quoted in Rom. 3. 1-12.

**2** God. Heb. *'eth 'Elohim* (Objective). Ap. 4. I. Note the Fig. *Epanadiplosis* (Ap. 6), by which this verse is marked off as containing universal instruction, beginning and ending with the same word "God".

children of men = sons of Adam. Ap. 14. I. that did understand. Heb. *Maschil*. See note on Title.

**4** the workers. Some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "all the workers".

iniquity. Heb. *'avah*. Ap. 44. iii.

**5** For God hath scattered. This is an addition to Ps. 14.

despised them. Here, the wicked are in question. In Ps. 14. 5, the righteous.

**6** Oh. Fig. *Ecpheonēsis*. Ap. 6.

salvation = great salvation, pl. of majesty. But some codices, with Sept. and Syr., read sing.

Zion. See Ap. 68.

God. Some codices, with Aram., Sept., and Syr., read "Jehovah".

Jacob . . . Israel: i. e. both natural and spiritual seed. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

To the chief Musician. This Psalm was edited for public use; hence the title Elohim. See notes above.

on = relating to.

Neginoth = smittings: referring to God's smittings with words and acts. See v. 5, which differs from 14. 5, 6. See Ap. 65. XV.

54 (G<sup>3</sup>, p. 759). INSTRUCTION AS TO THE DEFEAT OF ENEMIES. (*Introversion and Alternation*.)

- G<sup>3</sup>** Q | c | 1, 2. Prayer.  
 | d | 3. Reason. Enemies assemble.  
 R | 4. Jehovah my helper.  
 R | 5. Jehovah my helper.  
 Q | c | 6. Praise.  
 | d | 7. Reason. Enemies scattered.

Title. Maschil = Instruction. Theseventh of thirteen Psalms so named. See note on Title, Ps. 32, and Ap. 65. XI. when, &c. Cp. 1 Sam. 23. 19; 26. 1.

**1** God. Heb. Elohim. Ap. 4. I.

Thy name = Thine own self. See note on Ps. 20. 1. judge = vindicate.

**3** strangers = aliens: the Ziphites, or the men of Keilah (1 Sam. 23. 12). Some codices, with two early

Keilah (1 Sam. 23. 12). Some codices, with two early

Keilah (1 Sam. 23. 12). Some codices, with two early

Keilah (1 Sam. 23. 12). Some codices, with two early

Keilah (1 Sam. 23. 12). Some codices, with two early

55

° Maschil, A Psalm of David.

- 1 Give ear to my prayer, O ° God;  
And hide not Thyself from my supplication.
- 2 Attend unto me, and ° hear me:  
I mourn in my complaint, and ° make a noise;
- 3 Because of the voice of the enemy,  
Because of the ° oppression of the wicked:  
For they cast ° iniquity upon me,  
And in wrath they hate me.
- 4 My heart is ° sore pained within me:  
And the terrors of death are fallen upon me.
- 5 Fearfulness and trembling are come upon me,  
And horror hath overwhelmed me.
- 6 And I said, "Oh that I had wings like a dove!  
For then would I fly away, and be at rest.
- 7 Lo, then would I wander far off,  
And ° remain in the ° wilderness. ° Selah.
- 8 I would ° hasten my escape  
From the ° windy storm and tempest."
- 9 Destroy, O ° LORD, and ° divide their ° tongues:  
For I have seen violence and strife in the city.
- 10 Day and night they go about it upon the walls thereof:  
° Mischief also and sorrow are in the midst of it.
- 11 ° Wickedness is in the midst thereof:  
° Deceit and guile depart not from her streets.
- 12 For it was not an enemy that reproached me;  
Then I could have borne it:  
Neither was it he that hated me that did magnify himself against me;  
Then I would have hid myself from him:
- 13 But it was thou, ° a man ° mine equal,  
° My guide, and mine acquaintance.
- 14 We took sweet counsel together,  
And walked unto the house of ° God ° in company.
- 15 Let death seize upon them,  
And let them go down ° quick into ° hell:  
For ° wickedness is in their dwellings,  
and among them.
- 16 As for me, I will call upon ° God;  
And ° the LORD shall save me.
- 17 Evening, and morning, and at noon, will I ° pray, and ° cry aloud:  
And He shall hear my voice.
- 18 He hath ° delivered ° my soul ° in peace  
from the battle that was against me:  
For there were ° many with me.
- 19 ° GOD shall ° hear, and afflict them,  
(° Even He That abideth of old). ° Selah.  
° Because they have ° no changes,  
Therefore they fear not ° God.

55 (G<sup>4</sup>, p. 759). INSTRUCTION AS TO DEFEAT OF ENEMIES. (Repeated Alternation.)

- G<sup>1</sup> S<sup>1</sup> e | 1-2. Prayer. Despondency.  
f | 3-5. Reason. "For".  
e | 6-9-. Prayer. Encouragement.  
f | -9-11. Reason. "For".  
T<sup>1</sup> | 12-14. Treachery of Ahithophel.
- S<sup>2</sup> g | 15-. Prayer. Imprecatory.  
h | -15. Reason. "For".  
g | 16-18-. Prayer. Encouragement.  
h | -18, 19. Reason. "For".  
T<sup>2</sup> | 20, 21. Treachery of Ahithophel.
- S<sup>3</sup> i | 22-. Prayer. Encouragement.  
k | -22. Reason. Assurance.  
i | 23-. Prayer. Imprecatory.  
k | -23. Reason. Assurance.

Title. Maschil=Instruction. The eighth of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI. The occasion of this Psalm is seen in 2 Sam. 15. Hence 984 B. C.

- 1 God. Heb. Elohim. Ap. 4. I.  
2 hear=answer. make a noise=moan.  
3 oppression: or outcry. The Heb. word 'ākah occurs only here.  
iniquity=iniquitous words or devices. Heb. 'āven. Ap. 44. iii. Fig. Metonymy (of Adjunct), Ap. 6.  
4 sore pained... unto death. Cp. the words of the true David (John 13. 21) in reference to the Antitype (v. 18, Matt. 26. 38).  
7 remain=lodge. The Sept. renders it by *aulizomai*, the word used in Matt. 21. 17. Cp. Luke 21. 37. See also Jer. 9. 2. wilderness. Cp. 2 Sam. 15. 28; 17. 16.  
Selah. Connecting his despondency with his escape from the cause of it. It was not merely comfort he desired, but deliverance. See Ap. 66. II.  
8 hasten my escape. Cp. 2 Sam. 15. 14.  
windy storm=wind (Heb. *rūach*. Ap. 9) of storm.  
9 LORD\*. One of the 134 alterations of Jehovah to Adonai by the *Sopherim*. Ap. 32.  
divide their tongues=cleave (as in Gen. 10. 25; 11. 1-9) their counsels; "tongues" being put by Fig. Metonymy (of Cause), Ap. 6, for counsels given by them. This prayer was literally answered (2 Sam. 17. 1-14).  
tongues. Heb. sing.  
10 Mischief. Heb. 'āven. Ap. 44. iii.  
11 Wickedness=pravities (pl.). Heb. *havāh*=cupidity. Deceit=Oppression, or violence.  
13 a man=a mortal. Heb. 'ēnōsh. Ap. 14. III.  
mine equal=as mine equal: i. e. esteemed by David as such; refers to Ahithophel.  
My guide: or counsellor. Cp. 2 Sam. 16. 23 and Acts 1. 17.  
14 in company=with the multitude. Heb. *regesh*. Occurs only here.  
15 quick=alive. Cp. Num. 16. 30-33.  
hell. Heb. *Sh'ol*. Ap. 35.  
wickedness. Heb. *rā'a'* (pl.). Ap. 44. viii.  
16 the LORD. Heb. Jehovah. Ap. 4. II.  
17 pray=meditate.  
cry aloud. Heb. *hāmāh*=to make a noise. Onomatopoeic, like bees, or the cooing of a dove in Ezek. 7. 16. See note on sub-scription.  
18 delivered=plucked (with power). Heb. *pādah*. See notes on Ex. 6. 6; 13. 13.  
my soul=me (emphatic). Heb. *nepshesh*. Ap. 13.  
in peace. Note Ellipsis: "[and set it] in peace".  
many with me=many [in conflict] with me. Fig. Ellipsis. Ap. 6.  
19 GOD. Heb. El. Ap. 4. IV. The mighty Creator, because in conflict with His creatures.  
hear=hear me. afflict them=answer them.  
Even, &c. Fig. Parenthesis. Ap. 6.  
Selah. Connecting the true confidence of David with the false confidence of the ungodly. David's true confidence was based on the fact that His GOD was the mighty One enduring for ever. "El" here is emphasized.

sised by the double accent *Pasek*, or "note line" each side of it. (Ap. 66. II.) Because... no changes=With whom are no changes (for the better): i. e. no improvement. See note on "alter" (Lev. 27. 10). Heb. *halaph*. Cp. Gen. 35. 2.

T<sup>2</sup>  
(p. 772)

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.

S<sup>3</sup> i

22 °Cast thy °burden upon °the LORD, and he  
shall °sustain thee:

k

He shall never suffer °the righteous to be  
moved.

i

23 But Thou, O °God, shalt bring them down  
into the pit of destruction:  
°Bloody and deceitful men shall not live  
out °half their days;

k

But I will °trust in Thee.

°To the chief Musician °upon °Jonath-elem-rechokim.

962

56 °Michtam of David, °when the Philistines took  
him in Gath.

F<sup>1</sup> U  
(p. 773)

1 °Be merciful unto me, O °God: for °man  
°would swallow me up;

He fighting °daily oppresseth me.  
2 Mine °enemies would daily °swallow me  
up:

For they be many that fight against me,  
°O Thou Most High.

V

3 What time I am afraid,  
I will °trust in Thee.

W

4 °In °God I will praise His word,  
In °God I have put my °trust;  
I will not fear what °flesh can do unto  
me.

U

5 °Every day they wrest my words:  
All their thoughts are against me for °evil.  
6 They gather themselves together, they  
hide themselves,

They mark my steps,

When they wait for °my soul.

7 Shall they escape by °iniquity?  
In °Thine anger cast down the °people, O  
°God.

8 Thou °tellest my °wanderings:  
Put Thou my tears into °Thy bottle:  
Are they not in °Thy book?

V

9 °When I cry unto Thee, then shall mine  
enemies turn back:  
This I know; °for °God is °for me.

W

10 °In °God will I praise His word:  
In °the LORD will I praise His word.

11 In °God have I °put my trust: I will not  
be afraid  
What °man can do unto me.

12 Thy vows are upon me, O °God:  
I will render praises unto Thee.

13 For Thou hast °delivered °my soul from  
death:

°Wilt not Thou deliver my feet from fall-  
ing,

That I may walk before °God

°In the light of the living?

°To the chief Musician, °Al-taschith.

20 He: i. e. Ahithophel.

broken his covenant: by his disloyalty.

21 war was in his heart. Cp. 2 Sam. 14. 33 with  
15. 5, 6. Referring to v. 19.

22 Cast, &c. = Commit unto. Quoted in 1 Pet. 5. 7.  
burden = gift, or lot. Here = those very words of v. 21.  
sustain thee = hold thee up.

the righteous = the righteous one (sing.).

23 Bloody and deceitful men = men of bloods and  
deceit. Genitive of Character. Heb. bloods = great  
bloodshed.

half their days. Referring to Absalom's untimely  
death.

trust = confide. Heb. *bāṭah*. Ap. 69. I.

To the chief Musician. See Ap. 64.

upon = relating to.

Jonath-elem-rechokim = The dove of the distant  
Terebinths. Ap. 65. VII. A pictorial description of  
David in the wilderness, fleeing from Absalom. Cp.  
v. 6-8; and the word *hāmāh* = to coo (as a dove). See  
note on "cry aloud" in v. 17.

56 (F<sup>1</sup>, p. 759). ISRAEL'S REDEEMER, AND HIS  
WORK. (Extended Alternation.)

F<sup>1</sup> U | 1, 2. Complaint.

V | 3. Trust.

W | 4. Praise.

U | 5-8. Complaint.

V | 9. Trust.

W | 10-13. Praise.

Title. Michtam: i. e. Resurgam. See v. 13. One of  
six Psalms so called. The first is Ps. 16. See Ap. 65. XII.  
and sub-scription, v. 13.

when, &c. See 1 Sam. 21. 10; 27. 4; 29. 2-11.

1 Be merciful = Be gracious, or favourable.

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

man. Heb. *'ēnōsh*. Ap. 14. III.

would swallow me up = thirst for my blood. Heb.  
*shā'aph*, used of wild beasts.

daily = all the day. See v. 5.

2 enemies = watchers, or observers.

O Thou Most High. Heb. *mārōm*, lofty, or exalted  
(not *Elyōn*).

3 trust = confide. Heb. *bāṭah*. Ap. 69. I.

4 In God. Fig. *Cycloides*. Ap. 6. Cp. v. 10.

flesh. Put by Fig. *Synecdoche* (of Part), Ap. 6, for  
man.

5 Every day = all the day. See v. 5.

evil. Ap. 44. viii.

6 my soul = me. Heb. *nepesh*. Ap. 13.

7 iniquity. Heb. *'āven*. Ap. 44. iii.

people = peoples. (No Art.)

8 tellest = recordest.

wanderings . . . bottle Fig. *Paronomasia*. Ap. 6.  
Heb. *nodī* . . . *bēn'odeka*.

Thy bottle. Fig. *Anthropopatheia*. Ap. 6. Tears of  
mourners were thus collected and buried with the dead.  
Hence often found in ancient tombs.

Thy book. Fig. *Anthropopatheia*. Ap. 6.

9 When I cry unto Thee = In the day of my cry.  
for = that.

for me = mine.

10 In God, &c. Fig. *Cycloides*. Ap. 6. See v. 4.

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

11 put my trust = confided. Cp. v. 3.

man = a man. (No Art.) Heb. *'ādām*. Ap. 14. I.

13 delivered = plucked.

Wilt not thou . . . ? Fig. *Erotēsis*. Ap. 6.

In the light of the living = in resurrection life.  
Hence the title "Michtam". Cp. Ps. 16, and other  
Michtam Psalms. See also Job 33. 30; and Ps. 116. 8, 9;  
where it is "land of the living".

To the chief Musician. See Ap. 64.

Al-taschith = Destroy not. See Ap. 65. III. The  
words of David in 1 Sam. 26. 9. 2 Sam. 24. 16, 17. Same  
word as in 2 Sam. 1. 14. Isa. 65. 8. Cp. 1 Chron. 21. 12, 15.

964

**57** °Michtam of David, °when he fled from Saul  
in °the cave.

F<sup>2</sup> X Z I  
(p. 774)

1 °Be merciful unto me, O °God, °be merciful unto me:  
For my °soul °trusteth in Thee:  
Yea, in the shadow of °Thy wings will  
I make my refuge,  
°Until *these* calamities be overpast.

m 2 I will cry unto °God °MOST HIGH;  
Unto °GOD That °performeth °all things  
°for me.

3 He shall send from heaven, and save me  
From the reproach of him that would  
°swallow me up. °Selah.

n 1 °God shall send forth His °mercy and His  
truth.

A 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.

Y 5 °Be Thou exalted, O °God, above the hea-  
vens;  
Let Thy glory be above all the earth.

X A 6 They have prepared a net for my steps;  
My °soul is bowed down:  
°They have digged a pit before me,  
Into the midst whereof they are fallen  
themselves. °Selah.

Z I 7 °My heart is °fixed, O °God, °my heart is  
fixed:

m I will sing and give praise.  
8 °Awake up, my °glory; awake, psaltery  
and harp:  
I myself °will awake early.

9 I will praise Thee, O °LORD\*, among the  
°people:  
I will °sing unto Thee among the nations.

n 10 For Thy °mercy is great unto the heavens,  
And Thy °truth unto the °clouds.

Y 11 °Be Thou exalted, O °God, above the hea-  
vens:  
Let Thy glory be above all the earth.  
°To the chief Musician, °Al-taschith.

**58**

°Michtam of David.

F<sup>3</sup> B  
(p. 774)

1 °Do ye indeed speak righteousness, °O con-  
gregation?  
Do ye judge uprightly, O ye sons of °men?

**57** (F<sup>2</sup>, p. 759). ISRAEL'S REDEEMER, AND HIS  
WORK. (*Alternations and Introversions.*)

F<sup>2</sup> X Z I | 1 | 1. Repetition. Prayer.  
m | 2, 3-. Resolve. "I will cry".  
n | -3. Mercy and truth. Sent.  
A | 4. Enemies.  
Y | 5. "Be Thou exalted".  
X | A | 6. Enemies.  
Z | l | 7-. Repetition. Praise.  
m | -7-9. Resolve. "I will sing".  
n | 10. "Mercy and truth". Great.  
Y | 11. "Be Thou exalted".

Title. Michtam = Resurgam. One of the six Psalms  
so called. See Ap. 65. XII, and sub-subscription.  
when, &c. Cp. 1 Sam. 22. 1.

the cave. Probably at En-gedi (1 Sam. 24. 7, 8), where  
David probably used the words "Al-taschith". See  
the sub-subscription.

1 Be merciful = Be gracious, or favourable. Cp. 56. 1.  
God. Heb. Elohim. Ap. 4. I.

be merciful. Fig. *Epizeuxis* (Ap. 6), for emphasis.  
soul. Heb. *nepesh*. Ap. 13.

trusteth in = hath fled for refuge to. Heb. *hasah*. Ap.  
69. II. Same word as "make my refuge" in next line.  
Thy wings. Fig. *Anthropopatheia*. Ap. 6.

Until, &c.: or, Until one shall have overpast these  
calamities. 2 MOST HIGH. See note on 56. 2.

GOD. Heb. El. Ap. 4. IV.  
performeth = bringeth to pass, and perfecteth, or  
completeth.

all things. Fig. *Ellipsis* (Absolute). Nothing particu-  
larised, that we may supply everything. To name  
one thing might seem to exclude all others. Cp. 138. 8.  
for me = on my behalf.

3 swallow me up. See note on 56. 1.

Selah. Connecting and emphasising by repetition  
David's confidence (that God would assuredly send  
deliverance), with and because of His lovingkindness  
and truth. See Ap. 66. II.

mercy = lovingkindness, or grace. Note the Structure  
"n" and "n", above.

4 men. Heb. *'adam*. Ap. 14. I.

5 Be Thou exalted. See the Structure. Fig. *Cy-  
cloides*. Ap. 6. See v. 11. Cp. similar *Cycloides* in 56. 4, 11.

6 They have digged, &c. Cp. 7. 15.

Selah. Connecting the bitterness of his enemies  
with his assured confidence in God. (Ap. 66. II.)

7 My heart . . . my heart. Fig. *Epizeuxis* (Ap. 6),  
as in v. 1. (See the Structure, above; also the Fig. *Echpo-  
nēsis*. Ap. 6.) fixed = steadfast. Contrast 78. 37.

8 Awake. Fig. *Pœanismos*. Ap. 6.

glory. Fig. *Metonymy* (of Effect), Ap. 6, put for the  
tongue or the heart which gives the glory.

will awake early = will awake the dawn.

9 LORD\*. One of the 134 places where the *Sopherim*  
altered Jehovah, of the primitive text, to Adonai. See  
Ap. 32.

people = peoples. sing = sing praise.

10 mercy . . . truth. See note on v. 3.

clouds = skies.

11 To the chief Musician. See Ap. 64.

Al-taschith = Destroy not. See notes on Title, and  
56. 13; also Ap. 65. III.

**58** (F<sup>3</sup>, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (*Introversion.*)

F<sup>3</sup> B | 1, 2. Man's judgment. Unrighteous.  
C | 3-5. The wicked. Their character.  
D | 6-9. Imprecation.  
C | 10. The righteous. Their rejoicing.  
B | 11. God's judgment. Righteous.

Title. Michtam. See Ap. 65. XII. 1 Do ye indeed . . . ? Fig. *Erotēsis*. 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-subscription of Ps. 55 = silent.  
So human judges are dumb when they ought to speak, and deaf when they ought to hear (v. 4). men.  
Heb. *'adam*. Ap. 14. I.

2 Yea, in heart ye work °wickedness ;  
°Ye weigh the violence of your hands in  
the earth.

3 The °wicked are estranged from the womb:  
They go astray as soon as they be born,  
speaking lies.

4 Their poison is like the poison of a ser-  
pent :

*They are like the deaf adder that stoppeth  
her ear ;*

5 Which will not hearken to the voice of  
charmners,  
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 as °cut in pieces.*

8 As a snail which melteth, let every one of  
them pass away :

*Like the untimely birth of a woman, that  
they may not see the sun.*

9 Before your pots can feel °the thorns,  
He shall take them away as with a whirl-  
wind, both living, and in his wrath.

10 The righteous shall rejoice when he seeth  
the vengeance :

He shall wash his feet in the blood of the  
°wicked.

11 So that a °man shall say, "Verily there is  
a reward for °the righteous :

Verily °He is a God That judgeth in the  
earth."

°To the chief Musician, °Al-taschith.

970 **59** °Michtam of David ; °when Saul sent, and they  
watched the house to kill him.

1 Deliver me from mine enemies, O my  
°God :

°Defend me from them that rise up against  
me.

2 Deliver me from the workers of °iniquity,  
And save me from bloody °men.

3 For, lo, they lie in wait for my °soul :  
The mighty are gathered against me ;  
Not for my °transgression, nor for my °sin,  
O °LORD.

4 They run and prepare themselves without  
my fault :

Awake to help me, and behold.

5 Thou therefore, O °LORD God of hosts, the  
°God of Israel,

Awake to visit all the °heathen :  
Be not merciful to any °wicked °trans-  
gressors. °Selah.

6 They return at evening : they make a noise  
like a dog,

And go round about the city.

7 Behold, they belch out with their mouth :  
Swords are in their lips :

For "who", say they, "doth hear" ?

8 But Thou, O °LORD, shalt °laugh at them ;  
Thou shalt have all the °heathen in de-  
rision.

2 wickedness. Heb. 'avvāl. Cp. Ap. 44. vi.

Ye weigh = Ye weigh out, or, dispense.

3 wicked = lawless. Heb. rāshā'. Ap. 44. x.

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

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

7 cut in pieces = cut down [like grass].

9 the thorns. Put by Fig. Metonymy (of Cause), Ap. 6,  
for the fire caused by them (Ecc. 7. 6).

11 the righteous = the righteous one.

He is a God : or, There is a God, judges in the earth  
[will say]. Note the Introversion in this verse.

To the chief Musician. See Ap. 64.

Al-taschith = Destroy not. See Ap. 65. III.

**59** (F<sup>4</sup>, p. 759). ISRAEL'S REDEEMER, AND HIS  
WORK. (Extended Alternation.)

F<sup>4</sup> E | 1-5. Prayer. Enemies in the land. Selah.

F | 6. Comparison to a dog.

G | 7. Doggish characteristic. Barking.

H | 8, 9-. Psalmist's trust in God.

J | -9, 10. Reason. "God my defence".

E | 11-13. Prayer. Enemies with them in the  
land. Selah.

F | 14. Comparison to a dog.

G | 15. Doggish characteristic. Greediness.

H | 16-. Psalmist's trust in God.

J | -16, 17. Reason. "God my defence".

Title. Michtam. See Ap. 65. XII.

when, &c. Cp. 1 Sam. 19. 11.

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

Defend me = set me on high.

2 iniquity. Heb. 'āven. Ap. 44. iii.

men. Heb. pl. of 'ēnōsh. Ap. 14. III.

3 soul. Heb. nephesh. Ap. 13.

transgression = rebellion. Heb. pāshā'. Ap. 44. ix.

sin. Heb. chātā'. Ap. 44. i.

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

5 LORD God of hosts = Jehovah Elohim Sabaoth.

See note on 1 Sam. 1. 3.

heathen = nations.

wicked. Heb. 'āven. Ap. 44. iii.

transgressors = hypocrites. Heb. bāgad.

Selah. Connecting the wicked transgressors with  
their true character as dogs of the Gentiles ; and

marking off and connecting the two prayers in vv. 1-5  
(E), and vv. 11-13 (E). See Ap. 66. II.

8 laugh. Cp. Ps. 2. 4.

9 Because of his strength : or, O my strength, as  
in v. 17.

10 mercy = lovingkindness, or grace.

prevent = anticipate.

11 LORD\*. One of the 134 places where the *Sēpherim*  
altered "Jehovah" to "Adonai". Ap. 32.

12 sin. Heb. chātā'. Ap. 44. i.

9 °Because of his strength will I wait upon  
Thee :

For °God is my defence.

10 The °God of my °mercy shall °prevent me :  
°God shall let me see my desire upon mine  
enemies.

11 Slay them not, lest my People forget :  
Scatter them by Thy power ; and bring  
them down,

O °LORD \* our shield.

12 For the °sin of their mouth and the words  
of their lips

Let them even be taken in their pride :  
And for cursing and lying which they  
speak.



13 Consume *them* in wrath, consume *them*,  
that they *may* not be :  
And let them know that <sup>1</sup>God ruleth in  
Jacob  
Unto the ends of the earth. ° Selah.

F (p. 775) 14 And at evening let them return ; *and* let  
them make a noise like a dog,  
And go round about the city.

G 15 Let them ° wander up and down for meat,  
And ° grudge if they be not satisfied.

H 16 But <sup>3</sup>I will sing of Thy ° power ;  
Yea, I will sing aloud of Thy <sup>10</sup>mercy in  
the morning :

J For Thou hast ° been my ° defence  
And refuge in the day of my trouble.

17 Unto Thee, O my strength, will I ° sing :  
For <sup>1</sup>God is my <sup>16</sup>defence, *and* the <sup>1</sup>God of  
my <sup>10</sup>mercy.

° To the chief Musician ° upon ° Shushan-eduth.

about  
895

60 ° Michtam of David, to teach ; ° when he strove  
with ° Aram-naharaim and with Aram-zobah,  
when Joab returned, and smote of Edom in  
the valley of salt ° twelve thousand.

F<sup>5</sup> K (p. 776) 1 O ° God, Thou hast cast us off, Thou hast  
scattered us,  
Thou hast been displeased ; O turn Thy-  
self to us again.

2 Thou hast made the earth to tremble ;  
Thou hast ° broken it :

Heal the breaches thereof ; for it shaketh.

3 Thou hast ° shewed Thy people hard  
things :  
Thou hast made us to drink the wine of  
° astonishment.

4 Thou hast given a banner to them that fear  
Thee,  
That it may be displayed because of ° the  
truth. ° Selah.

5 That Thy beloved may be delivered ;  
Save *with* Thy right hand, and ° hear ° me.

L O 6 <sup>1</sup>God ° hath spoken in His holiness ; I will  
rejoice,  
I will divide ° Shechem, and mete out the  
valley of ° Succoth.

7 ° Gilead is mine, and ° Manasseh is mine ;  
° Ephraim also is the strength of mine  
head ;

° Judah is my ° lawgiver ;

p 8 ° Moab is my ° washpot ;  
Over ° Edom will I ° cast out my shoe :  
° Philistia, triumph thou because of me.

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

K 10 *Wilt* not Thou, O <sup>1</sup>God, *Which* hadst cast  
us off ?  
And *Thou*, ° O <sup>1</sup>God, *Which* didst not go  
out with our armies ?

11 Give us ° help from trouble :  
For vain is the ° help of ° man.

L O p 12 Through <sup>1</sup>God we shall do valiantly :  
For <sup>5</sup>He it is *That* shall tread down our  
enemies.

° To the chief Musician ° upon ° Neginah.

13 Selah. See note on v. 5.

15 wander = prowl about.

grudge : or, stay all night.

16 power = strength, as in v. 9. been = proved.

defence = high tower. 17 sing = sing praise.

To the chief Musician. See Ap. 64.

upon = relating to.

Shushan-eduth. It is "testimony" relating to the second Passover provided for in Num. 9. 5-14, and acted on in 2 Chron. ch. 30. See Ap. 65. XXII. The other of the two Psalms thus used is Ps. 79.

60 (F<sup>5</sup>, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (Alternations.)

F<sup>5</sup> K | 1-5. Prayer. (God, the object.)

L | o | 6, 7. Israel.

p | 8, 9. Heathen. } (God, the subject.)

K | 10, 11. Prayer. (God, the object.)

L | o | 12-. Israel.

p | -12. Heathen. } (God, the subject.)

Title. Michtam. See Ap. 65. XII.

when, &c. See 2 Sam. 8. 13, 14.

Aram-naharaim, &c. = Mesopotamia or Syria. See 1 Chron. 18. 5, and note below on "twelve thousand".

twelve thousand. In 2 Sam. 8. 13, and 1 Chron. 18. 12, it is David's and Abishai's exploit, which was 18,000.

Here, it is Joab's exploit, and his share was 12,000, but he took six months longer in finishing up his task (1 Kings 11. 15, 16). David's 22,000 in 1 Chron. 18. 5 were in a Syrian campaign. See notes on 2 Sam. 8. 12, 13.

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

2 broken = made fissures. Occurs only here.

3 shewed = suffered . . . to see.

astonishment : or confusion, or trembling.

4 the truth : or [Thy] faithfulness. Heb. *koshet*. Occurs only here in Psalms. Cp. Prov. 22. 21 = certainty, or exact, precise truth. (No Art.)

Selah. Connecting the gift, with the great and important object of it. (Ap. 66. II.) 5 hear = answer. me. Heb. text reads "us" ; but some codices, with four early printed editions, Aram., Sept., Syr., and Vulg., read "me".

6 hath spoken. Verses 6-9 refer to the promise of the possession of the *whole* of Canaan, confirmed in 2 Sam. 7. 10. David here encourages himself by it.

Shechem . . . Succoth. West and east of Jordan.

7 Gilead . . . Manasseh. Eastern side.

Ephraim . . . Judah. Western side.

lawgiver. Cp. Gen. 49. 10. Num. 21. 18. Deut. 33. 21.

8 Moab . . . Edom. Spoken of as the chattels of a conqueror (2 Sam. 8. 12-14).

washpot = footbath : i. e. an ignominious vessel.

cast out my shoe. Idiom for taking possession.

Philistia. Syr. reads "over Philistia".

9 the strong city. Probably Sela or Petra, corresponding with Edom (cp. 2 Kings 14. 7). David claims the promise of Num. 24. 18.

10 O God. Some codices omit "O God".

11 help from trouble = succour out of trouble.

help of man = salvation or deliverance of man. Cp. "save", v. 5. man. Heb. *'ādām*. Ap. 14. I.

12 To the chief Musician. See Ap. 64.

upon = relating to.

Neginah = smittings. Ap. 65. XIV.

61 [For Structure see next page].

Title. of David : i. e. relating to David and to the true David. 1 God. Heb. Elohim. Ap. 4. I.

2 the earth : or, the land.

that is higher than I = which will prove higher.

## 61

A Psalm ° of David.

1 Hear my cry, O ° God ;  
Attend unto my prayer.

2 From the end of ° the earth will I cry unto  
Thee, when my heart is overwhelmed :  
Lead me to the rock ° that is higher than I.

K<sup>1</sup> M  
(p. 776)

N  
(p. 777)

**3** For Thou hast been a ° shelter for me,  
And a strong tower from the enemy.  
**4** I will abide in Thy ° tabernacle for ever:  
I will ° trust in the ° covert of Thy ° wings.  
° Selah.

O

**5** For Thou, O ° God, hast heard my vows:  
Thou hast given me the heritage of those  
that ° fear ° Thy name.

N

**6** Thou wilt prolong the king's life:  
And his years as ° many generations.  
**7** He shall ° abide before ° God for ever:  
O ° prepare ° mercy and truth, which may  
preserve him.

M

**8** So will I sing praise unto ° Thy name for  
ever,  
That I may daily perform my vows.  
° To the chief Musician, ° to ° Jeduthun.

## 62

° A Psalm of David.

K<sup>1</sup> P<sup>1</sup>  
(p. 777)

**1** ° Truly ° my soul ° waiteth upon ° God:  
° From Him cometh my salvation.  
**2** He ° only is my rock and my ° salvation;  
He is my ° defence; I shall not be greatly  
moved.

Q<sup>1</sup>

**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 excellency:  
They delight in lies:  
They bless with their mouth, but they  
curse inwardly. ° Selah.

P<sup>2</sup>

**5** My soul, ° wait thou ° only upon ° God;  
For my expectation is from Him.  
**6** He ° only is my rock and my ° salvation:  
He is my ° defence; I shall not be moved.  
**7** In ° God is my ° salvation and my glory:  
The rock of my strength, and my refuge,  
is in ° God.

Q<sup>2</sup>

**8** ° Trust in Him ° at all times; ye People,  
Pour out your heart before Him:  
° God is a refuge for us. ° Selah.  
**9** ° Surely ° men of low degree are ° vanity,  
and ° men of high degree are a lie:  
To be laid in the balance,  
They are ° altogether lighter than ° vanity.  
**10** ° Trust not in oppression,  
° And become not vain in robbery:  
If riches increase, set not your ° heart  
upon them.

P<sup>3</sup>

**11** ° God hath spoken ° once;  
Twice have I heard this;  
That ° power belongeth unto ° God.  
**12** Also unto Thee, O ° LORD\*, belongeth  
° mercy:  
For ° Thou renderest to ° every man accord-  
ing to his work.

61-72 (A<sup>3</sup>, p. 759). ISRAEL'S REDEMPTION.61 (K<sup>1</sup>, p. 759). WAITED FOR BY ISRAEL  
(Introversion.)

K<sup>1</sup> | M | 1, 2. Prayer.  
N | 3, 4. Confidence.  
O | 5. Reason.  
N | 6, 7. Confidence.  
M | 8. Praise.

3 shelter = refuge.

4 tabernacle. Heb. 'ohel, tent (Ap. 40. 3), i.e. David's tent on Mount Zion. The Psalm probably refers to Absalom's rebellion.

trust = flee for refuge. Heb. haṣah. Ap. 69. II.

covert = secret place.

wings. Fig. Anthropopatheia. Ap. 6.

Selah. Connecting the confidence with the only true ground of it. This is the central member of the Psalm. See the Structure above. (Ap. 66. II.)

5 fear = revere.

Thy name = Thee. See note on 20. 1.

6 many generations = from generation to generation.

7 abide = remain [enthroned].

prepare = number, or appoint, as in Jonah 1. 17.

mercy = lovingkindness, or grace.

8 To the chief Musician. See Ap. 64.

to = for.

Jeduthun. A precentor appointed by David, by name Ethan (see Ap. 65), afterward called Jeduthun = confession (1 Chron. 15. 17-19; 16. 41; 25. 1-6). Other Jeduthun Psalms are 38 and 76; in all three "vows" find a place.

62 (K<sup>2</sup>, p. 759). ISRAEL'S REDEMPTION WAITED FOR. (Repeated Alternation.)

K<sup>2</sup> | P<sup>1</sup> | 1, 2. Trust in God.  
Q<sup>1</sup> | 3, 4. Enmity of foes.  
P<sup>2</sup> | 5-7. Trust in God.  
Q<sup>2</sup> | 8-10. Enmity of foes.  
P<sup>3</sup> | 11, 12. Trust in God.

Title. A Psalm. Heb. mizmōr. See Ap. 65. XVII. A sequel to Ps. 61.

1 Truly = Only, or surely. Occurs six times in this Psalm: "truly" in v. 1; "only" in vv. 2, 4, 5, 6; "surely" in v. 9. Occurs four times in Ps. 38, another Jeduthun Psalm.

my soul = I myself (emph.). Heb. nephesh. Ap. 13.

waiteth = [waiteth in] silence; or, is become silent. See 37. 7.

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

From. Some codices, with Sept., Syr., and Vulg., read "For from".

2 only - same word as "truly", v. 1.

salvation. Repeated for emphasis.

defence = high tower.

3 imagine mischief. Occurs only here. Probably = assault, or rise against.

man. Heb. 'ish. Ap. 14. II.

4 from his excellency = from his dignity or high rank. Royal rank is implied.

Selah. Connecting the enmity of his foes with his trust in God. See Ap. 66. II.

7 In God is = Upon God [depends] my salvation.

8 Trust = Confide. Heb. batah. Ap. 69. I.

at all times. Sept. and Vulg. read "all ye assembly of the People".

Selah. Connecting his trust in God with the nothingness of man. See Ap. 66. II.

9 Surely. Same word as "truly", v. 1. men of low degree sons of 'ādām. Ap. 14. I. vanity = a breath. men of high degree sons of 'ish. Ap. 14. II. altogether = together. 10 And. Ed. 1611 omits "And"; added in 1629. heart. Put by Fig. Metonymy (of Subject). Ap. 6, for the affections connected with it. 11 once; Twice. Cp. Job 33. 14; 40. 5. Put for many times. power = strength. 12 LORD\*. One of the 134 alterations of Jehovah to Adonai by the Sopherim. Ap. 32. mercy grace. Thou renderest, &c. Quoted in Matt. 16. 27. Rom. 2. 6. 1 Cor. 3. 8. 2 Tim. 4. 14. Rev. 2. 23; 20. 12, 13; 22. 12. every man. Heb. 'ish. Ap. 14. II.

about  
964K<sup>3</sup> R<sup>1</sup>  
(p. 778)**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:  
° My soul thirsteth for Thee, my flesh ° longeth for Thee  
° In a dry and ° thirsty land, where no water is;
- 2 To see Thy power and Thy glory,  
So as I have seen Thee in the sanctuary.
- S<sup>1</sup> 3 Because Thy ° lovingkindness is better than life,  
My lips shall ° praise Thee.
- R<sup>2</sup> 4 Thus will I bless Thee while I live:  
I will lift up my hands in Thy name.
- 5 ° My soul 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,  
° And meditate on Thee in the *night watches*.
- S<sup>2</sup> 7 Because Thou hast been my help,  
Therefore in the shadow of Thy ° wings will I ° rejoice.
- R<sup>3</sup> 8 ° My soul ° followeth ° hard after Thee:  
Thy right ° hand upholdeth me.
- 9 But those that seek ° my soul, ° to destroy it,  
Shall go into ° the lower parts of the earth.
- 10 They shall fall by the sword:  
They shall be a portion for ° foxes.
- S<sup>3</sup> 11 But the king shall rejoice in ° God;  
Every one that sweareth by Him shall glory:
- R<sup>4</sup> But the mouth of them that speak lies shall be stopped.  
° To the chief Musician.

**64**

° A Psalm ° of David.

K<sup>1</sup> T<sup>1</sup> U<sup>q</sup>  
(p. 778)

- r 1 Hear my voice, O ° God, in my ° prayer:  
Preserve my life from fear of the enemy.
- 2 ° Hide me from the ° secret counsel of the ° wicked;  
From the ° insurrection of the workers of ° iniquity:
- V 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.
- U r 5 They encourage themselves in an ° evil matter:  
They commune of laying snares privily;  
They say, "Who shall see them?"
- 6 They search out ° iniquities; they accomplish a diligent search:  
Both the inward *thought* of every one of them, and the heart, is deep.
- V 7 But ° God shall ° shoot at them  
With an arrow; suddenly shall they be wounded.

**63** (K<sup>3</sup>, p. 759). ISRAEL'S REDEMPTION WAITED FOR. (*Repeated Alternation.*)

- K<sup>3</sup> | R<sup>1</sup> | 1, 2. Assurance.  
S<sup>1</sup> | 3. Reason for praise.  
R<sup>2</sup> | 4-6. Assurance.  
S<sup>2</sup> | 7. Reason for praise.  
R<sup>3</sup> | 8-10. Assurance. (Enemies.)  
S<sup>3</sup> | 11-. Reason for praise.  
R<sup>4</sup> | -11. Assurance. (Enemies.)
- Title. A Psalm. Heb. *mizmôr*. Ap. 65. XVII. when, &c. See 1 Sam. 22. 5; 23. 14-16.  
1 God. Heb. Elohim. Ap. 4. I.  
GOD. Heb. El. Ap. 4. IV.  
My soul = I myself. Heb. *nepheš*. Ap. 13.  
longeth = fainteth. Occurs nowhere else.  
In. Some codices, with Syr., read "like".  
thirsty = weary. 3 lovingkindness = grace.  
praise = commend, or extol. Heb. *shabah*; used only by David and Solomon.  
6 And. Supply Ellipsis (Ap. 6) by reading "[I will] meditate".  
7 wings. Fig. *Anthropopatheia*. Ap. 6.  
rejoice: or, rest.  
8 followeth. Supply Ellipsis by reading "[cleaveth to and] followeth". hard = close.  
hand. Fig. *Anthropopatheia*. Ap. 6.  
9 to destroy it. As Ahithophel did (2 Sam. 17. 1-3).  
the lower parts: i. e. to Sheol.  
10 foxes = jackals.  
11 To the chief Musician. See Ap. 64.
- 64** (K<sup>4</sup>, p. 759). ISRAEL'S REDEMPTION WAITED FOR. (*Division.*)

- K<sup>4</sup> | T<sup>1</sup> | 1-8. Enemies.  
T<sup>2</sup> | 9. Mankind in general.  
T<sup>3</sup> | 10. The righteous in particular.
- Title. A Psalm. Heb. *mizmôr*. Ap. 65. XVII. of David = relating to David and the true David.  
1-8 (T<sup>1</sup>, above). ENEMIES. (*Alternation and Introversion.*)
- T<sup>1</sup> | U | q | 1. The enemies. (Sing.)  
r | 2. Enemies. (Pl.)  
V | 3, 4. Their attempt to wound.  
U | r | 5, 6-. Enemies. (Pl.)  
q | -6. The enemy. (Sing.)  
V | 7, 8. Their wounding.
- 1 God. Heb. Elohim. Ap. 4. I. prayer = musing.  
2 Hide. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for protect.  
secret counsel = conspiracy (2 Sam. 16. 20-22; 17. 1-4).  
wicked. Heb. *rā'ā'*. Ap. 44. viii.  
insurrection. The former, secret; this, open.  
iniquity. Heb. *āvāh*. Ap. 44. iv.  
4 shoot... fear. Fig. *Paronomasia*. Ap. 6. Heb. *yoruhū*... *yirā'ū*. 5 evil. Heb. *rā'ā'*. Ap. 44. viii.  
6 iniquities. Heb. *āval*. Ap. 44. vi.  
7 shoot. Fig. *Anthropopatheia*. Ap. 6.  
9 men. Heb. *ādām*. Ap. 14. I.  
shall fear. Some codices, with six early printed editions, read "will see".  
10 The righteous = A righteous one.  
the LORD. Heb. Jehovah. Ap. 4. II.  
trust = make his refuge. Heb. *ḥašah*. Ap. 69. II.  
To the chief Musician. See Ap. 64.

- 8 So they shall make their own tongue to fall upon themselves:  
All that see them shall flee away.
- 9 And all ° men ° shall fear,  
And shall declare the work of ° God;  
For they shall wisely consider of His doing.
- 10 ° The righteous shall be glad in ° the LORD,  
and shall ° trust in Him;  
And all the upright in heart shall glory.  
° To the chief Musician.

T<sup>2</sup>T<sup>3</sup>

65

° A Psalm and ° Song ° of David.

L W  
(p. 779)

1 Praise ° waiteth for Thee, O ° God, in ° Sion:  
And unto Thee shall the vow be per-  
formed.

X

2 O Thou That hearest prayer,  
Unto Thee shall all ° flesh come.

W s

3 ° Iniquities prevail against me :

t

As for our ° transgressions, Thou shalt  
purge them away.

s

4 ° Blessed is the man whom ° Thou choos-  
est, and causeth to approach unto Thee,  
That he may dwell in Thy ° courts :

t

We shall be satisfied with the goodness of  
Thy house,  
Even of Thy ° holy ° temple.

X Y

5 By terrible things in righteousness wilt  
Thou answer us,  
O ° God of our salvation ;

Z

Who art the ° confidence of all the ends of  
the earth,  
And of them that are afar off upon the  
sea :

Y

6 ° Which by His strength setteth fast the  
mountains ;

Z

Being girded with power :

Y

7 Which stilleth the noise of the seas, the  
noise of their waves,  
And the tumult of ° the people.

Z u

8 They also that dwell in the uttermost  
parts are afraid at Thy tokens :

v

Thou makest the outgoings of the morn-  
ing ° and evening ° to rejoice.

u

9 Thou visitest the earth, and waterest it :  
Thou greatly enrichest it  
With the ° river of ° God, which is full of  
water :

v

Thou preparest them corn, when Thou  
hast so provided for it.

u

10 Thou waterest the ridges thereof abun-  
dantly :

v

Thou settlest the furrows thereof :  
Thou ° makest it soft with showers :  
Thou blessest the springing thereof.

u

11 Thou crownest the year with Thy good-  
ness ;  
And Thy paths drop fatness.

v

12 They drop upon the pastures of the wilder-  
ness :

u

And the little hills rejoice on every side.  
13 The pastures are clothed with flocks ;  
The valleys also are covered over with  
corn ;

v

They shout for joy, they also sing.

° To the chief Musician.

66

A ° Song or ° Psalm.

M<sup>1</sup> A  
(p. 779)

1 Make a joyful noise unto ° God, all ° ye  
lands :

2 Sing forth the honour of His name :  
° Make His praise glorious.

Title. Song. Heb. *shir*. See Ap. 65. XXIII.  
Heb. Elohim. Ap. 4. I. ye lands = the earth ;  
earth being put by Fig. *Metonymy* (of Subject), Ap. 6,  
for its inhabitants. 2 Make His praise glorious.

65 (L, p. 759). ISRAEL'S REDEMPTION. ZION  
WAITS. (Alternation.)

L

W | 1. Israel. Zion.

X | 2. Mankind.

W | 3-5. Israel. Zion.

X | -5-13. Mankind.

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.  
Song. Heb. *shir*. Ap. 65. XXIII.  
of David = by, or relating to David and the true David.  
1 waiteth. As in 62. 1. Israel's silent waiting is  
now passed on to Zion. All is silent there as yet.  
God. Heb. Elohim. Ap. 4. I.  
Sion. See Ap. 68. David's tabernacle was there.  
This spelling with "S" comes through the Sept. and  
Vulg. Heb. is always "Z".  
2 flesh. Put by Fig. *Synecdoche* (of Part), Ap. 6, for  
all mankind : i. e. the people.

3-5- (W, above). ISRAEL. ZION.

(Alternation.)

W

s | 3-. Singular. "Me".

t | -3. Plural. "Our".

s | 4. Singular. "He".

t | 5-. Plural. "We".

3 Iniquities = iniquitous words. Heb. *'āvāh*. Ap.  
44. iv.  
transgressions. Heb. *pāsha'*. Ap. 44. ix.  
purge them away = cover them by atonement.  
4 Blessed = Happy. Fig. *Beatitudo*. Ap. 63. VI.  
Thou choosest. Only those whom He calls can truly  
worship. See Lev. 1. 1, 2.  
courts. Not the temple courts, but David's taber-  
nacle on Zion. holy. See note on Ex. 3. 5.  
temple. Heb. *heykal* = palace.

-5-13 (X, above). MANKIND. (Alternation.)

X

Y | -5. God the confidence of all afar } God  
| off. } spoken of.

Z | 6, 7. The power of God. } God

Y | 8-. God the fear of all afar off. } spoken to.

Z | -8-13. The goodness of God.

5 confidence. Heb. *batāh*. See Ap. 69. I.

6 Which = Who. 7 the people = peoples.

-8-13 (Z, above). THE GOODNESS OF GOD.

(Alternation.)

Z

u | -8. Times. Morning and evening.

v | 9, 10. Places. Earth and water.

u | 11. Time. The year.

v | 12, 13. Places. Hills and valleys.

8 and evening. Supply Ellipsis (Ap. 6) from preced-  
ing clause : "and [the incomings of the] evening".

to rejoice = to shout for joy.

9 river. Heb. *peleg*. Always pl., except here ; and  
always connected with a garden. See notes on 1. 3 and  
Prov. 21. 1. Cp. Rev. 22. 1, 2.

10 makest it soft = dissolvest it. Until the early  
rains fall, the ground is as hard as a rock.

13 To the chief Musician. See Ap. 64.

66 (M<sup>1</sup>, p. 759). PRAISE PROMISED. TROUBLE  
REMEMBERED. (Repeated Alternation.)

M<sup>1</sup>

A | 1, 2. Exhortation to praise.

B | 3. Address. God's works in the world.

C | 4. Address. Promise for the world.

Selah.

D | 5-7. Invitation. "Come and see," &c.

Selah.

A | 8, 9. Exhortation to praise.

B | 10-12. Address. God's dealings with His

People.

C | 13-15. Address. Promise for Psalmist.

Selah.

D | 16-20. Invitation. "Come and hear,"

&c.

Psalm. Heb. *mizmōr*. See Ap. 65. XVII. 1 God.

Aram. and Syr. read "Celebrate the glory of His praise".

B  
(p. 779)

3 Say unto <sup>1</sup> God, "How terrible *art Thou* in Thy works!

Through the greatness of Thy power shall Thine enemies submit themselves unto Thee.

C

4 All ° the earth shall worship Thee, And shall sing unto Thee; They shall ° sing to Thy name." ° Selah.

D

5 ° Come and see the works of <sup>1</sup> God: He is terrible in His doing toward the ° children of ° men.

6 He turned ° the sea into dry land: They went through ° the flood on foot: There did we rejoice in Him.

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

A

8 O bless ° our <sup>1</sup> God, ye ° people, And make the voice of His praise to be heard:

9 Which holdeth ° our soul in life, And suffereth not our ° feet to be moved.

B

10 For Thou, O <sup>1</sup> God, hast proved us: Thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; Thou laidst ° affliction upon our loins.

12 Thou ° hast caused ° men to ride over ° our ° heads;

We went through fire and through water: But Thou broughtest us out into a ° wealthy place.

C w  
(p. 780)

13 I will go into Thy house with burnt offerings:

I will pay Thee my vows,

x

14 ° Which my lips have ° uttered, And my mouth hath spoken, when I was in trouble.

w

15 I will ° offer unto Thee burnt sacrifices of fatlings,

With the incense of rams; I will ° offer bullocks with goats. ° Selah.

D y

16 ° Come and hear, all ye that fear <sup>1</sup> God, And I will declare what He hath done for ° my soul.

z

17 I cried unto Him with my mouth, And He was extolled with my tongue.

z

18 If I regard ° iniquity in my heart, ° The LORD\* will not ° hear me:

y

19 But verily <sup>1</sup> God hath heard me; He hath attended to the voice of my prayer.

20 Blessed be <sup>1</sup> God, Which hath not ° turned away my prayer, nor His ° mercy from me.

° To the chief Musician ° on ° Neginoth.

67

A ° Psalm or ° Song.

M<sup>2</sup> E a  
(p. 781)

1 ° God be ° merciful unto us, and bless us; And cause His face to shine upon us; ° Selah.

b

2 That Thy ° way may be known upon earth, Thy ° saving health among all nations.

4 the earth. See note on "ye lands", v. 1.

sing=sing psalms.

Selah. Marking the Structure by showing that the member D (v. 5-7) corresponds with the member D (v. 16); and connecting the exhortation of v. 1-4 with the reason for it in v. 5. See Ap. 66. II.

5 Come and see. Note the correspondence of v. 16, "Come and hear",

children=sons. men. Heb. 'ādām. Ap. 14. I.

6 the sea: i. e. the Red Sea.

the flood: i. e. the river Jordan.

7 Selah. Repeating the exhortation to praise, and connecting the two halves of the Psalm. (Ap. 66. II.)

8 our God. Some codices, with one early printed edition, Aram., and Syr., omit "our". people=peoples.

9 our soul. Heb. nephesh. Ap. 13. Some codices, with seven early printed editions, read pl.

feet. So some codices, with three early printed editions; others read "foot".

11 affliction = a heavy burden: i. e. in Egypt. Heb. mi'ākah. Occurs only here.

12 hast caused = didst cause.

men. Heb. 'ēnōsh. Ap. 14. III.

our heads = us. Fig. Symecdoche (of Part), Ap. 6.

heads. So some codices, with three early printed editions, Sept., and Vulg.; other codices read "head".

wealthy place. Aram., Sept., Syr., and Vulg. read "freedom". Cp. Ps. 18. 19.

66. 13-15 (C, p. 779). ADDRESS. PROMISE OF PSALMIST. (Introversion.)

C | w | 13-. Offerings.

x | -13. Vows.

x | 14. Vows.

w | 15. Offerings.

14 Which. Fig. Ellipsis (Ap. 6) = "which [vows]". uttered = opened. Fig. Ellipsis (Ap. 6) = "opened [and vowed]".

15 offer = prepare. Heb. 'āsāh. Ap. 43. I. iii.

Selah. Connecting the members D and D. See note on v. 4, and Ap. 66. II.

16-20 (D, p. 779). INVITATION: "COME AND HEAR." (Introversion).

D | y | 16. God.

z | 17. I.

z | 18. I.

y | 19, 20. God.

16 my soul = me (emph.). Heb. nephesh. Ap. 13.

18 iniquity. Heb. 'āven. Ap. 44. iii. The LORD\*. One of the 134 places where the

Sopherim say they altered Jehovah to Adonai. Ap. 32. hear = answer.

20 turned away = turned away [from Himself]. Fig. Ellipsis. Ap. 6.

mercy = lovingkindness, or grace.

To the chief Musician. See Ap. 64.

on = relating to.

Neginoth = smitings: i. e. the smitings of Israel's enemies by God. See Ap. 65. XV.

67 [For Structure see next page].

Title. Psalm. Heb. mizmōr. Ap. 65. XVII.

Song. Heb. shir. Ap. 65. XXIII. Some codices, with Sept. and Vulg., add "of David".

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

merciful = favourable, or gracious.

Selah. Connecting the prayer (v. 1) with the object of it (v. 2). See Ap. 66. II.

2 way = dealings. See note on 103. 7.

saving health = salvation, or saving help.

F c (p. 78r) 3 Let ° the people praise Thee, O <sup>1</sup> God ;  
Let all ° the people praise Thee.

d 4 O let ° the nations be glad and sing for  
joy :

G For Thou shalt judge <sup>3</sup> the people right-  
eously,

G And ° govern ° the nations upon earth.  
° Selah.

F c 5 Let <sup>3</sup> the people praise Thee, O <sup>1</sup> God ;  
Let all <sup>3</sup> the people praise Thee.

d 6 Then shall the earth yield her increase ;  
And ° God, even our own ° God, shall bless  
us.

E a 7 ° God shall bless us ;  
And all the ends of ° the earth shall fear  
Him.

b ° To the chief Musician.

951

68

A ° Psalm or ° Song of David.

J H<sup>1</sup> J<sup>1</sup> (p. 78i) 1 ° Let ° God arise, ° let His enemies be scat-  
tered :  
° Let them also that hate Him flee before  
Him.

2 As smoke is ° driven away, so drive them  
° away :  
As wax melteth before the fire,  
So let the ° wicked perish at the presence  
of <sup>1</sup> God.

J<sup>2</sup> 3 But let the righteous be glad ; ° let them  
rejoice before <sup>1</sup> God :  
Yea, let them exceedingly rejoice.

H<sup>2</sup> K 4 Sing unto <sup>1</sup> God,  
Sing praises to His name :  
Extol Him That rideth upon the heavens  
By His name ° JAH, and rejoice before Him.

L N 5 A father of the fatherless, and a judge of  
the widows,  
Is <sup>1</sup> God in His ° holy habitation.

6 <sup>1</sup> God ° setteth the solitary in families :  
He bringeth out those which are bound  
with chains :

O But ° the rebellious ° dwell in a dry land.

67 (M<sup>2</sup>, p. 759). PRAISE PROMISED. TROUBLE  
REMEMBERED. (*Introversion and Alternations.*)

M<sup>2</sup> E | a | 1. Prayer. "God be merciful".  
b | 2. Object. Way known on earth.  
F | c | 3. Injunction. "Let the people  
praise".  
d | 4-. Effect. Peoples glad.  
G | -4-. Address. People judged.  
G | -4. Address. Nations governed.  
F | c | 5. Injunction. "Let the people  
praise".  
d | 6-. Effect. Earth fruitful.  
E | a | -6. Prayer. "God be merciful".  
b | 7. Object. God feared on earth.

3 the people = peoples. (No Art.)  
4 the nations. (No Art.)  
govern = gently lead.  
Selah. Connecting the righteous rule of God of v. 4  
(d) with renewed praise for it in v. 5 (d). See Ap. 66. II.

6, 7 (d, E, above). PRAYER. EFFECT AND  
OBJECT. According to the Hebrew.  
(*Introversion.*)

d | x | The earth shall yield.  
E | y | God will bless us.  
z | Our own God (Jehovah).  
y | God will bless us.  
x | All the ends of the earth shall fear.

6 God . . . God. } Fig. *Epizeuxis*. Ap. 6. Heb.  
7 God shall bless us. } Elohim. Ap. 4. I.  
the earth. Put by Fig. *Metonymy* (of Adjunct), Ap. 6,  
for its inhabitants. (No Art.)  
To the chief Musician. See Ap. 64.

68 (J, p. 759). ISRAEL'S REDEMPTION. THE  
ANSWER TO PSALMS 61-67. (*Division.*)

J | H<sup>1</sup> | 1-3. Introduction to psalm.  
H<sup>2</sup> | 4-35. The psalm itself.

1-3 (H<sup>1</sup>, above). THE INTRODUCTION.  
(*Division.*)

H<sup>1</sup> | J<sup>1</sup> | 1, 2. The wicked scattered.  
J<sup>2</sup> | 3. The righteous made glad.

Title. Psalm. Heb. *mizmôr*. Ap. 65. XVII.  
Song. Heb. *shîr*. Ap. 65. XXIII. It was written  
originally for use at the going up of the Ark to Zion  
951, B. C., a Sabbatical year (2 Sam. 6 and 1 Chron. 15 ;  
see note on Title of Ps. 24) ; but, as it celebrates,  
among other things, the deliverance from Egypt, it  
was afterward appointed for public use at the Feast  
of the Passover. See notes on the sub-subscription, and  
cp. vv. 1 and 4.

1 Let God arise. The Divine formula at the setting  
forth of the Ark. In the prayer (Num. 10. 35), "Rise up Jehovah" (Ap. 4. II) ; but here, God (Elohim.  
Ap. 4. I), because in connection with enemies. Let. Some codices, with one early printed edition, Sept.,  
Syr., and Vulg., read "And let". 2 driven away = driven about. wicked = lawless. Heb. *râshâ'*.  
Ap. 44. x. 3 let. Some codices, with five early printed editions, Aram., Syr., and Vulg., read "and let".

4-35 (H<sup>2</sup>, above). THE PSALM ITSELF. (*Introversion and Extended Alternation.*)

H<sup>2</sup> | K | 4. Exhortation to praise (four lines).  
L | N | 5, 6-. Mercies to His People.  
O | -6. Enemies judged.  
P | 7-10. Goings in the wilderness (nine lines).  
Q | 11-14. Jehovah's word. History (four verses).  
M | 15, 16. Zion. Jehovah's chosen dwelling-place.  
M | 17, 18. Zion. Jehovah's chosen dwelling-place.  
L | N | 19, 20. Mercies to His People.  
O | 21-23. Enemies judged.  
P | 24-27. Goings in the sanctuary (nine lines).  
Q | 28-31. God's command. Prophecy (four verses).  
K | 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 habita-  
tion : i. e. which David had prepared for the Ark on Zion. 6 setteth the solitary in families =  
bringeth absent ones home. the rebellious = rebellious ones. dwell = have [ever] dwelt.

P e  
(p. 782)

7 O<sup>1</sup> God, ° when Thou wentest forth before Thy People,  
When Thou didst march through the wilderness; ° Selah:

f

8 The earth shook,  
The heavens also ° dropped at the presence of<sup>1</sup> God:  
*Even Sinai itself was moved at the presence of<sup>1</sup> God, the<sup>1</sup> God of Israel.*

g

9 Thou, O<sup>1</sup> God, didst send a plentiful rain, whereby  
Thou didst confirm Thine inheritance, when it was weary.

h

10 ° Thy congregation hath dwelt therein:  
Thou, O<sup>1</sup> God, hast prepared of Thy goodness for ° the poor.

Q  
(p. 781)

11 ° The LORD\* gave the word:  
Great was the ° company of ° those that ° published it.

12 ° Kings of armies ° did flee apace:  
And she that ° tarried at home divided the spoil.

13 Though ye have lien among the ° pots,  
° yet shall ye be  
As the wings of a dove covered with silver,

And her feathers with yellow gold.

14 When ° the ALMIGHTY scattered kings ° in it,  
It ° was white as snow in ° Salmon.

M

15 The ° hill of<sup>1</sup> God is as the ° hill of Bashan;  
An high ° hill as the ° hill of Bashan.

16 ° Why ° leap ye, ye high hills?  
° This is the<sup>15</sup> hill which<sup>1</sup> God ° desireth to dwell in;

Yea, ° the LORD will dwell in it for ever.

M

17 The ° chariots of<sup>1</sup> God are ° twenty thousand, ° even thousands of angels:  
° The LORD\* ° is among them, as in Sinai, in the ° holy place.

18 ° Thou hast ° ascended on high, Thou hast ° led ° captivity captive:  
Thou hast ° received gifts for ° men;

° Yea, ° for the rebellious also, that ° THE LORD<sup>1</sup> God might ° dwell among them.

L N

19 Blessed be the<sup>11</sup> LORD\*, Who daily loadeth us with benefits,  
Even ° THE GOD ° of our ° salvation. ° Selah.

68. 7-10 (P, p. 781); 24-27 (P, p. 781). GOINGS.  
(Extended Alternation.)

P	e		7. Goings in the wilderness.	} In the wilderness.
f		8. Accompaniments.		
g		9. Address.		
			h   10. Thy congregation.	} Into the sanctuary.
P	e		24. Goings in the sanctuary.	
f		25. Accompaniments.		
			g   26. Address.	} Into the sanctuary.
			h   27. The congregation.	

7 when Thou wentest forth: i. e. from Egypt. The whole deliverance of Israel is here rehearsed. See the sub-  
scription. For use at the Passover.

Selah. Connecting the first going up of the Ark in the wilderness with its accompaniments. See Ap. 66. II. 8 dropped: i. e. dropped [moisture].

10 Thy congregation = Thy living ones, or living host.

the poor = the humbled or oppressed one.

11 The LORD\*. One of the 134 places where Jehovah was changed by the *Sopherim* to Adonai. See Ap. 32; also *v.* 17, 19, 22, 26, 32.

company = host, or army.

those = the women. See note on *v.* 25. This is the women's part. Cp. 1 Sam. 18. 6, 7. Cp. Deborah.

published it. Always used of good news.

12 Kings, &c. Verses 12, 13, are the words of the women.

did flee apace. The rendering of the Fig. *Epizeuxis*. Ap. 6. Heb. "did flee, did flee". Cp. Judg. 5. 19; 7. 25. tarried at home. Cp. 1 Sam. 30. 21-25.

13 pots. Heb. Dual, the two [or between the] brick-kilns: i. e. in Egypt. Not dirty vessels according to the Rabbinical commentators, but dirty places.

yet shall ye be. Referring to the deliverance and subsequent glory.

14 the ALMIGHTY. Heb. Shaddai. Ap. 4. VII.

in it: i. e. in His inheritance.

was white, &c. Supply Fig. *Ellipsis* (Ap. 6) thus, "was as [when He scatters] snow in Salmon": i. e. scatters by dispersing, as snow is melted away.

Salmon. Occurs only here and Judg. 9. 48.

15 hill = mountain. See note on Ezek. 28. 16.

16 Why...? Fig. *Erotēsis*. Ap. 6.

leap = look askance at, or envy. Heb. *rāzād*. Occurs only here. By the Fig. *Prosopopœia* (Ap. 6), the other mountains are spoken of as envying Zion.

This is. Omit these italics, and punctuate thus: "Why will ye envy, O ye high hills, the hill Jehovah desired for His abode".

desireth. Cp. 78. 67, 68; 132. 13; and 1 Kings 11. 32. Neh. 1. 9.

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

17 chariots. Fig. *Anthropopatheia*. Ap. 6.

twenty thousand. Heb. twice ten thousand thousands.

even thousands. Heb. thousands repeated: i. e. upon thousands.

is among them, &c. This line, according to the

primitive orthography in the division of the word, reads; "Jehovah hath come from Sinai into the Sanctuary". See Ginsburg, *Int.*, pp. 161, 162. Or the printed text may stand with the *Ellipsis* (Ap. 6) supplied thus: "Jehovah among them (i. e. the angels and chariots) [hath come from] Sinai into the Sanctuary".

17 holy. See note on Ex. 3. 5. 18 Thou. Is this the poor one of *v.* 10? ascended on high = gone up to the high [mountain: i. e. Zion]; referring to the Ark; but a type of Christ's ascension, as is clear from Eph. 4. 8.

led = led in procession. captivity. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for captives.

received gifts for men. The Heb. *lakāh* 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 recognised renderings of *Beth* (ב = B) with a plural noun. (See 99. 6. 2 Sam. 15. 31. Lam. 1. 3. Cp. R.V.).

men. Heb. *'ādām*. Ap. 14. I. Yea. Fig. *Epitrechon*. Ap. 6.

for the rebellious also. This is a foreshadowing of true grace. THE LORD. Heb. Jah, as in *v.* 4.

dwelt. Heb. *shākan*. See note on "placed" (Gen. 3. 24) = dwell as in a tabernacle, the Ark being the symbol of His presence. Cp. Ex. 25. 8; 29. 45, 46. Josh. 18. 1; 22. 19.

1 Kings 6. 13; 8. 12, 13. 2 Chron. 6. 1, 2. It is from this verb that we have *Shekinah*.

19 THE GOD. Heb. El (with Art.). Ap. 4. IV.

of our = "[Who is] our". salvation. Some codices, with one early printed edition, Sept., and Vulg., read "salvations" (pl.) = our great salvation.

Selah. Connecting the exhortation to bless Jehovah (*v.* 19) with the reason for it (*v.* 20). See Ap. 66. II.

- 20** *He That is our* <sup>19</sup> GOD *is the* <sup>19</sup> GOD of salvation;  
And unto ° GOD the Lord *belong* ° the issues from ° death.
- 21** But <sup>1</sup> God shall wound the head of His enemies,  
And the hairy scalp of such an one as goeth on still in his ° trespasses.
- 22** <sup>11</sup> The LORD \* said, ° “I will bring again from Bashan,  
° I will bring ° *My people* again from the depths of the sea :
- 23** That thy foot may be ° dipped in the blood of *thine* enemies,  
And the tongue of thy ° dogs in the same.”
- 24** They have seen Thy ° goings, O <sup>1</sup> God;  
Even the ° goings of my <sup>19</sup> GOD, my King, ° in the sanctuary.
- 25** The singers ° went before, the players on instruments ° followed after ;  
° Among *them were* the ° damsels playing with ° timbrels.
- 26** Bless ye <sup>1</sup> God in the ° congregations,  
Even <sup>11</sup> the LORD ; ° from the ° fountain of Israel.
- 27** There *is* little ° Benjamin *with* their ruler,  
The princes of Judah ° and their council,  
The princes of ° Zebulun, and the princes of Naphtali.
- 28** ° Thy <sup>1</sup> God hath commanded thy ° strength :  
° Strengthen, O <sup>1</sup> God, that which Thou hast wrought for us.
- 29** ° Because of Thy temple ° at Jerusalem  
Shall kings bring presents unto Thee.
- 30** Rebuke ° the company of spearmen,  
° The multitude of the bulls, with the calves of the ° people,  
Till every one submit himself with ° pieces of silver :  
° Scatter Thou the ° people *that* delight in war.
- 31** Princes shall come out of Egypt ;  
° Ethiopia shall soon ° stretch out her hands unto <sup>1</sup> God.
- 32** Sing unto <sup>1</sup> God, ye kingdoms of the earth ;  
O sing praises unto <sup>11</sup> the LORD \* ; ° Selah :
- 33** To Him That ° rideth upon the heavens of heavens, *which were* ° of old ;  
Lo, He doth send out ° His voice, and that a mighty voice.
- 34** Ascribe ye strength unto <sup>1</sup> God :  
His excellency *is* over Israel,  
And His strength *is* in the clouds.
- 35** O <sup>1</sup> God, ° *Thou art* terrible out of ° Thy holy places :  
The ° GOD of Israel *is* *He* That giveth strength and ° power unto *His* people.  
Blessed be <sup>1</sup> God.

° To the chief Musician ° upon ° Shoshannim.

To the chief Musician. See Ap. 64. Originally written for the going up of the Ark to Zion ; it was handed over to the chief Musician for public use. upon = relating to. Shoshannim = lilies. A poetic name for spring. Hence used at the Passover, the spring festival. See Ap. 65. XXI.



69

° A Psalm ° of David.

K R<sup>1</sup> S  
(p. 784)  
T i

- 1 Save me, O ° God ;  
For the ° waters are ° come in unto ° my  
soul.
- 2 I ° sink in deep ° mire, where *there is* no  
standing :  
I am come into deep <sup>1</sup> 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 <sup>1</sup> God.
- 4 They that ° hate me without a cause are  
more than the hairs of mine head :  
They that would destroy me, *being* mine  
enemies wrongfully, are ° mighty :  
° Then I restored *that* which I took not  
away.
- 5 O <sup>1</sup> 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 ° God of Israel.
- 7 Because for Thy sake I have borne re-  
proach ;  
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 re-  
proached Thee are fallen upon me.
- 10 When ° I wept, and *chastened* <sup>1</sup> my soul  
with fasting,  
That was to my reproach.
- 11 I made ° sackcloth also my garment ;  
And I became a ° proverb to them.
- 12 They that sit in the gate speak against  
me ;  
And I *was* ° the song of the drunkards.
- 13 But as for me, my prayer *is* unto Thee, O  
° LORD, ° in an acceptable time :  
O <sup>1</sup> God, in the ° multitude of Thy ° mercy  
° Hear me, in the truth of Thy salvation.
- 14 Deliver me out of the <sup>2</sup> mire, and let me not  
sink :  
Let me be delivered from them that hate  
me, and out of the deep <sup>1</sup> waters.
- 15 Let not the waterflood overflow me,  
Neither let the deep swallow me up,  
And let not the pit shut her mouth upon  
me.
- 16 <sup>13</sup> Hear me, O <sup>13</sup> LORD ; for Thy ° lovingkind-  
ness *is* good :  
Turn unto me according to the <sup>13</sup> multitude  
of Thy tender mercies.
- 17 And hide not Thy face from Thy servant ;  
For I am in trouble : <sup>13</sup> hear me speedily.
- 18 Draw nigh unto <sup>1</sup> 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.

69 (K, p. 759). ISRAEL'S REDEMPTION. THEIR  
REDEEMER WAITS FOR HIS DELIVERANCE.  
(Division.)K | R<sup>1</sup> | 1-21. Prayer.  
R<sup>2</sup> | 22-29. Imprecation.  
R<sup>3</sup> | 30-36. Praise.1-21 (R<sup>1</sup>, above). PRAYER.  
(Extended Alternation.)R<sup>1</sup> | S | 1-. Salvation.  
T | -1-4. Trouble.  
U | 5, 6. Appeal.  
V | 7-12. Reproach. Treatment received.  
S | 13. Salvation.  
T | 14-18. Trouble.  
U | 19. Appeal.  
V | 20, 21. Reproach. Treatment received.-1-4 (T, above) ; 14-18 (T, above). TROUBLE.  
(Alternation.)T | i | -1, 2. Mire and waters.  
k | 3. Desire after God.  
l | 4. Enemies.  
T | i | 14, 15. Mire and waters.  
k | 16-18-. Desire after God.  
l | -18. Enemies.Title. A Psalm. No Heb. for this.  
of David. Relating to the true David, Israel's Re-  
deemer. Ps. 22 is Christ as the sin offering ; Ps. 40 as  
the whole burnt offering ; and this, Ps. 69 as the trespass  
offering. Verse 4 refers to John 15. 25 ; vv. 14-20 refer to  
Gethsemane (Matt. 26. 38-45) ; v. 21 to the Cross (Matt.  
27. 34, 48. John 19. 29) ; vv. 22-28 to Rom. 11. 9, 10 ; v. 25  
to Judas (Acts 1. 20).1 God. Heb. Elohim. Ap. 4. I.  
waters. Put by Fig. *Hypocatastasis* (Ap. 6) for great  
troubles.come in unto my soul : i. e. threaten my life.  
my soul = me (emphatic). Heb. *nephesk*. Ap. 13.

2 sink = have sunk.

mire. See note on waters, v. 1.

4 hate me without a cause. Cp. 35. 19. Quoted in  
John 15. 25.mighty. The Syr., by supplying the letter Ayin (y),  
reads "stronger than my bones", thus completing the  
alternation of this verse.Then. Ginsburg suggests "I" (emphatic) instead of  
"Then". 5 sins. Heb. *'asham*. Ap. 44. ii.6 Lord GOD. Heb. Adonai Jehovah. Ap. 4. VIII. 2  
and II.

God of Israel. See note on Isa. 29. 23.

7-12 (V, above) ; 20, 21 (V, above). REPROACHES.  
(Extended Alternation.)V | m | 7. I. Reproached.  
n | 8-10. Desolation.  
o | 11, 12-. "I gave", &c.  
p | -12. Drunkards.V | m | 20-. I. Reproached.  
n | -20. Desolation.  
o | 21- "They gave", &c.  
p | -21. Drink.

8 a stranger. Cp. John 1. 11. children = sons.

9 the zeal, &c. Quoted as fulfilled in John 2. 17.  
the reproaches. Quoted in Rom. 15. 3.10 I wept, and chastened my soul. The Sept.  
reads "I humbled my soul".11 sackcloth. Put by Fig. *Metonymy* (of Adjunct),  
Ap. 6, for mourning attire.

proverb. Cp. John 8. 48. Matt. 27. 63.

12 the song = the mocking song.

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

in an acceptable time : i. e. at the time Thou pleasest.

multitude = abundance, or plenitude.

mercy = lovingkindness, or grace.

Hear = answer. lovingkindness = grace.

18 redeem. Heb. *gā'al*. See Ex. note on 6. 6.

V m  
(p. 784)

20 Reproach hath broken my heart; and I am full of heaviness:

n

And I looked for °some to take pity, but there was none;  
And for comforters, but I found none.

o

21 °They gave me also °gall °for my °meat;

p

And in my thirst they gave me vinegar to drink.

R<sup>2</sup> q  
(p. 785)

22 °Let their table become a snare before them:

And that which should have been for their welfare, let it become a trap.

23 Let their eyes be darkened, that they see not;

And make their loins continually to shake.

24 Pour out Thine indignation upon them,  
And let Thy wrathful anger take hold of them.

25 °Let their °habitation be desolate;  
And let none dwell in their tents.

r

26 For they persecute him whom Thou hast smitten;  
And they talk to the grief of °those whom Thou hast wounded.

q

27 °Add °iniquity unto their °iniquity:  
And let them not come into Thy righteousness.

28 Let them be blotted out of the book of °the living,  
And not be written with the righteous.

r

29 But I am °poor and sorrowful:  
°Let Thy salvation, O °God, set me up on high.

R<sup>3</sup> W

30 I will °praise the °name °of °God °with a song,  
And will magnify Him with thanksgiving.

31 This also shall please °the LORD °better than °an ox  
Or bullock that hath °horns °and °hoofs.

X s

32 The humble shall see this, °and be glad:  
And your °heart °shall live that seek °God.

t

33 For °the LORD heareth the °poor,  
And despiseth not His prisoners.

W

34 Let the °heaven and earth praise Him,  
The seas, and every thing that moveth therein.

X t

35 For °God will save °Zion, and °will build the cities of Judah:  
That they may °dwell there, and °have it in possession.

s

36 The seed also of His servants shall inherit it:  
And they that love His °name shall dwell therein.

°To the chief Musician.

70

A Psalm °of David, °to bring to remembrance.

L Y  
(p. 786)

1 °Make haste, O °God, to deliver me;  
Make haste to help me, O °LORD.

20 some. Aram., Sept., Syr., and Vulg. read "one".

21 They gave. Fulfilled in Matt. 27. 34, 48. Mark 15. 23, 36. Luke 23. 36. John 19. 28-30.

gave=put. See note on Matt. 27. 34.

gall.=something bitter, probably the poppy. Heb. r'osh. In Dent. 29. 18; 32. 33, it is rendered "venom"; in Job 20. 16, "poison"; in Hos. 10. 4, "hemlock".

for=into.  
meat=choice food. Occurs only here. A kindred form in 2 Sam. 13. 5, 7, 10.

69. 22-29 (R<sup>2</sup>, p. 784). IMPRECATION.  
(Alternation.)

R<sup>2</sup> | q | 22-25. Imprecation. "They".

r | 26. Reason. They hurt Thine afflicted.

q | 27, 28. Imprecation.

r | 29. Contrast. Thou savest Thine oppressed.

22 Let, &c. Imprecation. Suitable for a dispensation of Law and Judgment; not for this Day of Grace. See Rom. 11. 9, 10.

25 Let, &c. Quoted in Acts 1. 20.  
habitation=palace: a place surrounded by a wall. Occurs only here in Psalms.

26 those whom Thou hast wounded = Thy wounded ones.

27 Add. Referring to the reading in v. 26. iniquity. Heb. 'avah. Ap. 44. iv. Put here by Fig. Metonymy (of Effect), Ap. 6, for the punishment deserved by it.

28 the living = life. See note on Lev. 18. 5.

29 poor = afflicted. Heb. 'ani. See note on Prov. 6. 11. Not the same word as in v. 33. Constantly used of Christ in the Psalms. Cp. 22. 24 (afflicted); 34. 6; 35. 10; 40. 17; 70. 5; 109. 16, 22. Let. Omit.

30-36 (R<sup>3</sup>, above). PRAISE.  
(Alternation and Introversion.)

R<sup>3</sup> | W | 30, 31. "I will praise".

X | s | 32. Promise to God's servants.

t | 33. Reason. Jehovah's dealings.

W | 34. Let creation praise.

X | t | 35. Reason. God's dealings.

s | 36. Promise to God's servants.

30 praise. The sufferings never mentioned without praise. Cp. Ps. 22. Isa. 53, &c.

name: i. e. God Himself. Cp. Ps. 20. 1.

of. Genitive of Apposition. Ap. 17. 4.  
with a song. Heb. beshir. Fig. Paronomasia (Ap. 6) with mishshor, an ox, in v. 31.

31 better. Praise is the truest sacrifice.

an ox. See note on "song" (v. 30).

horns. Showing full age; not under three years (Gen. 15. 9).

and. So some codices, with two early printed editions, Sept., Syr., and Vulg.; but not in current printed Heb. text.

hoofs = divided hoof, showing it to be ceremonially clean (Lev. 11. 3). 32 and be glad = they rejoice.

heart. Put by Fig. Synecdoche (of the Part), Ap. 6, for the whole being.

shall live: i. e. live again in resurrection. See note on Lev. 18. 5.

God. In A. V., 1611, this was printed "good". First printed "God" in ed. 1617.

33 poor = helpless. Heb. 'edyon. See note on Prov. 6. 11.

34 heaven and earth. See note on Gen. 14. 19.

35 Zion. See Ap. 68.

will build. This is prophecy; for David was "a prophet" (Acts 2. 30).

dwell, &c. Not merely dwell and possess, but inherit and hand down.

have it in possession = inherit it. Note the Introversion.

36 To the chief Musician. See Ap. 64.

70 [For Structure see next page].

Title. of David = relating to David. to bring to remembrance: what is written in Ps. 40. 13-17. Repeated here to complete the Structure of this second book (see p. 759). 1 Make haste. Supply Ellipsis (Ap. 6) from Ps. 40. 13: "Be pleased". God. Heb. Elohim. Ap. 4. I. LORD. Heb. Jehovah. Ap. 4. II.

Z  
(p. 786)

2 ° Let them be ashamed and confounded  
That seek after ° my soul :  
Let them be turned backward, and put to  
confusion,  
That desire my hurt.  
3 Let them be turned back for a reward of  
their shame  
° That say, ° "Aha, aha."

Z

4 Let all those that seek Thee ° rejoice and  
be glad in Thee :  
And let such as love Thy salvation say  
continually,  
"Let ° God be magnified."

Y

5 But I am ° poor and needy :  
Make haste unto me, O ° God :  
Thou art my help and my deliverer ;  
° O ° LORD, make no tarrying.

M A C  
(p. 786)

71 In Thee, O ° LORD, ° do I put my trust :  
Let me never be put to ° confusion.

2 Deliver me in Thy righteousness, and cause  
me to escape :  
Incline Thine ° ear unto me, and save me.  
3 Be Thou my ° strong habitation, ° where-  
unto I may continually resort :  
Thou hast given commandment to save  
me ;  
For Thou art my ° rock and my fortress.  
4 ° Deliver me, O my ° God, out of the hand  
of the wicked,  
Out of the hand of the unrighteous and  
cruel man.

D u

5 For Thou art my ° hope, O ° Lord GOD :  
Thou art my ° trust from my youth.  
6 By Thee have I been holden up ° from the  
womb :  
Thou art He That took me out of my mo-  
ther's bowels :

v

My praise shall be continually of Thee.  
7 ° I am as a wonder unto many ;  
But Thou ° art my strong refuge.  
8 Let my mouth be filled with Thy praise  
And with Thy honour all the day.

w

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 ° my soul 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.

B x

13 Let them be confounded and consumed  
that are adversaries to ° my soul ;  
Let them be covered with reproach and  
dishonour that seek my hurt.

y

14 But I will hope continually,  
And will yet praise Thee more and more.  
15 My mouth shall shew forth Thy right-  
eousness  
And Thy salvation all the day ;  
For I know not ° the numbers thereof.  
16 I will go in the ° strength of the ° Lord  
GOD :  
I will make mention of Thy righteous-  
ness, even of Thine only.

70 (L, p. 759). ISRAEL'S REDEMPTION. THEIR  
REDEEMER WAITS FOR HIS DELIVERANCE.  
(Introversion.)

L | Y | 1. David.  
Z | 2, 3. Imprecation.  
Z | 4. Intercession.  
Y | 5. David.

2 Let them. Note the repeated alternation here.  
my soul = me (emphatic). Heb. *nephesh*. Ap. 13.  
3 That say. Some codices, with Aram., Sept., Syr.,  
and Vulg., read "Who are saying to me". Cp. 40. 15.  
Aha, aha. Fig. *Epizeuxis*. Ap. 6.  
4 rejoice. Put by Fig. *Metonymy* (of the Subject),  
Ap. 6, 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 edi-  
tions and Syr., read "O my God". Cp. 40. 17.

71 (M, p. 759). ISRAEL'S REDEEMER. PRAISE  
PROMISED. (Alternations and Introversion.)

M | A | C | 1-5-. Declaration of trust.  
D | u | -5, 6-. Youth. Care. (Past.)  
v | -6-8. Promise of praise. (Present.)  
w | 9-12. Prayer for old age. (Future.)  
B | x | 13. Confusion of enemies.  
y | 14-16. Return for mer-  
cies.  
A | D | u | 17-. Youth. Teaching. (Past.)  
v | -17. Promise of praise. (Present.)  
w | 18. Prayer for old age. (Future.)  
C | 19-21. Declaration of trust.  
B | y | 22-24-. Return for mer-  
cies.  
x | -24. Confusion of enemies.

1 LORD. Heb. *Jehovah*. Ap. 4. II.  
do I put my trust = have I fled for refuge. Heb.  
*hāšāh*. Ap. 69. II.  
confusion = shame.  
2 ear. Fig. *Anthropopatheia*. Ap. 6.  
3 strong habitation = rock of habitation. Heb. *zūr*,  
a fortified place. Some codices, with six early printed  
editions, Aram., Sept., and Vulg., read "a rock of  
refuge".  
whereunto I may continually resort, &c. Sept.  
reads "a place of security to save me".  
rock. Heb. *gela'*. See note on 18. 1, 2. Ex. 17. 6.  
Deut. 32. 13.  
4 Deliver = Cause me to escape.  
the wicked = lawless one. Heb. *rāšā'*. Ap. 44. x.  
God. Heb. *Elohim*. Ap. 4. I.  
5 hope. Put by Fig. *Metonymy* (of Adjunct), Ap. 6,  
for the object of hope.  
Lord GOD. Heb. *Adonai Jehovah*. Ap. 4. VIII. 2,  
and II.  
trust = confidence. Heb. *batah*. Ap. 69. I.  
6 from the womb. Cp. Jer. 1. 5. Some have sup-  
posed that this Psalm was written by Jeremiah. See  
note on v. 22. But even then it points to Christ.  
7 I am = I have become.  
art. Supply the *Ellipsis* (Ap. 6), "has been".  
10 my soul = me (emphatic). Heb. *nephesh*. Ap. 13.  
15 the numbers. Cp. 40. 5.  
16 strength = strengths. Pl. of majesty = great  
strength.

17 O ° God, Thou hast taught me from my  
youth :

And hitherto have I declared Thy won-  
drous works.

A D u

v

(p. 786)

18 ° Now also ° when I am old and gray-headed, O ° God, forsake me not; Until I have shewed ° Thy strength unto *this* generation, And Thy power to ° every one *that* is to come.

19 Thy righteousness also, O ° God, *is* very high, Who hast done great things : O ° God, ° who *is* like unto Thee!

20 *Thou*, Which hast shewed me great and sore troubles, Shalt ° quicken me again, And shalt ° bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, And comfort me on every side.

22 *J* will also praise Thee ° with the psaltery, Even Thy truth, O my ° God: Unto Thee will I ° sing with the harp, O Thou ° Holy One of Israel.

23 My lips shall greatly rejoice when I ° sing unto Thee; And ° my soul, which Thou hast ° redeemed.

24 My tongue also shall talk of Thy righteousness all the day long:

For they are confounded, for they are brought unto shame, that seek my hurt.

921

72

A Psalm ° for Solomon.

(p. 787)

*J E* 1 Give ° the king thy ° judgments, O ° God, And Thy ° righteousness unto the ° king's son.

*F G* 2 He shall ° judge Thy People with ° righteousness, And Thy ° poor with ° judgment.

3 The mountains shall bring ° peace to the people, And the little hills, by righteousness.

4 He shall ° judge the ° poor of the People, He shall save the ° children of the needy, And shall break in pieces the oppressor.

*H a* 5 They shall fear Thee as long as the sun and moon endure, Throughout all generations.

*b* 6 He shall come down ° like rain upon the mown grass: As showers *that* water the earth.

7 In his days shall ° the righteous flourish; And abundance of peace so long as the moon endureth.

*c* 8 He shall have dominion also ° from sea to sea, And from ° the 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.

*d* 10 The kings of ° Tarshish and of the ° isles shall bring presents: The kings of ° Sheba and Seba shall ° offer gifts.

18 Now also = Yea also.

when I am old and grayheaded = to old age and gray hairs.

Thy strength = Thine arm; "arm" being put by Fig. *Metonymy* (of Cause), Ap. 6, for the wonders wrought by it.every one that is to come. A special reading called *Sevir* (Ap. 34) reads "all who are to come".

19 who is like unto Thee. This is the cry of all God's saints. See note on Ex. 15. 11.

20 quicken me again = make me alive again, bring me up again: i. e. in resurrection.

22 with = with the aid of. sing = sing praise.

Holy One of Israel. Occurs only three times in the Psalms (here, 78. 41; 89. 18). In Isaiah we find it thirty times. In Jeremiah twice (50. 29; 51. 5). See note on 78. 41.

23 redeemed. Heb. *pādāh*. See note on Ex. 13. 13 and 6. 6.72 (*J*, p. 759). ISRAEL'S REDEMPTION. THE ANSWER TO PSALMS 69-71.

(Introversion and Extended Alternation.)

*J* | *E* | 1. Prayer and theme of Psalm.  
 | *F* | *G* | 2-4. Messiah's goodness to the poor.  
 | | *H* | 5-10. Other attributes.  
 | | *I* | 11. General adoration.  
 | *F* | *G* | 12-14. Messiah's goodness to the poor.  
 | | *H* | 15-17-. Other attributes.  
 | | *I* | 17. General adoration.  
 | *E* | 18-20. Praise and doxology to Book II.

Title. for Solomon. Not of, but concerning. See Epilogue by David for his son Solomon, and for his 'Greater Son', the Messiah. Written after Solomon's second investiture, 1 Chron. 29. 23 (921 B.C.). The year before David's death.

1 the king: i. e. David himself.

judgments = just decisions (of David regarding Solomon).

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

righteousness: i. e. in all his (Solomon's) judgments, according to 1 Kings 3. 5-9. 1 Chron. 29. 19, and 28. 5, 7. king's son = Solomon; but to be yet fulfilled in Christ.

2 judge, &amp;c. = rule in righteousness.

poor = oppressed (pl.). See note on 70. 5.

judgment = justice.

3 peace = prosperity.

4 judge = vindicate. children = sons.

5-10 (H, above); 15-17- (H, above). OTHER ATTRIBUTES. (Introversion.)

*H* | *a* | 5. Eternity.  
 | *b* | 6, 7. Agricultural prosperity. (Moon.)  
 | *c* | 8, 9. The world. Dominion.  
 | *d* | 10. Gifts.  
*H* | *d* | 15-. Gifts.  
 | *c* | 15. His People. Worship.  
 | *b* | 16. Agricultural prosperity. (Sun.)  
 | *a* | 17-. Eternity.

6 like rain. Cp. 2 Sam. 23. 4.

7 the righteous. Some codices, with Sept., Syr., and Vulg., read "righteousness".

8 from sea to sea. From the Mediterranean to the Persian Gulf.

the river: i. e. the Euphrates. Same Fig. as above.

9 lick the dust. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for utter subjugation.

10 Tarshish. On the west. See note on 1 Kings 10. 22.

isles = coastlands, or maritime countries.

Sheba, &amp;c. On the east and south.

offer gifts = bring near their presents. Ap. 43. II. iii.

11 Yea, all kings shall fall down before him: I  
 All nations shall serve him.

F G  
(p. 787)

12 For he shall deliver ° the needy when he crieth;

The ° poor also, and *him* that hath no helper.

13 He shall spare the ° poor and ° needy, And shall save the ° souls of ° the needy.

14 He shall ° redeem ° their soul from deceit and violence:

And precious shall their blood be in his sight.

H d

15 And ° he shall ° live, And to him shall be ° given of the ° gold of Sheba:

c

Prayer also shall be made ° for him continually;

And ° daily shall he be praised.

b

16 There shall be an ° handful of corn in the earth upon the top of the mountains;

The fruit thereof shall shake like Lebanon:

And *they* of the city shall flourish like grass of the earth.

a

17 His name shall endure for ever: His name shall be continued as long as the sun:

I

° And *men* shall be ° blessed ° in him: All nations shall call him ° blessed.

E

18 ° Blessed be ° the LORD ° God, the ° God of Israel, Who only doeth wondrous things.

19 And ° blessed be His glorious ° name for ever:

And let the whole earth be ° filled *with* His glory;

Amen, and Amen.

12 the needy = a helpless one. Heb. 'ebyōn. See note on Prov. 6. 11.

13 poor = impoverished. Heb. dal. See note on Prov. 6. 11.

souls. Heb. nephesh. Ap. 13.

14 redeem. Heb. gā'al. See notes on Ex. 6. 6; 13. 13. their soul = them, or their life. Heb. nephesh. Ap. 13.

15 he shall live. The accent (rēbia) on "he" marks it as emphatic, and as to be distinguished from the plurals of the preceding verses, and rendered "they", as it is in R.V. See the Structure, and note the members "G" and "G", which treat of Messiah's goodness to the poor. It is in v. 10 ("H d") and in v. 15 ("H d") that we have them, and their gifts to Him. He, the Head, delivers and saves them; and they, in v. -15, bring to Him a liberal hand, a praying heart, and a praising tongue.

live = live for ever. See note on Lev. 18. 5.

given, &c. Solomon the type (1 Kings. 10. 2, 10; 2 Chron. 9. 1). Fulfilment in Christ the Antitype.

gold. Fig. Synecdoche (of Species), Ap. 6, "gold" being put for precious gifts. Cp. Isa. 60. 6.

for - to.

daily = all the day.

16 handful = abundance.

corn = fine corn.

17 And men shall be blessed in him: All nations shall call him blessed = Yea, all nations shall be blessed in him—shall call him happy. "Blessed" is not the same word as in the preceding line. Heb. 'āshar, cognate with 'ashrey. See Ap. 63. VI.

in him. Thus confirming the promise to Abraham. See Gen. 12. 3; 18. 18; 22. 18; 26. 4; 28. 14.

18 Blessed, &c. This doxology closes the second book of the Psalms. Heb. bārak, not 'āsher.

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

God. Some codices omit "Elohim" here, with Sept., Syr., and Vulg.

19 name = self. See note on 20. 1.

filled, &c. Cp. Num. 14. 21.

20 are ended = are accomplished. When this Psalm is realised, all prophecy concerning Israel will be fulfilled: according to Dan. 9. 24, and see 2 Sam. 23. 1, where cp. the title, "son of Jesse".

#### EPILOGUE.

20 The prayers of David the son of Jesse ° are ended.

**73—89 (C, p. 720). THE THIRD OR LEVITICUS BOOK\*  
THE SANCTUARY.**

(Division.)

- C** | **A<sup>1</sup>** | **73—83. THE SANCTUARY IN RELATION TO MAN.**  
| **A<sup>2</sup>** | **84—89. THE SANCTUARY IN RELATION TO JEHOVAH.**

**73—83 † (A<sup>1</sup>, above). THE SANCTUARY IN RELATION TO MAN.**  
(Extended Alternation.)

- A<sup>1</sup>** | **B** | **73. THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH OTHERS, AND CONSEQUENT DISTRACTION.**  
| **C** | **74. THE ENEMY IN THE SANCTUARY.**  
| **D** | **75. GOD'S ANOINTED IN THE SANCTUARY.**  
| **E** | **76. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.**  
**B** | **77 (B<sup>1</sup>), 78 (B<sup>2</sup>). THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH SELF, AND CONSEQUENT MISERY. 78 IS INSTRUCTION (MASCHIL †) AS TO 73 AND 77, SHOWING HOW JEHOVAH FORSOOK "SHILOH" (v. 60), AND CHOSE NOT JOSEPH (v. 67): BUT CHOSE ZION (vv 68, 69), AND CHOSE DAVID (vv. 70—72).**  
| **C** | **79. THE ENEMY IN THE SANCTUARY.**  
| **D** | **80 (D<sup>1</sup>), 81 (D<sup>2</sup>), 82 (D<sup>3</sup>). GOD IN THE SANCTUARY.**  
| **E** | **83. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.**

**84—89 § (A<sup>2</sup>, above). THE SANCTUARY IN RELATION TO JEHOVAH.**  
(Repeated Alternation.)

- A<sup>2</sup>** | **F<sup>1</sup>** | **84 (F<sup>1</sup>), 85 (F<sup>1</sup>). THE BLESSEDNESS OF APPROACHERS TO THE SANCTUARY.**  
| **G<sup>1</sup>** | **86. PRAYER BEFORE GOD (IN THE SANCTUARY). MESSIAH'S HUMILIATION THE SECRET AND SOURCE OF THE BLESSING.**  
| **F<sup>2</sup>** | **87. THE BLESSEDNESS OF DWELLERS IN ZION.**  
| **G<sup>2</sup>** | **88. PRAYER BEFORE GOD. INSTRUCTION (MASCHIL †) AS TO MESSIAH'S HUMILIATION, AS THE SECRET AND SOURCE OF THE BLESSING.**  
| **F<sup>3</sup>** | **89. THE BLESSEDNESS OF THOSE WHO "KNOW THE JOYFUL SOUND" (v. 15). GOD IN THE ASSEMBLY OF HIS SAINTS (v. 7). INSTRUCTION † AS TO GOD'S DEALINGS IN HIS SANCTUARY, AND AS TO THE WHOLE BOOK.**

\* LEVITICUS is the title which man has given to the third book of the Pentateuch, because of its subject-matter: viz. the ordinances, &c., pertaining to the Levites. The title in the Hebrew Canon is **וַיִּקְרָא** (*vayyikra'*), "AND HE CALLED." It is emphatically the Book of the SANCTUARY. It tells how God is to be approached; and teaches us that none can worship except such as are "called" (65. 4), and whom "the Father seeks to worship Him" (John 4. 23, 24). In Lev. 1. 1, 2, we see the exemplification of the words: "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple" (65. 4). The types in Leviticus are types of the Sanctuary: i. e. of Access and Worship.

In this Leviticus-Book of the Psalms we find the corresponding thought. Its teaching is Dispensational, as in the other books; but, in this, the counsels of God are seen, not in relation to *Man* (as in Genesis), not in relation to the *Nation* (as in Exodus), but in relation to the SANCTUARY, which is mentioned or referred to in nearly every Psalm of this third book. The Sanctuary is seen from its *ruin*, to its establishment in the fullness of blessing.

In the first Division (73—83, **A<sup>1</sup>**) Elohim (Ap. 4. I) occurs sixty-five times (twice with Jehovah); and Jehovah only fifteen times. In the second Division (84—89, **A<sup>2</sup>**) 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 (**A<sup>1</sup>**) are Psalms of Asaph.

‡ Maschil. See Ap. 65. XI.

§ All the Psalms (except 86 and 89) in the second Division (**A<sup>2</sup>**) are Psalms of the sons of Korah.

## BOOK III.

73

° A Psalm ° of Asaph.

- B A** (p. 790) 1 ° Truly ° God is ° good to ° Israel,  
Even to such as are of a clean heart.
- B** 2 But as for ° me, my feet were ° almost  
gone;  
My steps had well nigh slipped.
- C** 3 For I was envious at the ° foolish,  
When I saw the prosperity of the ° wicked.
- D F** 4 For there are no ° bands ° in their death:  
But their strength ° is firm.  
5 They are not ° in trouble as other ° men;  
Neither are they plagued ° like other ° men.
- G a** 6 Therefore pride compasseth them about as  
a ° chain;  
Violence covereth them as a garment.  
7 Their eyes ° stand out with fatness:  
° They have more than heart ° could wish.
- b** 8 They are corrupt, and speak ° wickedly  
concerning oppression:  
They speak loftily.  
9 They set their mouth against ° the hea-  
vens,  
And their ° tongue walketh through the  
° earth.
- G a** 10 Therefore ° His People ° return ° hither:  
And waters of a full cup ° are ° wrung out  
to them.
- b** 11 And they say, ° "How doth ° GOD know?  
And ° is there knowledge in the ° MOST  
HIGH?"
- F** 12 ° Behold, these are the ° ungodly,  
Who prosper in ° the world; they increase  
in riches.
- E** 13 ° Verily ° I have cleansed my heart in vain,  
And washed my hands in innocency.  
14 For all the day long have I been plagued,  
And chastened ° every morning.  
15 If I say, "I will speak thus;"  
° Behold, I should ° offend against the gene-  
ration of thy ° children.  
16 When I ° thought to ° know this,  
It was ° too painful for me;
- E** 17 Until I went into ° the sanctuary of ° GOD;  
° Then understood I their ° end.

like: or with. men. Heb. 'ādām. Ap. 14. I.  
They have, &c.: or The imaginations of their heart overflow. could wish = could picture, or imagine.  
Heb. maskith. See note on Prov. 25. 11. 8 wickedly. Heb. rā'a'. Ap. 44. viii. 9 the heavens.  
Put by Fig. Metonymy (of Subject), Ap. 6, for God, Who dwells there. tongue walketh. Fig. Prosopopeia. Ap. 6. earth. Supply the Ellipsis (Ap. 6), by adding "[they say]". Let "His People return hither" as in v. 10. 10 His People = God's people. return = turn: i. e. follow. hither = to us. (Spoken by the wicked.) are = shall be. wrung out to = drained by. 11 How...? is there...? Fig. Erotēsis. Ap. 6. GOD. Heb. El. Ap. 4. IV. MOST HIGH. Heb. Elyōn. Ap. 4. VI.  
12 Behold. Fig. Asterismos. Ap. 6. ungodly = lawless. Heb. rāshā'. (No Art.) Ap. 44. x. the world = this age. 13 Verily. See note on "Truly", v. 1. I have cleansed. This is the result of occupation with others. Distraction. Cp. Structure, above. 14 every morning. Put by Fig. Synecdoche (of Part), Ap. 6, for "continually". 15 Behold. Fig. Asterismos. Ap. 6. offend = deal treacherously. Heb. bāgad. children = sons. 16 thought = pondered [it]. Cp. the same word in 77. 5. know = reconcile, or understand. too painful for me = vexation in mine eyes. 17 the sanctuary. This is the book of the Sanctuary, and nearly every Psalm in it contains some reference to it, or to the congregation who worship in it. Then. Supply "Until" by the Fig. Anaphora. Ap. 6. end = latter end, or hereafter.

73-89 (C, p. 789). THE LEVITICUS BOOK.

73-83 (A<sup>1</sup> p. 789). THE SANCTUARY IN RELATION TO MAN.

This Third Book has to do with the SANCTUARY; as the First Book (1-41) had to do with MAN; and the Second Book (42-72) had to do with ISRAEL.

73 (B, p. 789). OUTSIDE THE SANCTUARY. EFFECT. DISTRACTION. (Introversion.)

- B** A | 1. Occupation with God. Peace.  
B | 2. Occupation with others. My error.  
C | 3. Result. My discontent.  
D | 4-12. The wicked. Their prosperity.  
E | 13-16. Result. Distraction.  
E | 17. Remedy. The Sanctuary.  
D | 18-20. The wicked. Their end.  
C | 21. Result. My discontent.  
B | 22. Occupation with others. My error.  
A | 23-28. Occupation with God. Peace.

Title. A Psalm. Heb. mizmōr. See Ap. 65. XVII. of Asaph. The second of Asaph's twelve Psalms, Ps. 50 being the first. See Ap. 63. VIII.

1 Truly, &c. = Nothing but good is God to Israel. Occurs three times in this Psalm: here, rendered "Truly"; v. 13, "Verily"; v. 18, "Surely". The uniform rendering would be "Only" or, "After all". God. Heb. Elohim. Ap. 4. I. good. The conclusion is stated before the distraction of mind caused by occupation of heart with others is described.

Israel. This links on Book III with Book II. 2 me. Note the emphasis on this (by repetition of the first Person), which is the key to the Psalm.

almost = quickly. See note on Prov. 5. 14.  
gone = stumbled.  
3 foolish = arrogant, or boasters.  
wicked = lawless. Heb. rāshā'. Ap. 44. x.

4-12 (D, above). THE WICKED. THEIR PROSPERITY. (Introversion.)

- D** F | 4, 5. Their prosperity. (Negative.)  
G | a | 6, 7. Their pride and fulness.  
b | 8, 9. Their speech.  
G | a | 10. Their pride and fulness.  
b | 11. Their speech.  
F | 12. Their prosperity. (Positive.)

4 bands: or pangs. The Massōrah calls attention to this Homonym (harzūboth) 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).

men. Heb. 'ēnōsh. Ap. 14. III.

6 chain = necklace. 7 stand out = protrude.

8 could wish = could picture, or imagine.  
9 the heavens.  
10 His People = God's people.  
11 How...? is there...?  
12 Behold.  
13 Verily.  
14 every morning.  
15 Behold.  
16 thought = pondered [it].  
17 the sanctuary.

(p. 790)

**18** ° Surely Thou ° didst set them in slippery places:

Thou castedst them down into destruction.

**19** ° How are they brought into desolation, as in a moment!

° They are utterly consumed with terrors.

**20** As a dream when one awaketh;

So, O ° LORD\*, when Thou ° awakest, Thou shalt despise their ° image.

C

**21** ° Thus my heart was grieved, And I was pricked in my reins.

B

**22** So ° foolish was I, and ignorant: I was as a beast before Thee.

A c (p. 791)

**23** ° Nevertheless I am continually with Thee: Thou hast holden me by my right hand.

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

**25** ° Whom have I in heaven but Thee?

And there is none upon earth that I desire beside Thee.

**26** My flesh and my heart faileth:

But ° God is the ° strength of my heart, and my portion for ever.

d

**27** For, lo, they that are far from Thee shall perish:

d

Thou hast destroyed all them that go a ° whoring from Thee.

c

**28** But ° it is good for me to draw near to ° God:

I have ° put my trust in ° the Lord GOD, That I may declare all Thy works.

## 74

° Maschil ° of Asaph.

C H K (p. 791)

**1** O ° God, ° why hast Thou ° cast us off for ever?

° Why doth Thine anger ° smoke against the ° sheep of Thy pasture?

L

**2** Remember Thy ° congregation, which Thou hast ° purchased ° of old;

The ° rod of Thine inheritance, which Thou hast ° redeemed;

° This ° mount Zion, wherein Thou hast dwelt.

M

**3** ° Lift up Thy ° feet unto the ° perpetual desolations;

Even all that the enemy hath done wickedly in the sanctuary.

M

**4** Thine ° enemies roar in the midst of ° Thy congregations;

They set up ° their ° ensigns for ° signs.

**5** A man ° was famous according as he had lifted up

° Axes upon the thick trees.

**6** 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.

awakest = ariseth. Fig. *Anthropopatheia*. Ap. 6. image = image of which they dreamt.

**21** Thus. Cp. the Structure "C" (v. 3) and "C" (v. 21).

**22** foolish = brutish.

**73. 23-28** (A, p. 790). OCCUPATION WITH GOD. (*Introversion*.)

A | c | 23-26. I (emphatic).

d | 27-. They. Far from Thee.

d | -27. They. Departing from Thee.

c | 28. I (emphatic).

**23** Nevertheless I. Note the emphasis on Pronoun, according to the Structure, "c" (v. 23) and "c" (v. 28), "As for me, I".

**25** Whom have I...? This is ever the cry of God's saints. Fig. *Erotēsis*. Ap. 6. See note on Ex. 15. 11. **26** 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 (*pašek*) emphasises the Pronoun "me". Others may go "far from Thee" (v. 27), but "as for me, I will draw near to Thee" (cp. v. 23). The "good" is seen in the twofold result:

(1) I find a refuge in Him; (2) I tell forth His praises. put my trust = flee for refuge. Heb. *hāṣah*. Ap. 69. II. the Lord GOD = Adonai Jehovah. Ap. 4. VIII. 2, and II.

**74** (C, p. 789). THE ENEMY IN THE SANCTUARY. (*Introversion*.)

C | H | 1-11. Prayer. The enemy in the Sanctuary.

J | 12. Plea. Former merciful deliverances.

J | 13-17. Plea. Former merciful deliverances.

H | 18-23. Prayer. The enemy in the Sanctuary.

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

1-11 (H, above). PRAYER.

(*Introversion*.)

H | K | 1. Expostulation.

L | 2. Prayer. Memory. "Of old".

M | 3. Enemies.

M | 4-8. Enemies.

L | 9. Prayer. Inquiry. "How long?"

K | 10, 11. Expostulation.

Title. Maschil = Instruction. The ninth of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI. of Asaph. The third of the twelve Asaph Psalms. See Ap. 63. VIII. Not David's Asaph, but a successor bearing the same name.

**1** God. Heb. Elohim. Ap. 4. I.

why...? Fig. *Erotēsis*. Ap. 6.

cast us off. Cp. 43. 2; 44. 9.

smoke. Fig. *Anthropopatheia*. Ap. 6. Cp. 18. 8.

sheep of Thy pasture. Occurs frequently in the Asaph Psalms (79. 13); also in Jer. 23. 1. Exek. 34. 31.

**2** congregation = assembly. The subject of Book II. purchased = acquired as a possession. Heb. *ḥanah*. Cp. 78. 54. Ex. 15. 16. Ruth 4. 10.

of old = aforesaid. Refers to Ex. 15. 16.

rod = sceptre.

redeemed. Heb. *gā'al*. See note on Ex. 6. 6. Cp. 13. 1'.

This. Shows that the writer wrote while the scenes described were enacted. Cp. 79 and Lam. 2. 1-9.

mount Zion. See Ap. 68.

**3** Lift up Thy feet unto = Hasten to [and see]. Cp. Idiom (Gen. 29. 1). feet. Fig. *Anthropopatheia*. Ap. 6. perpetual. Same word as "for ever", v. 1. **4** enemies = adversaries. Thy congregations = Thine assembly. their. Cp. "our", v. 9. ensigns for signs = signs as signs [for us]. signs. Same word as "ensigns" and "standard" in Num. 2. **5** was = used to be [considered]. The contrast is with "now" in the next line. Axes. Cp. Jer. 46. 22, 23.



- 7 They have ° cast fire into Thy ° sanctuary,  
They have defiled by *casting down* the  
° dwelling place of Thy name to the  
ground.
- 8 They said in their hearts, "Let us destroy  
them ° together :"  
They have burned up all the ° synagogues  
of ° GOD in the land.
- L  
(p. 791) 9 We see not our ° signs :  
There is no more any ° prophet :  
Neither is there among us any that know-  
eth how long.
- K 10 O <sup>1</sup> God, ° how long shall the adversary re-  
proach ?  
Shall the enemy blaspheme Thy name for  
ever ?
- 11 Why withdrawest Thou Thy hand, even  
Thy right hand ?  
Pluck it out of Thy ° bosom.
- J 12 For <sup>1</sup> God is my King <sup>2</sup> of old,  
Working ° salvation ° in the midst of the  
earth.
- J N c  
(p. 792) 13 Thou didst ° divide the sea by Thy strength :  
Thou brakest the heads of the ° dragons in  
the waters.
- d 14 Thou brakest the heads of leviathan in  
pieces,  
And gavest him to be meat to the ° people  
inhabiting the wilderness.
- c 15 Thou didst ° cleave the ° fountain and the  
° flood :  
Thou driedst up mighty rivers.
- Ne 16 The day is Thine, the night also is Thine :  
f Thou hast prepared the ° light and the sun.
- f 17 Thou hast set all the borders of the earth :  
e Thou hast made summer and winter.
- HO 18 Remember this, that the enemy hath re-  
proached, O ° LORD,  
And that the foolish people have blas-  
phemed ° Thy name.
- P g 19 O deliver not ° the soul of Thy turtledove  
unto the ° multitude of the wicked :  
Forget not the congregation of Thy  
° poor for ever.
- h 20 Have respect unto ° the ° covenant :  
For the dark places of ° the earth are full  
of the habitations of cruelty.
- P g 21 O let not ° the oppressed ° return ashamed :  
Let ° the poor and needy praise <sup>18</sup> Thy  
name.
- h 22 Arise, O <sup>1</sup> God, plead Thine own cause :  
O Remember how the foolish man reproach-  
eth Thee daily.
- 23 Forget not the voice of Thine ° enemies :  
The tumult of those that rise up against  
Thee increaseth continually.
- ° To the chief Musician, ° Al-taschith.
- 7 cast fire into, &c. = cast Thy holy place into the fire.  
sanctuary. Some codices, with three early printed  
editions, read "holy places" (pl.).  
dwelling place. Heb. *mishkân*. Ap. 40 (2).
- 8 together : or, at once.  
synagogues = meeting-places. See note on "congre-  
gations", v. 4. This rendering comes from the Sept.  
GOD. Heb. El. Ap. 4. IV.
- 9 signs : i. e. the signs of God's presence and power,  
or miraculous signs. Cp. "their" of v. 4 with "our",  
v. 9.  
prophet. Put by Fig. *Metonymy* (of Cause), Ap. 6, for  
prophetic utterances.
- 10 how long . . . ? Fig. *Erotēsis*. Ap. 6. Cp. v. 1.  
Fig. *Ellipsis* (Ap. 6), "how long [this shall last]".
- 11 bosom. Fig. *Anthropopatheia*. Ap. 6. Sept. adds  
here "Selah". If this was in the primitive text, it  
marks the division of the Structure; and connects the  
conclusion of the prayer with the wonderful ground of  
the plea based upon it; which, with "J" (v. 12) and "J"  
(vv. 13-17) constitute the central members and subjects  
of the Psalm.
- 12 salvation = deliverances. Pl. of majesty = great  
deliverance.  
in the midst, &c. Cp. Ex. 8. 22. (Heb. v. 15).
74. 13-17 (J, p. 791). PLEA. FORMER MERCIFUL  
DELIVERANCES. (*Introversions*.)
- |   |   |   |  |      |                        |
|---|---|---|--|------|------------------------|
| J | N | c |  | 13-  | Dividing the sea.      |
|   |   | d |  | -13. | The breaking of Egypt. |
|   |   | d |  | 14.  | The breaking of Egypt. |
|   |   | c |  | 15.  | Dividing the Jordan.   |
|   | N | e |  | 16-  | Day and night.         |
|   |   | f |  | -16. | Heavens.               |
|   |   | f |  | 17-  | Earth.                 |
|   |   | e |  | -17. | Summer and winter.     |
- 13 divide = cleave. Cp. Ex. 14. 21, describing a sud-  
den vehement act. Heb. *pārar*.
- dragons = crocodiles. (No Art.). Symbolical of Egypt.
- 14 people inhabiting = inhabitants : i. e. the wild  
beasts.
- 15 cleave = sunder, open a passage. Heb. *baqa'*.  
fountain. Cp. Ex. 17. 6. Num. 20. 11. Put by Fig.  
*Metonymy* (of Effect), Ap. 6, for the rock from which the  
water flowed.  
flood. Cp. Josh. 3. 13, &c.
- 16 light. Sept., Syr., and Vulg. read "moon".
- 18-23 (H, above). PRAYER. THE ENEMY IN THE  
SANCTUARY. (*Intversion and Alternation*.)
- |   |   |   |      |                                 |
|---|---|---|------|---------------------------------|
| H | O |   | 18.  | Remember the enemies' reproach. |
|   | P |   | g    | 19. Deprecation. The oppressed. |
|   |   | h |      | 20. Prayer. "Thy covenant".     |
|   | P |   | g    | 21. Deprecation. The oppressed. |
|   |   | h |      | 22, 23. Prayer. "Thy cause".    |
|   | O |   | -22. | Remember the enemies' reproach. |
- 18 LORD. Heb. Jehovah. Ap. 4. II.  
Thy name = Thee. See note on Ps. 20. 1.
- 19 the soul = the life. Heb. *nepesh*. Ap. 13.  
multitude = company, or host; same word as "con-  
gregation" in next line.
- poor = oppressed. Heb. *'anāh*. See note on Pr. 6. 11.
- 20 the. Sept., Syr., and Vulg., read "Thy".  
covenant. Cp. Gen. 15. 18; 17. 7, 8.  
the earth : or the land.
- 21 the oppressed = an oppressed one. Same as v. 19.  
return. Cp. 6. 10.
- the poor and needy praise = a poor one, and a  
needy one will praise.
- 23 To the chief Musician. See Ap. 64.  
Al-taschith = Destroy not. See Ap. 65. III

75

A ° Psalm or ° Song ° of Asaph.

- D Q** (p. 793) **1** Unto Thee, O ° God, do we give thanks,  
Unto Thee do we give thanks: for that  
° Thy name is near  
° Thy wondrous works declare.
- R S** **2** When ° I shall receive the congregation  
° I will judge uprightly.
- T** **3** The earth  
And all the inhabitants thereof are dis-  
solved:
- S** I ° bear up the pillars of it. ° Selah.
- T** **4** I said unto the ° fools, "Deal not foolishly:"  
And to the ° wicked, "Lift not up the  
° horn:
- 5** Lift not up your ° horn on high:  
° Speak ° not with a stiff neck.
- 6** For promotion cometh neither from the  
east, nor from the west,  
Nor from the ° south.
- 7** ° But ° God is the judge:  
He putteth down one, and setteth up an-  
other.
- 8** For in the ° hand of ° the LORD there is  
° a cup, and the wine is ° red;  
It is full of ° mixture; and He poureth out  
of the same:  
But the dregs thereof, all the ° wicked of  
the earth shall wring them out, and  
drink them."
- Q** **9** But I will ° declare for ever;  
I will sing praises to the ° God of Jacob.
- R** **10** All the ° horns of the ° wicked also will I  
cut off;  
But the ° horns of ° the righteous shall be  
exalted.  
° To the chief Musician on ° Neginoth.
- E U** (p. 794) **76** ° A Psalm or ° Song ° of Asaph.
- 1** In ° Judah is ° God ° known:  
His name is great in ° Israel.
- 2** In ° Salem also ° is His ° tabernacle,  
And His dwelling place in ° Zion.
- 3** ° There ° brake He the arrows of the bow,  
The shield, and the sword, and the ° bat-  
tle. ° Selah.
- V** **4** Thou art more glorious and excellent than  
the ° mountains of prey.
- U** **5** The stouthearted are spoiled, they have  
slept their sleep:  
And ° none of the ° men of might have  
° found their hands.

75 (D, p. 789). GOD'S ANOINTED IN THE  
SANCTUARY. (Alternation.)

- D** | **Q** | 1. Praise. Offered.  
| **R** | 2-8. Judgment. Upright.  
| **Q** | 9. Praise. Promised.  
| **R** | 10. Judgment. Upright.
- Title. Psalm. Heb. *mizmōr*. See Ap. 65. XVII.  
Song. Heb. *shir*. See Ap. 65. XXIII.  
of Asaph. The fourth of the twelve Asaph Psalms.  
See Ap. 63. VIII.
- In this Psalm the enemies of the Sanctuary are  
warned, and God's People are encouraged.
- 1** God. Heb. Elohim. Ap. 4. I.  
Thy name. See note on 20. 1. It denotes God's  
saving presence. Sept., Syr., and Vulg. read "and we  
shall call on Thy name".  
Thy wondrous works declare=Men tell of Thy  
wondrous works.
- 2-8** (R, above). JUDGMENT. UPRIGHT.  
(Alternation.)
- R** | **S** | 2, 3-. The earth.  
| **T** | 3-. Its inhabitants.  
| **S** | 3. The earth.  
| **T** | 4-8. Its inhabitants.
- 2** I shall receive the congregation=The set time  
has come, &c.  
I=I, even I. Very emphatic.  
**3** bear up=have established.  
Selah. Connecting the set time of judgment with the  
judgment itself as it will affect the wicked and the  
righteous.  
**4** fools=arrogant.  
wicked. Heb. *rāsha'*. Ap. 44. x.  
horn. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for  
pride connected with the wearing of it.  
**5** Speak not with a stiff neck. According to the  
primitive orthography=not speak arrogantly of the  
Rock. not. See note on "no" (Gen. 2. 6).  
**6** south. Therefore it comes from the north. The  
immediate place of God's throne, to which Satan aspires.  
Cp. Isa. 14. 12-14. See Job 26. 7. This is where promotion  
comes from.  
**7** But=No.  
**8** hand. Fig. *Anthropopatheia*. Ap. 6.  
the LORD. Heb. Jehovah. Ap. 4. II.  
a cup. The symbol of God's judgment. Isa. 51. 17-23  
(cp. 19. 14). Hab. 2. 15, 16. Ezek. 23. 31, 34, &c. Jer. 25. 27;  
48. 26; 49. 12. red=foaming.  
mixture=spice. Cp. Rev. 14. 10.  
**9** declare. Sept. reads "exult".  
God of Jacob: i. e. the God of Grace, who met Jacob  
when he had nothing, and deserved nothing but wrath.  
**10** the righteous=a righteous one.  
To the chief Musician. See Ap. 64. II.  
Neginoth=smitings; refers to the smitings of the  
wicked in judgment. See Ap. 65. XV.
- 76** [For Structure see next page].  
Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.  
Song. Heb. *shir*. Ap. 65. XXIII.  
of Asaph=by Asaph. The fifth of the twelve Asaph  
Psalms. Ap. 63. VIII.

The members U<sup>1</sup>, U<sup>2</sup>, U<sup>3</sup>, U<sup>4</sup> are in the third person. The members V<sup>1</sup>, V<sup>2</sup>, V<sup>3</sup> are in the second person. The Structure is determined by the two Selahs; and points to the historic event, the taking of Jebus by David (2 Sam. 5. 4-9) 960 B.C. **1** Judah. Great emphasis on the locality. Note the three terms, Judah, Salem, Zion, and "there" (v. 3). God. Heb. Elohim. Ap. 4. I. known=made known, or making Himself known. Israel. Named because the taking of Jebus was in connection with David's taking of the throne of Israel. **2** Salem. The ancient Jebusite name for Jerusalem. Cp. Gen. 14. 18. Heb. 7. 1, 2. is=is come, or is set up. tabernacle: i. e. David's tabernacle on Zion. In 18. 11=pavilion, or dwelling. Heb. *sukkāh*, not *'ōhel*. Zion. This is where David's tabernacle was set up after the taking of Jebus. Cp. 2 Sam. 5. 6-10; 6; 7. 1, 2, &c. See Ap. 68. Zion had no place in history till this event. **3** There. Emphatic. Heb. *shām*. Cp. Gen. 2. 8. Ex. 40. 3 (therein). Deut. 1. 39 (thither). 2 Chron. 6. 11 (in it). brake He=hath He broken in pieces. battle. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for other weapons used in battle. Selah. Connecting the Jebusite defeat with God Who gave it; and passing on from the third person to the second. See Ap. 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. *'ēnōsh*. Ap. 14. III.

- V<sup>2</sup> (p. 794) 6 At Thy rebuke, O ° God of Jacob,  
° Both the chariot and horse are ° cast into  
a dead sleep.
- U<sup>3</sup> 7 Thou, even Thou, art to be feared:  
And who may stand in Thy sight when  
once Thou art angry?
- U<sup>3</sup> 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 ° meek of the earth. ° Selah.
- V<sup>3</sup> 10 Surely the wrath of ° man shall praise  
Thee:  
The remainder of wrath shalt Thou re-  
strain.
- U<sup>1</sup> 11 Vow, and ° pay unto ° the LORD your ° God:  
Let all that be round about Him bring  
° presents unto Him That ought to be  
feared.
- 12 He shall cut off the ° spirit of princes:  
He is terrible to the kings of the earth.  
° To the chief Musician, ° to Jeduthun.

## 77

° A Psalm ° of Asaph.

- B<sup>1</sup> W (p. 794) 1 I cried unto ° God with my voice,  
Even unto ° God with my voice; and ° He  
gave ear unto me.
- 2 In the day of my trouble I sought ° the  
LORD\*:  
° My sore ran in the night, and ° ceased  
not:  
° My soul refused to be comforted.
- 3 I remembered ° God, and was troubled:  
I ° complained, and ° my spirit was over-  
whelmed. ° Selah.
- 4 Thou holdest mine ° eyes waking:  
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 ° my spirit made diligent search.
- X 7 ° Will ° the LORD\* cast off for ever?  
And will He be favourable no more?
- 8 Is His ° mercy 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 mer-  
cies? ° Selah.
- W 10 And I said, "Thy is my infirmity:  
But I will remember the years of the  
° right hand of ° the MOST HIGH.
- 11 I will remember ° the works of ° THE  
LORD:  
Surely I will remember Thy ° wonders of  
old.
- 12 I will meditate also of all Thy ° work,  
And talk of Thy doings."
- X Y i (p. 795) 13 Thy way, O ° God, is in ° the sanctuary:  
° Who is so great a ° GOD as our ° God?

76 (E, p. 789). DESTRUCTION OF THE ENEMIES  
OF THE SANCTUARY. (Repeated Alternation.)

- E U<sup>1</sup> | 1-3. The Jebusites' defeat. Selah.  
V<sup>1</sup> | 4. God. Thou art glorious.  
U<sup>2</sup> | 5, 6. The Jebusites' defeat.  
V<sup>2</sup> | 7. God. Thou art to be feared.  
U<sup>3</sup> | 8, 9. The Jebusites' defeat. Selah.  
V<sup>3</sup> | 10. God. Thou art to be praised.  
U<sup>4</sup> | 11, 12. The Jebusites' defeat,
- 6 God of Jacob. See note on 75. 9.  
Both the chariot and horse are cast into a dead  
sleep. Sept., Syr., and Vulg. read "the horsemen are  
stunned".  
cast into a dead sleep. One word in Heb. = stunned.  
9 meek = the patient oppressed ones.  
Selah. Connecting God's judgment on Jebusites,  
and making it a ground of praise. See Ap. 66. II.  
10 man. Heb. 'ādām. Ap. 14. I.  
11 pay unto. Fig. *Ellipsis* (Ap. 6) = "pay [thy vows]  
unto".  
the LORD. Heb. Jehovah. Ap. 4. II.  
presents. Pl. of majesty: i. e. a great or ceremonial  
present.  
12 spirit. Heb. rūach. Ap. 9.  
To the chief Musician. See Ap. 64.  
to Jeduthun. See Ap. 65. VI.

77 (B<sup>1</sup>, p. 789). OUTSIDE THE SANCTUARY.  
EFFECT. MISERY. (Alternation.)

- B<sup>1</sup> W | 1-6. Occupation with self.  
X | 7-9. Its sure result. Misery.  
W | 10-12. Occupation with God.  
X | 13-20. Its sure result. Happiness.
- Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.  
of Asaph = for Asaph. The sixth of the twelve Asaph  
Psalms. Ap. 68. VIII.
- 1 God. Heb. Elohim. Ap. 4. I.  
He gave ear. Inf. = "to give ear". Therefore supply  
*Ellipsis* (Ap. 6): "He [condescended] to give ear".  
2 the LORD\*. One of the 134 places where the  
*Sopherim* altered Jehovah to Adonai. See Ap. 32.  
My sore ran. Heb. hand was outstretched: i. e. in  
prayer.  
ceased not: i. e. to be outstretched.  
My soul = I (emphatic). Heb. *nepshesh*. Ap. 13.  
3 complained = communed [with myself].  
my spirit = I (emphatic). Heb. rūach. Ap. 9.  
Selah. Connecting this self-introspection with its  
sure result—misery. See Ap. 66. II.  
4 eyes = eyelids; or, Thou keepest mine eyelids from  
closing.  
6 my song. Note that the whole of this member  
"W" (vv. 1-6) is occupation with self.  
7 Will . . . ? Fig. *Erotēsis* (Ap. 6), emphasising the  
consequence of this introspection. It is continued  
through the whole of this member "X" (vv. 7-9).  
8 mercy = lovingkindness, or grace.  
promise = word. Put by Fig. *Metonymy* (of Cause),  
Ap. 6, for the promise given by it.  
9 GOD. Heb. El. Ap. 4. IV.  
Selah. Connecting all this misery with the only sure  
remedy—occupation with God: and passing from "I"  
and "my" to "Thou" and "Thy". (Ap. 66. II.)  
10 right hand. Fig. *Anthropopatheia*. Ap. 6.  
the MOST HIGH. Heb. *Elyōn*. Ap. 4. VI.  
11 the works = doings.  
THE LORD. Heb. Jah. Ap. 4. III.  
wonders. Heb. work. Some codices, with Aram.,  
Sept., Syr., and Vulg., read "wonders": i. e. wonder-  
ful ways or works.  
12 work. Some codices, with Aram., Sept., Syr., and  
Vulg., read "works" (pl.).

13-20 [For Structure see next page].

13 the sanctuary. Only here, in God's presence, is found peace and happiness. Who . . . ? Fig. *Ero-  
tēsis* (Ap. 6), for emphasis. This is the cry resulting from occupation with God. Ever the cry of His  
saints. See note on Ex. 15. 11.

- k** 14 *Thou art* the °GOD That doest wonders :  
(p. 795) Thou hast °declared Thy strength among  
the °people.
- Z l** 15 Thou hast with *Thine* arm redeemed Thy  
people,  
The sons of Jacob and ° Joseph. ° Selah.
- m** 16 The waters saw Thee, O God,  
°The waters saw Thee; they were afraid :  
°The depths also were troubled.
- Z m** 17 The ° clouds poured out water :  
The skies sent out a sound :  
Thine ° arrows also went abroad.
- l** 18 The voice of Thy thunder ° was in the  
heaven :  
°The lightnings °lightened the world :  
The earth trembled and shook.
- Y i** 19 Thy way ° is in ° the sea,  
And Thy ° path in the great waters,  
And Thy ° footsteps are not known.
- k** 20 Thou ledest Thy People like a flock  
By the hand of ° Moses and Aaron.

## 78

° Maschil ° of Asaph.

- B<sup>2</sup> A N r** 1 Give ear, O my People, to my law :  
(p. 796) Incline your ° ears to the words of my  
mouth.
- s** 2 ° I will open my mouth in a ° parable :  
I will utter ° dark sayings of old :
- t** 3 Which we have heard and ° known,  
And our fathers have told us.
- N r** 4 We will not hide *them* from their ° chil-  
dren,  
° Shewing to the generation to come the  
praises of ° the LORD,  
And His strength, and His ° wonderful  
works that He hath done.
- s** 5 For He established a testimony in Jacob,  
And appointed a law in Israel,  
Which He ° commanded our fathers,  
That they should make them known to  
their ° children :
- t** 6 That the generation to come might know  
*them*, even the ° children *which* should  
be born ;  
*Who* should arise and declare *them* to  
their ° children :
- B D** 7 That they might set their hope in ° God,  
And not forget the works of ° GOD,  
But keep His commandments :
- E** 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 steadfast ° with  
° GOD.
- F** 9 The ° children of ° Ephraim, *being* armed,  
and ° carrying bows,  
Turned back in the day of battle.
- 10 They ° kept not the covenant of ° God,  
And refused to walk in His law ;  
11 And forgot His works,  
And His ° wonders that He had shewed  
them.

77. 13-20 (X, p. 794). THE SURE RESULT. HAP-  
PINESS. (*Introversions and Alternation.*)

- X** | **Y** | **i** | 13. God's way in the Sanctuary.  
**k** | 14, 15. His people. Redeemed. Jacob  
and Joseph.  
**Z** | **l** | 16. The waters beneath. (Fear and  
trouble.)  
**m** | 17. The heavens. (Clouds and  
skies.)  
**Z** | **m** | 18-. The heavens. (Thunder and  
lightning.)  
**l** | -18. The earth beneath. (Trembling  
and shaking.)  
**Y** | **i** | 19. God's way in the sea.  
**k** | 20. His People. Led by Moses and Aaron.

**14** declared = made known. people = peoples.  
**15** Joseph. Because his sons were not the direct  
sons of Jacob.

Selah. Connecting the redemption from Egypt with  
the accomplishment of it as recorded in "the scriptures  
of truth". See Ap. 66. II.

**16** The waters. Fig. *Epizeuxis* (Ap. 6), for emphasis :  
i.e. the waters of the Nile, and the Red Sea (Ex. 14. 21-31).  
The depths. Not referring to the "abyss" of Baby-  
lonian mythology, which was a corruption of primitive  
truth (Gen. 1. 2), but the Red Sea emphasised in the  
preceding clause.

**17** clouds = the thick or dark clouds.  
arrows. Put by Fig. *Metonymy* (of Adjunct), Ap. 6,  
for lightnings, mentioned below.

**18** was in the heaven. Heb. *galgal* = rolled along.  
The. Sept., Syr., and Vulg. read "Thy".  
lightened = illumined.

**19** is = was.  
the sea. Not the sea-monster, the Ti'amat of Baby-  
lonian mythology, but the Red Sea mentioned above.  
See note on "The depths", v. 16.

path. Heb. text = "paths"; but some codices, with  
five early printed editions, as in A.V.  
footsteps = footprints : i.e. when the waters return to  
their place.

**20** Moses and Aaron. Only here in this third book.

## 78 [For Structure see next page].

Title. Maschil = Instruction. The tenth of thirteen  
so named. See note on Title, Ps. 32, and Ap. 65. XI.  
of Asaph = by, or for Asaph. Asaph was a "seer" or  
prophet (2 Chron. 29. 30). This Psalm is concerning  
the choosing a site for the Sanctuary. The seventh of  
the twelve Asaph Psalms. Ap. 63. VIII.

**1** ears. Heb. text = ear. Some codices, with Aram.  
and Syr., read "ears".

**2** I will open, &c. Quoted in Matt. 13. 35.  
parable . . . dark sayings. Cp. 49. 5. Same words.  
The Psalm has a moral: showing that Divine history  
contains more than appears on the surface.

**3** known = come to know.

**4** children = sons.

Shewing = Recounting.

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

wonderful works = wonders. Cp. 77. 11, 14.

**5** commanded our fathers. Cp. Ex. 10. 2 ; 12. 26, 27 ;  
13. 8-10, 14, 15. Deut. 4. 9 ; 6. 7, 20, &c.

**7** God. Heb. Elohim. Ap. 4. I.

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

**8** rebellious. Cp. Deut. 9. 24 ; 31. 27.

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

with. Some codices, with six early printed editions,  
read "toward".

**9** Ephraim. The mention of Ephraim is not "per-  
plexing". See explanation in next verse, and in the  
events of Judges 12. 1-6 ; 17, and 18 : viz. the intro-  
duction of idolatry. It is sin which is spoken of. See  
v. 57, "deceitful bow". Cp. Hos. 7. 16 ; 10. 6-8.

carrying bows : i.e. though equipped as bowmen,  
yet were faithless. This is transferred to the moral  
application.

**10** kept not. See note on v. 9.

G  
(p. 796)

12 Marvellous things did He in the sight of  
their fathers,  
In the land of Egypt, in the field of ° Zoan.

H

13 He ° divided the sea, and caused them to  
pass through;  
And He made the waters to stand ° as an  
heap.

14 In the daytime also He ° led them with a  
cloud,  
And all the night with a light of fire.

15 He ° clave the ° rocks in the wilderness,  
And gave them ° drink as out of the great  
depths.

16 He brought streams also out of the rock,  
And caused waters to run down like  
rivers.

J

17 And they ° sinned yet more against Him  
By provoking ° the MOST HIGH in the  
wilderness.

18 And they tempted ° GOD in their heart  
By asking meat for their ° lust.

19 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?"

K

21 Therefore ° the LORD heard this, and was  
wroth:  
So a fire was kindled against Jacob,  
And anger also came up against Israel;

C P

22 Because they believed not in ° God,  
And ° trusted not in His salvation:

m<sup>1</sup>

23 Though He had commanded the ° clouds  
from above,  
And ° opened the doors of heaven,

24 And had rained down ° manna upon them  
to eat,  
And had given them of the corn ° of heaven.

25 ° Man did eat ° angels' food:  
He sent them meat to the full.

26 He caused an east wind to blow in the  
heaven:  
And by His power He brought in the south  
wind.

27 He ° rained flesh also upon them as dust,  
And feathered fowls like ° as the sand of  
the sea:

28 And He let it fall in the midst of their  
camp,  
Round about their habitations.

I<sup>2</sup>

29 So they did eat, and were well filled:  
For He gave them their own desire;

30 They were ° not estranged from ° their lust.

m<sup>2</sup>

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 Is-  
rael.

I<sup>3</sup>

32 ° For all this they ° sinned still,  
And believed not for His ° wondrous  
works.

78 (B<sup>2</sup>, p. 789). OUTSIDE THE SANCTUARY.  
(Introversion and Extended Alternation.)

B<sup>2</sup> A | 1-7. MOSAIC Institution. Giving of the Law.

B | D | 8. Provocation. General.

E | 9. Turning back.

F | 10, 11. Forgetfulness.

G | 12. Wonders in Egypt and Zoan.

H | 13-16. "Led" with mercies in  
wilderness.

J | 17-20. Provocation in wil-  
derness.

K | 21. Wrath in wilderness.

C | 22-33. Unbelief in spite  
of wrath.

C | 34-39. Insincerity in  
spite of mercies.

B D | 40. Provocation. General.

E | 41. Turning back.

F | 42. Forgetfulness.

G | 43-51. Wonders in Egypt and Zoan.

H | 52-55. "Led forth" from Egypt  
to wilderness.

J | 56-58. Provocation in the  
land.

K | 59-64. Wrath in the land.

A | 65-72. DAVIDIC Institution. Giving of Temple  
and monarchy.

1-7 (A, above). MOSAIC INSTITUTION.  
(Extended Alternation.)

A | N | r | 1, 2. The Law.

s | 3. Taught us by our fathers.

t | 4. To be taught by us.

N | r | 5-. The Law.

s | -5. Taught us by our fathers.

t | 6, 7. To be taught by us.

12 Zoan. See note on Ex. 1. 10.

13 divided. Cp. Ex. 14. 21.

as an heap. Cp. Ex. 14. 22; 15. 8.

14 led them. Cp. Ex. 13. 21; 14. 24; and note the  
correspondence of H with I, in the Structure above.

15 clave. Heb. *bāḳa'* (in Piel), implying repeated  
cleaving.

rocks. Heb. *zūr*. Same word as in Ex. 17. The two  
events brought together here.

drink as out of. Some codices, with seven early  
printed editions, read "drink in the".

17 sinned. Heb. *chātā'*. Ap. 44. i.  
the MOST HIGH. Heb. *Elyōn*. Ap. 4. VI. Cp. v. 35,  
and 77. 10.

18 lust=soul. Heb. *nepshesh*. Ap. 13.

19 spake against. Cp. Num. 11. 4-6.

22-33 (C, above). UNBELIEF IN SPITE OF  
WRATH. (Repeated Alternation.)

C | I<sup>1</sup> | 22. Israel. Sin. Unbelief.

m<sup>1</sup> | 23-28. Jehovah. Mercies.

I<sup>2</sup> | 29, 30-. Israel. Sin. Lust.

m<sup>2</sup> | -30, 31. Jehovah. Wrath.

I<sup>3</sup> | 32. Israel. Sin. Unbelief.

m<sup>3</sup> | 33. Jehovah. Wrath.

22 trusted not = confided not. Heb. *batah*. Ap. 69. I.

23 clouds = skies.  
opened the doors. Fig. *Anthropopatheia*. Ap. 6. Cp.  
Gen. 7. 11.

24 manna. Bread; not "the drops of the tarfu or  
tamarisk tree", as alleged. See John 6. 31, 49-51.

of heaven: i. e. from heaven; not from trees.

25 Man. Heb. *'ish*. Ap. 14. II.  
angels' food = bread of the mighty ones. Sept., Syr.,  
Arab., Ethiopic, with Targums, render it "bread of  
angels". The "of" may be Genitive of Agent. See

Ap. 17. 27 rained. As in v. 24.

as the sand. Fig. *Paræmia*. Ap. 6.

30 not estranged = not turned away from.  
their lust. What they had longed for.

31 The wrath, &c. Cp. John 3. 36. Eph. 5. 6. Col. 3. 6.

32 For all this = In, or amid all this.

- m*<sup>3</sup> (p. 796) 33 Therefore their days did He consume ° in vanity,  
And their years in trouble.
- C L n* (p. 797) 34 When He slew them, then they sought Him:  
And they returned and enquired early after ° GOD.
- o* 35 And they remembered that God was their rock,  
And ° THE HIGH ° GOD their ° redeemer.
- M p* 36 Nevertheless they did flatter Him with their mouth,  
And they lied unto Him with their ° tongues.
- q* 37 For their heart was not right with Him,  
Neither were they stedfast in His ° covenant.
- g* 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.
- o* 39 For ° He remembered that they were but ° flesh;  
° A wind that passeth away, and cometh not again.
- B D* (p. 796) 40 ° How oft did they provoke Him in the wilderness,  
And grieve Him in the desert!
- E* 41 Yea, they ° turned back and tempted ° GOD,  
And ° limited ° the Holy One of Israel.
- F* 42 ° They remembered not His hand,  
Nor the day when He ° delivered them from the enemy.
- G* 43 How He had wrought His ° signs in Egypt,  
And His wonders in the field of <sup>12</sup> 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 <sup>38</sup> destroyed them.  
46 He gave also their increase unto the ° caterpillar,  
And their ° labour unto the locust.  
47 He ° destroyed their vines with ° hail,  
And their sycomore trees with ° frost.  
48 He gave up their cattle also to the <sup>47</sup> hail,  
And their flocks to ° hot thunderbolts.  
49 He cast upon them the fierceness of His anger,  
Wrath, and indignation, and trouble,  
By ° sending ° evil angels among them.  
50 He ° made a way to His anger;  
He spared not their ° soul from death,  
But gave their life over to the pestilence;  
51 And smote all the firstborn in Egypt;  
The chief of their ° strength in the ° tabernacles of ° Ham:
- H* 52 But made His own People to go forth like sheep,  
And guided them in the ° wilderness like a flock.  
53 And He ° led them on safely so that they feared not:

33 in vanity = in a breath i. e. the whole generation of men quickly died out. Cp. Num. 14. 29, 35; 26. 64, 65.

78. 34-39 (C, p. 796). INSINCERITY IN SPITE OF MERCIES. (*Introversion and Alternations*.)

*C* | *L* | *n* | 34. Repentance of Israel.  
| | *o* | 35. Remembrance of Israel.  
| | *M* | *p* | 36-. Mouth. } Positive.  
| | | *q* | -36. Lied. }  
| | *M* | *p* | 37-. Heart. } Negative.  
| | | *q* | -37. Unsteadfast. }  
*L* | *n* | 38. Repentance of Jehovah.  
| | *o* | 39. Remembrance of Jehovah.

35 THE HIGH GOD. Heb. 'El 'Elyōn = EL MOST HIGH. redeemer. Heb. ga'al. See note on Ex. 6. 6; 13. 13.

36 tongues. Heb. = tongue (sing.).

37 covenant. If that of Ex. 34. 5-10, then note the reference to it in v. 38, below.

38 iniquity. Heb. 'āvah. Ap. 44. iv. destroyed = laid waste.

39 He remembered. Fig. *Anthropopatheia*. Ap. 6. Cp. "They forgot", v. 11.

flesh. Cp. Gen. 6. 3; 8. 21. Ps. 103. 14-16.

A wind. Heb. rüach. Ap. 9.

40 How oft. Ten times at least in the first two years (Num. 14. 22).

41 turned back: i. e. again and again. limited. Heb. tāvāh, to set a mark (Ezek. 9. 4), the only other occurrence of the *Hiphil*; hence, to set a limit. the Holy One of Israel. This title occurs only three times in the Psalms: here (78. 41); in the last Davidic Psalm of the second book (71. 22); and in the last Psalm of this third book (89. 18).

42 They remembered not. Contrast v. 39, "He remembered". delivered. Heb. pādāh, as in Ex. 13. 13.

43 signs in Egypt. The Psalm, vv. 44-51, does not profess to give a list of the "ten plagues"; so that there is no ground for the assumption as to only a "Jehovist" document being known to the writer. He selects according to his special purpose. He names the first and the last, and omits the third (lice), fifth (murrain), sixth (boils), and the ninth (darkness).

44 turned their rivers. The first plague (Ex. 7. 17, &c.).

45 flies. The fourth plague (Ex. 8. 21).

frogs. The second plague (Ex. 8. 5, 6).

46 caterpillar = corn locust. A more specific word than Ex. 10. 1-20. It occurs in Joel 1. 4; 2. 25.

labour. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the fruit of labour.

47 destroyed = killed.

hail. The seventh plague (Ex. 9. 18).

frost. Word occurs nowhere else. Prob. = hailstones.

48 hot thunderbolts: or lightnings (Ex. 9. 23).

49 sending = letting loose.

evil angels. In distinction from "demons". Cp. 1 Tim. 4. 1, where both are mentioned. Cp. Ex. 12. 23.

2 Sam. 24. 16.

50 made = pondered, or weighed. Cp. Prov. 4. 26; 5. 6, 21. Contrast Isa. 26. 7. soul. Heb. nephesh. Ap. 18.

51 strength = strengths (pl.). Manly vigour. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the firstborn. Cp. Gen. 49. 3. Deut. 21. 17. Ps. 105. 36.

tabernacles = tents. Heb. 'ohel. Ap. 40 (8).

Ham = Egypt. Cp. 105. 23, 27; 106. 22.

52 wilderness. Cp. Isa. 63. 11-14.

53 led = gently led. See the Structure (H and H), and cp. vv. 13-16. overwhelmed. Cp. Ex. 14. 27; 15. 10.

54 His sanctuary: i. e. Zion. See Ap. 68.

this mountain: viz. the one in the writer's view; not in "the memory of an exile in Babylon".

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 °heathen 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  
° graven images.

59 ° When ° God ° heard *this*, He was wroth,  
And greatly abhorred Israel :

60 So that He forsook the ° tabernacle of  
° Shiloh,

The tent *which* He placed among ° men ;

61 And delivered His ° strength into captivity,  
And His ° glory into the enemy's hand.

62 He gave His People over also ° unto the  
sword ;

And was wroth with His inheritance.

63 The fire consumed their young men ;  
And their maidens ° were not given to  
marriage.

64 Their ° priests fell by the sword ;  
And their widows made no lamentation.

65 Then ° the LORD\* awaked ° as one out of  
sleep,

And like a mighty man that shouteth by  
reason of wine.

66 And He smote His enemies in ° the hinder  
parts :

He put them to a perpetual reproach.

67 Moreover He refused the ° tabernacle of  
Joseph,

And ° chose not the tribe of Ephraim :

68 But chose the tribe of Judah,  
The mount Zion ° which He loved.

69 And He built His ° sanctuary like high  
palaces,

° Like the earth which He hath established  
for ever.

70 He ° chose David also His servant,  
And took him from the sheepfolds :

71 From following the ewes great with young  
He brought him

° To feed Jacob ° His people, and ° Israel  
His inheritance.

72 So he fed them according to the integrity  
of his heart ;

And guided them by the ° skilfulness of his  
hands.

## 79

° A Psalm ° of Asaph.

1 O ° God, the ° heathen are come into Thine  
inheritance ;

Thy ° holy ° temple have they defiled ;  
They have laid Jerusalem ° on heaps.

2 The dead bodies of Thy servants have  
they given to be meat unto the fowls  
of the heaven,

The flesh of Thy ° saints unto the beasts  
of the earth.

55 heathen = nations.

by line. Sometimes this is put by Fig. *Metonymy* (of Cause), Ap. 6, for the inheritance itself which was measured off by it. Cp. Ps. 19. 4.

56 the MOST HIGH. Heb. 'eth 'Ēlohīm 'Elyōn. Ap. 4.

57 turned back. See the Structure (J and J).

a deceitful bow : disappointing the Bowman. Cp. Hos. 7. 16.

graven images. Same word as Deut. 7. 5. Includes all images, whether carved, graven, or molten.

59 When God heard this, He. There is no "When" in the Heb. Render: "God heard this, and He was wroth"

heard. Fig. *Anthrōpopatheia*. Ap. 6.

60 tabernacle = habitation. Heb. *mishkān*. Ap. 40 (2).

Shiloh. Cp. Judg. 18. 1, 31. 1 Sam. 4. 3.

men. Heb. 'ādām. Ap. 14. I.

61 strength. One of the names for the Ark of the Covenant (cp. 63. 2 ; 132. 8). See notes on Ex. 25. 22. 1 Chron. 13. 3.

glory. Another name for the Ark (1 Sam. 4. 22).

62 unto the sword. Cp. 1 Sam. 4. 10.

63 were not given to marriage = were not praised : i. e. had no marriage song.

64 priests. Cp. 1 Sam. 4. 11.

65 the LORD\*. One of the 134 places where the *Sopherim* changed "Jehovah" to "Adonai". See Ap. 32. as one out of sleep. Supply *Ellipsis* (Ap. 6) = "as one [awaketh] out of sleep".

66 the hinder parts = rear, or backward.

67 chose not. Ephraim did not lose inheritance, but lost precedence, which was transferred to Judah.

68 which He loved. The proof of which was the removal of the Ark to Zion.

69 Like the earth. Some codices, with two early printed editions, Sept., Syr., and Vulg., read 2 (*Beth* = in) instead of 3 (*Kaph* = like) = "In the land".

70 chose David. Cp. 1 Sam. 16. 11, 12. This is the climax of the Psalm.

71 To feed = To shepherd.

To feed Jacob. Cp. 2 Sam. 7. 7, 8.

His people. Some codices, with Sept. and Vulg., read "His servant".

Israel. Note the two names : Jacob, the natural seed ; Israel, the spiritual seed. See notes on Gen. 32. 28 ; 43. 6 ; 45. 26, 28.

72 skilfulness = discernment, or understanding.

79 (C, p. 789). THE ENEMY IN THE SANCTUARY (cp. Ps. 74). (*Introversion and Extended Alternation*.)

C | N | 1-3. Complaint.

O | 4. Our neighbours. Reproach.

P | r | 5. Question.

s | 6, 7. Prayer against nations.

t | 8, 9. Prayer for selves.

P | r | 10-. Question.

s | -10. Prayer against nations.

t | 11. Prayer for selves.

O | 12. Our neighbours. Reproach.

N | 13. Praise.

Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII. of Asaph. The eighth of the twelve Asaph Psalms. Cp. Ps. 74, the second of the third book. See Ap. 10. The Psalm is said to have "hardly any regular strophical divisions". But see the Structure above.

1 God. Heb. Elohīm. Ap. 4. I.

heathen = nations.

holy. See note on Ex. 3. 5.

temple. See 1 Kings 14. 25, 26. 2 Chron. 12. 2-10. Pillaged, but not destroyed.

on heaps = in ruins. Cp. the prophecy in Mic. 3. 12.

2 saints = men of Thy lovingkindness, or gracious ones, or beloved.

J  
(p. 796)

K

A

C N  
(p. 798)

- O  
(p. 798)
- 3 Their blood have they °shed like water  
round about Jerusalem;  
And *there was none to bury them.*
- P r
- 4 We are become a reproach to our neigh-  
bours,  
A scorn and derision to them that are  
round about us.
- s
- 5 °How long, °LORD? wilt Thou be angry  
for ever?  
Shall Thy jealousy burn like fire?
- t
- 6 °Pour out Thy wrath upon the °heathen  
that have °not known Thee,  
And upon the kingdoms that have not  
called upon Thy name.
- 7 For °they have devoured °Jacob,  
And laid waste his °dwelling place.
- 8 O remember not against us former °ini-  
quities:  
Let Thy tender mercies speedily °pre-  
vent us:  
For we are brought very low.
- 9 Help us, O °God of our salvation, for the  
glory of Thy name:  
And deliver us, and °purge away our °sins,  
for °Thy name's sake.
- P r
- 10 °Wherefore should the °heathen say,  
"Where is their °God?"
- s
- Let Him be known among the °heathen in  
our sight  
°By the revenging of the blood of Thy  
servants *which is shed.*
- t
- 11 Let the sighing of the prisoner come before  
Thee;  
According to the greatness of °Thy power  
°preserve Thou °those that are ap-  
pointed to die;
- O
- 12 And render unto our neighbours sevenfold  
into their bosom  
Their reproach, wherewith they have re-  
proached Thee, O °LORD\*.
- N
- 13 So <sup>we</sup> Thy people and sheep of Thy pas-  
ture  
Will give Thee thanks for ever:  
We will shew forth Thy praise to all  
generations.
- °To the chief Musician °upon Shoshannim-Eduth.

## 80

°A Psalm °of Asaph.

- D<sup>1</sup> Q<sup>1</sup>  
(p. 799)
- 1 Give ear, O °Shepherd of Israel,  
Thou That ledest °Joseph like a flock;  
Thou That dwellest °between the cheru-  
bims, shine forth.
- 2 °Before °Ephraim and Benjamin and Ma-  
nasseh stir up Thy strength,  
And come *and* save us.
- 3 °Turn us again, O °God,  
And cause Thy face to shine; and we  
shall be saved.
- R<sup>1</sup>
- 4 °O LORD God of hosts,  
°How long wilt Thou be angry against  
the prayer of Thy people?

- 3 shed=poured out. Cp. same word in v. 6.
- 5 How long . . . ? Fig. *Erotēsis*. Ap. 6. Cp. P. r. (v. 5) with P. r. (v. 10). LORD. Heb. Jehovah. Ap. 4. II.
- 6 Pour out. Fig. *Anthropopatheia*. Ap. 6. See note on "shed", v. 3. not known Thee. Cp. Jer. 10. 25.
- 7 they have. So some codices, with Aram., Sept., Syr., and Vulg. Cp. Jer. 10. 25. But other codices read "he hath": i. e. the enemy.
- Jacob. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the riches of his descendants.
- dwelling place=pasture.
- 8 iniquities. Heb. *āvāh*. Ap. 44. iv.
- prevent us=come to meet us. Eng. usage changed. Original sense obsolete.
- 9 purge away=cover, or atone for. Heb. *kāphar*. See note on Ex. 29. 33. sins. Heb. *chātā'*. Ap. 44. i.
- Thy name's sake=Thine own sake. See 20. 1.
- 10 Wherefore . . . ? Fig. *Erotēsis*. Ap. 6. Cp. v. 5.
- By. Supply Ellipsis from the preceding line: "[Let] the avenging . . . [be known]", &c.
- 11 Thy power. Heb. Thine arm. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the power contained in and put forth by it. By Fig. *Anthropopatheia* (Ap. 6), an "arm" attributed to God. preserve=reserve. those that are appointed to die=sons of death. Genitive of Relation. Cp. Rom. 8. 36.
- 12 LORD\*. One of the 134 places where "Jehovah" was changed to "Adonai" by the *Sōpherim*. See Ap. 32.
- 13 To the chief Musician. See Ap. 64. upon Shoshannim-Eduth. The testimony relating to the Feast of the second Passover (Num. 9. 5-14. Cp. 2 Chron. 29. 25-35; 80. 23). The other of the two Psalms thus called is Ps. 59. See Ap. 65. XXII.

80 (D<sup>1</sup>, p. 789). GOD IN THE SANCTUARY (cp. Ps. 75). (Repeated Alternation.)

- D<sup>1</sup> | Q<sup>1</sup> | 1-3. Prayer. Turn us. Shine.  
R<sup>1</sup> | 4-6. Representation. The People.  
Q<sup>2</sup> | 7. Prayer. Turn us. Shine.  
R<sup>2</sup> | 8-13. Representation. The Vine.  
Q<sup>3</sup> | 14, 15. Prayer. Turn Thou.  
R<sup>3</sup> | 16. Representation. Vine and People.  
Q<sup>4</sup> | 17-19. Prayer. Turn us. Shine.

Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII. of Asaph. The ninth of the twelve Asaph Psalms. See Ap. 63. VIII.

1 Shepherd of Israel. It is in the blessing of Joseph (Gen. 48. 15 and 49. 24) that God is spoken of as the Shepherd. And this is why Joseph is here mentioned. Joseph is put by Fig. *Synecdoche* (of Part), Ap. 6, for all Israel. The kingdom was not yet divided. The Psalms are not arranged chronologically according to date, but logically according to subject, as required by the Structures of the various books (see p. 720, &c.). The subject of Ps. 80 corresponds with Ps. 79, and does not follow Ps. 79 chronologically.

between. Fig. *Ellipsis* (Ap. 6), "dwestest [enthroned above] the cherubim".

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

Ephraim and Benjamin and Manasseh. Note the Fig. *Polysyndeton* (Ap. 6), calling our attention to these three. They were descended from Rachel, and marched together in the rear (Num. 2. 18-22). As Judah, Issachar, and Zebulun marched in the van, the Ark (the symbol of God's presence) led them as a Shepherd (78. 13-16, 52-55. John 10. 4, 5).

3 Turn us again. Fig. *Cycloides* (Ap. 6) governing the Structure. Cp. vv. 7, 19. Not from captivity, but from idolatry to the true worship.

God. Heb. Elohim. Ap. 4. I. Note the significant order: v. 3, "O God"; v. 7, "O God of hosts"; v. 19, "O Jehovah, God of hosts". This Divine order rebukes our own loose use of the Divine titles; and shows us the importance of noting their Divine use, not heeding modern hypotheses.

4 O LORD God of hosts. Heb. Jehovah Elohim Zebaioth. See note on 1 Sam. 1. 3. Not common in the Psalms, but occurring in 59. 5 and 84. s. How long . . . ? Fig. *Erotēsis*. Ap. 6.



5 Thou feedest them with the bread of tears;  
And givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours:  
And our enemies °laugh among themselves.

7<sup>3</sup> Turn us again, O<sup>4</sup> 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 ° heathen, and planted it.

9 Thou preparedst *room* before it,  
And didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it,  
And the boughs thereof *were like* ° the goodly cedars.

11 She sent out her boughs unto ° the sea,  
And her ° branches unto ° the river.

12 ° Why hast Thou *then* broken down her hedges,  
So that all they which pass by the way do pluck her?

13 The boar out of ° the wood doth waste it,  
And the wild beast of the field doth devour it.

14 ° Return, we beseech Thee, O<sup>4</sup> God of hosts:  
Look down from heaven, ° and behold, and visit this vine;

15 ° And the vineyard which Thy right hand hath planted,  
And the ° branch *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 ° upon the ° man of Thy<sup>15</sup> right hand,  
° Upon the ° son of man *whom* Thou madest strong for Thyself.

18 So will not we go back from Thee:  
° Quicken us, and we will call upon Thy name.

19<sup>3</sup> Turn us again, ° O<sup>4</sup> LORD God of hosts,  
Cause Thy face to shine; and we shall be saved.

° To the chief Musician ° upon Gittith.

## 81

*A Psalm* ° of Asaph.

1 Sing aloud unto ° God our strength:  
Make a joyful noise unto the ° God of Jacob.

2 ° Take a psalm, and bring hither the ° timbrel,  
The pleasant harp with the ° psaltery.

3 Blow up the ° trumpet in the new moon,  
In the time appointed, on our solemn feast ° day.

4 For *this* was a statute for Israel,  
And a law of the ° God of Jacob.

5 ° This He ordained in Joseph for a testimony,  
When ° He went ° out ° through the land of Egypt:

6 laugh among themselves. Some codices, with Sept., Syr., and Vulg., read "have mocked at us".  
7 to shine. Cp. Num. 6. 25.

8 a vine. Cp. Isa. 5. 1-7; 27. 2-6. Jer. 2. 21; 12. 10. Verse 11 connects Joseph and Gen. 49. 22. heathen = nations.

10 the goodly cedars = mighty cedars. Heb. "cedars of El". Ap. 4. IV.

11 the sea: i. e. the Mediterranean.

branches = roots, or suckers.

the river: i. e. the Euphrates.

12 Why . . . ? Fig. *Erotēsis* (Ap. 6), for emphasis.

13 the wood = forest. The Heb. word for forest here (*mīyyā'ar*), has the letter *Ayin* (y) suspended (see note on Judg. 18. 30). This is the second of four such suspended letters (the other two being Job 38. 13, 15). Read with this letter, the word means "forest"; without it, and with an *Aleph* (n) instead, it is *mīyy'ar*, "river". The ancient Jewish interpreters took this suspended letter as denoting that, when innocent, Israel would be assailed only by a power weak as a river animal; but, when guilty, it would be destroyed by a power as strong as a land animal. Until the Roman power arose (whose military ensign was the "boar"), it was understood as "river" (meaning Egypt); but afterward the Sept., Chald., and Vulg. read "forest".

14 Return. Cp. vv. 3, 7, 19, and see the Structure above. and. Note the Fig. *Polysyndeton* (Ap. 6) for emphasis. Almost an Ellipsis = "[once more] look down, [once more] behold, [once more] visit".

15 And the. Supply the *Ellipsis* (Ap. 6), "And [protect] the".

branch = son. Some codices, with Sept., Syr., and Vulg., read "son of man", as in v. 17.

17 upon: or over. man. Heb. 'ish. Ap. 14. II. son of man = son of Adam. Heb. 'ādām. Ap. 14. I. See note on Ezek. 2. 1.

18 Quicken = make alive, restore, revive.

19 O LORD, &c. See note on vv. 3 and 7.

To the chief Musician. See Ap. 64.

upon Gittith = relating to the (Art.) wine-press, or the autumn Festival of Tabernacles; or to the vine and the vineyard, which are the subjects of the Psalm. See Ap. 65. IV.

81 (*D*<sup>2</sup>, p. 789). GOD IN THE SANCTUARY. (*Division*.)

*D*<sup>2</sup> | *S*<sup>1</sup> | 1-10. Israel. God's call to praise and hearken.  
| *S*<sup>2</sup> | 11-16. Israel. Refusal and consequence.

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

1-10 (*S*<sup>1</sup> above). ISRAEL. GOD'S CALL TO PRAISE AND HEARKEN. (*Extended Alternation*.)

*S*<sup>1</sup> | *T* | 1-3. Call to praise. (Positive.)  
| *U* | 4-6. Deliverance from Egypt. Reason.  
| *V* | *u* | 7-. Israel. Prayer.  
| | *v* | -7. God's answer.  
*T* | 8, 9. Call to hear. (Negative.)  
*U* | 10-. Deliverance from Egypt. Reason.  
| *V* | *u* | -10-. Israel. Command.  
| | *v* | -10. God's promise.

1 God. Heb. Elohim. Ap. 4. I. Jacob. See 75. 9.

2 Take a psalm = Raise a song. timbrel. Heb. *toph*. See note on Ex. 15. 20. psaltery = lute.

3 trumpet. Heb. *shophar*. See note on Num. 10. 2. day. Some codices, with two early printed editions, Aram., and Syr., read "days" (pl.): i. e. festivals.

5 This. No Heb. for "This".

He: i. e. God. out = forth. through = before: i. e. in the sight of. Cp. Num. 38. 3. I = I [Israel].

Where ° I heard a language *that* I understood not.

Q<sup>2</sup>  
(p. 799)

R<sup>2</sup>

Q<sup>3</sup>

R<sup>3</sup>

Q<sup>4</sup>

D<sup>3</sup> S<sup>1</sup> T  
(p. 800)

U

V u  
(p. 800)  
v

6 ° I removed his shoulder from the burden :  
His hands were delivered from the ° pots.

7 Thou calledst in trouble,  
And I delivered thee ;  
I answered thee ° in the secret place of  
thunder :  
I ° proved thee at the waters of Meribah.  
° Selah.

T

8 Hear, O My People, and I will testify unto  
thee :  
O Israel, if thou wilt hearken unto Me ;  
9 There shall no ° strange ° god be in thee ;  
Neither shalt thou worship any ° strange  
° god.

U

10 ¶ am ° the LORD thy God,  
Which brought thee out of the land of  
Egypt :

V u

Open thy mouth wide, and I will fill it.

S<sup>2</sup> W  
(p. 801)

11 But My People would not hearken to My  
voice ;  
And Israel ° would none of Me.

X

12 So I ° gave them up unto their own hearts' °  
lust :  
And they walked in their own counsels.

W

13 ° Oh that My People had hearkened unto  
Me,  
And Israel had ° walked in My ways !

X

14 I should ° soon have subdued their enemies,  
And turned My hand against their adver-  
saries.

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 <sup>12</sup> them also with the  
finest of the wheat :  
And with honey out of the rock ° should I  
have satisfied thee.

## 82

° A Psalm ° of Asaph.

D<sup>2</sup> Y  
(p. 801)

1 ° God ° standeth in ° the congregation of  
the mighty ;  
He judgeth among the ° gods.

Z

2 How long will ye judge unjustly,  
And ° accept the persons of the ° wicked ?  
° Selah.

3 ° Defend ° the poor and fatherless :  
Do justice to the afflicted and needy.

4 Deliver <sup>3</sup> the poor and needy :  
Rid *them* out of the hand of the <sup>2</sup> wicked.

A

5 ° They know not, neither ° will they under-  
stand ;

A

They walk ° on in darkness :  
All the foundations of the earth are out of  
course.

Z

6 ° ¶ have said, " *We are* <sup>1</sup> gods ;  
And all of you *are* ° children of ° the MOST  
HIGH.

7 But ye shall die like ° men,  
And fall like one of the ° princes."

Y

8 Arise, O <sup>1</sup> God, ° judge the earth :  
For Thou shalt inherit all ° nations.

6 I = I [God].

pots = baskets. Depicted in Egyptian paintings as  
being used in brickmaking. Not same word as 68. 13,  
though the same things referred to. Cp. 2 Kings 10. 7.  
7 in, or from.

proved. Cp. Ex. 17. 6. Num. 20. 1-13.

Selah. Connecting the merciful deliverance with the  
reason why Israel should hearken. See Ap. 66. II.

9 strange = foreign, or foreigner's.

strange god = god of the foreigner. Not the same  
as above. For the former, see 44. 20. Isa. 43. 12 ; for  
the latter, Deut. 32. 12.

god. Heb. 'el. Ap. 4. IV.

10 the LORD thy God. Heb. Jehovah thy Elohim.  
Ap. 4. II. 1. The title of the Lawgiver.

81. 11-16 (S<sup>2</sup>, p. 800). ISRAEL. REFUSAL, AND  
CONSEQUENCES. (Alternation.)S<sup>2</sup> W | 11. Refusal to hear.

X | 12. Consequence. The worst possible.

W | 13. If they had heard.

X | 14-16. Consequence. The most blessed.

11 would none of Me = had no mind for Me.

12 gave them up = let him (Israel) go on. The  
greatest judgment God could have given them ; or  
give us. lust = stubbornness.

13 Oh . . . ! Fig. *Æonismos*. Ap. 6.  
walked. Plural.

14 soon. See note on "almost", Prov. 5. 14.

15 haters of the LORD : i. e. Israel's enemies.

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

16 should I have satisfied thee. Some codices  
read "would I satisfy him". Sept., Syr., and Vulg.,  
read "would He satisfy him".

82 (D<sup>3</sup>, p. 789). GOD IN THE SANCTUARY.  
(Introversion.)D<sup>3</sup> Y | 1. God, the righteous Judge.

Z | 2-4. Earthly judges indicted.

A | 5-. Their wrong judgment. (Negative.)

A | -5. Their wrong judgment. (Positive.)

Z | 6, 7. Earthly judges condemned.

Y | 8. God, the righteous Judge.

Title. A Psalm. Heb. *mizmôr*. Ap. 65. XVII.  
of Asaph. The eleventh of the twelve Asaph Psalms.

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

standeth : i. e. officially.

the congregation of the mighty = GOD'S (Heb. El.  
Ap. 4. IV) assembly (in its civil aspect).

gods. Elohim : used of earthly judges as repre-  
senting Him. Cp. Ex. 21. 6 ; 22. 8, 9, 28 (quoted in Acts  
23. 5). Hence, Moses is so spoken of (Ex. 7. 1). (It is  
used also of idols as representing even a false god.) See  
John 10. 34, 35.

2 accept the persons. Cp. Lev. 19. 15. Prov. 18. 5.  
2 Chron. 19. 7.

wicked = lawless. Heb. *rāshā'*. Ap. 44. x.

Selah. Connecting the indictment with the command  
to judge righteously. See Ap. 66. II.

3 Defend = vindicate. Cp. vv. 1, 2.

the poor = oppressed. Heb. 'ebyôn = a helpless or  
expectant one. See note on Prov. 6. 11.

5 They = The oppressed.

will = can.

on = to and fro.

6 ¶ have said. Cp. Ex. 22. 9, 28. John 10. 34, 35.  
children = sons. Cp. Luke 6. 35.

the MOST HIGH. Heb. *Elyôn*. Ap. 4. VI.

7 men. Heb. 'ādām. Ap. 14. I.

princes. Cp. Num. 16. 2, 35.

8 judge = judge Thou.

nations = the nations.

## 83

° A Song or ° Psalm ° of Asaph.

- E B** 1° Keep not Thou silence, O ° God:  
° Hold not Thy peace, and be not still, O ° GOD.
- C y<sup>1</sup>** 2° For, lo, Thine enemies ° make a tumult:  
And they that hate Thee have ° lifted up the head.
- 3° They have taken crafty counsel against Thy People,  
And consulted against Thy hidden ones.
- z<sup>1</sup>** 4° They have said, "Come, and let us cut them off ° from *being* a nation;  
That the name of Israel may be no more in remembrance."
- y<sup>2</sup>** 5° For they have taken counsel together with one consent:  
They ° are confederate ° against Thee:  
6° The ° tabernacles of ° Edom, and the Ishmaelites;  
Of Moab, and the Hagarenes;  
7° Gebal, and Ammon, and Amalek;  
The Philistines with the inhabitants of Tyre;  
8° Assur also is joined with them:  
They have holpen the ° children of Lot.  
° Selah.
- C y<sup>3</sup>** 9° Do unto them as *unto* the ° Midianites;  
As to ° Sisera, as to ° Jabin, at the brook of Kison:  
10° Which perished at En-dor:  
They became as dung for the ° earth.  
11° Make their nobles like ° Oreb, and like ° Zeeb:  
Yea, all their princes as ° Zebah, and as ° Zalmunna:
- z<sup>2</sup>** 12° Who said, "Let us take to ourselves The ° houses of ° God in ° possession."
- y<sup>4</sup>** 13° O my ° God, make them like a ° wheel;  
As the ° stubble before the ° wind.  
14° As the fire burneth a wood,  
And as the flame setteth the mountains on fire;  
15° So ° persecute them with Thy tempest,  
And make them afraid with Thy storm.
- B** 16° Fill ° their faces with shame;  
That ° they may seek Thy name, O ° LORD.  
17° Let ° them be confounded and troubled for ever;  
Yea, let ° them be put to shame, and perish:  
18° That ° men may know that Thou, Whose name alone is ° JEHOVAH,  
Art the ° MOST HIGH over all the earth.  
° To the chief Musician ° upon Gittith.

## 84

° A Psalm ° for the sons of Korah.

- F<sup>1</sup> F a** 1° How ° amiable *are* Thy ° tabernacles,  
O ° LORD of hosts!

(p. 803)

To the chief Musician. See Ap. 64.

upon Gittith = relating to Gittith, a winepress—referring to the autumn Feast of Tabernacles. One of three winepress Psalms. See Ap. 65. IV. Cp. Pss. 7 and 80.

84 [For Structures see next page].

Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII. for the sons of Korah = of, &c. The seventh of nine so ascribed. See note on Ps. 42, and Ap. 63. VIII.1 How . . . ! Fig. *Ecp̄hōnēsis*. Ap. 6. amiable = beloved. tabernacles = habitations. Heb. *mishkan* (Ap. 40. 2). Perhaps referring to the Mosaic (at Gibeon), and the Davidic (on Zion).

See note on 1 Sam. 1. 3.

83 (E, p. 789). DESTRUCTION OF THE ENEMIES OF THE SANCTUARY. (*Introversions*.)

- E** B | 1. Appeal against enemies.  
C | y<sup>1</sup> | 2, 3. Their combination. "For".  
z<sup>1</sup> | 4. Their words.  
y<sup>2</sup> | 5-8. Their combination. "For".  
C | y<sup>3</sup> | 9-11. Enemies. Their punishment.  
z<sup>2</sup> | 12. Their words.  
y<sup>4</sup> | 13-18. Enemies. Their punishment.

B | 16-18. Appeal against enemies.

Title. A Song. Heb. *shīr*. Ap. 65. XXIII.Psalm. Heb. *mizmōr*. Ap. 65. XVII.

of Asaph. The last of the twelve Asaph Psalms. Probably Jahaziel's: cp. 2 Chron. 20. 14, 19-21, the Psalm being written on that occasion (about 804 B. C.), and 2 Chron. 20. 22-36 being the answer to this prayer. Cp. v. 12 with 2 Chron. 20. 11; and vv. 17, 18 with 2 Chron. 20. 29.

1 Keep not . . . Hold not. Fig. *Tapeinōsis*. Ap. 6. God. Heb. Elohim. Ap. 4. I.

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

2 make a tumult = roar like the waves of the sea, as in 46. 3.

lifted up the head. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for acting presumptuously. Cp. 3. 3; 27. 6. Judg. 8. 28.

4 from being a nation = that they be no more a nation. Cp. Jer. 48. 2. Isa. 7. 8.

5 are confederate = have solemnised a covenant against Thee. Not only against Thy People (v. 3).

6 tabernacles = tents. Heb. *'ohel*. See Ap. 40 (3). Edom. Note the tenfold confederation of enemies in vv. 6-9, followed by the sevenfold destruction in vv. 10-12;

the two making the number 17, the sum of the two numbers (10 ordinal perfection or completeness, and 7 spiritual perfection): 17 being the seventh prime number. Thus the three numbers correspond with the conspiracy of man, and judgment of God. See Ap. 10. 8 children = sons.

Selah. Connecting these two things together, the former being that which calls forth the prayer: and connecting the *past* confederacy with the future one of the "ten kingdoms" and the same Divine destruction.

9 Midianites. Cp. Judg. 7. 22. [Ap. 66. II. Sisera. Cp. Judg. 4. 15. Jabin. Cp. Judg. 4. 23.

10 earth = ground, or soil. Heb. *'ādāmāh*. See note on Isa. 25. 10. 11 Oreb. Cp. Judg. 7. 25.

Zeeb. Cp. Judg. 7. 25. Zebah. Cp. Judg. 8. 5, 21. Zalmunna. Cp. Judg. 3. 5, 21.

12 houses = pleasant pastures. Heb. *n'ōth* (pl.). Same word as in 23. 2; 65. 12.

possession = inheritance. Cp. 2 Chron. 20. 11.

13 wheel. Heb. *galgāl*, a rolling thing. Probably the wild artichoke, which throws out branches of equal length, and, when ripe and dry, breaks off at the root, and is carried by the wind, rolling like a wheel over the plains. Cp. Isa. 17. 13; where it is again used with "chaff", and rendered "a rolling thing" (marg. thistledown).stubble = straw. Heb. *kash* = the dry haulm of grain, which is carried about by the wind like the *galgāl*.wind. Heb. *rūach*. Ap. 9.

15 persecute = pursue.

16 their: i. e. the enemies.

they: i. e. Israel, or Thy People.

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

17 them: i. e. the enemies. 18 men: Israel.

JEHOVAH. One of three places where, in A. V., this name is transliterated and printed in large capital letters (small in R. V.). See Ap. 48. Cp. Ex. 6. 3 and Isa. 26. 4. MOST HIGH. Heb. *Elyōn*. Ap. 4. VI.

(p. 803)

b 2° My soul longeth, yea, even fainteth for  
 the °courts of °the LORD:  
 My heart and my flesh crieth out for the  
 living °GOD.  
 c 3° (Yea, the °sparrow hath found an house,  
 And the swallow a °nest for herself, where  
 she may lay her young,)  
 b °Even Thine °altars, O °LORD of Hosts,  
 My King, and my °God.  
 a 4° Blessed are they that dwell in Thy house:  
 They will be °still praising Thee. °Selah.  
 G d 5° Blessed is the °man whose strength is in  
 Thee;  
 e In whose heart °are the ways of them.  
 f 6° Who passing through the valley °of Baca  
 °make it °a well;  
 f The °rain also filleth the pools.  
 e 7° They go from strength to strength,  
 °Every one of them °in Zion appeareth  
 before °God.  
 E 8° O °LORD °God of Hosts, hear my prayer:  
 Give ear, O °God of Jacob. °Selah.  
 E 9° Behold, O °God our °shield,  
 And look upon the face of °Thine An-  
 ointed.  
 D F 10° For a day in Thy courts is better °than a  
 thousand.  
 I had rather °be a doorkeeper in the house  
 of my °God,  
 Than to dwell in the °tents of °wickedness.  
 G 11° For the °LORD °God °is a sun and °shield:  
 The °LORD will give °grace and glory:  
 °No good thing will He withhold from  
 them that walk uprightly.  
 12° O °LORD of hosts,  
 °Blessed is the °man that °trusteth in  
 Thee.

°To the chief Musician.

84-89 (A<sup>2</sup>, p. 789). THE SANCTUARY IN ITS  
 RELATION TO JEHOVAH.

84 (F<sup>1</sup>, p. 789). THE BLESSEDNESS OF ITS  
 WORSHIPPERS. (*Introversion and Alternation*.)

F<sup>1</sup> | D | F | 1-4. Blessedness of dwellers.  
 | G | 5-7. Blessedness of approachers.  
 | E | 8. Prayer.  
 | E | 9. Prayer.  
 D | F | 10. Blessedness of dwellers. "For".  
 | (Reason of F.)  
 G | 11, 12. Blessedness of approachers.  
 | "For". (Reason of G.)

1-4 (F, above). BLESSEDNESS OF ITS  
 DWELLERS. (*Introversion*.)

F | a | 1. "Thy tabernacles".  
 | b | 2. Desire for the courts of Jehovah.  
 | c | 3-. As the sparrow.  
 | c | 3-. As the swallow.  
 | b | 3. Desire for the altars of Jehovah.  
 | a | 4. "Thy house".

2 My soul longeth = I, even I myself, long. Heb. *nephesh* (Ap. 13), for emphasis. courts. Corresponding with "altars" (v. 3). See the Structure.

the LORD. Heb. Jehovah. Ap. 4. II. GOD. Heb. El. Ap. 4. IV.

3 Yea, the sparrow, &c. These two lines are placed within a parenthesis. sparrow: or bird. nest. Not in the altars. See note below.

Even Thine altars. Fig. *Ellipsis*. Ap. 6. Supply it by repeating the verb "found" from preceding clause = "Even so have I found] Thine altars", &c. Nothing has "dropped out" from the text.

altars: i. e. the two altars; the brazen altar of burnt offering, and the golden altar of incense. Birds could not build their nests in these! These have no reference to the times of the Maccabees, but to Ex. 27. 1, and 30. 1. Cp. Num. 3. 31.

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

4 Blessed. Cp. vv. 5, 12. See Ap. 63. VI. Fig. *Benedictio*. Ap. 6.

still praising. Cp. 1 Chron. 9. 33.

Selah. Connecting the dwellers in, and the approachers to, the House of Jehovah, with the common blessedness of all true worshippers. See Ap. 66. II.

5-7 (G, above). BLESSEDNESS OF APPROACHERS. (*Introversion*.)

G | d | 5-. Blessed is the man whose strength is in Thee. (Singular.)  
 | e | 5-. [They] in whose heart are [Thy] ways. (Plural.)  
 | f | 6-. Those passing through the valley of the weeping, make it a place of springs. } The Valley.  
 | f | 6-. The early rain filleth its pools.  
 | e | 7-. They go from strength to strength. (Plural.)  
 | d | 7-. He (the "man" of v. 5, d) appeareth before God in Zion. (Singular.)

5 man: i. e. any one; not priest or Levite merely. Heb. *'ādām*. Ap. 14. I. are the ways of them. Supply Fig. *Ellipsis* (Ap. 6), "in whose heart are [Thy] highways" [leading thereunto]. 6 of Baca = of weeping. All the ancient versions so render it. Cp. Judg. 2. 1, 5. make it. Sept. reads "He maketh it". a well = a place of springs. rain = the early rain. 7 Every one of them in Zion

appeareth before God = he appeareth before God in Zion. Note the sing., "he appeareth": i. e. "the man" of v. 5. See the Structure of vv. 5-7 (G), above. in Zion. See Ap. 68. The valley of Baca thus becomes the valley of *Berachah* (or blessing), 2 Chron. 20. 26. 8 God of Jacob. Not Israel, but the God (Elohim, Ap. 4. I) Who met Jacob when he had nothing and deserved nothing (but wrath), and promised him everything: thus becoming "the God of all grace". Selah. Connecting the request for audience

with the words of the prayer, and dividing the Psalm, structurally, into its two parts. 9 shield: i. e. God's provision in Messiah. He is our Shield (Gen. 15. 1). Faith's shield (Eph. 6. 16). This shield includes: (1) Favour (5. 12); (2) Salvation (18. 35); (3) Truth (91. 4). And "Favour" includes Life (30. 5); Mercy (Isa. 60. 10); Preservation (86. 2); Security (41. 11); Remembrance and Salvation (106. 4). Cp. 115. 9-11. Thine Anointed = Thy Messiah. Not on us.

10 than a thousand. Supply *Ellipsis* (Ap. 6) by adding "[elsewhere]". be a doorkeeper = to stand at the threshold. tents = habitations. wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x. 11 is a sun. Fig. *Metaphor*. Ap. 6. The only occurrence, in the Psalms, of this metaphor. It is used of Messiah, Mal. 4. 2 (Heb. text, 3. 20). grace and glory.

Not the former without the latter (Rom. 8. 29, 30). The former is the flower, the latter the fruit. No good thing, &c. Fig. *Tapeinōsis* (Ap. 6) = every good thing, beyond all mention, will He give. 12 trusteth = places his confidence. Heb. *bāṭah*. Ap. 69. I. To the chief Musician. Ap. 64.

## 85

° A Psalm ° for the sons of Korah.

F<sup>2</sup> H  
(p. 804)

1 ° LORD, Thou hast been favourable unto  
° Thy land:  
Thou hast ° brought back the captivity of  
° Jacob.

2 Thou hast forgiven the ° iniquity of Thy  
People,

Thou hast ° covered all their ° sin. ° Selah.

3 Thou hast taken away all Thy wrath:  
Thou hast turned *thyself* from the fierce-  
ness of Thine anger.

J g

4 ° Turn us, O ° God of our salvation,  
And cause Thine anger toward us to cease.

h

5 Wilt Thou be angry with us for ever?  
Wilt Thou draw out Thine anger to all  
generations?

6 Wilt Thou not revive us again:  
That Thy people may rejoice in Thee?

J g

7 Shew us Thy ° mercy, O ° LORD,  
And grant us Thy salvation.

h

8 I will hear what ° GOD ° the LORD will  
speak:

For He will speak ° peace unto His Peo-  
ple, and to His ° saints:

But let them ° not turn again to folly.

H

9 Surely His salvation *is* nigh them that  
fear Him;

That ° glory may dwell in our ° land.

10 Mercy and truth are ° met together;  
Righteousness and peace have ° kissed  
*each other*.

11 Truth shall spring out of the ° earth;  
And righteousness shall look down from  
heaven.

12 Yea, ° the LORD shall give *that which is*  
good;

And ° our land shall yield her increase.

13 Righteousness shall go before Him;  
And shall set *us* in the way of His steps.

## 86

° A Prayer ° of David.

G<sup>1</sup> K  
(p. 804)

1 Bow down Thine ear, O ° LORD, ° hear me:  
For I am ° poor and needy.

2 Preserve my ° soul; for I am ° holy:  
O Thou my ° God, save Thy servant that  
° trusteth in Thee.

3 ° Be merciful unto me, O ° LORD\*:  
For I cry unto Thee ° daily.

4 Rejoice the ° soul of Thy servant:  
For unto Thee, O ° LORD\*, do I lift up ° my  
soul.

5 For Thou, ° LORD\*, *art* good, and ready to  
forgive;  
And ° plenteous in ° mercy unto all them  
that call upon Thee.

6 Give ear, O ° LORD, unto my prayer;  
And attend to the voice of my supplica-  
tions.

L i

7 In the day of my trouble I will call upon  
Thee:

k

For Thou wilt answer me.

M

8 Among the ° gods *there is* none like unto  
Thee, O ° LORD\*;

85 (F<sup>2</sup>, p. 789). PRAYER FOR THE LAND OF  
THE SANCTUARY. (*Introversion and Alternation*.)F<sup>2</sup>

H | 1-3. Mercies to the Land.

J | g | 4. Prayer.

h | 5, 6. Questions.

J | g | 7. Prayer.

h | 8. Answer.

H | 9-13. Mercies to the Land.

Title. A Psalm. Heb. *mizmör*. Ap. 65. XVII.  
for the sons of Korah. The eighth of eleven so  
ascribed. See note on Ps. 42, Title, and Ap. 63. VIII.

1 LORD. Heb. Jehovah. Ap. 4. II.  
Thy land. Cp. connection with "People" (v. 2), as in  
Deut. 32. 43. Note "our" in v. 12.

brought back the captivity = restored the fortunes,  
as in 126. 1. Job 42. 10. No reference to the Babylonian  
captivity, but to the restoration of David's fortunes  
after Absalom's revolt.

Jacob. Refers to the natural seed, and to the earthly  
and material standpoint. See notes on Gen. 32. 28; 43. 6;  
45. 26, 28.

2 iniquity = perverseness. Heb. *'āvāh*. Ap. 44. iv.  
covered = concealed. Heb. *kāṣāh*; not *kāphar*, to  
atone. sin. Heb. *ḥāṭā'*. Ap. 44. i.

Selah. Connecting forgiveness with (as being the  
basis of) millennial blessing. See Ap. 66. II.

4 Turn us. Cp. "Thou hast turned" (vv. 2, 3).

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

7 mercy = lovingkindness, or grace.

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

peace. Referring to the war with Absalom.

saints = graced ones.

not turn again: i. e. rebel, as in Absalom's case.

9 glory may dwell: i. e. the glory of Jehovah's pre-  
sence in the Shekinah, in the Tabernacle.

10 met . . . kissed. Fig. *Prosopopœia*. Ap. 6.

11 earth = land. Same word as vv. 1, 9, 12.

12 our land, &c. Note "Thy land" in v. 1. Cp. 67. 6.

86 (G<sup>1</sup>, p. 789). PRAYER IN THE SANCTUARY.  
MESSIAH'S HUMILIATION. THE SECRET OF  
THE BLESSING. (*Introversion and Alternation*.)G<sup>1</sup>

K | 1-6. Prayer.

L | i | 7-. "I will call".

k | -7. Reason. "For".

M | 8-. Jehovah incomparable.

M | -8. His works incomparable.

L | i | 9. "All nations shall worship".

k | 10. Reason. "For"

K | 11-17. Prayer.

Title. A Prayer = An Intercession, or Hymn. Cp.  
72. 20, referring to the whole of Book II. Heb. *T'phil-*  
*lāh*. See Ap. 63. I.

of David. The only Psalm in this third book  
ascribed to David. Refers to David's Son and Lord.

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

hear = answer.

poor = helpless. Heb. *'ebyōn*. See note on Prov. 6. 11.

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

holy = one whom Thou favourest.

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

trusteth = confideth. Heb. *bāṭāh*. Ap. 69. I.

3 Be merciful = Show me favour, or Be gracious.

LORD\*. One of the 134 places where the *Sopherim*

say they changed Jehovah to Adonai. See Ap. 32.

daily = all the day. 5 plenteous. Cp. Ex. 34. 6.

mercy = lovingkindness, or grace.

8 gods. Heb. *'elohim* = judges. See note on Ex. 21. 6;

22. 8, 9. 9 shall glorify. Cp. Isa. 66. 23.

Neither are there any works like unto  
Thy works. M

9 All nations whom Thou hast made shall  
come and worship before Thee, O  
° LORD\*;

And ° shall glorify Thy name. L i

- k* 10 ° For *Thou art* great, and ° doest wondrous things:  
*Thou art* ° God alone.
- K l* 11 Teach me Thy way, O ° LORD; I will walk in Thy truth:  
° Unite my heart to ° fear Thy ° name.
- (p. 804)* 12 I will praise Thee, O ° LORD \* my ° God, with all my heart:  
And I will glorify Thy ° name for evermore.
- m* 13 For great *is* Thy ° mercy toward me:  
And Thou hast delivered ° my soul from ° the lowest ° hell.
- n* 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.
- n* 15 But *Thou*, O ° LORD \*, *art* a ° GOD ° full of compassion, and gracious,  
Longsuffering, and plenteous in ° mercy and truth.
- m* 16 O turn unto me, and ° have mercy upon me;  
Give Thy strength unto Thy servant,  
And save the son of Thine handmaid.
- l* 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 ° for the sons of Korah.

- F<sup>2</sup> N<sup>1</sup>* 1 ° His foundation *is* in the ° holy mountains.  
*(p. 805)* 2 ° The LORD loveth the gates of ° Zion  
More than all the dwellings of ° Jacob.
- O<sup>1</sup>* 3 Glorious things are spoken of thee,  
O city of ° God. ° Selah.
- N<sup>2</sup>* 4 I will make mention of ° Rahab and Babylon to them that know me:  
Behold Philistia, and Tyre, with ° Ethiopia;  
This *man* was born there.
- O<sup>2</sup>* 5 And ° of ° Zion it shall be said, " This and that ° man was born in her;  
And ° the HIGHEST Himself shall establish her."
- N<sup>3</sup>* 6 The ° LORD shall count, when He ° writeth up the ° people,  
° That this *man* was born there. ° Selah.
- O<sup>3</sup>* 7 As well ° the singers as ° the players on instruments ° shall be there:  
All my ° springs are in thee.

° A Song or Psalm for the sons of Korah, ° to the chief Musician ° upon Mahalath Leannoth.

shall be there. Supply *Ellipsis* (Ap. 6): "[shall say of Zion]". springs = fountains: i. e. fountains of delight. A Song, &c. Repeated from the title. Cp. 45 for a similar repetition. to the chief Musician. See Ap. 64. upon Mahalath Leannoth = relating to the shoutings with dancings in bringing up the Ark to Zion (2 Sam. 6. 12-15; and 1 Chron. 15. 25-29). As in Judg. 21. 21, 23 (cp. R.V.), and see Ap. 65. X.

10 For. Cp. v. 5 in the Structure. doest = a doer.

**86. 11-17** (*K*, p. 804). PRAYER.

(*Introversion*.)

- K l* | 11, 12. Prayer, and consequence.  
*m* | 13. Plea. Goodness of God.  
*n* | 14-. Man's wickedness. Man-ward.  
*n* | -14. Man's wickedness. God-ward.  
*m* | 15. Pleas. Goodness of God.  
*l* | 16, 17. Prayer, and object.

11 Unite my heart. Sept., Syr., and Vulg. read "Let my heart rejoice".

fear = revere. name. See note on 20. 1.

13 the lowest hell = *Sheöl* beneath.

hell. Heb. *Sheöl*. Ap. 35. Not the language of "Semitic heathenism", but the inspired revelation of *Divine eschatology*.

15 GOD. Heb. *El*. Ap. 4. IV.

full of compassion, &c. Cp. Ex. 34. 6.

16 have mercy upon = show favour, or be gracious to.

**87** (*F<sup>2</sup>*, p. 789). THE BLESSEDNESS OF THE DWELLERS IN ZION. (*Repeated Alternations*.)

- F<sup>2</sup>* N<sup>1</sup> | 1, 2. Other dwellings spoken of.  
O<sup>1</sup> | 3. Zion spoken to.  
N<sup>2</sup> | 4. Other nations spoken of.  
O<sup>2</sup> | 5. Zion spoken to.  
N<sup>3</sup> | 6. Other peoples spoken of.  
O<sup>3</sup> | 7. Zion spoken to.

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

Song. Heb. *shīr*. Ap. 65. XXIII.

for the sons of Korah: i. e. of or by them. This title is repeated in the sub-*scription* after v. 7, to emphasise the occasion of its use in bringing up the Ark to Zion by David (951 B.C. a Sabbath year). See note there, and on Title of Ps. 24.

1 His: i. e. Jehovah's (which He has laid in Zion).

holy. See note on Ex. 3. 5.

2 The LORD. Heb. Jehovah. Ap. 4. II.

Zion. See Ap. 68.

Jacob. Israel viewed in connection with the natural seed, and with material blessings. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.

3 God. Heb. *hā-'Elohim* = the [true] God. Ap. 4. I. Selah. Connecting the first alternation with the second, showing that it is to be a repeated alternation.

4 Rahab = pride, or haughtiness. Used as name for Egypt (by Fig. *Polyonymia*, Ap. 6), as in 89. 10; Isa. 51. 9. Cp. Job 9. 13 and 26. 12, not the same word as in Joshua 2.

Ethiopia. Supply *Ellipsis* of the verb "say": "Tyre with Ethiopia [say]" this, &c.

5 of = to. man. Heb. *'ish*. Ap. 14. II.

the HIGHEST = the MOST HIGH. Heb. *'Elyōn*. Ap. 4. VI.

6 writeth up = enrolleth.

people = peoples.

That. Instead of "That", supply "[and say] this one", &c.

Selah. Connecting the last repetition of the alternation, and completing the Structure. Thus, both the Selahs in this Psalm are structural. (Ap. 66. II).

7 the singers = they that shout.

the players on instruments = they that dance, as in bringing up the Ark. See note on the sub-*scription*.

**88** ° Maschil of ° Heman the ° Ezrahite.

G<sup>2</sup> P  
(p. 806)

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;

Q R

3 For my ° soul is full of troubles:  
And my life draweth nigh unto ° the  
grave.

4 I ° am counted with them that go down into  
the pit:

° I am as a ° man *that hath* no strength:

5 ° Free among the dead,  
Like the slain that lie in ° the grave,  
Whom Thou rememberest no more:  
And they are cut off from Thy hand.

6 Thou hast laid me in the lowest pit,  
In darkness, in the deeps.

S

7 Thy wrath lieth hard ° upon me,  
And Thou hast afflicted *me* with all Thy  
waves. ° Selah.

T

8 Thou hast put away mine acquaintance  
far from me;  
Thou hast made me an abomination unto  
them:

*I am* shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction:

P o

1 LORD, I have called daily upon Thee,  
I have stretched out my hands unto Thee.

p

10 Wilt Thou shew wonders to the dead?  
Shall the ° dead arise *and* praise thee?  
° Selah.

11 Shall Thy lovingkindness be declared in  
° the grave?

Or Thy faithfulness in destruction?

12 Shall Thy wonders be known in the dark?  
And Thy righteousness in the land of forgetfulness?

o

13 But unto Thee have I cried, O 1 LORD;  
And in the morning shall my prayer ° prevent  
Thee.

p

14 1 LORD, why castest Thou off 3 my soul?  
Why hidest Thou Thy ° face from me?

Q R

15 I *am* afflicted and ready to die from my  
youth up:  
While I suffer Thy terrors I am distracted.

S

16 Thy fierce wrath goeth ° over me;  
Thy terrors have cut me off.

17 They came round about me ° daily like  
water;  
They compassed me about together.

T

18 Lover and friend hast Thou ° put far from  
me,  
And mine acquaintance into darkness.

F<sup>3</sup> U  
(p. 806)

**89** ° Maschil of ° Ethan the ° Ezrahite.

1 I will sing of the ° mercies of ° the LORD for  
ever:

With my mouth will I make known Thy  
° faithfulness to all generations.

Ezrahite. See note on 88, Title. Cp. the case of Elkanah (1 Sam. 1. 1). 1 mercies = lovingkindnesses. the LORD. Heb. Jehovah. Ap. 4. II. faithfulness = truth. Heb. 'emūnāh. Seven times reiterated in this Psalm: vv. 1, 2, 5, 8, 24, 33, 49 ("in thy truth").

**88** (G<sup>2</sup>, p. 789). INSTRUCTION. MESSIAH'S HUMILIATION, THE SECRET SOURCE OF THE BLESSING. (*Alternation.*)

G<sup>2</sup>

P | 1, 2. Prayer.

Q | R | 3-6. Dissolution near.

S | 7. Wrath. Waves.

T | 8, 9-. Desolation.

P | -9-14. Prayer.

Q | R | 15. Dissolution near.

S | 16, 17. Wrath. Waves.

T | 18. Desolation.

Title. Maschil = Instruction. The eleventh of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI. The title, rearranged as above, removes the difficulty of this Psalm being ascribed to two different writers.

Heman. Celebrated for wisdom (with Ethan, 89), 1 Kings 4. 31. 1 Chron. 6. 33, 44; 25. 4. He was a Kohathite, while Ethan was a Merarite. See Ap. 63. VIII, and 64.

Ezrahite. Put for Zerahite. Probably the name of a district. Cp. the case of Elkanah (1 Sam. 1. 1).

The Psalm is prophetic of Messiah's humiliation, corresponding with Ps. 86. See the Structure, p. 789.

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

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

3 soul. Heb. *nephesh* (Ap. 13), for emphasis.

the grave. Heb. *Sheōl*. Ap. 35

4 am = have been.

I am = I am become.

man. Heb. *geber*. Ap. 4. IV.

5 Free = Set free: i. e. by death, so as to be free from the Law (according to the Talmud, *Shabbath*, fol. 151. B). the grave = sepulchre. Heb. *keber*. See Ap. 35.

7 upon me. Same word as "over me", v. 16, with which the member corresponds.

Selah. Connecting v. 6 with its amplification in vv. 8, 9.

-9-14 (P, above). PRAYER.  
(*Alternation.*)

P | o | -9. Declaratory.

p | 10-12. Interrogatory.

o | 13. Declaratory.

p | 14. Interrogatory.

10 dead. Heb. *Rephaim*, who have no resurrection. See note on Isa. 26. 14, where it is rendered "deceased"; and 19, where it is rendered "the dead". Cp. Ap. 23 and 25.

Selah. Connecting v. 10 with its amplification in vv. 11-13. Cp. Selah, v. 7. See Ap. 66. II.

13 prevent = come before.

14 face. Fig. *Anthropopatheia*. Ap. 6.

16 over me. Same word as "upon me", v. 7.

17 daily = all the day.

18 put far from me. Cp. v. 8, the corresponding member.

**89** (F<sup>3</sup>, p. 789). INSTRUCTION AS TO BLESSING IN THE SANCTUARY. (*Introversion and Alternation.*)

F<sup>3</sup>

U | 1. Eternal praises.

V | W | 2-4. Ethan reminds Jehovah of His covenant with David.

X | 5-18. Ethan praises Jehovah's faithfulness.

V | W | 19-37. Ethan reminds Jehovah\* of His covenant with David.

X | 38-51. Ethan deplores Jehovah's visitation.

U | 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.

- V W 2 For °I have said, °“Mercy shall be built up for ever:  
Thy <sup>1</sup>faithfulness shalt Thou establish in the very heavens.”
- 3 I have °made 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.
- X q 5 And the heavens shall praise Thy wonders, O <sup>1</sup>LORD:  
Thy <sup>1</sup>faithfulness also in the congregation of the °saints.
- r 6 For °who in the °heaven can be compared unto <sup>1</sup>the LORD?  
Who among the °sons of the mighty can be likened unto <sup>1</sup>the LORD?  
7 °GOD is greatly to be feared in the °assembly of the °saints,  
And to be had in reverence of all *them that are* about Him.
- q 8 O <sup>1</sup>LORD °God of hosts,  
°Who is a strong °LORD, like unto Thee? Or to Thy <sup>1</sup>faithfulness round about Thee?  
9 Thou rulest the raging of the sea:  
When the waves thereof arise, Thou stillest them.
- 10 Thou hast broken °Rahab in pieces, as one that is slain;  
Thou hast scattered Thine enemies with Thy strong °arm.
- 11 The heavens are Thine, the earth also is Thine:  
As for °the world and the fulness thereof, Thou hast founded them.
- 12 The north and the south Thou hast created them:  
°Tabor and Hermon shall rejoice in Thy name.
- 13 Thou hast a mighty <sup>10</sup>arm:  
Strong is Thy °hand, and high is Thy right °hand.
- 14 °Justice and judgment are the °habitation of Thy throne:  
°Mercy and truth shall go before Thy °face.
- 15 °Blessed is the People that know °the joyful sound:  
They shall walk, O <sup>1</sup>LORD, in the light of Thy °countenance.
- 16 In °Thy name shall they rejoice all the day:  
And in Thy righteousness shall they be exalted.
- 17 For Thou art the °glory of their strength:  
And in Thy favour our °horn shall be exalted.
- r 18 For <sup>1</sup>the LORD is our °defence;  
And the Holy One of Israel is our king.
- V W s 19 Then Thou spakest in vision to Thy Holy One,  
And saidst, “I have laid help upon one that is mighty;  
I have exalted one chosen out of the People.
- 20 °I have found David My servant;  
With My holy oil have I anointed him:

2 I have said. Some codices, with Sept. and Vulg., read “Thou hast said”. Cp. v. 19 (W, below). The words of Ethan, reminding Jehovah of His covenant with David.

Mercy = Lovingkindness, or grace. Note “Mercy” (v. 2); “covenant” (v. 3); “seed” (v. 4); repeated in W, below (vv. 19-32 and vv. 33-37). 3 made = solemnised. covenant. See 2 Sam. 7, where Jehovah, being the only party, the covenant is unconditional, and = a “promise” among “the sure mercies of David”, &c. But it looks beyond David.

sworn. See 2 Sam. 7. 11, &c.; the word is not used there, but the terms of the oath are given.

Selah. Connecting the recital of Jehovah's covenant with the praise offered for it. See Ap. 66. II.

89 5-18 (X, p. 806). PRAISE FOR JEHOVAH'S FAITHFULNESS. (Alternation.)

X | q | 5. Jehovah addressed.  
r | 6, 7. Reason. “For”.  
q | 8-17. Jehovah addressed.  
r | 18. Reason. “For”.

5 saints = holy ones, or angels. See preceding line, &c.  
6 who. Fig. *Erotēsis*. Ap. 6. This is the cry of all His saints. See note on Ex. 15. 11.

heaven = sky. Same word as v. 37.

sons of the mighty = sons of *Elīm* = the angels.

7 GOD. Heb. *El*. Ap. 4. IV.

assembly = secret conclave.

8 God. Heb. *Elohim*. Ap. 4. I.

LORD. Heb. *Jah*. Ap. 4. III.

10 Rahab = Egypt. See note on 87. 4.

arm. Fig. *Anthrōpopatheia*. Ap. 6.

11 the world. Heb. *tēbel* = the world as inhabited.

12 Tabor and Hermon. West and east of the Holy Land; and, with north and south, completing the four points of the compass.

13 hand. Fig. *Anthrōpopatheia*. Ap. 6.

14 Justice = Righteousness.

habitation = foundation.

face. Fig. *Anthrōpopatheia*. Ap. 6.

15 Blessed = Happy. Fig. *Beatitudo*. Ap. 6. See Ap. 63. VI.

the joyful sound. Of the trumpet's assembling sound. Lev. 23.

countenance = face. See v. 14.

16 Thy name = Thyself. See note on 20. 1.

17 glory = beauty.

horn. Many codices, with four early printed editions, read “horns” (pl.); but seven early printed editions read sing.

18 defence = shield. Heb. *gānan*, to cover, or protect.

19-37 (W, p. 806). ETHAN REMINDS JEHOVAH OF HIS COVENANT WITH DAVID. (Extended Alternation.)

W | s | 19-27. David. “Faithfulness” (v. 2).  
t | 28. Covenant (v. 3).  
u | 29-32. Seed (v. 4).  
s | 33. David. “Faithfulness” (v. 2).  
t | 34, 35. Covenant (v. 3).  
u | 36, 37. Seed (v. 4).

20 I have found, &c. Quoted in Acts 13. 22.

22 wickedness. Heb. *avvāl*. Ap. 44. vi.

23 foes = adversaries.

21 With whom My hand shall be established:  
Mine arm also shall strengthen him.

22 The enemy shall not exact upon him;  
Nor the son of °wickedness afflict him.

23 And I will beat down his °foes before his face,  
And plague them that hate him.

24 But My <sup>1</sup>faithfulness and My <sup>2</sup>mercy shall be with him:  
And in <sup>16</sup>My name shall his horn be exalted.



25 I will set his hand also in the sea,  
And his right hand in the rivers.  
26 He shall cry unto Me, 'Thou art my father,  
My <sup>7</sup> GOD, and the rock of my salvation.'  
27 Also I will make him My firstborn,  
° Higher than the kings of the earth.  
t (p. 807) 28 My <sup>2</sup> mercy will I keep for him for ever-  
more,  
And My covenant shall stand fast with  
him.  
u 29 His seed also will I make to endure for  
ever,  
And his throne as the days of heaven.  
30 ° If his ° children forsake My law,  
° And walk not in My judgments;  
31 If they ° break My statutes,  
° And keep not My commandments;  
32 ° Then will I visit their ° transgression  
with the rod,  
And their ° iniquity with stripes.  
s 33 ° Nevertheless My ° lovingkindness will I  
not utterly take from him,  
Nor suffer My <sup>1</sup> faithfulness to fail.  
t 34 My covenant will I not ° break,  
Nor ° alter the thing that is gone out of My  
lips.  
35 Once have I sworn by My holiness  
That I will not lie unto David.  
u 36 ° His seed shall endure for ever,  
And his throne as the sun before Me.  
37 It shall be established for ever as the  
moon,  
And as ° a faithful witness in ° heaven.'  
° Selah.  
X Y<sup>1</sup> v (p. 808) 38 But Thou hast cast off and abhorred,  
Thou hast been wroth with ° Thine an-  
ointed.  
w 39 Thou hast ° made void the covenant of Thy  
servant:  
Thou hast profaned his crown by casting  
it to the ground.  
x 40 Thou hast broken down all his hedges;  
Thou hast brought his strong holds to  
ruin.  
y 41 All that pass by the way spoil him:  
He is a reproach to his neighbours.  
y 42 Thou hast set up the right hand of his ad-  
versaries;  
Thou hast made all his enemies to rejoice.  
x 43 Thou hast also turned the edge of his  
sword,  
And hast not made him to stand in the  
battle.  
w 44 Thou hast made his glory to cease,  
And cast his throne down to the ground.  
v 45 The days of his youth hast Thou shortened:  
Thou hast covered him with shame. ° Se-  
lah.  
Y<sup>2</sup> z 46 How long, <sup>1</sup> LORD? wilt Thou hide thyself  
for ever?  
° Shall Thy wrath burn like fire?  
a 47 Remember how short mg ° time is:  
Wherefore hast Thou made all ° men in  
vain?

27 Higher = Most High. Heb. 'Elyōn. Ap. 4. VI. This looks forward to Immanuel (Isa. 7. 13-15; 9. 6, 7. Mic. 5. 2).  
30 If his children, &c. Ethan refers to the very words of warning given to Solomon (1 Kings 9. 6, 7; cp. 11. 11-13), which, with 2 Sam. 7, should be read with this Psalm. Ethan (we may suppose) outlived Solomon, and saw the break-up of the kingdom; and left this Psalm for Instruction (*Maschil*) for all future time.  
children = sons.  
And walk not. Fig. *Pleonasm* (Ap. 6), for emphasis.  
31 break = profane.  
And keep not. Fig. *Pleonasm* (Ap. 6), for emphasis.  
32 Then will I. Cp. 2 Sam. 7. 14.  
transgression = revolt. Heb. *pāsha'*. Ap. 44. ix.  
iniquity. Heb. 'āvah. Ap. 44. iv.  
33 Nevertheless. Fig. *Palinodia*. Ap. 6. Cp. 2 Sam. 7. 15.  
lovingkindness = grace.  
34 break = profane. alter = violate.  
36 His seed, &c. Cp. John 12. 34.  
37 a faithful witness: i. e. the sun (cp. v. 36). See note on "testimony" (Ps. 19. 7). Rev. 1. 5; 3. 14.  
Selah. Connecting the above solemn warning with the fulfilment in the visitation of judgment in the next member. See Ap. 66. II.  
89. 38-51 (X, p. 806). ETHAN DEPLORES THE DIVINE VISITATION. (*Division*).  
X | Y<sup>1</sup> | 38-45. Visitation.  
| Y<sup>2</sup> | 46-51. Expostulation.  
38-45 (Y<sup>1</sup>, above). VISITATION. (*Introversion*).  
Y<sup>1</sup> | v | 38. Rejection.  
| w | 39. Degradation.  
| x | 40. Desolation.  
| y | 41. Enemies. Spoil.  
| y | 42. Enemies. Rejoice.  
| z | 43. Desolation.  
| w | 44. Degradation.  
| v | 45. Rejection.  
38 Thine = Thine own.  
39 made void = disowned only here and in Lam. 2. 7.  
45 Selah. Connecting the visitation with the prayer for its removal. See Ap. 66. II.  
46-51 (Y<sup>2</sup>, above). EXPOSTULATION. (*Alternation*).  
Y<sup>2</sup> | z | 46. Complaint.  
| a | 47, 48. "Remember". Frailty.  
| z | 49. Complaint.  
| a | 50, 51. "Remember". Reproach.  
46 Shall. Supply Ellipsis from preceding line: "[How long] shall", &c.  
47 time = lifetime. men = sons of Adam. Ap. 14. I.  
48 man = strong man. Heb. *geber*. Ap. 14. IV.  
soul. Heb. *nepesh*. Ap. 13.  
hand. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power exercised by it. the grave. Heb. *Sheōl*. Ap. 35.  
Selah. Connecting the fact of man's frailty (even of the strongest) with the renewed and increased fervour of his complaint. See Ap. 66. II.  
49 LORD\*. One of the 134 places where the *Sōpherim* altered Jehovah to Adonai. See Ap. 32.  
swarest. See 2 Sam. 7, and note on v. 3.  
truth = faithfulness. Same word as rendered "faithfulness" in v. 1. Here, the last of the seven occurrences.  
48 What ° man is he that liveth, and shall not see death?  
Shall he deliver his ° soul from the ° hand of ° the grave? ° Selah.  
49 ° LORD\*, where are Thy former loving-kindnesses,  
Which Thou ° swarest unto David in Thy ° truth?

a  
(p. 808)

**50 Remember, <sup>49</sup>LORD\*, the reproach of Thy <sup>o</sup>servants;**

*How I do bear in my bosom the <sup>o</sup>reproach of all the <sup>o</sup>mighty <sup>o</sup>people;*

**51 Wherewith Thine enemies have reproached, O <sup>1</sup>LORD;**

*Wherewith they have reproached the footsteps of <sup>o</sup>Thine Anointed.*

**52 <sup>o</sup>Blessed be <sup>1</sup>the LORD for evermore.**

*<sup>o</sup>Amen, and Amen.*

U  
(p. 806)

**50 servants.** Some codices, with Syr., read "servant" (sing.).

**reproach.** Aram. reads "insult". Cp. 69. 9. Ezek. 36. 15. Rom. 15. 3.

**mighty people**=many peoples: i. e. the enemies of Israel. **people**=peoples. No Art.

**51 Thine Anointed**=Thy Messiah.

**52 Blessed.** Fig. *Benedictio*, not *Beatitudo*. Not the same word as in v. 15. Cp. Rom. 1. 25; 9. 5. 2 Cor. 11. 31.

**Amen, and Amen.** This closes the third (or Leviticus) book of the Psalms. Cp. the endings of the first book (Ps. 41), and the second book (Ps. 72).

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

**NUMBERS** is the name that man has given to the fourth book of the Pentateuch, on account of the *numberings* recorded in chapters 1—3 and 26. The name is from the Latin Vulgate (*Numeri*), which is again a translation of the name given by the Septuagint Translators (*Arithmoi*). The title in the Hebrew Canon is *bemidbar*, "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<sup>1</sup> are evidently one Psalm in two parts, written by Moses at the beginning of the thirty-eight years of penal wanderings in the wilderness (in 1490 B. C.), which are the subject of this Fourth Book.

Psalm 90 is suggested by, and occupied with, the sorrows of the vast multitude (associated with the 603,550 "men of war") in the wilderness, *numbered*, and sentenced to death; all from 20 years old and upward (Num. 14. 29).

It is of these that verses 9 and 10 speak.

	If a man was 20 when he was numbered (for the war) he died at or before	60
"	30	70
"	40	80

The average age would be 30, hence verse 10.

Psalm 91, on the other hand, presents the contrast of those under "the shadow of the Almighty". The deliverance of "the Church in the wilderness", from the causes and instrumentalities of death for the countless condemned thousands (in Psalm 90) whose carcasses were to fall in the wilderness, is set forth at length.

If a man was 19 when the penal wanderings began, he would be 57 (19 + 38) at the close.

If a lad of 10, he would be 48; and so on.

This Psalm was therefore written for the comfort of "the Church in the wilderness" during the 40 years. Towards the close, myriads must have been cut off by the various agencies named:

The terror by night.  
The arrow that flieth by day.  
The pestilence in darkness.  
The destruction (contagion) at noonday.  
The lion and adder.

With regard to the latter, in the night journeyings (Num. 9. 21) they would be exposed to danger and death from the adders which infest the district, and from the attacks of wild beasts. From all of these the *trustees* would be delivered.

They would see with their eyes "the reward of the wicked"—thousands dying around, yet nothing permitted to assail them.

If *tents* is right in verse 10, this is confirmation that Moses wrote this Psalm, and at, or about, the time suggested—viz. 1490 B. C.

<sup>1</sup> 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 (**B**<sup>2</sup>, p. 720). THE FOURTH, OR NUMBERS BOOK\*.  
 THE EARTH AND THE NATIONS.  
 (*Division, with Prologue and Epilogue.*)

PROLOGUE | 90. THE REST. LOST, AND NEEDED.

**B**<sup>2</sup> | **A**<sup>1</sup> | 91—94. REST FOR THE EARTH DESIRED. NO HOPE FOR IT  
 TILL "THE WICKED CEASE FROM TROUBLING".

**A**<sup>2</sup> | 95—100. REST FOR THE EARTH ANTICIPATED. NOTE THE  
 CENTRAL VERSE OF THE PSALTER (96. 11) AND THE REASON (96. 13).

**A**<sup>3</sup> | 101—105. REST FOR THE EARTH CELEBRATED. JEHOVAH'S  
 THRONE IN THE HEAVENS, AND HIS KINGDOM OVER ALL (103. 19).

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

91—94 (**A**<sup>1</sup>, above). REST FOR THE EARTH DESIRED.  
 (*Alternation.*)

**A**<sup>1</sup> | **B** | 91. REST, ONLY IN JEHOVAH IN A PERISHING WORLD; AND, THE SECRET PLACE  
 OF THE MOST HIGH THE ONLY PLACE OF SAFETY IN IT.

**C** | 92. PRAYER FOR THAT "SABBATH-KEEPING" (YET TO COME, Heb. 4. 9) WHEN ALL  
 "WORKERS OF INIQUITY" SHALL BE CUT OFF (*vv.* 7, 9), AND THE RIGHTEOUS SHALL  
 FLOURISH (*v.* 12) IN JEHOVAH THEIR "ROCK" AND "DEFENCE" (*v.* 15).

**B** | 93. REST, ONLY IN JEHOVAH. HIS THRONE WHEN ESTABLISHED WILL BE THE  
 PLACE OF SAFETY. (*See note on 93. 5.*)

**C** | 94. PRAYER FOR REST, TO JEHOVAH, "THE JUDGE OF THE EARTH", TO CUT OFF  
 ALL "WORKERS OF INIQUITY" (*vv.* 4, 16, 23), AND TO GIVE THE RIGHTEOUS REST  
 (*vv.* 13-15) IN JEHOVAH, THEIR "ROCK" AND "DEFENCE" (*v.* 22).

95—100 (**A**<sup>2</sup>, above). REST FOR THE EARTH ANTICIPATED.  
 (*Introversion and Alternation.*)

**A**<sup>2</sup> | **D** | 95. WORSHIP, IN VIEW OF REST ANTICIPATED. HIS "PEOPLE" AND "SHEEP" (*v.* 7)  
 TO "COME BEFORE HIS PRESENCE WITH THANKSGIVING" (*v.* 2). REASON: "JEHOVAH  
 IS GREAT" (*v.* 3).

**E** | **F** | 96. A SUMMONS TO SING THE "NEW SONG". "FOR HE COMETH" (JUDGMENT).  
**G** | 97. THE NEW SONG. "JEHOVAH REIGNETH"

**E** | **F** | 98. A SUMMONS TO SING THE "NEW SONG". "FOR HE COMETH" (JUDGMENT).  
**G** | 99. THE NEW SONG. "JEHOVAH REIGNETH".

**D** | 100. WORSHIP, IN VIEW OF REST ANTICIPATED. HIS "PEOPLE" AND "SHEEP" (*v.* 3).  
 TO "COME BEFORE HIS PRESENCE WITH SINGING" (*v.* 2). REASON: "JEHOVAH IS  
 GOOD" (*v.* 5).

101—105 (**A**<sup>3</sup>, above). REST FOR THE EARTH CELEBRATED.  
 (*Alternation.*)

**A**<sup>3</sup> | **H**<sup>1</sup> | 101. THE COMING KINGDOM. ITS PRINCIPLES: "MERCY AND JUDGMENT" (*v.* 1).  
 THE WICKED CUT OFF (*vv.* 5, 8).

**J**<sup>1</sup> | 102. THE KING IN HIS HUMILIATION AND COMING GLORY AS THE ETERNAL  
 CREATOR (*vv.* 12, 24-27). ALL ELSE PERISHING (*v.* 26).

**H**<sup>2</sup> | 103. THE COMING KINGDOM. ITS MERCIES AND JUDGMENTS (*vv.* 4, 6, 17, 19).

**J**<sup>2</sup> | 104. THE KING IN HIS COMING GLORY AS THE ETERNAL CREATOR (*v.* 31).  
 ALL ELSE PERISHING (*vv.* 27-29).

**H**<sup>3</sup> | 105. THE COMING KINGDOM. BASED ON THE COVENANT (*vv.* 8-12; 42-45-) OF  
 "MERCY AND JUDGMENT" (*vv.* 5-7).

\* For notes, see p. 809.

## BOOK IV.

**90** °A Prayer of °Moses °the man of °God.

**B** A<sup>1</sup> a  
(p. 812)

**1** °LORD\*, Thou hast been our °dwelling place  
In all generations.

**2** Before the mountains were brought forth,  
°Or ever Thou hadst formed the earth  
and °the world,

Even from everlasting to everlasting,  
Thou °art °GOD.

A<sup>2</sup> d<sup>1</sup>

**3** Thou turnest °man to destruction;  
And sayest, °“Return, ye °children of  
men.”

**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 wither-  
eth.

**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 sins in the light of Thy coun-  
tenance.

**9** For all our days °are passed away in Thy  
wrath:  
We spend our years as °a tale that is told.

**10** The days of °our years are °threescore  
years and ten;  
And if by reason of °strength they be  
fourscore years,  
Yet is °their strength labour and sorrow;  
For it is soon cut off, °and we fly away.

**11** °Who knoweth the °power of Thine  
anger?  
Even according to Thy fear, so is Thy  
wrath.

A<sup>3</sup> f<sup>1</sup>  
(p. 813)

**12** So teach us to °number <sup>10</sup>our days,  
°That we may apply our hearts unto wis-  
dom.

**13** °Return, O °LORD, °how long?  
And let it repent Thee concerning Thy  
servants.

but “[sin]”. But some codices, with two early printed editions, read “secrets” (pl.). **9 are passed away** = have declined, or ended. **a tale that is told** = a thought, or a sigh. **10 our**: i. e. Moses, and those of whom he writes. **threescore years and ten**. This refers to the length of life in the wilderness in the time of Moses, which must have been shortened specially, so that the adults died off within the forty years. The “days” were, and could thus be, actually “numbered”, as stated in v. 12; and in a way they could not have been since then. See notes on p. 809. **strength**. Heb. pl., meaning great strength (i. e. vigour, or strength for activity). Heb. *gābar*. Cp. Ap. 14. IV. **their strength** = their violence (i. e. strength for aggression). Heb. *rāhab*. See notes on p. 809. **and we fly away**. Fig. *Euphemy*, for dying. Ap. 6. **11 Who . . . ?** Fig. *Erotēsis*. Ap. 6. **power**. Heb. *‘ōz*. Spelt with Ayin (‘) here, but *‘āz* (with Aleph) in Ps. 76. 7. See note on Isa. 11. 4.

**12-17** [For Structure see next page].

**12 number our days**. See note on “threescore”, v. 10, above. **That we may apply our hearts unto wisdom** = That we may bring home a heart of wisdom. **13 Return**. Same word as v. 3. **LORD**. Heb. *Jehovah*. Ap. 4. II. **how long**. Supply Ellipsis: “how long [shall we wait for Thy return]?”

**90-106** (B<sup>2</sup>, p. 720). THE NUMBERS BOOK

(A<sup>1</sup>, p. 810). THE EARTH AND THE NATIONS.

For the Structure, see p. 810. The book has to do with the EARTH and the NATIONS, as the first book (1-41) had to do with MAN; the second book (42-72) with ISRAEL; and the third book (73-89) with the SANCTUARY.

**90** (p. 810). PROLOGUE.

REST. LOST, AND NEEDED. (*Division*.)

**B** A<sup>1</sup> | 1, 2. The eternity of Jehovah-El.  
A<sup>2</sup> | 3-11. The frailty of man.  
A<sup>3</sup> | 12-17. The application of both.

**1, 2** (A<sup>1</sup>, above). THE ETERNITY OF JEHOVAH-EL. (*Introversion*.)

A<sup>1</sup> | a | 1-. Jehovah our dwelling-place.  
b | -1. In time.  
c | 2-. Before the mountains.  
c | -2-. Before the earth and the world.  
b | -2-. In eternity.  
a | -2. Thou art El.

Title. A Prayer. Heb. *Tēphillah*. See Ap. 63. I. **Moses**: the man of the wilderness. Hence the wilderness, and works of creation, referred to. **the man of God**. See Ap. 49. There are seven specially so called: Moses (Deut. 33. 1); Samuel (1 Sam. 9. 6-10; cp. v. 14); David (Neh. 12. 24); Elijah (1 Kings 17. 18); Elisha (2 Kings 4. 7); Shemaiah (2 Chron. 11. 2); Igdaliah (Jer. 35. 4); and four unnamed (1 Sam. 2. 27. 1 Kings 13. 1; 20. 28. 2 Chron. 25. 7).

**God**. Heb. *Elohim* (with Art.): i. e. the true God. Ap. 4. I. **1 Lord\***. Heb. *Adonai*. Ap. 4. VIII (2) = The Lord specially in relation to the earth. This is why this fourth book commences with this title, denoting the Sovereign Lord.

**dwelling place** = habitation, or refuge.

**2 Or** = Ere. Positive, not comparative. Anglo-Saxon *aer*, from which we have our modern “ere”; found formerly as “er”, “ear”, and “yer”. In A. V., 1611, Num. 11. 33 read “yer it was chewed”.

**the world** = the habitable world. Heb. *tēbēl*.

**art**: or wast. **GOD**. Heb. *El*. Ap. 4. IV.

**3-11** (A<sup>2</sup>, above). THE FRAILTY OF MAN. (*Repeated Alternation*.)

A<sup>2</sup> | d<sup>1</sup> | 3. Declaration.  
e<sup>1</sup> | 4. Reason. “For”.  
d<sup>2</sup> | 5, 6. Declaration.  
e<sup>2</sup> | 7. Reason. “For”.  
d<sup>3</sup> | 8. Declaration.  
e<sup>3</sup> | 9. Reason. “For”.  
d<sup>4</sup> | 10-. Declaration.  
e<sup>4</sup> | -10. Reason. “For”.  
d<sup>5</sup> | 11. Declaration.

**3 man** = mortal man. Heb. *‘ēnōsh*. Ap. 14. III.

**Return**. Either to dust; or, in resurrection, children of men = sons of Adam (sing.). See Ap. 14. I. **4 a thousand years**. Cp. 2 Pet. 3. 8.

**8 iniquities**. Heb. *‘āvāh*. Ap. 44. iv.

**secret**. Heb. is sing.; hence we cannot supply “sins”

(p. 813)

f<sup>2</sup> 14 O satisfy us °early with Thy °mercy;  
That we may rejoice and be glad all our  
days.

15 Make us glad °according to the days  
wherein Thou hast afflicted us,  
And the °years wherein we have seen  
°evil.

g<sup>2</sup> 16 Let Thy work appear unto Thy servants,  
And Thy glory unto their °children.

f<sup>3</sup> 17 And let the beauty of the °LORD\* our  
°God be upon us:  
And establish Thou the work of our hands  
upon us;  
Yea, the work of our hands establish  
Thou it.

B<sup>1</sup> 91 He that dwelleth in the secret place of  
°the MOST HIGH  
Shall abide under the shadow of °THE  
ALMIGHTY.

C<sup>1</sup> 2 °I will say of °the LORD, "He is my  
refuge and my fortress:  
My °God; in Him will I °trust."

B<sup>2</sup> 3 Surely ☩ shall deliver thee from the  
snare of the fowler,  
And from the noisome pestilence.

4 He shall cover thee with His °feathers,  
And under His °wings shalt thou °trust:  
°His truth shall be thy shield and °buck-  
ler.

5 Thou shalt not be afraid for the terror by  
night;

Nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in  
darkness;  
Nor for the destruction that wasteth at  
noonday.

7 A thousand shall fall at thy side,  
And ten thousand at thy right hand;  
But it shall not come nigh thee.

8 Only with thine eyes shalt thou behold  
And see the reward of the °wicked.

C<sup>2</sup> 9 °Because thou hast made °the LORD,  
°Which is my refuge,

B<sup>3</sup> °Even °the MOST HIGH, thy habitation;

10 There shall no °evil befall thee,  
Neither shall any plague come nigh thy  
°dwelling.

11 For °He shall give His angels charge over  
thee,  
To keep thee °in all thy ways.

12 They shall °bear thee up °in their hands,  
Lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and °ad-  
der:  
The young lion and the dragon shalt thou  
trample under feet.

C<sup>3</sup> 14 Because he hath set his love upon Me,  
therefore will I deliver him:  
I will set him on high, because he hath  
known °My name.

15 He shall call upon Me, and I will answer  
him:

☩ will be with him in trouble;  
I will deliver him, and °honour him.

12-17 (A<sup>3</sup>, p. 811). THE APPLICATION.  
(Repeated Alternation.)

A<sup>3</sup> f<sup>1</sup> | 12. Us. Our days. Numeration.  
g<sup>1</sup> | 13. Thy servants. Favour.  
f<sup>2</sup> | 14, 15. Us. Our days. Exhilaration.  
g<sup>2</sup> | 16. Thy servants. Favour.  
f<sup>3</sup> | 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. *rā'a'*. Ap. 44. viii.  
17 God. Heb. Elohim. Ap. 4. I.

91 (B, p. 810). REST PROVIDED IN, AND  
FOR MESSIAH.  
(Alternations.)

B<sup>2</sup> B<sup>1</sup> | 1. Address *re* the dweller. "He" (the Spirit  
speaks).  
C<sup>1</sup> | 2. His response. "My" (Messiah speaks).  
B<sup>2</sup> | 3-8. Address to dweller. "Thee" (the Spirit  
speaks).  
C<sup>2</sup> | 9-. His response. "My" (Messiah speaks).  
B<sup>3</sup> | 9-13. Address to dweller. "Thee" (the Spirit  
speaks).  
C<sup>3</sup> | 14-16. Jehovah's response. "I".

Without a Title, as are all the Psalms in Book IV, ex-  
cept 90, 101, 103. See notes on p. 809. If by Moses,  
then the "I" of the members C<sup>1</sup> (v. 2), and C<sup>2</sup> (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. *Elyōn*. Ap. 4. VI.  
THE ALMIGHTY. Heb. Shaddai. Ap. 4. VII.  
2 I will say. Messiah speaks. See C<sup>1</sup>, above.  
the LORD. Heb. Jehovah. Ap. 4. II.  
God. Heb. Elohim. Ap. 4. I.  
trust = confide. Heb. *bātah*. Ap. 69. I.  
4 feathers . . . wings. Note the Fig. *Anthrōpopatheia*  
(Ap. 6) throughout the Psalm.  
trust = flee for refuge. Heb. *hāṣāh*. Ap. 69. II. Not  
the same word as in v. 2.

His truth. See note on "shield" (84. 9).  
buckler = coat of mail. Occurs only here.  
8 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.  
9 Because thou, &c. Heb. reads "For thou, O Lord,  
[art] my refuge." The change of person marks the  
Structure, and is not due to "textual corruption".

Which is. Omit these italics.  
Even, &c. Heb. reads "The Most High [thou hast  
made] thy habitation", supplying the Ellipsis from  
the preceding line.

10 evil. Heb. *rā'a'*. Ap. 44. viii.  
dwelling = tent. Some codices, with one early printed  
edition and Aram., read "tents" (pl.). See notes on p. 809.

11 He shall give. See Matt. 4. 6. Luke 4. 10.  
in all thy ways. These words were omitted by  
Satan, the Scripture being misquoted and misapplied.  
The words "at any time" are added in Matt. 4. 6.  
Verse 13 is also omitted, because it refers to Satan's  
own head being crushed (Gen. 3. 15).

12 bear thee up. Cp. 94. 18. in = on.

13 adder: or asp.  
14 hath set His love. Heb. *hāshak*. Indicates the  
deepest affection. Cp. Deut. 7. 7; 10. 15; Isa. 38. 17.  
Only here in the Psalms.

My name. See note on 20. 1.

15 honour = glorify.

16 long life = length of days.

16 With °long life will I satisfy him,  
And shew him My salvation.

92

°A Psalm or °Song for °the sabbath day.

C D j  
(p. 813)

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 °every night,*

3 *Upon an instrument of ten strings, and  
upon the psaltery;*

*Upon the harp with °a solemn sound.*

k

4 *For Thou, °LORD, hast made me glad  
through Thy °work:*

*I will triumph in the °works of Thy hands.*

l

5 *O °LORD, how great are Thy works!*

*And Thy thoughts are °very deep.*

E m

6 *A brutish °man knoweth not;*

*Neither doth a fool understand this.*

n

7 *When the °wicked 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 most high for  
evermore.*

F o

9 *For, lo, Thine enemies, O °LORD,  
For, lo, Thine enemies shall perish;*

p

*All the workers of °iniquity shall be scat-  
tered.*

G

10 *But my horn shalt Thou exalt like °the  
horn of an °unicorn:*

G

*I shall be anointed with fresh oil.*

F o

11 *Mine eye also shall °see my desire on mine  
enemies,*

p

*And mine ears shall °hear my desire of  
the °wicked that rise up against me.*

E m

12 *°The righteous shall flourish like the °palm  
tree:*

*He shall grow like a °cedar in Lebanon.*

n

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;*

D j

15 *To shew that °the LORD is upright:*

k

*He is my rock,*

l

*And there is no unrighteousness in Him.*

B H  
(p. 813)

93

°The LORD reigneth, He is °clothed with  
majesty;

°The LORD is °clothed with strength, where-  
with He hath °girded Himself:

°The world also is °stablished, that it can-  
not be moved.

2 *Thy throne is established of old:  
Thou art from everlasting.*

J

3 *°The floods have lifted up, O °LORD,  
°The floods have lifted up their voice;  
°The floods lift up their waves.*

J

4 *°The LORD on high is mightier  
Than the °noise of many waters,  
Yea, than the mighty °waves of the sea.*

92 (C, p. 810). PRAYER AND PRAISE FOR SAB-  
BATH REST. (*Introversion and Alternations.*)

C

D | j | 1-3. The praise of Jehovah.

k | 4. What He is to me.

l | 5. His attributes. Greatness.

E | m | 6. A wicked individual. (Sing.)

n | 7, 8. The wicked. (Plural.)

F | o | 9-. Thine enemies.

p | -9. Workers of iniquity.  
G | 10-. Favour to me.  
(Future.)G | -10. Favour to me.  
(Past.)

F | o | 11-. Mine enemies.

p | -11. Doers of evil.

E | m | 12. A righteous individual. (Sing.)

n | 13, 14. The righteous. (Plural.)

D | j | 15-. The praise of Jehovah.

k | 15-. What He is to me.

l | -15. His attributes. Righteousness.

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.Song. Heb. *shir*. Ap. 65. XXIII.1 the sabbath day. Looking forward to the Day  
and Rest of Messiah's reign. May it not also have  
reference to the wilderness time, the cause being re-  
corded in Num. 15. 32-41?

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

name. See note on 20. 1.

MOST HIGH. Heb. 'Elyōn. Ap. 4. IV. Showing that  
it relates to His doings in the earth. See notes on p. 809.

2 every = in the.

3 a solemn sound. Heb. *higgayōn* = soliloquy, or  
meditation. Occurs in three Psalms: 9. 16; 19. 14  
("meditation"); 92. 3 ("solemn sound"). See Ap. 66. I.4 work = act. Heb. *pā'al*. Some codices, with two  
early printed editions and Syr., read "acts" (pl.).

works = labours. Heb. 'āsāh.

5 very deep. Cp. 36. 6; 40. 5; 139. 17. Rom. 11. 33.

6 man. Heb. 'ish. Ap. 14. II.

7 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.

iniquity. Heb. 'āven. Ap. 44. iii. See note on v. 14.

8 art most high = [art enthroned] on high. Not as v. 1.

10 the horn of. Supply Ellipsis (Ap. 6), by "those of".

unicorn = buffalo, or wild ox.

11 see, &amp;c. = look on. Omit my desire.

hear = hear of [the destruction of] the wicked.

wicked. Heb. *rā'a'*. Ap. 44. viii.

12 The righteous = A righteous one (sing.).

palm. In barren soil, watered deep at the roots.

An *Endogen*.cedar. In mountain snows and storms, the roots em-  
bedded in the rocks. An *Exogen*.

13 God. Heb. Elohīm. Ap. 4. I.

14 fruit. The righteous for fruit, the wicked for fuel.

93 (B, p. 810). THE REST DESIRED.

(*Introversion.*)

B

H | 1, 2. Attributes of Jehovah.

J | 3. The floods. High.

J | 4. Jehovah. Higher.

H | 5. Attributes of Jehovah.

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

The LORD reigneth. Three Psalms commence thus  
(93, 97, 99); they each end with the thought of "holi-  
ness" (the last has the word "holy" three times), indi-  
cating that, when He reigns, "all will be holy" (Isa.  
23. 18. Zech. 14. 20, 21). This explains the cry of the  
*Zōa* (Rev. 4. 8), because His judgments will prepare the  
way for His reign.clothed . . . girded. Fig. *Anthropopatheia*. Ap. 6.The world. Heb. *tēbēl* - The habitable world. Cp.  
1 Sam. 2. 8.stablished. Aram., Sept., Syr., and Vulg. render  
"firmly fixed".3 The floods. Note the Fig. *Anaphora* (Ap. 6), for  
emphasis. Generally applied to rivers.4 noise of many waters. Cp. Rev. 1. 15; 14. 2; 19. 6.  
waves = breakers.

H  
(p. 813)

5 Thy ° testimonies are very sure :  
° Holiness becometh Thine house,  
O ° LORD, for ever.

C K<sup>1</sup>  
(p. 814)

94 O ° LORD ° GOD, to Whom vengeance  
belongeth ;  
O ° GOD, to Whom vengeance belongeth,  
° shew Thyself.

2 Lift up Thyself, Thou ° judge of the earth:  
Render a reward to the proud.

3 ° LORD, ° how long shall the ° wicked,  
How long shall the ° wicked 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.”

L<sup>1</sup>

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 ° heathen, 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.

K<sup>2</sup>

12 ° Blessed is the ° man whom Thou chasten-  
est, 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 ° the wicked.

L<sup>2</sup>

14 ° For ° the LORD will not cast off His People,  
Neither will He forsake His inheritance.

15 But judgment shall return unto righteous-  
ness :

And all the upright in heart shall follow it.

16 ° Who will rise up for me against the ° evil-  
doers ?

Or who will stand up for me against the  
workers of ° iniquity ?

17 Unless ° the LORD had been my help,  
My ° soul had ° almost ° dwelt in silence.

K<sup>3</sup>

18 When I said, “ my foot slippeth ; ”  
Thy ° mercy, O ° LORD, ° held me up.

19 In the multitude of my ° thoughts within me  
Thy ° comforts delight my ° soul.

20 Shall ° the throne of ° iniquity have fellow-  
ship with Thee,

Which frameth ° mischief by a law ?

21 They gather themselves together against  
the ° soul of ° the righteous,

And condemn the innocent ° blood.

L<sup>3</sup>

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 ;

Yea, ° the LORD our ° God shall cut them  
off.

5 testimonies. Cp. Ps. 19. 7.  
Holiness. Cp. 97. 12 ; 99. 9 ; and see note on v. 1, above.

94 (C, p. 810). PRAYER FOR REST FOR THE  
EARTH. (Repeated Alternation.)

C | K<sup>1</sup> | 1-7. Address to Jehovah.  
L<sup>1</sup> | 8-11. Declaration concerning Him.  
K<sup>2</sup> | 12, 13. Address to Jehovah.  
L<sup>2</sup> | 14-17. Declaration concerning Him.  
K<sup>3</sup> | 18-21. Address to Jehovah.  
L<sup>3</sup> | 22, 23. Declaration concerning Him.

1 LORD. Heb. Jehovah. Ap. 4. II.  
GOD. Heb. El. Ap. 4. IV. Note the Fig. *Anaphora*  
(Ap. 6) in this verse. shew Thyself = shine forth.

2 judge of the earth. This is in keeping with the  
subject of Book IV. See notes on p. 809.

3 how long. Note the Fig. *Anaphora*. Ap. 6.  
wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x. Not  
the same word as in v. 23.

4 iniquity. Heb. *'āven*. Ap. 44. iii. Same word as in  
v. 16, 23 ; not v. 20.

7 THE LORD. Heb. Jah. Ap. 4. III.  
God. Heb. Elohim. Ap. 4. I. See note on 20. 1.

9 planted the ear. Consult works on physiology for  
the wonders of this expression.

10 heathen = nations.  
man. Heb. *'ādām*. Ap. 14. I.

11 knoweth, &c. See 1 Cor. 3. 20.

12 Blessed = Happy. See Ap. 63. VI.  
man. Heb. *geber*. Ap. 14. IV.

13 the wicked = a wicked one. Same word as v. 3.

14 For the LORD. See Rom. 11. 1, 2.

16 Who . . . ? Fig. *Erotēsis*. Ap. 6.

evildoers. Heb. *rā'ā'*. Ap. 44. viii.

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

almost = quickly. See note on Prov. 5. 14.  
dwelt in silence. Fig. *Euphemy* (Ap. 6), for dying.

18 mercy = lovingkindness, or grace.

held me up. Cp. 91. 12.

19 thoughts = perplexities.

comforts. Occurs only here, Isa. 66. 11, and Jer. 16. 7,  
where it is rendered “ consolations ”.

20 the throne of iniquity : i. e. the throne which  
administers injustice.

iniquity. Heb. *havvāh* = cupidity. Put by Fig. *Melo-  
nymy* (of Cause), Ap. 6, for the injustice produced by  
desire for gain.

mischief. Heb. *'āmāl*. Ap. 44. v.

21 the righteous = a righteous one (sing. no Art.).

blood. Put by Fig. *Synecdoche* (of Part), Ap. 6, for man.

95-100 (A<sup>2</sup>, p. 810). REST FOR THE EARTH  
ANTICIPATED.

95 (D, p. 810). WORSHIP IN VIEW OF REST  
ANTICIPATED. (*Introversion and Alternation*.)

D | M<sup>1</sup> | 1-7-. Rest to be found in true worship. People  
speak.  
M<sup>2</sup> | -7-11. Rest lost through unbelief. God speaks.

1-7- (M<sup>1</sup>, above). REST TO BE FOUND IN TRUE  
WORSHIP. (*Introversion and Alternation*.)

M<sup>1</sup> | N | q | 1, 2. Exhortation to praise.  
r | 3. Reason. “ For ”.  
O | 4. The earth is His.  
P | 5-. The sea is His.  
P | -5-. He made the sea.  
O | -5. He formed the earth.  
N | q | 6. Exhortation to praise.  
r | 7-. Reason. “ For ”.

The Psalm has two distinct parts, see Structure, above ;  
not two independent Psalms strung together. The  
latter part is the complement of the former.

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

95 O come, let us sing unto ° the LORD :  
Let us make a joyful noise to the rock  
of our salvation.

D M<sup>1</sup> N  
(p. 814)

- 2 Let us come before His °presence with thanksgiving,  
And make a joyful noise unto Him with psalms.
- r  
(p. 814) 3 For <sup>1</sup>the LORD is a great °GOD,  
And a great King above all °gods.
- O 4 In His hand are the deep places of the earth:  
The strength of the hills is His also.
- P 5 The sea is His,  
P And He made it:  
O And His °hands formed the dry land.
- N q 6 O come, let us worship and bow down:  
Let us kneel before <sup>1</sup>the LORD our maker.
- r 7 For He is our °God;  
And we are the People of His pasture, and the sheep of His hand.
- M<sup>2</sup> Q  
(p. 815) 8 Harden not your heart, as °in the provocation,  
And as in the day of °temptation in the wilderness:
- R 9 °When your fathers °tempted Me,  
Proved Me, °and saw My work.
- Q 10 Forty years long was I grieved with °this generation,  
And said, "It is a People that do err in their heart,  
And they have not known My ways:"
- R 11 °Unto whom I swear in My wrath  
That they should not enter into My °rest.
- F S  
(p. 815) 96 O sing unto °the LORD °a new song:  
Sing unto °the LORD, all °the earth.  
2 Sing unto <sup>1</sup>the LORD, bless °His name;  
Shew forth His salvation from day to day.  
3 Declare His glory among the °heathen,  
His wonders among all °people.
- T 4 For <sup>1</sup>the LORD is great, and greatly to be praised:  
He is to be feared above all °gods.  
5 For °all the gods of the °nations are °idols:  
But <sup>1</sup>the LORD made the heavens.  
6 Honour and majesty are before Him:  
Strength and °beauty are in His °sanctuary.
- S 7 Give unto <sup>1</sup>the LORD, O ye kindreds of the <sup>3</sup>people,  
Give unto <sup>1</sup>the LORD glory and strength.  
8 Give unto <sup>1</sup>the LORD the glory due unto <sup>2</sup>His name:  
Bring an °offering, and °come into His courts.  
9 O worship <sup>1</sup>the LORD in °the beauty of holiness:  
°Fear before Him, all <sup>1</sup>the earth.  
10 Say among the <sup>3</sup>heathen that <sup>1</sup>the LORD reigneth:  
The world also °shall be established that it shall not be moved:  
He shall judge the <sup>3</sup>people righteously.

2 presence. Heb. = face. See note on Ex. 23. 15; 34. 20. Hence the word "before" (v. 6; 96. 6, 9, 13; 92. 3, 8; 98. 6, 9; 100. 2; 102. 2, 10, 28, &c. This is the essence of all true worship.

3 GOD. Heb. EL. Ap. 4. IV.  
gods = rulers, or judges. Heb. *ēlohim*. Ap. 4. I. See note on Ex. 22. 9.

5 hands. Fig. *Anthrōpōpatheia*. Ap. 6.

7 God. Heb. *Elohim*. Ap. 4. I.

To day, &c. Cp. Heb. 3. 7-11; 4. 1.

-7-11 (M<sup>2</sup>, p. 814). REST LOST THROUGH UNBELIEF. (*Alternation*.)

M<sup>2</sup> Q | -7, 8. Time. "To-day".

R | 9. Sin. Committal. Place (*āsher* = where).

Q | 10. Time. "Forty years".

R | 11. Sin. Punishment. Place (*āsher* = where.)

8 in the provocation = at Meribah (Num. 20. 13).  
temptation = Massah (Ex. 17. 7).

9 When. Heb. *āsher* = where.  
tempted. Fig. *Anthrōpōpatheia*. Ap. 6.  
and = yea.

10 this. Supply the Ellipsis by substituting "that".

11 Unto whom = Where: as in v. 9 (see note on "When", v. 9). Heb. *āsher*.

rest. The rest, thus lost, is to be yet found in the future (according to Heb. 3. 7-11, 16; 4. 3, 7).

96 (F, p. 810). SUMMONS TO SING THE NEW SONG. (*Alternation*.)

F | S | 1-3. Exhortation to sing the New Song.

T | 4-6. Reasons. "For".

S | 7-13-. Exhortation to sing the New Song.

T | -13. Reasons. "For".

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

a new song. Ps. 96 is the call; Ps. 97 is the answer. Cp. 98 and 99. The subject is the coming rest for the earth, to which creation looks forward (Rom. 8. 18-23).  
the earth. This is the subject of Book IV. See notes on p. 809. 2 His name. See note on 20. 1.

3 heathen = nations. people = peoples.

4 gods = rulers. Heb. *ēlohim*. Ap. 4. I. See note on Ex. 22. 9.

5 all the gods . . . idols. Fig. *Paronomasia*. Ap. 6  
Heb. *kāl-ēlohey . . . 'ēlilim*. nations = peoples.  
idols = nothings. Cp. 1 Cor. 8. 4.

6 beauty. Some codices read "joy". Cp. 1 Chron. 16. 27.

sanctuary. Some codices read "dwelling-place".  
as in 1 Chron. 16. 27.

8 offering = presence offerings. Heb. *minchah*. Ap. 43. II. iii.

come into His courts. Some codices read "enter before Him". Cp. 1 Chron. 16. 29.

9 the beauty of holiness. See note on 1 Chron. 16. 29. Fear = Tremble.

10 shall be established. Sept., Syr., and Vulg. read "He hath fixed".

11 Let the heavens rejoice, and let the earth be glad. The initials of the four Hebrew words making this sentence form an acrostic (Ap. 6, 60, and 63. VII), giving the four letters of the word *YHWH* (Y, H, V, H) thus:

*Yism'ḥū Hashshāmayim V'thāgēl Hā'āreḥ.*

The *Massōrah* (Ap. 30) has a special rubric calling attention to this acrostic.

12 Then shall. Ginsburg thinks this should be "Yea, let".

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:

°Then shall all the trees of the wood rejoice



13 ° Before <sup>1</sup> the LORD :

T  
(p. 815)

For ° He cometh, for ° He cometh to judge  
<sup>1</sup> the earth :  
He shall ° judge ° the world with right-  
eousness,  
And the <sup>3</sup> people with His truth.

97 ° The LORD ° reigneth ;

G U s  
(p. 816)  
t

Let ° the earth rejoice ;  
Let the multitude of ° isles be glad *thereof*.

V u

2 Clouds and darkness *are* round about  
Him :

v

Righteousness

w

And judgment  
*Are* the ° habitation of His throne.

V u

3 A fire goeth ° before Him,  
And burneth up His ° enemies round about.

4 His lightnings enlightened ° the world :  
<sup>1</sup> The earth saw, and trembled.

5 The hills melted like wax at the ° presence  
of <sup>1</sup> the LORD,  
At the ° presence of ° THE Lord of the  
whole <sup>1</sup> earth.

v

6 ° The heavens declare His righteousness,  
And all the ° people see His glory.

7 Confounded be all they that serve ° graven  
images,  
That boast themselves of ° idols :  
Worship Him, all ye ° gods.

w

8 ° Zion heard, and was glad ;  
And the ° daughters of Judah rejoiced  
Because of Thy judgments, O <sup>1</sup> LORD.

U s

9 For Thou, <sup>1</sup> LORD, art ° HIGH above all  
<sup>1</sup> the earth :

Thou art exalted far above all <sup>7</sup> gods.

10 Ye that love <sup>1</sup> the LORD, hate ° evil :  
He preserveth the ° souls of His ° saints ;  
He delivereth them out of the hand of the  
° wicked.

t

11 Light is sown for the ° righteous,  
And gladness for the ° upright in heart.

12 Rejoice in <sup>1</sup> the LORD, ye righteous ;  
And give thanks at the ° remembrance of  
His ° holiness.

98

° A Psalm.

F W  
(p. 816)  
X

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 <sup>1</sup> The LORD hath made known His salva-  
tion :  
His righteousness hath He openly shewed  
in the sight of the ° heathen.

3 He hath remembered His ° mercy and His  
truth toward the house of Israel :  
All the ends of the earth have seen the  
salvation of our ° God.

w

4 Make a joyful noise unto <sup>1</sup> the LORD, all  
the earth :  
Make a loud noise, and rejoice, and ° 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. *tēbēl*. 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 (G, p. 810). THE NEW SONG.  
(Introversion and Alternations.)

G U | s | 1-. Jehovah reigneth.  
t | -1. Joy and gladness.  
V u | 2-. Clouds, &c.  
v | -2-. Righteousness.  
w | -2. Judgment.  
V u | 3-5. Lightnings, &c.  
v | 6, 7. Righteousness.  
w | 8. Judgment.  
U | s | 9, 10. Jehovah reigneth.  
t | 11, 12. Joy and gladness.

Psalm 97 is the answer to the call of 96.

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

The LORD reigneth. See note on 93. 1.

reigneth = hath taken a kingdom.

the earth. Note that this Book (IV) and its Psalms  
have relation to the earth or land. See notes on p. 809.  
isles = coasts or coastlands beyond Palestine. Put for  
the Gentile world. 2 habitation = foundation.

3 before. See note on "presence" (95. 2).

enemies = adversaries.

4 the world = the habitable world. Heb. *tēbēl*.

5 presence. See note on 95. 2.

THE Lord. Heb. Adon. Ap. 4. viii (1). Specially  
connected with His rule in the earth. Occurs in Josh.  
3. 11, 13 ; 5. 14, and Zech. 6. 5.

6 The heavens. Put by Fig. *Metonymy* (of Adjunct),  
Ap. 6, for Him who dwells there. people = peoples.

7 graven images = an image, whether graven or  
molten (sing.).

idols = nothings. Cp. 96. 5 and 1 Cor. 8. 4.

gods = judges, or rulers. See note on Ex. 22. 9.

8 Zion. See Ap. 68.

daughters = daughter cities.

9 HIGH = Most HIGH. Heb. 'Elyōn. Ap. 4. VI.

10 evil. Heb. *rā'a'*. Ap. 44. viii.

souls. Heb. *nepheš*. Ap. 13.

saints = gracious (i. e. graced) ones.

wicked = lawless (pl.). Heb. *rāshā'*. Ap. 44. x.

11 righteous = a righteous one (sing.). upright (pl.).

12 remembrance = mention, or memorial.

holiness. See notes on 93. 1, 5.

98 (F, p. 810). SUMMONS TO SING THE NEW  
SONG. (Alternation.)

F | W | 1-. Exhortation to praise.  
X | -1-3. Reason. "For".  
W | 4-9-. Exhortation to praise.  
X | -9. Reasons. "For".

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

1 O sing. Another summons to sing the New Song ;  
but this time it is for what Jehovah has done for Israel.

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

right hand . . . arm. Fig. *Anthropopatheia*. Ap. 6.

2 heathen = nations. holy. See note on Ex. 3. 5.

3 mercy = lovingkindness, or grace.

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

4 sing praise. Fig. *Anadiplosis* (Ap. 6), for emphasis.  
See note on "psalm", v. 5.

5 a psalm = sing praise (Heb. *zimirāh*), at end of  
vv. 4 and 5, by Fig. *Anadiplosis*. Ap. 6.

6 before. See note on "presence" (95. 2).

5 Sing unto <sup>1</sup> the LORD with the harp ;  
With the harp, and the voice of ° a psalm.  
6 With trumpets and sound of cornet  
Make a joyful noise ° before <sup>1</sup> the LORD, the  
King.

7 Let the sea roar, and the fulness thereof ;  
 ° The world, and they that dwell therein.  
 8 Let the ° floods ° clap *their* hands :  
 Let the hills be joyful together  
 9 ° Before ° the LORD ;

X  
(p. 816)

For He cometh to judge the earth :  
 With righteousness shall He judge the  
 world,  
 And the ° people with equity.

G Y x  
(p. 817)

**99** ° The LORD ° reigneth ; let the ° people  
 tremble :

He sitteth *between* the ° cherubims ; let  
 ° the earth be moved.

2 ° The LORD *is* great in ° Zion ;  
 And *He* is high above all ° the people.

3 Let them praise Thy great and terrible  
 name ;  
 For it *is* ° holy.

4 The king's strength also loveth judgment ;

y

Thou dost establish equity,  
 Thou executest ° judgment and righteous-  
 ness in Jacob.

Z

5 Exalt ye ° the LORD our ° God,  
 And worship at His footstool ;  
 For ° *He* is ° holy.

Y x

6 ° Moses and Aaron among His priests,  
 And ° Samuel among them that call upon  
 His name ;

° They called upon the LORD, and *He* an-  
 swered them.

7 He spake ° unto them in the cloudy pillar :  
 They kept His testimonies, and the ordi-  
 nance *that* He gave them.

y

8 Thou answeredst ° them, O ° LORD our ° God :  
 Thou wast a ° GOD That forgavest ° them,  
 Though Thou ° tookest vengeance of ° their  
 inventions.

Z

9 Exalt ° the LORD our ° God,  
 And worship at His ° holy hill ;  
 For ° the LORD our ° God *is* ° holy.

**100**

° A Psalm of ° praise.

D A a  
(p. 817)

1 Make a joyful noise unto ° the LORD, all  
 ° ye lands.

2 Serve ° the LORD with gladness :

b

Come before His ° presence with singing.

B

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.

A b

4 Enter into His gates with thanksgiving,  
 And into His courts with praise :

a

Be thankful unto Him, and bless ° His  
 name.

B

5 For ° the LORD *is* ° good ; His ° mercy *is*  
 everlasting ;  
 And His truth *endureth* to all generations.

7 The world : i. e. as inhabited. Heb. *tēbēl*.  
 8 floods = rivers.  
 clap. Fig. *Prosopopœia*. Ap. 6.  
 9 people = peoples.

**99** (G, p. 810). THE NEW SONG.  
 (Alternations.)

G	Y		x		1-4.	Of Jehovah. }	Motives.				
								y		-4.	To Jehovah. }
Y		x		6, 7.	Of Jehovah. }	Examples.					
							y		8.	To Jehovah. }	
											Z

1 The LORD. Heb. Jehovah. Ap. 4. II.  
 reigneth = hath taken a kingdom. See note on 93. 1.  
 people = peoples.

cherubims. See Ap. 41. The Psalm was therefore  
 written while the Ark was in existence.

the earth. The subject of Book IV. See notes on p. 809.  
 2 Zion. See Ap. 68.

the people = the peoples. A. V., 1611, omitted "the".  
 3 holy. See notes on 93. 1, 5 and Ex. 3. 5.

4 judgment and righteousness. See 2 Sam. 8. 15  
 and 1 Chron. 18. 14. Cp. with 1 Kings 10. 9.

5 God. Heb. Elohim. Ap. 4. I.  
*He*. Cp. vv. 3 and 9, and see note on 93. 1, 5.

6 Moses. He was the grandson of Levi, and exercised  
 priestly functions before Aaron (Ex. 24. 6-8); even con-  
 secrating him (Ex. 28). He and Aaron are both included  
 "among His priests".

Samuel. Cp. 1 Sam. 7. 9, 10; 12. 18.

They called. Omit "They", which obscures the  
 sense, by leaving Moses and Aaron without a predicate.  
 Cp. Ex. 15. 25; 32. 11-14; 33. 12-14. Num. 11. 2; 21. 7.

Deut. 9. 20, 26. Ps. 106. 23.

7 unto them : i. e. to Moses and Aaron.

8 them = Moses and Aaron.  
 GOD. Heb. El. Ap. 4. IV

them . . . their = the People.  
 tookest vengeance. Cp. Num. 20. 12. Deut. 3. 26.  
 Ps. 106. 32, 33.

**100** (D, p. 810). WORSHIP, IN VIEW OF REST  
 ANTICIPATED. (Alternation and Introversion.)

D	A		a		1, 2-.	Exhortation to worship.				
							b		-2.	Entrance into His presence.
A		b		4-.	Entrance into His presence.					
						a		-4.	Exhortation to worship.	
										B

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.  
 praise = thanksgiving.

1 the LORD. Heb. Jehovah. Ap. 4. II.  
 ye lands. Heb. the land; Israel in the land.

2 the LORD = Jehovah's self. Heb. Jehovah with 'eth.  
 presence. See note on 95. 2.

3 God. Heb. Elohim. Ap. 4. I. The Heb. accent  
 places the chief pause on "God"; the minor pauses on  
 "know" and "made" : i. e. the knowledge of Jehovah  
 as our God reveals to His People that He made them  
 such, and that they are His "sheep" and His care.

and not we ourselves. Some codices, with six early  
 printed editions, read *l'o* ("not"); but other codices,  
 with one early printed edition, Aram., read *lō* (for  
 Him or His), "and His we are", as in A. V. marg.

The difference arises from spelling Heb. *lō* with an  
*Aleph* (א = 'o) or with a *Vau* (ו = 'o). The *Massōrah*  
 notes several such passages where the same variation  
 occurs (Ex. 21. 8. Lev. 11. 21; 25. 30. 1 Sam. 2. 3. 2 Sam.  
 16. 18; 19. 7. Isa. 9. 2; 49. 5; 63. 9. Job 6. 21; 13. 16. Ps.  
 100. 3. Prov. 19. 7; 26. 2).

People . . . sheep. Note the correspondence between  
 Pss. 100 and 95 (p. 810).

4 His name. See note on Ps. 20. 1.

5 good. Cp. Ps. 95. 3, "great" (p. 810).

mercy = lovingkindness, or grace.

101

°A Psalm °of David.

H<sup>1</sup> C  
(p. 818)

1 I will sing of °mercy and judgment:  
Unto Thee, O °LORD, will I sing.  
2 I will behave myself wisely in a °perfect way.  
O °when wilt Thou come unto me?  
I will walk within my house with a perfect heart.

D

3 I will set no °wicked thing before mine eyes:  
I °hate °the work of them that turn aside;  
It shall not cleave to me.

4 A °froward heart shall depart from me:  
I will not know a °wicked person.

5 Whoso privily slandereth his neighbour,  
him will I °cut off:  
him that hath an high look and a °proud heart will not I suffer.

C

6 Mine eyes shall be upon the faithful of °the land, that they may dwell with me:  
He that walketh in a 2 perfect way, he shall serve me.

D

7 He that worketh deceit shall not dwell within my house:  
He that telleth lies shall not tarry in my sight.

8 I will °early destroy all the °wicked of °the land;  
That I may °cut off all °wicked doers from °the city of 1 the LORD.

102

°A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint °before the LORD.

J<sup>1</sup> E c  
(p. 818)

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.

d

3 For my days are consumed °like smoke,  
And my bones are burned as °an hearth.

4 My heart is smitten, and withered like grass;  
So that I forget to eat my °bread.

5 By reason of the voice of my groaning  
My bones cleave to my °skin.

6 I am like °a pelican of the wilderness:  
I am like an °owl of the desert.

7 I watch, and am  
As a sparrow °alone upon the house top.

8 Mine enemies reproach me all the day;  
And they that are mad against me °are sworn against me.

9 For I have eaten ashes like 4 bread,  
And mingled my drink with weeping,

10 °Because of Thine indignation and Thy wrath:

For Thou hast lifted me up, and cast me down.

11 My days are like a shadow that declineth;  
And I am withered like grass.

101-105 (A<sup>3</sup>, p. 810). REST FOR THE EARTH CELEBRATED.

101 (H<sup>1</sup>, p. 810). THE COMING KING AND HIS RULE. (Alternation.)

H<sup>1</sup> | C | 1, 2. I. My. "The perfect way". "Mercy".  
D | 3-5. Them that "turn aside" "cut off".  
"Judgment".  
C | 6. I. Me, mine. "Perfect way". "Mercy".  
D | 7, 8. He that "worketh deceit" "cut off".  
"Judgment".

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII. of David. Relating to the true David, and His coming rule to give "rest" to the earth. The king's vow to rule in righteousness. Cp. 2 Sam. 23. 3-5.

1 mercy = lovingkindness, or grace.  
mercy and judgment. Note these two as the alternate subjects of the Structure above.

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

2 perfect = blameless.

when, &c.: i. e. as king shalt Thou come.

3 wicked thing = thing of Belial.

hate = have always hated.

the work: i. e. the doings, or business.

4 froward = perverse (from what is right).

wicked. Heb. *rā'a'*. Ap. 44. viii.

5 cut off = destroy. See v. 8.

proud heart = broad of heart: i. e. large and blatant. Cp. Prov. 21. 4; 28. 25.

6 the land: i. e. Palestine, as in 100. 1.

8 early = morning by morning: i. e. the judgments of a day dealt with within the day. No prisons needed. Land kept clean.

wicked. Heb. *rāshā'*. Ap. 44. x.

wicked doers = workers of iniquity. Heb. *'āven*. Ap. 44. iii.

the city of the LORD: i. e. Zion. See Ap. 68.

102 (J<sup>1</sup>, p. 810). THE KING, IN HIS HUMILIATION. (Extended Alternation and Introversion.)

J<sup>1</sup> | E | c | 1, 2. Prayer.  
d | 3-11. Humiliation. "Days cut short".  
F | 12. Jehovah everlasting.  
G | 13-22. Favour to His People.  
E | d | 23. Humiliation. "Days cut short".  
c | 24-. Prayer.  
F | -24-27. Jehovah everlasting.  
G | 28. Favour to His People.

Title. A Prayer, &c. This refers to Messiah's humiliation.

before. See note on "presence" (95. 2).

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

face. See note on "presence" (95. 2).

3 like smoke. So some codices, with Aram., Sept., and Vulg.; other codices read "in smoke".

an hearth = charred wood.

4 bread. Put by Fig. *Synecdoche* (of Part), Ap. 6, for food in general.

5 skin = flesh.

6 a pelican ... owl: both unclean birds.

alone. Some codices, with one early printed edition, read "fitting to and fro".

8 are sworn against me = are sworn [together] against me; as in Acts 23. 12-21.

10 Because of = from the face of. See note on 95. 2.

12 But Thou. Emphasising the great consolation.

shalt endure. Sittest, or wilt sit [enthroned].

Thy remembrance. Some codices read "Thy throne".

12 °But Thou, O 1 LORD, °shalt endure for ever;

And °Thy remembrance unto all generations.

G H e  
(p. 819)

13 Thou shalt arise, and have °mercy upon  
°Zion:

For the time to favour her, yea, °the set  
time, is come.

14 For Thy servants take pleasure in her  
°stones,  
And favour the dust thereof.

f 15 So the °heathen shall fear the °name of  
°the LORD,  
And all the kings of the earth Thy °glory.

J g 16 When °the LORD shall build up °Zion,  
He shall °appear in His °glory.

h 17 He will regard the prayer of the destitute,  
And not despise their prayer.

K 18 This shall be written for °the generation  
to come:

K And °the people which shall be °created  
shall praise °THE LORD.

J g 19 For He hath looked down from °the height  
of His sanctuary;  
From heaven did °the LORD behold the  
earth;

h 20 To hear the groaning of the prisoner;  
To loose °those that are °appointed to  
death;

H e 21 To declare the °name of °the LORD in  
°Zion,  
And His praise in Jerusalem;

f 22 °When °the people are gathered together,  
And the kingdoms, to serve °the LORD.

E d  
(p. 818)

c 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:"

F 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 gar-  
ment;

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.

G 28 The °children of Thy servants °shall con-  
tinue,  
And their seed shall be established °before  
Thee.

H<sup>2</sup> L  
(p. 819)

## 103

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 °all His °benefits:

3 Who °forgiveth all thine °iniquities;  
Who healeth all thy diseases;

4 Who °redeemeth thy life from destruction;  
Who crowneth thee with lovingkindness  
and °tender mercies;

5 Who satisfieth thy mouth with good  
things;  
So that thy youth is renewed like the eagle's.

102. 13-22 (G, p. 818). FAVOUR TO HIS  
PEOPLE. (*Introversion and Alternations.*)

G H | e | 13, 14. Favour to Zion.

f | 15. Favour to the nations.

J | g | 16. Jehovah's glory in Zion.

h | 17. Jehovah's grace to the needy.

K | 18-. For a future People.

K | -18. For a future People.

J | g | 19. Jehovah's glory in Zion.

h | 20. Jehovah's grace to the needy.

H | e | 21. Favour to Zion.

f | 22. Favour to the peoples.

13 mercy = compassion. Zion. See Ap. 68.  
the set time. First, the end of the seventy years  
(Dan. 9. 2. Neh. 2. 17-20; 3. 1-32); and second, the still  
future set time in God's counsels. All this is prophecy.  
No need to think it was written after Jerusalem's  
desolation. David was a prophet (Acts 2. 30, 31). Cp.  
Isa. 40. 2; 61. 2.

14 stones. Put by Fig. *Synecdoche* (of Part), Ap. 6,  
for the restored buildings.

15 heathen = nations. name. See note on 20. 1.  
glory. Always mentioned in connection with Mes-  
siah's sufferings. Cp. vv. 1-12. See Ap. 71.

16 appear in His glory. This shows that all is pro-  
phetic. Cp. Isa. 60. 1-3.

18 the generation to come = a generation to come.  
Showing that all here is future. the = a.  
created: i. e. the new Israel (Ps. 22. 31. Isa. 43. 1-7,  
18-21; 66. 8). This is the new nation referred to in  
Matt. 21. 43.

THE LORD. Heb. Jah. Ap. 4. III.

19 the height of His sanctuary = His holy height.

20 those ... appointed to death = the sons of death.  
Genitive of Relation. The Heb. word for "death"  
occurs only here and 79. 11. It is *fem.*, as though the  
mother. Cp. Rom. 8. 36, and see Ap. 17 (5).

22 When, &c. Cp. Pss. 22. 27; 68. 32. Isa. 45. 14.  
Fulfilling Gen. 49. 10.

23 He weakened. A return to the subject corre-  
sponding with "d" (vv. 3-11), above.  
in the way: i. e. of His humiliation.

24 my GOD. Heb. *Ēlī* = my El. Ap. 4. IV.

25 Of old, &c. Quoted in Heb. 1. 10-12, which shows  
this Psalm is all prophetic of Messiah.

27 the same: or He. Cp. Isa. 41. 4; 43. 10.

28 children = sons.  
shall continue = shall dwell [in the Land].

103 (H<sup>2</sup>, p. 810). THE COMING KINGDOM.  
(*Introversion.*)

H<sup>2</sup> | L | 1-5. Exhortation to bless.

M | 6, 7. Jehovah's kingdom. Israel.

N | 8. Merciful goodness.

O | 9. Sparing goodness. Time.

P | 10. Pardoning goodness.

P | 11-13. Pardoning goodness.

O | 14-16. Sparing goodness. Time.

N | 17, 18. Merciful goodness.

M | 19. Jehovah's kingdom. Universal.

L | 20-22. Exhortation to bless.

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

1 Bless. Fig. *Apostrophe*. Ap. 6.  
the LORD. Heb. Jehovah, with 'eth = Jehovah Him-  
self. Ap. 4. II.

my soul = me myself. Heb. *nepesh*. Ap. 13.

holy. See note on Ex. 3. 5. name. See note on 20. 1.

2 all = any of. benefits = dealings.

3 forgiveth = passeth over. This verb, with its adj.  
and subs., is never used but of God. Lit. That is the  
Forgiver. Cp. v. 14 and note there.

iniquities. Heb. *'āvāh*. Ap. 44. iv. So some codices,  
with one early printed edition, Sept., and Vulg. (pl.);  
other codices read singular.

4 redeemeth: i. e. as a kinsman. Heb. *gā'al*. See  
note on Ex. 6. 6; 13. 13.

tender mercies = compassions.

M  
(p. 819)

- 6 ° The LORD executeth righteousness  
And judgment for all that are oppressed.  
7 He made known His ° ways unto Moses,  
His ° acts unto the ° children of Israel.
- N 8 ° The LORD is ° merciful and gracious,  
° Slow to anger, and plenteous in ° mercy.
- O 9 He will not always chide :  
Neither will He keep ° His anger for ever.
- P 10 He hath not dealt with us after our ° sins ;  
Nor rewarded us according to our ° ini-  
quities.
- P 11 For as the heaven is high above the earth,  
So ° great is His ° mercy ° toward them  
that ° fear Him.
- 12 As far as the east is from the west,  
So far hath He removed our ° transgres-  
sions from us.
- 13 Like as a father pitieth his ° children,  
So ° the LORD pitieth them that ° fear Him.
- O 14 For He knoweth our ° frame ;  
° 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 ° it is  
gone ;  
And ° the place thereof shall ° know it no  
more.

- N 17 ° But the ° mercy of ° the LORD is from  
everlasting to everlasting upon them  
that ° fear Him,  
And His righteousness unto ° children's  
° children ;
- 18 To such as keep His covenant,  
And to those that remember His com-  
mandments to do them.
- M 19 ° The LORD hath ° prepared His throne in  
the heavens ;  
And His kingdom ruleth over all.
- L 20 Bless ° the LORD, ° ye His angels,  
° That excel in strength, that do His ° com-  
mandments,  
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 ° dominion :  
Bless the LORD, O ° my soul.

J<sup>2</sup> Q  
(p. 820)  
R S<sup>1</sup>

- 104 ° Bless ° the LORD, O ° my soul.  
O ° LORD my ° God, Thou art ° very  
great ;  
Thou art ° clothed with honour and majesty.
- 2 Who coverest Thyself with light as with  
a garment :  
Who stretchest out the heavens like a  
° curtain :
- T<sup>1</sup> 3 Who layeth the beams of His chambers  
in the waters :  
Who maketh ° the clouds His ° chariot :  
Who walketh upon the wings of the  
° wind ;
- 4 ° Who maketh His angels ° spirits ;  
His ° ministers a flaming fire :
- 5 Who laid the ° foundations of the ° earth,  
That it should not ° be removed ° for ever.

- 6 The LORD. Heb. Jehovah. Ap. 4. II.  
7 ways : i. e. the reasons of His acts (esoteric) to Moses.  
acts : i. e. the acts (exoteric) visible to the People.  
children = sons.
- 8 merciful = compassionate, or pitiful. Cp. v. 13.  
Slow to anger = long-suffering.  
mercy = lovingkindness, or grace. Cp. Ex. 34. 6, 7.
- 9 His anger. The *Ellipsis* (Ap. 6) is correctly supplied  
from the preceding line.
- 10 sins. Heb. *chātā'*. Ap. 44. i.
- 11 great = mighty, or hath prevailed.  
toward = upon. fear = revere.
- 12 transgressions. Heb. *pāsha'*. Ap. 44. ix.
- 14 frame = formation.  
He remembereth. Cp. Isa. 29. 16 ; 45. 9, 10 : i. e. God  
*remembers* what man forgets (i. e. our infirmities) ; and  
He *forgets* what man remembers (i. e. our sins). See  
Isa. 43. 25 ; 44. 22. Jer. 31. 34. Cp. Isa. 55. 8.  
dust. See Gen. 2. 7 ; 3. 19. Ecc. 12. 7.
- 15 man. Heb. *'ēnōsh*. Ap. 14. III.
- 16 wind. Heb. *rūach*. Ap. 9.  
it is gone = there is no sign of it.  
the place . . . know it. Fig. *Prosōpopœia*. Ap. 6.  
know = recognise.
- 17 But. Blessed contrast. Note the Structure, "N",  
p. 819. 19 prepared = established.
- 20 ye. Some codices, with Sept. and Vulg., read  
"all ye". That excel = That are mighty.  
commandments = commandment (sing.).
- 21 ministers : i. e. the angels. Cp. 104. 4. Heb. 1. 14.
- 22 dominion = sovereignty.

104 (J<sup>2</sup>, p. 810). THE KING IN HIS COMING  
POWER AND GLORY.  
(Introversion and Repeated Alternation.)

J<sup>2</sup> | Q | 1-. Jehovah to be praised.  
R | S<sup>1</sup> | -1, 2. Thou.  
T<sup>1</sup> | 3-5. He. Who. Day I. Earth.  
S<sup>2</sup> | 6-9. Thou. Day II. Waters.  
T<sup>2</sup> | 10-19. He. Who. } Day III, IV.  
S<sup>3</sup> | 20-. Thou. } Earth. Light.  
T<sup>3</sup> | -20-23. They.  
S<sup>4</sup> | 24-30. Thou. Day V, VI. Water. Sun.  
T<sup>4</sup> | 31, 32. He.  
Q | 33-35. Jehovah to be praised.

- 1 Bless. Fig. *Apostrophe*. Ap. 6.  
the LORD. Heb. Jehovah, with *'eth* = Jehovah Him-  
self. Ap. 4. II.  
my soul = I myself. Heb. *nepshesh*. Ap. 13.  
LORD. Heb. Jehovah. Ap. 4. II.  
God. Heb. Elohim. Ap. 4. I.  
very great. The conception of Deity is grand ; and  
the cosmogony is neither Hebrew nor Babylonian, but  
Divine.  
clothed. Fig. *Anthrōpopatheia*. Ap. 6. So through-  
out the Psalm.
- 2 curtain. Of the fifty-three occurrences of this word,  
only one (here) in the Psalms. No less than forty-seven  
of them being in Ex. 26 and 36.
- 3 the clouds = the thick clouds.  
chariot. Fig. *Anthrōpopatheia*. Ap. 6.  
wind. Heb. *rūach*. Ap. 9.
- 4 Who, &c. Quoted in Heb. 1. 7.  
spirits. Angels are spirits (Heb. *rūach*. Ap. 9), and are  
called so in Heb. 1. 7, 14. 1 Pet. 3. 19 (cp. 1 Pet. 3. 22).  
ministers = servants. Cp. 103. 21.
- 5 foundations. Cp. Job 38. 4-6. Prov. 8. 29.  
earth. Heb. *'ērez*. As in vv. 9, 13, 14, 24 ; not the same  
word as in v. 20. be removed = move.  
for ever = for ever and aye.
- 6 The waters stood. Cp. 2 Pet. 3. 5, 6 with Gen. 1. 2-.
- 6 Thou coveredst it with the deep as with S<sup>2</sup>  
a garment :  
° The waters stood above the mountains.

7 At Thy rebuke they fled ;  
At the voice of Thy thunder they hasted  
away.

8 They go up by the mountains ; they go  
down by the valleys  
Unto the place which Thou ° hast founded  
for them.

9 Thou hast set a bound that they may not  
pass over ;  
That they turn not again to cover ° the earth.

10 He sendeth the springs into the valleys,  
*Which* run among the hills.

11 They give drink to every beast of the field :  
° The wild asses quench their thirst.

12 By them shall the fowls of the heaven  
have their habitation,  
*Which* sing among the branches.

13 He watereth the hills from His chambers :  
° The 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 ° man :  
That He may bring forth ° food out of ° the  
earth ;

15 And ° wine *that* maketh glad the heart of  
° man,  
And oil to make *his* face to shine,  
And bread *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 ° ships :  
*There is* that ° leviathan, *whom* Thou hast  
° made to ° play therein.

27 These wait all upon Thee ;  
That Thou mayest give *them* their meat  
in due season.

28 *That* Thou givest them they gather :  
Thou openest Thine ° hand, they are filled  
with good.

29 Thou hidest Thy face, they are ° troubled :  
Thou takest away their ° breath, they die,  
And ° return to their dust.

8 hast founded = didst prepare.

11 The wild asses : are provided with water. Cp. v. 15.

14 man. Heb. 'ādām, with Art. = humanity. Ap. 14. I.  
food. Heb. bread. Put by Fig. *Synecdoche* (of Part),  
Ap. 6, for all food. Note the three, "grass", "herb", "food".

15 wine : is provided for man. Cp. v. 11. Heb. *yayin*.  
Ap. 27. I.  
man = weak, mortal man. Heb. 'ēnōsh. Ap. 14. III.

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

18 conies. Heb. *shaphan*. Not rabbits, which can  
burrow ; but about their size, having smooth feet ; there-  
fore dwelling among the rocks, and not in the ground.

19 knoweth. Fig. *Prosopopeia*. Ap. 6.

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

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. *Anthrōpopatheia*. Ap. 6.

29 troubled = dismayed.  
breath = spirit. Heb. *rūach*. Ap. 9.  
return. Cp. Gen. 3. 19. Ecc. 12. 7.

30 spirit. Heb. *rūach*. Ap. 9.  
earth = ground. Heb. 'ādāmāh.

31 His works. His own works.

35 sinners. Heb. *chātā'*. Ap. 44. i.  
the wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x.  
be no more = be there no sign of them. Cp. 103. 16.  
Praise ye THE LORD (Heb. Jah. Ap. 4. III).  
Heb. *Halelu-jah*. This is the first "Hallelujah" in the  
O.T. The Talmud and the Midrash call attention to  
the fact that it is connected with the overthrow of the  
wicked. We may note that it is the same with the  
first Hallelujah in the N.T. (Rev. 19. 1, 2).

## 105 [For Structure see next page.]

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

1 the LORD. Heb. Jehovah. Ap. 4. II.  
name. See note on 20. 1. people = peoples.

3 holy. See note on Ex. 3. 5.

4 face. Fig. *Anthrōpopatheia*. Ap. 6.  
evermore = at all times, or continually.

30 Thou sendest forth Thy ° spirit, they are  
created :

And Thou renewest the face of the ° earth.

31 The glory of ° the LORD shall endure for  
ever :

° The LORD shall rejoice in ° His works.

32 He looketh on the ° earth, and it trembleth :  
He toucheth the hills, and they smoke.

33 I will sing unto ° the LORD as long as I  
live :

I will sing praise to ° my God while I have  
my being.

34 My meditation of Him shall be sweet :

° I will be glad in ° the LORD.

35 Let the ° sinners be consumed out of the  
° earth,

And let ° the wicked ° be no more.

Bless thou ° the LORD, O ° my soul.

° Praise ye ° THE LORD.

105 O give thanks unto ° the LORD ; call  
upon His ° name :

Make known His deeds among the ° people.

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.

H<sup>3</sup> U  
(p. 822)T<sup>2</sup>  
(p. 820)S<sup>3</sup>T<sup>3</sup>S<sup>4</sup>T<sup>4</sup>

Q

5 Remember His marvellous works ° that He hath done ;  
 His ° wonders, and the ° judgments of His mouth ;  
 6 O ye seed of ° Abraham His ° servant, Ye ° children of Jacob His chosen.  
 7 *He is* ° the LORD our ° God : His judgments *are* in all the earth.  
 8 He hath remembered His covenant for ever, The ° word *which* He commanded to a thousand generations.  
 9 (Which *covenant* He ° made with ° Abraham, And His oath unto ° Isaac ;)  
 10 And ° confirmed 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 ° they were *but* a ° few men in number ; Yea, very few, and strangers in it.  
 13 ° When they went from one nation to another, From *one* kingdom to another people ;  
 14 He suffered no ° man to do them wrong : Yea, He reprov'd kings for their sakes ;  
 15 *Saying*, “ Touch not Mine anointed, And do My ° prophets no harm.”  
 16 Moreover He called for a famine upon the land : He brake the whole staff of bread.  
 17 He ° sent a ° man before ° them, ° *Even* Joseph, *who* was sold for a servant :  
 18 ° Whose feet they hurt with fetters : ° He was laid in ° iron :  
 19 Until the time that ° his word ° came : The ° word of ° the LORD ° tried him.  
 20 ° The king sent and loosed him ; *Even* the ruler of ° the people, and let him go free.  
 21 He made him lord of his house, And ruler of all his substance :  
 22 To bind his princes ° at his pleasure ; And teach his ° senators wisdom.

V n (p. 822)

o

P

W i

k

l

m q

r

s

105 (H<sup>3</sup>, p. 810). THE COMING KINGDOM. AS BASED ON THE PAST. (*Introversion and Alternations*.)

H<sup>3</sup> U | 1-7. Exhortation to praise (2nd person pl.)  
 V | 18-2. Basis of praise. The Covenant in promise.  
 W i | 13. Journeyings.  
 k | 14, 15. Favour.  
 l | 16. Affliction.  
 m | 17-22. Mission of deliverance. Joseph. } History of Patriarchs.  
 W i | 23. Journeyings.  
 k | 24. Favour.  
 l | 25. Affliction.  
 m | 26-41. Mission of deliverance. Moses and Aaron. } History of Nation.  
 V | 42-45-. Basis of the praise. The Covenant in performance.  
 U | -45. Exhortation to praise (2nd person pl.)

5 that = which.  
 wonders : i. e. the miracles in Egypt.  
 judgments = just decisions (given at Sinai).  
 6 Abraham. Some codices read Israel. Cp. 1 Chron. 16. 13. servant. Sept. and Syr. read pl., “servants”. children = sons.  
 7 God. Heb. Elohim. Ap. 4. I.

8-12 (V, above). COVENANT IN PROMISE.  
 42-45- (V, above). COVENANT IN PERFORMANCE. (*Extended Alternation*.)

V | n | 8-10. The Covenant remembered.  
 o | 11. The Land given.  
 p | 12. The People described.  
 V n | 42, 43. The Covenant remembered.  
 o | 44. The Land possessed.  
 p | 45-. The People described.

8 word = promise, as in v. 42.  
 9 made = solemnised.  
 Abraham. Cp. Gen. 12. 7 ; 15. 18 ; 18. 14-17.  
 Isaac. Cp. Gen. 26. 3, 4.  
 10 confirmed = [He] established.  
 Jacob. Cp. Gen. 28. 13 ; 35. 12 ; 48. 1-4. See note on Gen. 50. 24 ; cp. Mic. 7. 20, and Heb. 11. 13.  
 Israel : i. e. the spiritual seed ; in contrast with Jacob, the natural seed. See notes on Gen. 32. 28 ; 43. 6 ; 45. 26, 28. everlasting covenant. See notes on Gen. 9. 15, and Isa. 44. 7.

11 The lot = measuring line. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the inheritance measured off by it.  
 12 they. Some codices, with Aram. and Syr., read “ye” : i. e. not the three Patriarchs, but the descendants of each one respectively.

few men in number = men (Heb. *m<sup>e</sup>thim*. Ap. 14. V) of number : i. e. soon numbered (see note on “almost”, Prov. 5. 14). Cp. Gen. 34. 30. Deut. 4. 27 ; 26. 5. Jer. 44. 28. (The opposite is “without number”, Ps. 40. 12.)  
 17 sent = had sent. man. Heb. *ish*. Ap. 14. II. them = their face. Even Joseph. Cp. Gen. 37. 28. 18 Whose feet. Fig. *Hysteresis*. Ap. 6. Further particulars Divinely revealed. He = His soul. Heb. *nephesh*. Ap. 13. iron. Put by Fig. *Metonymy* (of Cause), Ap. 6, for manacles made from it. 19 his word : i. e. Joseph's word : i. e. his interpretation of the dreams. came : came to pass. Cp. Judg. 7. 13, 21. 1 Sam. 9. 6. word = utterance, as in Ps. 119. 38 = what is said ; here, the prophetic promise. tried = proved : i. e. proved his faith in the Divine promise (Gen. 37. 5-11). 20 The king sent. Cp. Gen. 41. 14, 39, 40, 44. the people = peoples. 22 at his pleasure = according to his soul (i. e. his will). Heb. *nephesh*. Ap. 13. senators = elders.

This could not be said of the Patriarchs. 13 When they went. Cp. v. 23. 14 man. Heb. *adam*. Ap. 14. I. 15 prophets : i. e. those who were men of God, and His spokesmen. Abraham so called (Gen. 20. 7). See Ap. 49.

17-22 (m, above). THE MISSION OF JOSEPH.

26-41 (m, above). THE MISSION OF MOSES AND AARON. (*Extended Alternation*.)

m | q | 17. The sending of the Deliverer.  
 r | 18, 19. Trial by the Word (Joseph).  
 s | 20-22. The deliverance.  
 m | q | 26. The sending of the Deliverers.  
 r | 27-36. Trial by the Word (Egypt's).  
 s | 37-41. The deliverance.

17 sent = had sent. man. Heb. *ish*. Ap. 14. II. them = their face. Even Joseph. Cp. Gen. 37. 28. 18 Whose feet. Fig. *Hysteresis*. Ap. 6. Further particulars Divinely revealed. He = His soul. Heb. *nephesh*. Ap. 13. iron. Put by Fig. *Metonymy* (of Cause), Ap. 6, for manacles made from it. 19 his word : i. e. Joseph's word : i. e. his interpretation of the dreams. came : came to pass. Cp. Judg. 7. 13, 21. 1 Sam. 9. 6. word = utterance, as in Ps. 119. 38 = what is said ; here, the prophetic promise. tried = proved : i. e. proved his faith in the Divine promise (Gen. 37. 5-11). 20 The king sent. Cp. Gen. 41. 14, 39, 40, 44. the people = peoples. 22 at his pleasure = according to his soul (i. e. his will). Heb. *nephesh*. Ap. 13. senators = elders.

W i  
(p. 822)

23 ° Israel also came into Egypt ;  
And Jacob sojourned in the land of Ham.

k

24 And He increased His People greatly ;  
And made them stronger than their ° enemies.

l

25 ° He turned their heart to hate His People,  
To deal subtilly with His servants.

m q

26 He sent ° Moses His servant ;  
And Aaron whom He had chosen.

r

27 ° They shewed ° His signs among them,  
And wonders in the ° land of Ham.

28 He sent ° darkness, and made it dark ;  
And ° they rebelled not against His word.

29 He turned their waters into blood,  
And slew their fish.

30 Their land ° brought forth frogs in abundance,  
° In the chambers of their kings.

31 He spake, and there came divers sorts of flies,  
° And lice in all their ° coasts.

32 He gave them hail for rain,  
And flaming fire in their land.

33 He smote their vines also and their fig trees ;  
And brake the ° trees of their ° coasts.

34 He spake, and the locusts came,  
And caterpillars, and that without number,

35 And did eat up all the herbs in their land,  
And devoured the fruit of their ground.

36 He smote also all the firstborn in their land,  
The ° chief of all their ° strength.

s

37 He brought them forth also with silver and gold :  
And there was not one feeble person among ° their tribes.

38 ° Egypt was glad when they departed :  
For the fear of them fell upon them.

39 He spread a cloud for a covering ;  
And fire to give light in the night.

40 The People asked, and He brought quails,  
And satisfied them with the bread of heaven.

41 He opened the rock, and the waters gushed out ;  
They ran in the dry places like a river.

V n

42 For He remembered His ° holy ° promise,  
And Abraham His servant.

43 And He brought forth His People with joy,  
° And His chosen with gladness :

o

44 And ° gave them the lands of ° the heathen :  
And they inherited the ° labour of the ° people ;

p

45 That they might observe His statutes,  
And keep His laws.

U

° Praise ye ° THE LORD.

X A  
(p. 823)  
B

106 ° Praise ye ° THE LORD.  
O give thanks unto ° the LORD ; for He is good :  
For His ° mercy endureth for ever.

23 Israel also came = So Israel came. Cp. v. 13 and Gen. 46. 1.

24 enemies = adversaries.

25 He turned. Cp. Ex. 1. 10 ; 4. 21.

26 Moses. Cp. v. 17 above, and the Structure. See Ex. 3. 10.

27 They. Sept., Syr., and Vulg. read "He". Cp. 78. 43. His signs = The words of His signs.

land of Ham : i. e. Egypt. Cp. 78. 51 ; 106. 22.

28 darkness. This was the ninth plague (Ex. 10. 21). All are not mentioned, not being needed. This is put first for the purpose implied in the next line.

they rebelled not : i. e. Israel did not rebel against the command for circumcision. According to Ex. 12. 48, no uncircumcised person could eat the Passover. This is implied in Josh. 5. 2 by the expression, the "second time".

30 brought forth = swarmed with.

In. Fig. *Ellipsis* (Ap. 6) = "[and they entered] into".

31 And = [And there came].

coasts = borders, or boundaries.

33 trees of their coasts = boundary trees.

36 chief = firstlings.

strength. Put by Fig. *Metonymy* (of Effect), Ap. 6, for those produced by their strength or manly vigour.

37 their = his : i. e. Israel's (or Jehovah's).

38 Egypt. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for Egyptians ; the People (*masc.*), not "Land" (*fem.*).

42 promise. Same word as in v. 8, "word".

43 And His chosen. Pl. = Even His chosen [People].

44 gave. Cp. v. 11, "will I give", and see Structure. the heathen = nations.

labour. Put by Fig. *Metonymy* (of Cause), Ap. 6, for that which is produced by it.

people = peoples.

45 Praise ye THE LORD. Heb. Hallelujah = Praise ye Jah. Ap. 4. III.

106 (X, p. 810). EPILOGUE. REST. HOW LOST, AND VALUED.

(Introversion and Alternation.)

X | A | 1-. Hallelujah.  
B | -1-3. Exhortation to praise.  
C | 4, 5. Prayer.  
D | t<sup>1</sup> | 6, 7. Sin.  
    | u<sup>1</sup> | 8-12. NEVERTHELESS.  
E<sup>1</sup> | v<sup>1</sup> | 13-16. Sin.  
    | w<sup>1</sup> | 17, 18. Punishment.  
v<sup>2</sup> | 19-22. Sin.  
    | w<sup>2</sup> | 23-. Punishment.  
    | F<sup>1</sup> | -23. DELIVER-  
    | ANCE. Moses.  
E<sup>2</sup> | v<sup>3</sup> | 24, 25. Sin.  
    | w<sup>3</sup> | 26, 27. Punishment.  
v<sup>4</sup> | 28, 29-. Sin.  
    | w<sup>4</sup> | -29. Punishment.  
    | F<sup>2</sup> | 30, 31. DELIVER-  
    | ANCE. Phinehas.  
E<sup>3</sup> | v<sup>5</sup> | 32-. Sin.  
    | w<sup>5</sup> | -32, 33. Punishment.  
v<sup>6</sup> | 34-39. Sin.  
    | w<sup>6</sup> | 40-42. Punishment.  
    | F<sup>3</sup> | 43-. DELIVER-  
    | ANCE. "He".  
D | t | -43. Sin.  
    | u | 44-46. NEVERTHELESS.  
C | 47. Prayer.  
B | 48-. Exhortation to praise.  
A | -48. Hallelujah.

1 Praise ye THE LORD. Heb. = Hallelu-jah. THE LORD. Heb. Jah. Ap. 4. III. the LORD. Heb. Jehovah. Ap. 4. II. mercy = lovingkindness, or grace.



- 2** Who can utter the mighty acts of <sup>1</sup>the LORD?  
Who can shew forth all His praise?  
**3** <sup>o</sup>Blessed are they that keep judgment,  
And <sup>o</sup>he that doeth righteousness at all times.
- 4** Remember <sup>o</sup>me, O <sup>1</sup>LORD, with the favour  
that Thou bearest unto Thy People:  
O visit <sup>o</sup>me with Thy salvation;  
**5** That I may see the good of Thy <sup>o</sup>chosen,  
That I may rejoice in the gladness of Thy  
<sup>o</sup>nation,  
That I may glory with Thine <sup>o</sup>inheritance.
- 6** We have <sup>o</sup>sinned with our fathers,  
We have committed <sup>o</sup>iniquity, <sup>o</sup>we have  
done <sup>o</sup>wickedly.
- 7** Our fathers understood not Thy wonders  
in <sup>o</sup>Egypt;  
They remembered not the multitude of  
Thy <sup>1</sup>mercies;  
But <sup>o</sup>provoked Him at the sea, even at  
the Red sea.
- 8** <sup>o</sup>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 <sup>o</sup>redeemed them from the hand of  
the enemy.
- 11** And the waters covered their <sup>o</sup>enemies:  
There was not one of them left.
- 12** Then believed they His words;  
They sang His praise.
- 13** They <sup>o</sup>soon forgot His works;  
They waited not for His counsel:  
**14** But lusted exceedingly in the wilderness,  
And tempted <sup>o</sup>GOD in the desert.
- 15** And He gave them their request;  
But sent leanness into their <sup>o</sup>soul.
- 16** They envied Moses also in the camp,  
And Aaron the <sup>o</sup>saint of <sup>1</sup>the LORD.
- 17** The earth opened and swallowed up <sup>o</sup>Da-  
than,  
And <sup>o</sup>covered the company of <sup>o</sup>Abiram.
- 18** And a fire was kindled in their company;  
The flame burned up the <sup>o</sup>wicked.
- 19** They made a calf in <sup>o</sup>Horeb,  
And worshipped the molten image.
- 20** Thus they changed <sup>o</sup>their <sup>o</sup>glory  
Into the similitude of an ox that eateth  
grass.
- 21** They forgot <sup>14</sup>GOD their saviour,  
Which had done great things in Egypt;  
**22** Wondrous works in the <sup>o</sup>land of Ham,  
And terrible things by the Red sea.
- 23** Therefore He said that He would destroy  
them,  
Had not <sup>o</sup>Moses <sup>o</sup>His chosen stood before  
Him in the breach,  
To turn away His wrath, lest He should  
destroy them.
- 3** Blessed = Oh how happy! Fig. *Beatitudo*. Ap. 63. VI.  
he that doeth. Some codices, with two early printed  
editions, Aram., Sept., Syr., and Vulg., read "they that  
do".
- 4** me. Some codices, with Sept., Syr., and Vulg.,  
read "us".
- 5** chosen . . . nation . . . inheritance. Note the  
three names of Jehovah's People.
- 6** sinned. Heb. *chātā'*. Ap. 44. i. } Note the three  
iniquity. Heb. *āvāh*. Ap. 44. iv. } classes of ill-doing.  
we have. Some codices, with one early printed edi-  
tion, read "and have".
- 7** wickedly = lawlessly. Heb. *rāshā'*. Ap. 44. x.
- 7** Egypt. It took forty hours to take Israel out of  
Egypt, but forty years to take Egypt out of Israel.  
provoked Him = rebelled. Heb. *mārāh*. Same word  
as in *vv.* 33, 43; not the same as in *v.* 29.
- 8** Nevertheless. Cp. Structure, *v.* 44. Fig. *Palinodia*.  
Ap. 6.
- 10** redeemed, as a kinsman. Heb. *gā'al*. See notes  
on Ex. 6. 6; 13. 13.
- 11** enemies = adversaries.
- 13** soon forgot. Characteristic of human nature.
- 14** GOD. Heb. El. Ap. 4. IV.
- 15** soul. Heb. *nephesh*. Ap. 13.
- 16** saint = separated one. See note on Ex. 3. 5.
- 17** Dathan . . . Abiram. Korah not mentioned: not  
because of being an "older tradition" (as alleged), but  
because the "sons of Korah" were spared. See Ps. 42,  
Title, and cp. Num. 16. 1-35 and 26. 11.  
covered = overwhelmed.
- 19** Horeb. So called here; not because the word of  
a later writer, but because "Horeb" was the higher  
name ("the mount of God", Ex. 3. 1. 1 Kings 19. 8), in  
order to show the heinousness of the sin.
- 20** their glory. The primitive text was "My glory",  
but this was changed by the *Sopherim* to "their" out  
of a mistaken reverence. See Ap. 33.
- glory. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for  
God Himself, Who was and should have been He Whom  
they gloried in.
- 22** land of Ham. Cp. 78. 51; 105. 27.
- 23** Moses. Cp. Ex. 32. 10-14.  
His chosen. Not theirs.
- 25** murmured. Occurs only here, Deut. 1. 27, and  
Isa. 29. 24.  
And. Some codices, with two early printed editions,  
read this word in the text; others read "they".
- 27** overthrow. Sept. reads "disperse".
- 28** Baal-peor. Cp. Num. 25. 2, 3.  
the dead. This pertains to necromancy. Cp. Deut.  
18. 11. Isa. 8. 19.
- 29** provoked = grieved, or irritated. Heb. *kā'as*.  
Not the same word as in *vv.* 7, 33, 43.  
Him. This word is read in text in some codices, with  
Sept., Syr., and Vulg.  
inventions = doings. See *v.* 39 also.
- 24** Yea, they despised the pleasant land,  
They believed not His word:
- 25** But <sup>o</sup>murmured in their tents,  
<sup>o</sup>And hearkened not unto the voice of  
<sup>1</sup>the LORD.
- 26** Therefore He lifted up His hand against  
them,  
To overthrow them in the wilderness:
- 27** To <sup>o</sup>overthrow their seed also among the  
nations,  
And to scatter them in the lands.
- 28** They joined themselves also unto <sup>o</sup>Baal-  
peor,  
And ate the sacrifices of <sup>o</sup>the dead.
- 29** Thus they <sup>o</sup>provoked <sup>o</sup>Him to anger with  
their <sup>o</sup>inventions:  
And the plague brake in upon them.

F <sup>2</sup> (p. 823)	30 Then stood up ° Phinehas, and executed judgment: And so the plague was stayed.	30 Phinehas. Cp. Num. 25. 7, 8. 31 counted. Cp. Num. 25. 12, 13. 32 angered = caused indignation. Occurs only here in the Psalms.
	31 And that was ° counted unto him for righteousness Unto all generations for evermore.	strife. Heb. <i>Meribah</i> . Num. 20. 2-13. went ill = fared ill. 33 his: i. e. Moses.
E <sup>3</sup> v <sup>5</sup>	32 They ° angered <i>Him</i> also at the waters of ° strife,	spirit. Heb. <i>rūach</i> . Ap. 9. spake unadvisedly. A very rare Hebrew word. Occurs only here in the Psalms.
w <sup>3</sup>	So that it ° went ill with Moses for their sakes:	34 did not destroy. Cp. Judg. 1. 21-29, &c. nations = peoples: i. e. the Canaanite nations. See Ap. 23 and 25.
	33 Because they ° provoked ° his ° spirit, So that he ° spake unadvisedly with his lips.	commanded. Cp. Ex. 23. 32, 33: and often repeated. For the reason, see Ap. 23 and 25. 35 heathen = nations: i. e. the nations of Canaan. Cp. v. 38. See Ap. 23 and 25.
v <sup>6</sup>	34 They ° did not destroy the ° nations, Concerning whom ° the LORD ° commanded them:	36 Which were = And they became. Some codices, with Sept. and Vulg., read "And it became". 37 devils = demons. Cp. Deut. 32. 17.
	35 But were mingled among the ° heathen, And learned their works.	38 polluted. The strongest word that could be used. Cp. Num. 35. 33. Isa. 24. 5.
	36 And they served their idols: ° Which were a snare unto them.	43 Many times. Cp. Judg. 2. 16. Neh. 9. 27, &c. deliver = rescue.
	37 Yea, they sacrificed their sons and their daughters unto ° devils,	iniquity. Heb. <i>'āvōn</i> . Ap. 44. iii. 45 remembered . . . repented. Fig. <i>Anthrōpopatheia</i> . Ap. 6.
	38 And shed innocent blood, <i>even</i> the blood of their sons and of their daughters, Whom they sacrificed unto the idols of Canaan:	46 pitied. Cp. 2 Kings 25. 27-30. Daniel, Nehemiah, Esther, Ezra; showing that the prayer of Solomon was answered (1 Kings 8. 50). Of = Before: i. e. By.
	And the land was ° polluted with blood.	47 God. Heb. <i>Elohim</i> . Ap. 4. I. gather us. Not necessary to suppose a late date for the Psalm. The Spirit of God spake by the prophets. David was a prophet (Acts 2. 30, 31). Moreover, the Dispersion was well known, being foretold in Deut. 28. 64. We might as well reason away 1 Kings 8. 46-50, for Solomon himself prays this prayer.
	39 Thus were they defiled with their own works, And went a whoring with their own ° inventions.	holy. See note on Ex. 3. 5. name. See note on Ps. 20. 1.
	40 Therefore was the wrath of ° the LORD kindled against His People, Insomuch that He abhorred His own inheritance.	48 Blessed. Fig. <i>Benedictio</i> . This Doxology closes this fourth book. Cp. the closing Psalms of the other books. THE LORD. Heb. <i>Jah</i> . See Ap. 4. III.
w <sup>6</sup>	41 And He gave them into the hand of the ° heathen; And they that hated them ruled over them.	And ° repented according to the multitude of His ° mercies.
	42 Their enemies also oppressed them, And they were brought into subjection under their hand.	46 He made them also to be ° pitied ° Of all those that carried them captives.
F <sup>3</sup>	43 ° Many times did He ° deliver them;	47 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.
D t	But they ° provoked <i>Him</i> with their counsel, And were brought low for their ° iniquity.	48 ° Blessed be ° the LORD ° God of Israel From everlasting to everlasting: And let all the People say, "Amen." ° Praise ye ° THE LORD.
u	44 ° Nevertheless He regarded their affliction, When He heard their cry:	
	45 And He ° remembered for them His covenant,	

107—150 (**A**<sup>2</sup>, p. 720). THE FIFTH, OR DEUTERONOMY BOOK\*.  
 GOD'S WORD THE ONLY GOOD.

“He sent His Word, and healed them,  
 And delivered them from all their destructions.” †  
 (107. 20; 147. 15, 18.)

(*Alternations and Introversion.*)

**A**<sup>2</sup> | **A**<sup>1</sup> | 107. DELIVERANCE BY THE HEALING WORD.

**B**<sup>1</sup> | **C** | **E** | 108 (**E**<sup>1</sup>), 109 (**E**<sup>2</sup>), 110 (**E**<sup>3</sup>). THE TRUE DAVID'S HUMILIATION, DELIVERANCE, AND EXALTATION (108. 6).

**F** | 111 (**F**<sup>1</sup>), 112 (**F**<sup>2</sup>), 113 (**F**<sup>3</sup>). PRAISE. THREE HALLELUJAH PSALMS. THE FIRST TWO BEGINNING, AND THE THIRD, BOTH BEGINNING AND ENDING, WITH “HALLELUJAH”. (Ps. 111 BEING PRAISE FOR JEHOVAH'S WORKS; 112, FOR HIS WAYS; AND 113, FOR HIMSELF.)

**D** | **G**<sup>1</sup> | 114 (**G**<sup>1</sup>), 115 (**G**<sup>1</sup>). DELIVERANCE FROM EGYPT, AND EGYPT'S IDOLS.

**H**<sup>1</sup> | 116 (**H**<sup>1</sup>), 117 (**H**<sup>1</sup>), 118 (**H**<sup>1</sup>). PRAISE. THREE PSALMS. THE FIRST TWO ENDING WITH “HALLELUJAH”, AND THE THIRD BEGINNING AND ENDING WITH “O GIVE THANKS”.

**A**<sup>2</sup> | 119 †. QUICKENING AND SUSTAINING‡ BY THE REVEALING WORD.

**B**<sup>2</sup> | **D** | **G**<sup>2</sup> | 120 (**G**<sup>2</sup>)—134 (**G**<sup>2</sup>) §. DELIVERANCE FROM SENNACHERIB TYPICAL OF ISRAEL'S FUTURE DELIVERANCE. FIFTEEN PSALMS ARRANGED IN FIVE TRIADS. (See Ap. 67.)

**H**<sup>2</sup> | 135 (**H**<sup>2</sup>), 136 (**H**<sup>2</sup>). PRAISE. TWO PSALMS LINKED TOGETHER BY ONE COMBINED STRUCTURE.

**G**<sup>3</sup> | 137. DELIVERANCE OF CAPTIVES. SENNACHERIB'S CAPTIVES (See notes)

**H**<sup>3</sup> | 138. PRAISE.

**G**<sup>4</sup> | 139. DELIVERANCE FROM AN EVIL HEART. (COMPARE Ezek 36. 26. Jer. 31. 33.)

**H**<sup>4</sup> | 140 (**H**<sup>4</sup>)—144 (**H**<sup>4</sup>). PRAYER AND PRAISE.

**C** | **E** | 145. THE TRUE DAVID LEADING THE PRAISES OF HIS PEOPLE (144. 9).

**F** | 146 (**F**<sup>1</sup>)—150 (**F**<sup>5</sup>). PRAISE. FIVE ¶ HALLELUJAH PSALMS, EACH BEGINNING AND ENDING WITH “HALLELUJAH”.

\* For notes, see p. 827.

## NOTES ON THE STRUCTURE, PAGE 826.

\* DEUTERONOMY is man's name for this book. It comes from the Greek Septuagint, and means "the second Law". It was given because Deuteronomy was a repetition of the Law, with variations, to suit the needs of the new generation in the Land. The title in the Hebrew Canon is אֵלֶּה הַדְּבָרִים, 'elleh haddēbārīm, "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 proceedeth out of the mouth of the Lord doth man live" (Deut. 8. 2, 3). The natural life, the giving of which is recorded in Genesis, is nothing worth if man be not begotten by the Word, and if the new nature thus given be not nourished by the Word. For only thus can man be truly said to "live".

Hence, in this Deuteronomy-Book of the Psalms we have the same leading subject. Its teaching, like that of the other books, is Dispensational; and it is grouped around the Word. All blessing for *Man* (Book I), all blessing for *Israel* (Book II), all blessing for *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. *Shēhīth* = graves, or pits (from *Shāhath* = 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 *hāyāh* (= 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, G<sup>2</sup>, above). They correspond in number with the 15 years added to Hezekiah's life. Ten are by Hezekiah (corresponding with the number of "the Degrees" by which the shadow of the sun went backward on the sun-dial of Ahaz, 2 Kings 20. 8-11). Five are by others (4 by David and 1 by Solomon). Solomon's Psalm occupies the centre (127); and, of the 7 on either side, 2 in each 7 are by David; and 10 (5 in each 7) by Hezekiah.

In each 7 the name of JEHOVAH occurs 24 times, and JAH once in the third Psalm of each 7. In the central Psalm Jehovah occurs 3 times.

The fifteen Psalms are arranged in five groups of 3 each. In each group, the subject of the first is *Distress*; the second is *Trust in Jehovah*; while the third speaks of *Blessing and Peace in Zion*.

They are here in fulfilment of Hezekiah's promise recorded in Isa. 38. 20. (For further information see Ap. 73, and Dr. J. W. Thirtle's *Old Testament Problems*. London, Henry Frowde.)

¶ The last five Hallelujah Psalms (146-150, F, p. 826) are an echo and reminiscence of the whole of the five books of the Psalter:—

F | J | 146. GENESIS. Compare v. 4 with Gen. 2. 7; v. 5 with Gen. 28; v. 6 with Gen. 1.  
 K | 147. EXODUS. Compare v. 4 ("names") with Ex. 1. 1; vv. 2, 20 with the building up of the nation (Ex. 1. 7-20); and vv. 15, 19 with Ex. 20.  
 L | 148. LEVITICUS. Compare v. 14 ("a People near unto Him") with Lev. 10. 3.  
 K | 149. NUMBERS. Compare vv. 5-9 with Num. 14. 21; 24. 17-24. The nations ruled and blessed by the Saints.  
 J | 150. DEUTERONOMY. Compare v. 2 with Deut. 3. 24.

## BOOK V.

- A- A** (p. 828) **107** O give thanks unto ° the LORD, for *He* is good:  
 For His ° mercy *endureth* for ever.  
**2** Let the ° redeemed of <sup>1</sup> the LORD say so,  
 Whom He hath ° redeemed from the ° hand of the ° enemy;  
**3** And ° gathered them out of ° the lands,  
 From the east, and from the west,  
 From the north, and from the ° south.
- B C<sup>1</sup> a<sup>1</sup>** **4** They wandered in the wilderness in ° a solitary way;  
 They found no ° city to dwell in.  
**5** Hungry and thirsty,  
 Their ° soul fainted in them.
- b<sup>1</sup>** **6** Then they cried unto <sup>1</sup> the LORD in their ° trouble,  
 And He delivered them out of their distresses.
- c<sup>1</sup>** **7** And ° He led them forth by ° the right way,  
 That they might go to a ° city of habitation.
- d<sup>1</sup>** **8** Oh that *men* would praise <sup>1</sup> the LORD for His ° goodness,  
 And for His wonderful works to the ° children of ° men!  
**9** For He satisfieth the longing ° soul,  
 And ° filleth the hungry ° soul with goodness.
- C<sup>2</sup> a<sup>2</sup>** **10** Such as sit in darkness and in the shadow of death,  
*Being* bound in ° affliction and iron;  
**11** Because they ° rebelled against the ° words of ° GOD,  
 And ° contemned the counsel of ° the MOST HIGH;  
**12** Therefore He brought down their heart with labour;  
 They fell down, and *there was* ° none to help.
- b<sup>2</sup>** **13** Then they cried unto <sup>1</sup> the LORD in their ° trouble,  
 And He saved them out of their distresses.
- c<sup>2</sup>** **14** He brought them out of darkness and the shadow of death,  
 And brake their bands in sunder.
- d<sup>2</sup>** **15** Oh that *men* would praise <sup>1</sup> the LORD for His ° goodness,  
 And for His wonderful works to the ° children of ° men!  
**16** For He hath broken the gates of brass,  
 And cut the bars of iron in sunder.
- C<sup>3</sup> a<sup>3</sup>** **17** ° Fools because of their ° transgression,  
 And because of their ° iniquities, ° are afflicted.  
**18** Their ° soul abhorreth all manner of meat;  
 And they draw near unto the gates of death.

**107—150** (**A<sup>2</sup>**, p. 720). THE DEUTERONOMY BOOK.

GOD'S WORD: THE ONLY GOOD.

**107** (**A<sup>1</sup>**, p. 826). THE DELIVERING AND HEALING, OR LIVING WORD. (*Introversion.*)

**A<sup>1</sup>** | A | 1-3. Praise for Jehovah's lovingkindness.  
 | B | 4-32. Distress and Deliverance.  
 | B | 33-41. Judgment and Blessing.  
 | A | 42, 43. Praise for Jehovah's lovingkindness.

The first Psalm of Book V. This book contains fifteen by David, one by Solomon (127), and the rest anonymous (probably by Hezekiah, see Ap. 67), certainly not later than his day. See notes on passages supposed to prove a later date.

**1** the LORD. Heb. *Jehovah*. Ap. 4. II.  
 mercy = lovingkindness, or grace; as in *v.* 43.  
**2** redeemed. Heb. *gā'al*, to redeem by purchase. See notes on Ex. 6. 6, and cp. Ex. 13. 13.  
 hand. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the power exercised by it.  
 enemy = adversary, or straitnesses.  
**3** gathered. This is the subject of this last book. Gathered by His Word; and according to His Word. See the Structure, p. 826, and note, p. 827.  
 the lands, &c. Fig. *Topographia* (Ap. 6), for emphasis. The Psalm looks forward to the final ingathering of Israel.  
 south = sea : i. e. the Red Sea.

**4-32** (B, above). DISTRESS AND DELIVERANCE. (*Repeated and Extended Alternation.*)

**B** | C<sup>1</sup> | a<sup>1</sup> | 4, 5. Trouble. Wanderers. (Wilderness.)  
 | | b<sup>1</sup> | 6-. Cry.  
 | | c<sup>1</sup> | -6, 7. Deliverance.  
 | | d<sup>1</sup> | 8, 9. Praise, and Reason.  
 | C<sup>2</sup> | a<sup>2</sup> | 10-12. Trouble. Rebels.  
 | | b<sup>2</sup> | 13-. Cry.  
 | | c<sup>2</sup> | -13, 14. Deliverance.  
 | | d<sup>2</sup> | 15, 16. Praise, and Reason.  
 | C<sup>3</sup> | a<sup>3</sup> | 17, 18. Trouble. Fools.  
 | | b<sup>3</sup> | 19-. Cry.  
 | | c<sup>3</sup> | -19, 20. Deliverance.  
 | | d<sup>3</sup> | 21, 22. Praise, and Injunction.  
 | C<sup>4</sup> | a<sup>4</sup> | 23-27. Trouble. Wanderers on Deep.  
 | | b<sup>4</sup> | 28-. Cry.  
 | | c<sup>4</sup> | -28-30. Deliverance.  
 | | d<sup>4</sup> | 31, 32. Praise, and Injunction.

**4** a solitary way = a trackless waste.  
 city to dwell in = city of habitation, as in *v.* 7.  
**5** soul. Heb. *nepesh*. Ap. 13.  
 trouble = strait.  
**7** He led them forth. When this is the case, the way is always "right".  
 the right way. Because it is His way: not the shortest, or most direct, or most pleasant; but it is the way of Grace and Favour. It is the way of Trial (Deut. 8. 2-4); the way of Safety; the way of Divine Provision and Miraculous Supplies; and it ends "right".  
**8** goodness = lovingkindness, or grace; same word as "mercy" in *v.* 1.  
 children = sons.  
 men. Heb. *'ādām*. Ap. 14. I.  
**9** filleth the hungry soul. Quoted in Luke 1. 53.  
**10** affliction = oppression.  
**11** rebelled. This marks the subject of C<sup>1</sup>.  
 words = sayings, utterances.  
 GOD. Heb. *El*. Ap. 4. IV.

contemned = despised. the MOST HIGH. Heb. *'Elyōn*. Ap. 4. VI. **12** none to help = no sign of a helper. **17** Fools = the Perverse, depending on their own wisdom, which is foolishness with God (1 Cor. 1. 20-25). Cp. Prov. 1. 7; 12. 15; 14. 3, 9; 15. 5; 27. 22. transgression. Heb. *pāshā'*. Ap. 44. ix. iniquities. Heb. *'āvah*. Ap. 44. iv. Not the same word as in *v.* 42. are afflicted = bring affliction on themselves.

- b<sup>3</sup>  
(p. 828)  
c<sup>3</sup>  
d<sup>3</sup>  
C<sup>1</sup> a<sup>3</sup>  
b<sup>4</sup>  
c<sup>4</sup>  
d<sup>4</sup>  
B e  
(p. 829)  
f  
e
- 19 Then they cry unto <sup>1</sup>the LORD in their trouble,  
And He saveth them out of their distresses.  
20 <sup>o</sup>He <sup>o</sup>sent His Word, and <sup>o</sup>healed them, And <sup>o</sup>delivered them from their <sup>o</sup>destructions.  
21 Oh that men would praise <sup>1</sup>the LORD for His <sup>3</sup>goodness, And for His wonderful works to the <sup>3</sup>children of <sup>3</sup>men!  
22 And let them sacrifice the sacrifices of thanksgiving, And declare His works with rejoicing.  
23 <sup>o</sup>They that go down to the sea in ships, That do business in great waters;  
24 <sup>3</sup>Ye see the <sup>o</sup>works of <sup>1</sup>the LORD, And His wonders in the deep.  
25 For He commandeth, and raiseth the stormy <sup>o</sup>wind, Which lifteth up the waves thereof.  
26 They mount up to the heaven, they go down again to the depths: Their <sup>3</sup>soul is melted because of trouble.  
27 They reel to and fro, and stagger like a drunken <sup>o</sup>man, And <sup>o</sup>are at their wit's end.  
28 Then they cry unto <sup>1</sup>the LORD in their trouble,  
And He bringeth them out of their distresses.  
29 He maketh the storm a calm, So that the waves thereof are still.  
30 Then are they glad because they be quiet; So He <sup>o</sup>bringeth them unto their desired haven.  
31 Oh that men would praise <sup>1</sup>the LORD for His <sup>3</sup>goodness, And for His wonderful works to <sup>3</sup>the children of <sup>3</sup>men!  
32 Let them exalt Him also in the <sup>o</sup>congregation of the people, And praise Him in the <sup>o</sup>assembly of the elders.  
33 He turneth rivers into a wilderness, And the watersprings into dry ground;  
34 A fruitful land into barrenness, For the <sup>o</sup>wickedness of them that dwell therein.  
35 He turneth the wilderness into a standing water, <sup>o</sup>And dry ground into watersprings.  
36 And there He maketh the hungry to dwell, That they may prepare a city for habitation;  
37 And sow the fields, and plant vineyards, Which may yield fruits of increase.  
38 He blesseth them also, so that they are multiplied greatly; And <sup>o</sup>suffereth not their cattle to decrease.  
39 <sup>o</sup>Again, they are minished and brought low Through oppression, affliction, and sorrow.

- 20 He sent His Word=He sendeth. This is the key-note to the whole book. All blessing is bound up in this. Note the prophetic reference to Christ, the *Living Word* (John 1. 1, 2, 14), and contrast with the *written Word* (Ps. 119). See the Structure, p. 826.  
sent=sendeth. healed=healeth.  
delivered=delivereth.  
destructions=graves. Heb. *shāhath*. Occurs only here and Lam. 4. 20. The Divine Deliverer was "taken in their pits", and He alone can deliver from the grave.  
23 They that go down, &c. In the Heb. text, vv. 23-28 are marked by "inverted Nūns" (i. e. the letter *Nūn* (N), inverted ̣). There are nine altogether (see Ginsburg's *Massorah*, Letter J, § 15, Vol. II, p. 259). There are two in Num. 10. 35, 36 (see note there), and seven in this Psalm. Verses 23-28 each have one; also v. 40. These inverted letters are used as our "brackets" are, to indicate that, in the opinion of the *Sopherim*, the verses so marked should be transposed. But this is only an opinion, arrived at from not seeing the Structure of the Psalm, which, when examined, leaves nothing "inexplicable", as the transition from v. 38 to v. 39 is said to be.  
24 works. Some codices, with two early printed editions, read "work" (sing.).  
25 wind. Heb. *rūach*. Ap. 9.  
27 man. Heb. *'ish*. Ap. 14. II.  
are at their wit's end. Heb. all their wisdom swallows itself.  
30 bringeth=guideth: or, will gently guide.  
32 congregation=assembly, or convocation.  
assembly=session, or seated company.

107. 33-41 (B, p. 828). JUDGMENT AND BLESSING. (Alternation.)

- B | e | 33, 34. Judgment.  
f | 35-38. Lovingkindness.  
e | 39, 40. Judgment.  
f | 41. Lovingkindness.  
34 wickedness. Heb. *rā'ā'*. Ap. 44. viii.  
35 And. Note the Fig. *Polysyndeton* (Ap. 6) in vv. 35-38, emphasising each item which goes to make up the fulness of blessing.  
38 suffereth not, &c. Fig. *Tapeinosis* (Ap. 6)=will abundantly multiply.  
39 Again, &c. So far from the transition from v. 38 to 39 being "inexplicable", or v. 40 being an "interpolation", the perfection of the repetition of the subject ("judgment") is shown by the Structure above.  
40 in the wilderness, where there is no way = a pathless waste.  
wilderness. Heb. *tohū*. Rendered "without form" in Gen. 1. 2, describing what "the world that then was" had become by the disruption.  
41 the poor = a needy one. Heb. *'ēbyōn*. See note on Prov. 6. 11. from=after.  
42 iniquity. Heb. *'āval*. Ap. 44. vi. Not the same word as in v. 17.  
43 these. The edition of A. V., 1611, reads "those". lovingkindness=lovingkindnesses (pl.). Same word as "mercy", in v. 1. A, thus corresponding with A, in Heb., though not in A. V.

- 40 He poureth contempt upon princes, And causeth them to wander <sup>o</sup>in the <sup>o</sup>wilderness, where there is no way.  
41 Yet setteth He <sup>o</sup>the poor on high <sup>o</sup>from affliction, And maketh *him* families like a flock.  
42 The righteous shall see *it*, and rejoice: And all <sup>o</sup>iniquity shall stop her mouth.  
43 Whoso *is* wise, and will observe <sup>o</sup>these things, Even they shall understand the <sup>o</sup>loving-kindness of <sup>1</sup>the LORD.

## 108

° A Song or ° Psalm ° of David.

- 1** O ° God, my heart is ° fixed ;  
I will sing and give praise, even with ° my  
glory.
- 2** Awake, psaltery and harp :  
I myself will ° awake early.
- 3** I will praise Thee, O ° LORD, among the  
° people :  
And I will sing praises unto Thee among  
the nations.
- 4** For Thy ° mercy is great above the hea-  
vens :  
And Thy truth *reacheth* unto the ° clouds.
- 5** Be Thou exalted, O ° God, above the  
heavens :  
And Thy glory above all the earth ;
- 6** That Thy ° beloved may be delivered :  
Save *with* Thy right hand, and answer me.
- 7** ° God hath ° spoken in His holiness ; I will  
rejoice,  
I will divide Shechem, and mete out the  
valley of Succoth.
- 8** Gilead *is* mine ; ° Manasseh *is* mine ;  
Ephraim also *is* the strength of mine  
head ;  
Judah *is* my lawgiver ;
- 9** Moab *is* my washpot ;  
Over Edom will I cast out my ° shoe ;  
Over Philistia will I triumph.
- 10** Who will bring me into the strong city ?  
Who will lead me into Edom ?
- 11** Wilt not ° Thou, O ° God, Who hast cast  
us off ?  
And wilt not Thou, O ° God, go forth with  
our hosts ?
- 12** Give us help from trouble :  
For vain *is* the help of ° man.
- 13** Through ° God we shall do valiantly :  
For *he* *it is* That shall tread down our  
enemies.

° To the chief Musician.

## 109

° A Psalm ° of David.

- 1** Hold not Thy peace, O ° God ° of my  
praise ;
- 2** For the mouth of ° the wicked and the  
mouth of the deceitful are opened a-  
gainst me :  
° They have spoken against me with a  
lying tongue.
- 3** They compassed me about also with  
° words of hatred ;  
And fought against me ° without a cause.
- 4** For my love they are my adversaries :  
But ° I give myself unto prayer.
- 5** And they have ° rewarded me ° evil for  
good,  
And hatred ° for my love.
- 6** “ (° Set Thou a ° wicked man over him :  
° And let ° Satan stand at his right hand.
- 7** When he shall be judged, let him be con-  
demned :  
° And let his prayer become ° sin.
- 8** Let his days be few ;  
And ° let another take his ° office.

**108—110** (E<sup>1</sup>, p. 827). THE TRUE DAVID'S HUMILIATION, DELIVERANCE, AND TRIUMPH.**108** (E<sup>1</sup>, p. 826). THE TRUE DAVID'S DELIVERANCE. (*Alternations.*)

E<sup>1</sup> D | 1-6. God spoken to. Prayer.  
E | g | 7, 8. Israel. } God spoken of.  
h | 9, 10. Enemies. }  
D | 11, 12. God spoken to. Prayer.  
E | g | 13-. Israel. } God spoken of.  
h | -13. Enemies. }

Title. A Song. Heb. *shir*. Ap. 65. XXIII.Psalm. Heb. *mizmōr*. Ap. 65. XVII.

of David. Pss. 108—110 relate to the true David, and His humiliation, deliverance, and triumph. The first of fifteen Davidic Psalms in this fifth book. This subject appears in each book as the root and source of all blessing. Instead of a new Psalm being written for this subject here, a composite Psalm is formed by a combination of parts of Pss. 57. 7-11 and 60. 5-12. See the notes there.

**1** God. Heb. Elohim. Ap. 4. I. fixed = steadfast. my glory. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the heart or tongue which gives the glory. Cp. 7. 5 ; 16. 9 ; 30. 12 ; 57. 8. Lit. “Aye, fain would I glory”, &c.

**2** awake early = awake the dawn.**3** LORD. Heb. Jehovah. Ap. 4. II. people = peoples.**4** mercy = lovingkindness, or grace.clouds = skies. **6** beloved = beloved ones (pl.).**7** spoken in : or sworn by.**8** Manasseh. Some codices, with one early printed edition, read “And Manasseh”.**9** shoe. See note on 60. 8.**11** Thou. Some codices, with Sept., Syr., and Vulg., read “Thou” (emphatic) in the text.**12** man. Heb. *’ādām*. Ap. 14. I.**13** To the chief Musician. Ap. 64.**109** (E<sup>2</sup>, p. 826). THE TRUE DAVID'S HUMILIATION AND DELIVERANCE. (*Extended Alternation.*)

E<sup>2</sup> F | 1-5. Prayer for himself.  
G | 6-15. Enemies. Their cursing.  
H | 16-20. Reward of those who curse his soul.  
F | 21-27. Prayer for himself.  
G | 28, 29. Enemies. Their cursing.  
H | 30, 31. Deliverance from those who condemn his soul.

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

of David. See note on Ps. 108 (Title).

**1** God. Heb. Elohim. Ap. 4. I.

of. Genitive of Relation : i. e. Whom I praise. Cp. Deut. 10. 21.

**2** the wicked = a lawless one. Heb. *rāshā’*. Ap. 44. x. They have spoken against me. See vv. 6-19 for what they spoke. Cp. 38. 11, 12 ; 71. 10, 11.**3** words of hatred. Written down in vv. 6-15. Cp. 2 Sam. 16. 5-13 for the type.

without a cause. Cp. John 15. 25.

**4** I give myself unto prayer = I [am all] prayer. Cp. 120. 7 “I [am all] peace”. As here in vv. 1-5 (F) and vv. 21-27 (F).**5** rewarded me = set or put against me. Syr. reads “returned me”. Not the same word as in v. 20, though the same thing is referred to.evil. Heb. *rā’ā*. Ap. 44. viii.

for my love. Note here the *Ellipsis* of the verb “saying”, emphasising what is said rather than the saying of it. This verb has often to be thus supplied. See Gen. 26. 7 ; 1 Kings 20. 34. Ps. 2. 2 ; 144. 12. Prov. 1. 21. Isa. 5. 9 ; 14. 8 ; 18. 2 ; 22. 13 ; 24. 14, 15 ; 28. 9. Jer. 9. 19 ; 11. 19 ; 50. 5. Lam. 3. 41. Hos. 14. 8. Acts 9. 6 ; 10. 15 ; 14. 22, &c. See note on Ps. 144. 12.

**6** Set Thou = “[saying] Set Thou”, &c. See note above. Note the *Parenthesis* (Ap. 6), vv. 6-15.

And let Satan = And then Satan will.

Satan = an adversary. **7** sin. Heb. *chātā’*. Ap. 44. i.**8** let another, &c. Quoted, but not fulfilled in Acts 1. 20. office = overseership.E<sup>1</sup> D  
(p. 830)

E g

h

D

E g

h

E<sup>2</sup> F  
(p. 830)

G

- 9 Let his ° children be fatherless,  
And his wife a widow.
- 10 Let his ° children be continually ° vaga-  
bonds, and beg ;  
Let them ° seek *their bread* also out of  
their desolate places.
- 11 Let the extortioner ° catch all that he  
hath ;  
And let the strangers spoil his labour.
- 12 Let there be none to extend ° mercy unto  
him ;  
Neither let there be any to favour his  
fatherless ° children.
- 13 Let his posterity be cut off ;  
And in the generation following let ° their  
name be blotted out.
- 14 Let the ° iniquity of his fathers be remem-  
bered with ° the LORD ;  
And let not the ° sin of his mother be blotted  
out.
- 15 ° Let them be before ° the LORD continually,  
That He may cut off the memory of them  
from the earth)."
- 16 Because that he remembered not to shew  
° mercy,  
But persecuted ° the poor and needy ° man,  
That he might even slay ° the broken in  
heart.
- 17 As he loved cursing, so let it come unto  
him ;  
As he delighted not in blessing, so let it be  
far from him.
- 18 As he clothed himself with cursing like as  
with his garment,  
So let it come into his bowels like water,  
And like oil into his bones.
- 19 Let it be unto him as the garment *which*  
covereth him,  
And for a girdle wherewith he is girded  
continually.
- 20 ° Let this be the ° reward of mine adver-  
saries ° from ° the LORD,  
And of them that ° speak ° evil against my  
° soul.
- 21 But do *Thou* for me, O ° GOD ° the Lord,  
for Thy ° name's sake :
- Because Thy ° mercy *is* good, deliver Thou  
me.
- 22 For *am* ° poor and needy,  
And my ° heart is wounded within me.
- 23 I am gone like the shadow when it de-  
clineth :
- I am tossed up and down as the locust.
- 24 My knees are weak through fasting ;  
And my flesh faileth of fatness.
- 25 *am* became also a reproach unto them :  
When they looked upon me they shook  
their heads.
- 26 Help me, O ° LORD my ° God :  
O save me according to Thy ° mercy :
- 27 That they may know that ° this *is* Thy  
hand ;  
That ° *Thou*, ° LORD, hast done it.

- 9 children = sons.
- 10 vagabonds = wanderers.  
seek their bread also out. Sept. and Vulg. read  
"driven out".
- 11 catch = lay a snare for. Cp. 1 Sam. 28. 9.
- 12 mercy = kindness, or grace.
- 13 their name. Some codices, with Sept. and Vulg.,  
read "His name".
- 14 iniquity. Heb. 'āvāh. Ap. 44. iv.  
the LORD. Heb. Jehovah. Ap. 4. II.
- 15 Let them be, &c. This verse is the end of the  
Parenthesis, which begins with v. 6.
- 16 the poor = an oppressed one (v. 22).  
man. Heb. 'ish. Ap. 14. II.
- the broken in heart = one broken in heart. Cp. v. 22 ;  
69. 20.
- 20 Let this be = This is. Verse 16 is a return to the  
subject of vv. 1-5, and by the same speaker of vv. 1-5.  
reward = work. Not the same word as in v. 5.  
from the LORD = from Jehovah. It was He Who per-  
mitted it. Cp. v. 27, "This is Thy hand ; Thou, LORD,  
hast done it". See 22. 15 ; 38. 2, 3 ; 39. 9, 10. Cp. 2 Sam.  
16. 11, "the LORD hath bidden him".  
speak evil. See vv. 6-19 for the evil spoken.  
soul. Heb. nephesh. Ap. 13.

109. 21-27 (F, p. 830). PRAYER FOR HIMSELF.  
(Introversion.)

- F | i | 21-. "Thou".  
k | -21. "Thy mercy".  
l | 22-. My humiliation.  
m | -22. My heart wounded.  
n | 23-. Comparison to a shadow.  
n | -23. Comparison to a locust.  
m | 24. My body weakened.  
l | 25. My emaciation.  
k | 26. "Thy mercy".  
i | 27. "Thou".

- 21 GOD. Heb. Jehovah. Ap. 4. II.  
the Lord. Heb. Adonai. Ap. 4. VIII (2).  
name's. See note on 20. 1.
- 22 poor = oppressed. Refers to Messiah. Cp. v. 16.  
See 40. 17 ; 69. 29 ; 70. 5 ; 86. 1.  
heart. Cp. v. 16.
- 27 this is Thy hand. See note on "from the LORD",  
v. 20. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what  
is done by the hand.  
Thou, LORD, hast done it. See note on v. 20. The  
same is said of Messiah's exaltation. See 118. 23.
- 28 Let them curse. As in vv. 6-15.  
let Thy servant rejoice = Thy servant shall  
rejoice.
- 29 Let mine, &c. Contrast this with the malignity  
of vv. 6-15 and characterised in vv. 16-19.
- 31 He shall stand, &c. Contrast this with v. 6.  
poor = needy. Not the same word as in v. 16.  
condemn his soul. Cp. the Structure, v. 20 (H), with  
v. 31 (H).
- 28 ° Let them curse, but bless *Thou* :  
When they arise, let them be ashamed ;  
but ° let Thy servant rejoice.
- 29 ° Let mine adversaries be clothed with  
shame,  
And let them cover themselves with their  
own confusion, as with a mantle.
- 30 I will greatly praise ° the LORD with my  
mouth ;  
Yea, I will praise Him among the multi-  
tude.
- 31 For ° He shall stand at the right hand of  
the ° poor,  
To save *him* from those that ° condemn  
his ° soul.

H  
(p. 830)

F i  
(p. 831)

k

l

m

n

n

m

l

k

i

G  
(p. 830)

H



110

° A Psalm ° of David.

E<sup>3</sup> J  
(p. 832)

K

L

M

J

K

L

M

1 ° The LORD ° said unto ° my Lord, ° " Sit  
Thou at My right hand,  
° Until I ° make Thine enemies Thy foot-  
stool."

2<sup>1</sup> The LORD shall send the rod of Thy  
strength out of ° Zion:  
Rule Thou in the midst of Thine ° ene-  
mies.

3 Thy People ° shall be ° willing in the day  
of Thy power,  
In ° the beauties of holiness ° from the  
womb of the morning:  
Thou hast the dew of Thy ° youth.

4<sup>1</sup> The LORD hath ° sworn, and will not  
repent,  
° Thou art a priest for ever  
° After the order of ° Melchizedek.

5 ° The LORD\* at Thy right hand  
Shall strike through kings in the day of  
His wrath.

6 He shall judge among the ° heathen,  
° He shall fill the places with the dead  
bodies;  
He shall wound the ° heads over ° many  
countries.

7 He shall drink ° of the brook in the way:  
Therefore shall He lift up ° the head.

111

° Praise ye THE LORD.

F<sup>1</sup> N  
(p. 832)

O P

(N) I will praise ° the LORD with my whole  
heart,  
(J) In the ° assembly of the upright, and  
in the congregation.

2 (J) The ° works of ° the LORD are great,  
(J) Sought out of all them that have  
pleasure therein.

3 (N) His work is honourable and ° glorious:  
(N) And His righteousness endureth for ever.

begotten thee [a son]". Cp. 2. 7. There should be  
4 sworn. Corresponding with "said" (v. 1).  
himself, who was not of the tribe of Levi.  
the order. Cp. Gen. 14. 18. Heb. 5. 6, 10; 6. 20; 7. 1-28.  
did not pass to another, as did Aaron's. Hence, Christ's  
priesthood, being in Resurrection life and Ascension  
glory, will continue for ever, and He will be a priest upon  
His throne (Zech. 6. 13), and a priest for ever.  
5 The LORD\*. One of the 134 places where the *Sopherim*  
changed Jehovah to Adonai. See Ap. 82.  
6 heathen = nations. Cp. Joel 3. 9-17. Zech. 14. 1-4.  
the peoples [a region] full of corpses. heads = head (Rev. 19. 11-21): i. e. the Antichrist.  
7 of = from. The verse begins with this word (Heb. v = M = from), and thus  
corresponds with the "from" of v. 3 (member M, above). the head = [his] head.

111 (F<sup>1</sup>, p. 826). PRAISE FOR JEHOVAH'S WORKS. (*Introversion and Alternation*.)

F<sup>1</sup> | N | 1. Praise to Jehovah.  
O | P | 2-4. For His works.  
Q | 5, 6. His bounty, and objects of it.  
O | P | 7, 8. For His works.  
Q | 9, 10-. His bounty, and objects of it.  
N | -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. N-γ.  
| | 9, 10. Two triplets. E-γ.  
112 | | 1-8. Eight couplets. N-γ.  
| | 9, 10. Two triplets. E-γ.

1 Praise ye THE LORD. Heb. Hallelu-Jah. Ap. 4. III. the LORD. Heb. Jehovah. Ap. 4. II.  
assembly = conclave, or secret assembly. 2 works. The great subject of this Psalm, as His ways are  
of the next. Cp. Rev. 15. 3. 3 glorious = majestic.

110 (E<sup>3</sup>, p. 826). THE TRUE DAVID'S EXALTA-  
TION. (*Extended Alternation*.)

E<sup>3</sup> | J | 1. What Jehovah has uttered.  
K | 2-. What He will do.  
L | -2. Messiah's enemies.  
M | 3. Refreshment. Dew.  
J | 4. What Jehovah has uttered.  
K | 5. What He will do.  
L | 6. Messiah's enemies.  
M | 7. Refreshment. Brook.

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.  
of David. Relating to the true David, and inter-  
preted of Him and by Him. See note below.

1 The LORD. Heb. Jehovah. Ap. 4. II. Quoted in  
Matt. 22. 41-46. Acts 2. 34, 35. Heb. 1. 13.  
said. Heb. *n'um* Jehovah = "the Oracle (or oracular  
utterance) of Jehovah". It is almost always used of  
the immediate direct utterance of Jehovah Himself;  
seldom of that of the prophet; (Num. 24. 3, 15); David  
(2 Sam. 23. 1).

my Lord = Adonai, Ap. 4. VIII (2): i. e. David's Lord :  
i. e. the Messiah. Cp. Matt. 22. 41-46.

Sit Thou, &c. Fig. *Anthrōpōpatheia*. Ap. 6.  
Until I make, &c. Quoted or referred to seven  
times in N.T. (Matt. 22. 44. Mark 12. 36. Luke 20. 42.  
Acts 2. 34. Heb. 1. 13; 10. 13. 1 Cor. 15. 25).

make Thine enemies Thy footstool = set Thine  
enemies [as] a footstool for Thy feet. In N.T. Gr. =  
*tithēmi* (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, in-  
stead of His session on His Father's throne, as in all the  
other quotations.

2 the rod of Thy strength = Thy strong staff. Gen.  
of Character, Ap. 17. The reference is to the ancestral  
staff, marking the priest as well as the prince, and  
handed down here to Messiah, David's son.

Zion. See Ap. 68. Cp. Rom. 11. 25-27.  
enemies = foes.

3 shall be. Supply *Ellipsis* (Ap. 6) thus: "[shall  
offer] themselves for voluntary offerings, in the day  
that Thou warrest".

willing = freewill offerings, as in Ex. 35. 29; 36. 3.  
1 Chron. 29. 9, 14, 17. Ezra 3. 5; 8. 28.

the beauties of holiness. Some codices, with two  
early printed editions, read "in (or on) the holy mount-  
ains".

from the womb, &c. Supply *Ellipsis* (Ap. 6): "[as  
the dew] from the womb before the morning I have  
no stop after the word "morning". youth = a son.  
Thou: i. e. Messiah (David's son and Lord), not David  
Thou art, &c. Quoted in Heb. 5. 6; 7. 17. After

Melchizedek. His priesthood was unique, and  
did not pass to another, as did Aaron's. Hence, Christ's  
priesthood, being in Resurrection life and Ascension  
glory, will continue for ever, and He will be a priest upon  
His throne (Zech. 6. 13), and a priest for ever.

He shall fill, &c. = "Let Him judge among  
the peoples [a region] full of corpses. heads = head (Rev. 19. 11-21): i. e. the Antichrist. many  
countries = a great land. 7 of = from. The verse begins with this word (Heb. v = M = from), and thus  
corresponds with the "from" of v. 3 (member M, above). the head = [his] head.

4 (f) He hath made His wonderful works to be remembered:

(n) 2 The LORD is °gracious and full of compassion.

Q (p. 832)

5 (b) He hath given °meat unto them that °fear Him:

(c) He will ever be mindful of His covenant.

6 (a) He hath shewed His People the power of His works,

(b) That He may give them the °heritage of the °heathen.

OP

7 (b) The °works of His hands are verity and judgment;

(c) All His commandments are sure.

8 (b) They stand fast for ever and ever, (y) And are done in truth and uprightness.

Q

9 (b) °He sent °redemption unto His people: (y) He hath commanded His covenant forever:

(p) °Holy and °reverend is His name.

10 (n) The °fear of 2the LORD is the °beginning of wisdom:

(b) A good understanding have all they that do His commandments:

N

(n) His praise endureth for ever.

F2 R o (p. 833)

112 Praise ye °THE LORD.

(x) °Blessed is the °man that feareth °the LORD,

(a) That delighteth greatly in His commandments.

2 (a) His seed shall be mighty upon earth: (n) The generation of the upright shall be blessed.

3 (n) Wealth and riches shall be in his house: (c) And his righteousness endureth for ever.

P

4 (f) Unto °the upright there ariseth light in the darkness:

Q

(n) He is gracious, and full of compassion, and righteous.

5 (b) °A good 1man sheweth favour, and °lendeth:

(c) He will guide his affairs with discretion.

S

6 (a) Surely he shall not be moved for ever: (b) °The righteous shall be in everlasting remembrance.

7 (b) He shall not be afraid of °evil tidings: (c) His heart is fixed, °trusting in °the LORD.

8 (b) His heart is established, he shall not be afraid, (y) Until he see his desire upon his enemies.

R q

9 (b) °He hath dispersed, he hath given to the °poor;

(y) His righteousness endureth for ever;

P

(n) His horn shall be exalted with honour.

S

10 (n) °The wicked shall see it, and be grieved; (b) He shall gnash with his teeth, and melt away:

(n) The °desire of °the wicked shall perish.

F3 T

113 °Praise ye °THE LORD.

Praise, O ye servants of °the LORD,

U

Praise the °name of °the LORD.

V

2 °Blessed be the 1name of °the LORD From this time forth and for evermore.

V

4 gracious, &c. See Ex. 34. 6, 7.

5 meat. Heb. "prey". Put by Fig. Synecdoche (of Species), Ap. 6, for food of all kinds.

fear = revere.

6 heritage = inheritance. heathen = nations.

7 works... are. Some codices read "work... is" (sing.).

9 He sent, &c. Quoted in Luke 1. 68. redemption. Involves three things: (1) His People;

(2) His covenant; (3) His name.

Holy. See note on Ex. 3. 5.

reverend = to be feared. Heb. nōrā, from yārē, to be afraid. The Niphal Part. (as here) rendered "dreadful" (5); "to be feared" (3); "fearful" (2); "fearfully" (1); "to be had in reverence" (1); "reverend" (1); "terrible" (24); "terrible acts" (1); "terrible things" (5); "terribleness" (1). Cp. 45. 4; 47. 2; 65. 5; 66. 3, 5; 68. 35; 76. 12; 99. 3; 106. 22, &c.

10 fear = reverence.

beginning. Not wisdom itself, or its end, but only the beginning of it. See notes on Job 28. 28. Prov. 1. 7.

112 (F2, p. 826). PRAISE FOR JEHOVAH'S WAYS. (Alternation and Introversion.)

F2

1-. HALLELUJAH.

R | o | -1-3-. Happiness.

p | -3,4-. Righteousness.

q | -4, 5. Goodness.

S | 6-8. Shall stand.

R | q | 9-. Goodness.

p | -9-. Righteousness.

o | -9. Happiness.

S | 10. Shall fall.

The second of three Hallelujah Psalms, and of the pair (111, 112). See note above. Also an Acrostic Psalm. See Ap. 63. VII.

1 THE LORD. Heb. Jah. Ap. 4. III.

Blessed = Happy. See Ap. 63. VI.

man. Heb. 'ish. Ap. 14. II.

the LORD. Heb. eth Jehovah: i. e. Jehovah Himself. Ap. 4. II.

4 the upright = upright ones (pl.).

5 A good man, &c. Or, Good [is] the man that, &c. lendeth. Put by Fig. Synecdoche (of Species), Ap. 6, for all kinds of merciful acts.

6 The righteous = A righteous one.

7 evil tidings. Heb. "evil hearing"; put by Fig. Metonymy (of Adjunct), Ap. 6, for whatever bad news may be heard.

trusting = confiding. Heb. bāṭah. See Ap. 69. I.

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

9 He hath dispersed. Quoted in 2 Cor. 9. 9.

poor = helpless ones. Heb. 'ebyōn (pl.). See note on Prov. 6. 11.

10 The wicked = A lawless one. Heb. rāshā'. Ap. 44. x. desire. Probably = hope, as in 9. 18; Prov. 10. 28.

the wicked = lawless ones (pl.). Ap. 44. x.

113 (F3, p. 826). PRAISE TO JEHOVAH HIMSELF. (Introversion.)

F3

T | 1-. HALLELUJAH.

U | -1-. Praise Jehovah.

V | -1. Praise His Name. } Command given.

V | 2, 3. Bless His Name. } Command obeyed.

U | 4-9-. Praise Jehovah.

T | -9. HALLELUJAH.

The third of these three Hallelujah Psalms (111-113). The Psalms of this group are called the Hallel Psalms (113-118). Psalms 113, 114 were sung before the Paschal meal (but after the second of the four cups of wine); 115-118 after it. The last probably sung by the Lord Jesus (Matt. 26. 30).

1 Praise ye THE LORD. Heb. Hallelu-Jah.

THE LORD. Heb. Jah. Ap. 4. III.

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

name. See note on 20. 1.

2 Blessed. Fig. Benedictio, not Beatitudo. Ap. 6.

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



10 O house of Aaron, <sup>8</sup> trust in <sup>1</sup> the LORD:  
<sup>9</sup> *He is their help and their shield.*  
 11 Ye that fear <sup>1</sup> the LORD, <sup>8</sup> trust in <sup>1</sup> the LORD:  
<sup>9</sup> *He is their help and their shield.*  
 12 <sup>1</sup> The LORD hath been mindful of us: ° He will bless us;  
 ° He will bless ° the house of Israel;  
 He will bless the house of Aaron.  
 13 ° He will bless them that ° fear <sup>1</sup> the LORD,  
 Both ° small ° and great.  
 14 <sup>1</sup> The LORD shall increase you more and more,  
 You and your ° children.  
 15 <sup>9</sup> *Ye are blessed of <sup>1</sup> the LORD*  
 Which made heaven and earth.  
 16 The heaven, *even* the heavens, *are* <sup>1</sup> the LORD'S:  
 But the earth hath He given to the <sup>14</sup> children of <sup>4</sup> men.  
 17 The dead praise not ° THE LORD,  
 Neither any that go down into silence.  
 18 But *we* will bless <sup>17</sup> THE LORD  
 From this time forth and for evermore.  
 ° Praise <sup>17</sup> THE LORD.

Y t  
(p. 834)

u

H<sup>1</sup> A<sup>1</sup>  
(p. 835)

B

C E

F d

e

D

A<sup>2</sup>

C E

F e

**116** I love ° the LORD, because He hath heard  
 ° My voice *and* my supplications.  
 2 Because He hath inclined His ear unto me,  
 Therefore will I call upon *Him* as long as I live.  
 3 The ° sorrows of death compassed me,  
 And the pains of ° hell ° gat hold upon me:  
 I found trouble and sorrow.  
 4 ° Then called I upon the name of <sup>1</sup> the LORD;  
 O <sup>1</sup> LORD, I beseech Thee, deliver ° my soul.  
 5 ° Gracious *is* <sup>1</sup> the LORD, and righteous;  
 Yea, our ° God *is* ° merciful.  
 6 <sup>1</sup> The LORD preserveth the ° simple:  
 I was brought low, and He helped me.  
 7 Return unto thy ° rest, O <sup>4</sup> my soul;  
 ° For <sup>1</sup> the LORD hath dealt bountifully with thee.  
 8 For Thou hast delivered <sup>4</sup> my soul from death,  
 Mine eyes from tears,  
 And my feet from falling.  
 9 I will walk before <sup>1</sup> the LORD  
 In the land of the living.  
 10 ° I believed, therefore have I spoken:  
<sup>3</sup> I was greatly afflicted:  
 11 <sup>3</sup> I said in my ° haste,  
 ° "All men *are* ° liars."  
 12 ° What shall I render unto <sup>1</sup> the LORD  
 For all His benefits toward me?  
 13 ° I will take the cup of salvation,  
 ° And call upon the name of <sup>1</sup> the LORD.  
 14 I will pay my vows unto <sup>1</sup> the LORD  
 Now in the presence of all His people.  
 15 ° Precious in the sight of <sup>1</sup> the LORD  
 Is the death of His ° saints.

12 He will bless us; He will bless. Fig. *Anadiplosis* (Ap. 6), for emphasis.  
 the house of Israel. Cp. 135. 19. See note on Ex. 16. 31.  
 13 He will bless. Fig. *Anaphora* (Ap. 6), taken with the last line of v. 12.  
 fear = revere.  
 small and great. Both pl. Fig. *Syntheton*. Ap. 6. and = with.  
 14 children = sons.  
 17 THE LORD. Heb. Jah. Ap. 4. III.  
 18 Praise THE LORD. Heb. Hallelu-Jah.

**116** (H<sup>1</sup>, p. 826). PRAISE FOR DELIVERANCE.  
 (Extended Alternation.)

H<sup>1</sup> | A<sup>1</sup> | 1, 2. Resolve to praise.  
 B | 3. Afflictions.  
 C | E | 4-. Promise.  
 F | d | -4. Prayer.  
 e | 5, 6-. The Lord's goodness to others.  
 D | -6. His goodness to me.  
 A<sup>2</sup> | 7-9. Resolve to praise.  
 B | 10, 11. Afflictions.  
 C | E | 12-14. Promise.  
 F | e | 15. The Lord's goodness to others.  
 d | 16-. Prayer.  
 D | -16. His goodness to me.  
 A<sup>3</sup> | 17-19. Resolve to praise.

1 the LORD. Heb. Jehovah. Ap. 4. II.  
 My voice and my supplications = My supplicating voice. Fig. *Hendiadys*. Ap. 6. So some codices, with Sept., Syr., and Vulg., read "the voice of my supplication".  
 3 sorrows = cords. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the pains produced by them.  
 hell = Sheöl. See Ap. 35.  
 gat hold. Fig. *Prosopopeia*. Ap. 6.  
 4 Then called I = I will call, as in v. 13. See the Structure.  
 my soul = me (emphatic). Heb. *nepesh*. Ap. 13.  
 5 Gracious. Cp. Ex. 34. 6, 7.  
 God. Heb. Elohim. Ap. 4. I.  
 merciful = full of compassion.  
 6 simple = sincere or guileless ones; not "foolish" in the modern usage.  
 7 rest. Pl. for emphasis. For = Because.  
 10 I believed = I believed [Him]. Quoted in 2 Cor. 4. 13.  
 11 haste = hastening.  
 All men. Heb. *'ādām* (with Art.) = all humanity. Ap. 14. I.  
 liars: or false.  
 12 What shall I render . . . ? Note the answer in next verse.  
 13 I will take. The way to render thanks is to receive yet more grace.  
 And call = And [I will] call. Cp. Structure, E and E.  
 15 Precious. See note on 1 Sam. 3. 1.  
 saints = separated ones.  
 17 offer = sacrifice. Heb. *zābāch*. Ap. 43. I. iv.  
 19 Praise ye THE LORD = Hallelu-Jah. See Ap. 4. III.

16 O <sup>1</sup> LORD, truly <sup>3</sup> *am* Thy servant;  
<sup>3</sup> *am* Thy servant, *and* the son of Thine handmaid:  
 Thou hast loosed my bonds.  
 17 I will ° offer to Thee the sacrifice of thanksgiving,  
 And will call upon the name of <sup>1</sup> the LORD.  
 18 I will pay my vows unto <sup>1</sup> the LORD  
 Now in the presence of all His people,  
 19 In the courts of <sup>1</sup> the LORD'S house,  
 In the midst of thee, O Jerusalem.  
 ° Praise ye THE LORD.

d  
D  
A<sup>3</sup>

H<sup>1</sup> G  
(p. 836)  
H  
H  
G

**117** O° praise ° the LORD, all ye nations :  
° Praise Him, all ye ° people.  
**2** For His ° merciful kindness ° is great to-  
ward us :  
And the truth of <sup>1</sup> the LORD *endureth* for  
ever.  
° Praise ye ° THE LORD.

H<sup>1</sup> J  
(p. 836)

**118** O give thanks unto ° the LORD ; for  
*He is good* :  
Because His ° mercy *endureth* for ever.  
**2** Let Israel now say,  
That His <sup>1</sup> mercy *endureth* for ever.  
**3** Let the house of Aaron now say,  
That His <sup>1</sup> mercy *endureth* for ever.  
**4** Let them now that fear <sup>1</sup> the LORD say,  
That His <sup>1</sup> mercy *endureth* for ever.  
K<sup>1</sup> L<sup>1</sup> **5** I called upon ° THE LORD in distress :  
° THE LORD answered me, ° and set me  
in a large place.  
M<sup>1</sup> e **6** ° The LORD *is* on my side ; I will not fear :  
What can ° man do unto me ?  
**7** <sup>1</sup> The LORD taketh my part with them that  
help me :  
Therefore shall I see *my desire* upon them  
that hate me.  
f **8** ° If *is* ° better to ° trust in <sup>1</sup> the LORD  
° Than to ° put confidence in ° man.  
**9** ° If *is* ° better to ° trust in <sup>1</sup> the LORD  
° Than to ° put confidence in princes.  
f **10** ° All nations compassed me about :  
° But in the name of <sup>1</sup> the LORD will I de-  
stroy them.  
**11** ° They compassed me about ; yea, ° they  
compassed me about :  
<sup>10</sup> But in the name of <sup>1</sup> the LORD I will  
destroy them.  
**12** ° They compassed me about like bees ; they  
° are quenched as the fire of thorns :  
For in ° the name of <sup>1</sup> the LORD I will  
destroy them.  
e **13** ° Thou hast thrust sore at me that I might  
fall :  
But <sup>1</sup> the LORD helped me.  
K<sup>2</sup> L<sup>2</sup> **14** ° THE LORD *is* my strength and ° song,  
And is become my ° salvation.  
M<sup>2</sup> g **15** The voice of rejoicing and salvation *is* in  
the ° tabernacles of the righteous :  
h ° The right hand of <sup>1</sup> the LORD ° doeth  
valiantly.  
**16** <sup>15</sup> The right hand of <sup>1</sup> the LORD is exalted :  
<sup>15</sup> The right hand of <sup>1</sup> the LORD <sup>15</sup> doeth  
valiantly.  
h **17** I shall not die, but live,  
And declare the ° works of ° THE LORD.  
**18** ° THE LORD hath ° chastened me sore :  
But He hath not given me over unto death.

are quenched. Sept. reads "blazed up".

this refer to the "man" of v. 6? **14** song. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the theme of the song. **15** tabernacles = tents, or dwellings. Heb. *ohel*. Ap. 40 (3). **16** doeth valiantly. Fig. *Cænotes* (Ap. 6), repeated in v. 16. **17** works. Some codices, with one early printed edition, read "work" (sing.). **18** chastened me sore. The Fig. *Polyptoton* (Ap. 6), thus well rendered. Heb. = "chastening He chastened me".

**117** (H<sup>1</sup>, p. 826). PRAISE.  
(Introversion.)  
H<sup>1</sup> G | 1. Praise.  
H | 2-. His lovingkindness. } Motives.  
H | 2-. His truth. }  
G | -2. Praise.

**1** praise, &c. Quoted in Rom. 15. 11.  
the LORD. Heb. Jehovah with 'eth = Jehovah Him-  
self. Ap. 4. II.  
Praise = Laud. See note on 63. 3.  
people = peoples.  
**2** merciful kindness = lovingkindness, or grace.  
is great toward = overcame, or prevailed over. Cp.  
103. 11.  
Praise ye THE LORD. Heb. Hallelu-Jah. Ap. 4. III.

**118** (H<sup>1</sup>, p. 826). PRAISE).  
(Introversions and Alternations.)

H<sup>1</sup> J | 1-4. O give thanks.  
K<sup>1</sup> L<sup>1</sup> | 5. Acknowledgment. My deliverer.  
M<sup>1</sup> | e | 6, 7. Help.  
f | 8, 9. Trust. } Trust.  
f | 10-12. Trust. }  
e | 13. Help.  
K<sup>2</sup> L<sup>2</sup> | 14. Acknowledgment. My strength.  
M<sup>2</sup> | g | 15-. Tents of the righteous. } Help.  
h | -15, 16. Cause. Hand. }  
h | 17, 18. Effect. Life. }  
g | 19, 20. Gates of righteous- }  
ness. }  
K<sup>3</sup> L<sup>3</sup> | 21. Acknowledgment. My salvation.  
M<sup>3</sup> | i | 22-24. Messiah. Matt. 21. 42. } Triumph.  
k | 25-. Prayer. }  
k | -25. Prayer. }  
i | 26-28. Messiah. Matt. }  
21. 9. }

J | 29. "O give thanks".  
**1** the LORD. Heb. Jehovah. Ap. 4. II.  
mercy = lovingkindness, or grace.  
**5** THE LORD. Heb. Jah. Ap. 4. III.  
and set me in a large place. The current Heb. text  
= with the deliverance of JAH, *bammerhab yah* (two  
words). The Massoretic text reads it as one word,  
*bammerhabyah* = with deliverance. The A.V. and R.V.  
transfer the *yah* to the beginning of the clause, and  
are then compelled to make out the sense by supplying  
"and set me". They do not even notice the Massoretic  
reading. The printed text reads :  
"I called upon Jah in distress,  
He answered me with the deliverance of Yah."  
The Massoretic text reads :  
"I called upon Yah in distress,  
He answered me with deliverance."  
**6** The LORD, &c. Heb. Jehovah. Ap. 4. II. Quoted in  
Heb. 13. 6.  
man = a man. Heb. *'adam*. Ap. 14. I.  
**8** It is better . . . Than. Fig. *Cænotes* (Ap. 6), re-  
peated in v. 9.  
better = good. By Fig. *Heterösis* (Ap. 6), the Positive  
is put for the Comparative, and is so rendered.  
trust = flee for refuge. Heb. *häsah*. Ap. 69. II.  
put confidence. Heb. *batah*. Ap. 69. I.  
man. Heb. *'adam*. Ap. 14. I.  
**10** All. Put by Fig. *Synecdochê* (of Genus), Ap. 6, for  
a large number, or many.  
But, &c. Fig. *Epistrophe* (Ap. 6), repeated in v. 11.  
**11** They compassed . . . they compassed. Fig.  
*Epizeuxis* (Ap. 6), for emphasis.  
**12** They compassed. Fig. *Anaphora* (Ap. 6), re-  
peated from v. 11.  
the name. See note on 20. 1. **13** Thou. Does

(p. 836)

19 Open to me the gates of righteousness:  
I will go into them, and I will praise  
THE LORD:

20 This gate of the LORD,  
Into which the righteous shall enter.

K<sup>3</sup> L<sup>3</sup>

21 I will praise Thee: for Thou hast heard  
me,  
And art become my salvation.

M<sup>3</sup> i

22 The stone which the builders refused  
Is become the head stone of the corner.

23 This is the LORD'S doing;  
It is marvellous in our eyes.

24 This is the day which the LORD hath  
made;  
We will rejoice and be glad in it.

k

25 Save now, I beseech Thee, O LORD:

k

O LORD, I beseech Thee, send now prosper-  
ity.

i

26 Blessed be he that cometh in the name of  
the LORD:

We have blessed you out of the house of  
the LORD.

27 GOD is the LORD, Which hath shewed  
us light:

Bind the sacrifice with cords, even  
unto the horns of the altar.

28 Thou art my GOD, and I will praise  
Thee:

Thou art my God, I will exalt Thee.

J

29 O give thanks unto the LORD; for He is  
good:

For His mercy endureth for ever.

119

N ALEPH.

(p. 837)

1 Blessed are the undefiled in the way,  
Who walk in the law of the LORD.

O

2 Blessed are they that keep His testi-  
monies,  
And that seek Him with the whole heart.

P

3 They also do no iniquity:  
They walk in His ways.

Q

4 Thou hast commanded us  
To keep Thy precepts diligently.

N

5 O that my ways were directed  
To keep Thy statutes!

O

6 Then shall I not be ashamed,  
When I have respect unto all Thy  
commandments.

P

7 I will praise Thee with uprightness of  
heart,  
When I shall have learned Thy right-  
eous judgments.

Q

8 I will keep Thy statutes:  
O forsake me not utterly.

22 The stone: i. e. the Messiah. See Gen. 49. 24. A stone of stumbling, Isa. 8. 14 (cp. Rom. 9. 33. 1 Pet. 2. 8); a "tried stone", "precious", "sure", Isa. 28. 16; the rejected stone (cp. Matt. 21. 42. Mark 12. 10, 11. Luke 20. 17. Acts 4. 11. 1 Pet. 2. 4). The true foundation, Isa. 28. 16 (cp. Matt. 16. 18. 1 Cor. 3. 11. Eph. 2. 20), refused. See note above, and cp. Structure, "i" with "i", above. Here the present Dispensation comes in. See Ap. 72.

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

25 Save now, &c. Heb. "Hosanna" = Save, I pray. Not a Particle of time, but of entreaty (as in Ecc. 12. 1). Repeated four times for emphasis. Lit. "I pray Thee, Jehovah; Save; I pray Thee; I pray Thee, O Jehovah".

26 Blessed, &c. See Matt. 21. 9; 23. 39. Mark 11. 9. Luke 13. 35; 19. 38. John 12. 13.

27 GOD. Heb. El. Ap. 4. IV. Bind. Heb. 'asar, to bind, or join. Here, in its idiomatic usage, to join, so as to make ready (Gen. 46. 29. Ex. 14. 6. 1 Kings 18. 44. 2 Kings 9. 21), or begin (1 Kings 20. 14. 2 Chron. 13. 3).

sacrifice. Heb. hāg = a feast, or festal [sacrifice]. See note on Ex. 23. 18, and cp. Ex. 5. 1; 12. 14; 23. 14. Lev. 23. 39, 41. Num. 29. 12. Deut. 16. 15. Zech. 14. 16, 18, 19. cords = wreaths, or garlands, as in Ex. 28. 14, 22, 24, 25; 39. 15, 17, 18.

even unto. Heb. 'ad = up to or during: i. e. even until [it is consummated at] the horns of the altar. 'Ad denotes progression in time. Translate: "Make ready the festal sacrifice with garlands until [it is consummated at] the horns of the altar." Cp. Acts 14. 13. There is nothing about "to the altar" here.

28 praise = give thanks. God. Heb. Elohim. Ap. 4. I.

119. 1-8 (A<sup>2</sup>, p. 826). QUICKENING BY THE WRITTEN WORD. (N. ALEPH, Extended Alternation.)

N	1. The way.	} Third Person. (General.)
O	2. Condition. Happy.	
P	3. They, upright.	
Q	4. Command.	
N	5. My ways.	} First Person. (Individual.)
O	6. Condition. Not ashamed.	
P	7. I, upright.	
Q	8. Promise.	

Probably by Hezekiah. See Ap. 67, Ps. 123. 3, and notes below.

An Acrostic Psalm (Ap. 63. VII), in which each verse in each of the twenty-two sections commences with the twenty-two successive letters of the Hebrew alphabet: i. e. the first eight begin with *Aleph* (=A), the second eight with *Beth* (=B), &c.: making 176 verses in all (i. e. 8 x 22).

For the ten words (corresponding with the Ten Commandments) which are characteristic of this Psalm, see Ap. 73.

1 Blessed = How happy (see Ap. 63. VI). Here pl. = O the great happiness.

way. The first of the ten words. See Ap. 73. The thirteen occurrences of this word in this Psalm are all noted below, as are those of the other nine.

law. The sixth in order of the ten words. See Ap. 73. the LORD. Heb. Jehovah. Ap. 4. II.

2 Blessed. This Psalm begins with a double Beatitude. See Ap. 63. VI. keep = guard. testimonies. The second in order of the ten words. See Ap. 73.

3 iniquity = perversity. Heb. 'aval. Ap. 44. vi.

4 precepts. The third in order of the ten words. See Ap. 73. 5 statutes. The ninth in order of the

ten words. See Ap. 73. 6 ashamed = put to shame; not shame of conscience. commandments. The tenth in order of the ten words. See Ap. 73. 7 praise = give thanks, as in 92. 1, &c. righteous = righteousness: i. e. judgments of Thy righteousness. The eighth in order of the ten words. See Ap. 73. judgments. The seventh in order of the ten words. See Ap. 73. 8 not utterly = not in any wise. Cp. v. 43

3 BETH.

- R (p. 838) 9 (2) Wherewithal shall ° a young man cleanse his ° way?  
° By taking heed *thereto* according to Thy ° word.
- S l' 10 (2) With my whole heart have I sought Thee:  
O let me not wander from Thy ° commandments.
- m' 11 (2) Thy ° word have I ° hid in mine heart, That I might not ° sin against Thee.
- m² 12 (2) Blessed art Thou, O ° LORD:  
Teach me Thy ° statutes.
- l³ 13 (2) With my ° lips have I ° declared All the ° judgments of Thy mouth.  
14 (2) I have rejoiced in the ° way of Thy ° testimonies,  
As *much as* in all riches.
- R 15 (2) I will meditate in Thy ° precepts, And have respect unto Thy ways.  
16 (2) I will delight myself in Thy statutes:  
I will not forget Thy ° word.

3 GIMEL.

- T (p. 838) 17 (2) Deal bountifully with Thy servant, That I may live, and keep Thy ° word.  
18 (2) ° Open Thou mine eyes, that I may ° behold Wondrous things out of Thy ° law.
- U 19 (2) I am a ° stranger in the earth:  
Hide not Thy ° commandments from me.  
20 (2) My ° soul ° breaketh for the ° longing That it hath unto Thy ° judgments at all times.  
21 (2) Thou hast rebuked the proud that are cursed,  
Which do ° err from Thy ° commandments.
- T 22 (2) Remove from me ° reproach and ° contempt;  
For I have kept Thy ° testimonies.
- U 23 (2) Princes also did sit and speak against me:  
But Thy servant did meditate in Thy ° statutes.  
24 (2) Thy ° testimonies ° also are my delight And ° my counsellors.

7 DALETH.

- V n (p. 838) 25 (7) My soul cleaveth unto the ° dust:  
° Quicken Thou me according to Thy ° word.
- W p 26 (7) I have declared my ° ways, and Thou heardest me:  
Teach me Thy ° statutes.
- q 27 (7) Make me to understand the ° way of Thy ° precepts:  
So shall I ° talk of Thy wondrous works.
- p 28 (7) My soul ° melteth for heaviness:  
Strengthen Thou me according unto Thy ° word.
- V n 29 (7) Remove from me the ° way of lying:  
And grant me Thy ° law graciously.

9-16 (3 BETH). CLEANSING OF THE WAY.

(Introversion and Repeated Alternation.)

- 2 R | 9. The way to be cleansed. (Future.)
- S | 11 | 10-. What I have done. My heart.  
m¹ | -10. Prayer. (Negative.)
- 12 | 11. What I have done. My heart.  
m² | 12. Prayer. (Positive.)
- 13 | 13, 14. What I have done. My lips.
- R | 15, 16. The way to be cleansed. (Future.)
- 9 a young man. The writer not necessarily a youth. way=path. Not the same word as in v. 1.  
By taking=So as to take. Put interrogation at end of the second line instead of the first.  
word=the articulate subject-matter of what is said. The tenth in order of the ten words of this Psalm. See note on 18. 30. Ap. 73. Not the same word as in v. 11. Some codices, with Aram., Sept., Syr., and Vulg., read "words" (pl.).  
11 word=the mode, or purport of what is said. The fifth in order of the ten words of this Psalm. See Ap. 73. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read "words" (pl).  
hid=treasured up. sin. Heb. *chātā'*. Ap. 44. i.  
13 lips . . . declared. Fig. *Paronomasia*. Ap. 6: *bispātay sippartī*.  
16 word. Same word as in v. 9 (not v. 11): but some codices, with two early printed editions, Aram., Sept., Syr., and Vulg., read "words" (pl.).

17-24 (3 GIMEL). PRAYER FOR STRENGTHENING. (Alternation.)

- 2 T | 17-19. Prayer and Reasons.
- U | 20, 21. Twofold statement. Himself and wicked.
- T | 22. Prayer and Reasons.
- U | 23, 24. Twofold statement. Himself and wicked.
- 18 Open=Unveil.  
behold=discern, or see clearly.  
19 stranger=foreigner sojourning.  
20 soul. Heb. *nepheš*. Ap. 13.  
breaketh for=hath broken owing to. Occurring again only in Lam. 3. 16.  
longing=fervent desire; same word as vv. 40, 174, but not v. 131.  
21 err=go far astray (through wine or passion). Same word as "wander" (v. 10), and "err" (v. 118). Heb. *shāgah*. Ap. 44. xii.  
22 reproach and contempt. Cp. 123. 3, 4, confirming Hezekiah's suggested authorship.  
24 also=nevertheless. See 129. 2.  
my counsellors=men (Heb. *'ish*. Ap. 14. II) of my counsel.

25-32 (7 DALETH). PRAYER. PRESERVATION. (Alternations and Introversion.)

- 7 V | n | 25-. Depression.  
o | -25. "Quicken me".  
W | p | 26-. Profession. (Past.)  
q | -26. Prayer. "Teach me".  
q | 27-. Prayer. (Future.)  
p | -27. Profession. "I will talk".
- V | n | 28-. Depression.  
o | -28. "Strengthen me".  
W | r | 29. Prayer. "Remove".  
s | 30, 31-. Profession. (Past.)  
r | -31. Prayer. "Put not to shame".  
s | 32. Profession. (Future.)
- 25 dust. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the dead, as in Ps. 30. 9. Ecc. 12. 7.  
Quicken . . . me=Give me life, or keep me alive. The first of nine prayers for quickening (Imperative), vv. 25, 37, 40, 88, 107, 149, 154, 156, 159. Twice as a statement of fact, vv. 50, 93.  
word. As in v. 9; but some codices read "words" (pl).  
27 talk=meditate.  
28 melteth=weepeth. Occurs only here. Job 16. 20. Ecc. 10. 18.  
word. As in v. 9. Some codices read pl.; but other codices, with Sept. and Vulg., read "by (or in) thy words" (pl).

- s 30 (7) I have chosen the <sup>1</sup> way of truth :  
Thy <sup>7</sup> judgments have I <sup>o</sup> laid *before me*.
- r 31 (7) I have <sup>o</sup> stuck unto Thy <sup>2</sup> testimonies :  
(p. 838) O <sup>1</sup> LORD, put me not to shame.
- s 32 (7) I will run the <sup>1</sup> way of Thy <sup>6</sup> commandments,  
When Thou shalt <sup>o</sup> enlarge my heart.  
HE.
- X t 33 (7) <sup>o</sup> Teach me, O <sup>1</sup> LORD, the way of Thy  
(p. 839) <sup>5</sup> statutes ;  
And I shall keep it *unto* the end.
- u 34 (7) Give me understanding, and I shall  
keep Thy <sup>1</sup> law ;
- Y Yea, I shall observe it with *my* whole  
heart.
- Z 35 (7) Make me to go in the path of Thy  
<sup>6</sup> commandments ;  
For therein do I delight.
- Y 36 (7) Incline my heart unto Thy <sup>2</sup> testi-  
monies,  
And not to covetousness.
- X t 37 (7) Turn away mine eyes from beholding  
vanity ;  
And <sup>25</sup> quicken Thou me in Thy <sup>o</sup> way.
- 38 (7) Stablish Thy <sup>11</sup> word unto Thy servant,  
<sup>o</sup> Who *is devoted* to Thy fear.
- 39 (7) Turn away my reproach which I <sup>o</sup> fear :  
For Thy <sup>7</sup> judgments *are* good.
- u 40 (7) Behold, I have <sup>20</sup> longed after Thy <sup>4</sup> pre-  
cepts :  
<sup>25</sup> Quicken me <sup>o</sup> in Thy <sup>o</sup> righteousness.  
VAU.
- A 41 (1) Let Thy <sup>o</sup> mercies come also unto me, O  
(p. 839) <sup>1</sup> LORD,  
Even Thy salvation, according to Thy  
<sup>11</sup> word.
- 42 (1) So shall I have <sup>o</sup> wherewith to answer  
him that <sup>o</sup> reproacheth me :  
For I <sup>o</sup> trust in Thy <sup>o</sup> word.
- B 43 (1) And take not the <sup>3</sup> word of truth utterly  
out of my mouth ;  
For I have hoped in Thy <sup>7</sup> judgments.
- A 44 (1) So shall I keep Thy <sup>1</sup> law continually  
<sup>o</sup> For ever and ever.
- B 45 (1) And I will walk <sup>o</sup> at liberty :  
For I seek Thy <sup>4</sup> precepts.
- 46 (1) I will speak of Thy <sup>2</sup> testimonies also  
before <sup>o</sup> kings,  
And will not be ashamed.
- 47 (1) And I will delight myself in Thy <sup>6</sup> com-  
mandments,  
Which I <sup>o</sup> have loved.
- 48 (1) <sup>o</sup> My hands also will I lift up unto Thy  
<sup>6</sup> commandments, which I have  
loved ;  
And I will meditate in Thy <sup>5</sup> statutes.  
ZAIN.
- C<sup>1</sup> 49 (1) Remember the <sup>o</sup> word unto Thy servant,  
(p. 839) <sup>o</sup> Upon which Thou hast <sup>o</sup> caused me to  
hope.
- D<sup>1</sup> 50 (1) This *is* my <sup>o</sup> comfort in my affliction :  
For Thy <sup>11</sup> word hath <sup>o</sup> quickened me.

30 laid = set.

31 stuck = cleaved, or adhered.

32 enlarge my heart = set my heart at liberty, as in  
Isa. 60. 5. 2 Cor. 6. 11, 13.33-40 (7 HE). PRAYER. TEACHING.  
(Introversion and Alternation.)

X | t | 33. Eyes. Make me to see.

u | 34-. Mind. Its comprehension.

Y | -34. Heart.

Z | 35. Feet. Practical walking.

Y | 36. Heart.

X | t | 37-39. Eyes. Turn them away.

u | 40. Mind. Its desires.

33 Teach me = Show, or make me to see.

37 way. Some codices, with three early printed  
editions, Aram., and Syr., read "ways" (pl.).38 Who is devoted to Thy fear. Supply Ellipsis  
thus : "Which [leadeth to] reverence of Thee" ; or,  
"Which [pertaineth to]" , &c. 39 fear = dread.40 in : or by.  
righteousness. Heb. *z' dāḳāh*. See Ap. 73. viii.41-48 (1 VAU). PRAYER. STRENGTHENING.  
(Alternation.)

A | 41, 42-. Prayer. (Positive.)

B | -42. Reason and Plea.

A | 43-. Prayer. (Negative.)

B | -43-48. Reasons and Pleas.

41 mercies = lovingkindnesses.

42 wherewith = a word. Heb. *dābār* as in v. 9. See  
Ap. 73. x.

reproacheth. See note on "contempt", 123. 3.

trust in = confide in. Heb. *baṭāh*. Ap. 69. I.word. Some codices, with one early printed edition,  
Aram., Sept., and Syr., read "words" (pl.).44 For ever and ever. Put by Fig. *Synecdoche* (of  
Whole), Ap. 6, for a part : i. e. the rest of his life.

45 at liberty = at large. Cp. 118. 5.

46 kings. So Hezekiah testified, doubtless, when kings  
sent presents and embassies to him (2 Chron. 32. 22, 23).  
No occasion to suggest a later date for this Psalm.

47 have loved = love. Sept. adds "much".

49-56 (1 ZAIN). PRAYER. COMFORT AND RE-  
MEMBRANCE. (Repeated Alternation.)C<sup>1</sup> | 49. "Remember . . . Thou".D<sup>1</sup> | 50, 51. Statement as to consequences.C<sup>2</sup> | 52. "I remembered".D<sup>2</sup> | 53, 54. Statement as to consequences.C<sup>3</sup> | 55. "I have remembered".D<sup>3</sup> | 56. Statement as to consequences.48 My hands, &c. Heb. idiom = to swear by, as in  
Gen. 14. 22. Ex. 6. 8 (marg.). Deut. 32. 40. Ezek.  
20. 5, 6 ; 36. 7. See note on Ex. 17. 18.49 Upon which. This is supported by the Sept. and  
Vulg. In Deut. 29. 25 it is rendered "Because".  
caused me to hope. Our hope is based on believing  
what we have "heard" from God. Cp. Heb. 11. 1 with  
Rom. 10. 17.50 comfort. The word occurs (as a noun) elsewhere  
only in Job 6. 10.

quickened me = kept me alive. See note on v. 25.

proud = insolent (like Rabshakeh).

53 Horror = Indignation.

wicked = lawless. Heb. *nāshā'*. Ap. 44. x.51 (1) The <sup>o</sup> proud have had me greatly in deri-  
sion :Yet have I not declined from Thy <sup>1</sup> law.52 (1) I remembered Thy <sup>7</sup> judgments of old,  
O <sup>1</sup> LORD ;

And have comforted myself.

53 (1) <sup>o</sup> Horror hath taken hold upon meBecause of the <sup>o</sup> wicked that forsake  
Thy <sup>1</sup> law.



	54 (n) Thy <sup>5</sup> statutes have been my <sup>0</sup> songs In the house of my pilgrimage.	54 songs. Put by Fig. <i>Metonymy</i> (of Subject), Ap. 6, for the theme of my songs.	
C <sup>s</sup> (p. 839)	55 (n) I have remembered Thy <sup>0</sup> name, O <sup>1</sup> LORD, in the night, And have kept Thy <sup>1</sup> law.	55 name. See note on 20. 1. 56 This. Supply Ellipsis (Ap. 6) thus: "This [comfort] I had".	
D <sup>s</sup>	56 (n) <sup>0</sup> This I had, Because I kept Thy <sup>4</sup> precepts.	57-64 (π CHETH). PRAYER AND PROFESSION. ( <i>Alternation.</i> )	
	π CHETH.	π   E   57-60. Jehovah my portion. F   61. Statement <i>re</i> the work of the lawless. E   62, 63. Jehovah my praise. F   64. Statement <i>re</i> the favour of Jehovah.	
E (p. 840)	57 (n) <i>Thou art</i> my portion, O <sup>1</sup> LORD: I have said that I would keep Thy <sup>9</sup> words.	57 The division is better made thus, dispensing with the supposed Ellipsis:  I have said "Jehovah is my portion, That I might keep Thy word."	
	58 (n) I intreated Thy <sup>0</sup> favour with <i>my</i> whole heart: Be <sup>0</sup> merciful unto me according to Thy <sup>11</sup> word.	58 favour. Heb. face; put by Fig. <i>Metonymy</i> (of Adjunct), Ap. 6, for what is indicated by it. merciful = gracious.	
	59 (n) I thought on my <sup>1</sup> ways, And turned my feet unto Thy <sup>2</sup> testi- monies.	61 robbed = surrounded. Cp. Sennacherib's invest- ment of Hezekiah. See Ap. 67.	
	60 (n) I made haste, and delayed not To keep Thy <sup>6</sup> commandments.	63 companion = fellow of the same party. fear = revere.	
F	61 (n) The bands of the <sup>63</sup> wicked have <sup>0</sup> rob- bed me: <i>But</i> I have not forgotten Thy <sup>1</sup> law.	64 mercy = lovingkindness, or grace.	
E	62 (n) At midnight I will rise to give thanks unto Thee Because of Thy <sup>7</sup> righteous <sup>7</sup> judgments.	65-72 (ϑ TETH). PRAYER. JEHOVAH'S DEAL- INGS. ( <i>Introversion and Alternation.</i> )	
	63 (n) <i>I am</i> a <sup>0</sup> companion of all <i>them</i> that <sup>0</sup> fear Thee, And of them that keep Thy <sup>4</sup> precepts.	ϑ   G   65. Thy dealings good. H   t   66. Thy judgments good. Teach me. u   67. Affliction good. Result. H   t   68. Thou art good. Teach me. u   69-71. Affliction good. Result. G   72. Thy law good.	
F	64 (n) The earth, O <sup>1</sup> LORD, is full of Thy <sup>0</sup> mercy: Teach me Thy <sup>5</sup> statutes.	67 Before. If we begin this verse with the word "Till", and v. 71 with "'Tis", then each verse in this section will commence with "T", as it does in the Hebrew. afflicted = oppressed. But now. Cp. Heb. 12. 6-11, and references there. 68 good = kind. doest good = actest kindly. 71 It is. See note on v. 67. good = right, or fitting.	
	ϑ TETH.	72 gold and silver. Put by Fig. <i>Metonymy</i> (of Cause), Ap. 6, for coins made from these metals.	
G (p. 840)	65 (ϑ) Thou hast dealt well with Thy serv- ant, O <sup>1</sup> LORD, according unto Thy <sup>9</sup> word.	73-80 (ʾ JOD). PRAYER. INSTRUCTION AND DELIVERANCE. ( <i>Introversion.</i> )	
H t	66 (ϑ) Teach me good judgment and know- ledge: For I have believed Thy <sup>6</sup> command- ments.	ʾ   J   73. Prayer. "I". K   74. "They that revere Thee". L   75. Affliction. "I". M   76. Lovingkindness. M   77. Tender mercies. L   78. Affliction. "I". K   79. "They that fear Thee". J   80. Prayer. "I"	
u	67 (ϑ) <sup>0</sup> Before I was <sup>0</sup> afflicted <i>I</i> went astray: <sup>0</sup> But now have I kept Thy <sup>11</sup> word.	Jod. This is the small letter referred to in Matt. 5. 18. 73 fashioned = formed. Cp. Job 31. 15; also Deut. 32. 18.	
H t	68 (ϑ) <i>Thou art</i> <sup>0</sup> good, and <sup>0</sup> doest good; Teach me Thy <sup>5</sup> statutes.	74 fear = revere. 75 right = righteousness, as in v. 7. afflicted = humbled.	
u	69 (ϑ) The proud have forged a lie against me: <i>But I</i> will keep Thy <sup>4</sup> precepts with <i>my</i> whole heart.	76 merciful kindness = lovingkindness, or grace.	
	70 (ϑ) Their heart is as fat as grease; <i>But I</i> delight in Thy <sup>1</sup> law.		
	71 (ϑ) <sup>0</sup> <i>It is</i> <sup>0</sup> good for me that I have been <sup>67</sup> afflicted; That I might learn Thy <sup>5</sup> statutes.		
G	72 (ϑ) The <sup>1</sup> law of Thy mouth <i>is</i> better unto me Than thousands of <sup>0</sup> gold and silver.		
	ʾ JOD.		
J (p. 840)	73 (ʾ) Thy hands have made me and <sup>0</sup> fa- shioned me: Give me understanding, that I may learn Thy <sup>6</sup> commandments.	74 (ʾ) They that <sup>0</sup> fear Thee will be glad when they see me; Because I have hoped in Thy <sup>9</sup> word.	K
		75 (ʾ) I know, O <sup>1</sup> LORD, that Thy <sup>7</sup> judgments <i>are</i> <sup>0</sup> right, And <i>that</i> Thou in faithfulness hast <sup>0</sup> afflicted me.	L
		76 (ʾ) Let, I pray Thee, Thy <sup>0</sup> merciful kindness be for my comfort, According to Thy <sup>11</sup> word unto Thy servant.	M

- M* 77 (c) Let Thy ° tender mercies come unto me,  
(p. 840) that I may live:  
° For Thy <sup>1</sup> law is my ° delight.
- L* 78 Let the ° proud be ashamed; for they  
dealt ° perversely with me ° without  
a cause:  
But I will meditate in Thy <sup>4</sup> precepts.
- K* 79 (c) Let those that <sup>74</sup> fear Thee turn unto me,  
And ° those that have known Thy <sup>2</sup> tes-  
timonies.
- J* 80 (c) Let my heart be ° sound in Thy <sup>5</sup> sta-  
tutes;  
That I be not ashamed.
- ▷ CAPH.
- N<sup>1</sup> O* 81 (c) <sup>20</sup> My soul fainteth for Thy salvation:  
(p. 841) But I hope in Thy <sup>9</sup> word.
- P* 82 (c) Mine eyes ° fail for Thy <sup>11</sup> word,  
Saying, "When wilt Thou comfort me?"
- O* 83 (c) For I am become like a ° bottle in the  
smoke;  
Yet do I not forget Thy <sup>5</sup> statutes.
- 84 (c) How ° many are the days of Thy serv-  
ant?  
When wilt Thou ° execute <sup>7</sup> judgment on  
them that persecute me?
- N<sup>2</sup> Q<sup>1</sup>* 85 (c) The <sup>78</sup> proud have digged pits for me,  
° Which are not ° after Thy <sup>1</sup> law.
- R<sup>1</sup>* 86 (c) All Thy <sup>6</sup> commandments are ° faithful:  
*Q<sup>2</sup>* They persecute me ° wrongfully;  
*R<sup>2</sup>* Help Thou me.
- Q<sup>3</sup>* 87 (c) They had ° almost ° consumed me upon  
earth;  
*R<sup>3</sup>* But I forsook not Thy <sup>4</sup> precepts.
- 88 (c) <sup>25</sup> Quicken me after Thy lovingkind-  
ness;  
So shall I keep the <sup>2</sup> testimony of Thy  
mouth.
- ▷ LAMED.
- S v* 89 (b) ° For ever, O <sup>1</sup> LORD,  
(p. 841) Thy ° word is ° settled in heaven.
- w* 90 (b) Thy faithfulness is unto all generations:  
Thou hast established the earth, and it  
° abideth.
- 91 (b) ° They ° continue ° this day according to  
Thine ° ordinances:  
For ° all are Thy servants.
- T* 92 (b) Unless Thy <sup>1</sup> law had been my <sup>77</sup> delights,  
I should then have perished in mine  
affliction.
- U* 93 (b) I will never forget Thy <sup>4</sup> precepts:  
For with them Thou hast <sup>25</sup> quickened  
me.
- U* 94 (b) I am Thine, save me;  
For I have ° sought Thy <sup>4</sup> precepts.
- T* 95 (b) The <sup>53</sup> wicked have waited for me to de-  
stroy me:  
But I will consider Thy <sup>2</sup> testimonies.
- S* 96 (b) I have seen an end of ° all perfection:  
But ° Thy <sup>6</sup> commandment is exceeding  
broad.

77 tender mercies = compassions.  
For, &c. This is the ground of his prayer.  
delight. Pl. as in v. 92 = great delight.  
78 proud = insolent, or arrogant,  
perversely = with falsehood.  
without a cause. Cp. John 15. 25 with Rom. 8. 24  
("freely").  
79 those that have known. Some codices read  
"and they shall know". 80 sound = thorough.

81-88 (▷ CAPH). PRAYER. IN DISTRESS.  
(Division.)

▷ | N<sup>1</sup> | 81-84. Distress. Complaints and Pleas.  
| N<sup>2</sup> | 85-88. Distress. Causes, Contrasts, and Prayers.

81-84 (N<sup>1</sup>, above). COMPLAINTS AND PLEAS.  
(Alternation.)

N<sup>1</sup> | O | 81, 82-. Two complaints, with plea between.  
| P | -82. Question. When comfort?  
| O | 83, 84-. Two complaints, with plea between.  
| P | -84. Question. When vindicate?

82 fail. Same word as "fainteth", in v. 81.  
83 bottle = wine-skin : i. e. black and shrivelled. Cp.  
Job 80. 30.

84 many : i. e. few at the most. Cp. 89. 47. 2 Sam. 19. 34.  
execute judgment = vindicate.

85-88 (N<sup>2</sup>, above). CAUSES, CONTRASTS, AND  
PRAYERS. (Repeated Alternation.)

N<sup>2</sup> | Q<sup>1</sup> | 85. Enemies. "They . . . me".  
| R<sup>1</sup> | 86-. Statement. "Thy".  
| Q<sup>2</sup> | -86-. Enemies. "They . . . me".  
| R<sup>2</sup> | -86. Statement. "Thou".  
| Q<sup>3</sup> | 87-. Enemies. "They . . . me".  
| R<sup>3</sup> | -87, 88. Statement. "Thy".

85 Which, &c. = "[Men] who are not", &c.  
after = according to.

86 faithful = faithfulness.  
wrongfully. See note on "perversely", v. 78.  
87 almost = soon. See note on "almost" (Prov. 5. 14).  
consumed = made an end of.

89-96 (▷ LAMED). JEHOVAH AND HIS WORD.  
(Introversion.)

▷ | S | 89-91. Jehovah's Word settled and eternal.  
| T | 92. Affliction cannot destroy my delight in it.  
| U | 93. Statement and reason. "For".  
| U | 94. Statement and reason. "For".  
| T | 95. The wicked cannot destroy my meditation  
| in it.  
| S | 96. Jehovah's Word perfect and eternal.

89-91 (S, above). JEHOVAH'S WORD.  
(Alternation.)

S | v | 89-. Jehovah eternal. } The heavens  
| w | -89. His Word established. } (89. 37).  
| v | 90-. Jehovah's faithfulness eternal. } The earth  
| w | -90, 91. The earth established. } (89. 4).

89 For ever, O LORD. Supply *Ellipsis* (Ap. 6), "For  
ever [art Thou], O Jehovah [For ever] Thy Word", &c.  
settled = standeth fast, as the earth : i. e. endureth for  
ever (102. 12, 26. Isa. 40. 8. Luke 16. 17. 1 Pet. 1. 25). So  
Christ, the Living Word (John 12. 34).

90 abideth = standeth, as in v. 91.  
91 They : i. e. heaven and earth.  
continue = stand, as in v. 90.  
this day = [to] this day, or to-day.  
ordinances = regulations. Heb. *mishpat*. The seventh  
of the ten words. Ap. 73. Cp. v. 132.

all. With Art. = the whole [universe].  
94 sought = inquired into, or studied. Cp. 105. 4.  
96 all perfection = an end, or limit to all things.  
Cp. Job 26. 10; 28. 3.

Thy commandment, &c. = spacious exceedingly [are]  
Thy commandments : i. e. including all (as opposed to  
"end").

D MEM.

V X (p. 842) 97 (D) O how love I Thy <sup>1</sup> law!  
It is my meditation all the day.

Y x<sup>1</sup> 98 (D) Thou <sup>o</sup>through Thy <sup>6</sup> commandments  
hast made me wiser than mine enemies:  
y<sup>1</sup> For <sup>o</sup>they are ever with me.

x<sup>2</sup> 99 (D) I have more understanding <sup>o</sup>than all  
my teachers:  
y<sup>2</sup> For Thy <sup>2</sup>testimonies are my meditation.

x<sup>3</sup> 100 (D) I understand more than the <sup>o</sup>ancients,  
y<sup>3</sup> Because I keep Thy <sup>4</sup> precepts.

W 101 (D) I have refrained my feet from every <sup>o</sup>evil  
<sup>o</sup>way,  
That I <sup>o</sup>might keep Thy <sup>o</sup> word.

W 102 (D) I have not <sup>o</sup>departed from Thy <sup>7</sup> judgments:  
For Thou hast <sup>o</sup>taught me.

V X 103 (D) How <sup>o</sup>sweet are Thy <sup>11</sup> words unto my  
taste!  
Yea, sweeter than honey to my mouth!

Y 104 (D) Through Thy <sup>4</sup> precepts I get understanding:  
Therefore I hate every false <sup>101</sup> way.

J NUN.

A a (p. 842) 105 (J) Thy <sup>9</sup> word is a <sup>o</sup>lamp unto my feet,  
And a light unto my path.

b 106 (J) I have sworn, and <sup>o</sup>I will perform it,  
That I will keep Thy <sup>7</sup> righteous <sup>7</sup> judgments.

B 107 (J) I am afflicted very much:  
<sup>25</sup> Quicken me, O <sup>1</sup> LORD, according unto  
Thy <sup>9</sup> word.

108 (J) Accept, I beseech Thee, the freewill  
offerings of my mouth, O <sup>1</sup> LORD,  
And teach me Thy <sup>7</sup> judgments.

B 109 (J) <sup>20</sup> My soul is continually <sup>o</sup>in my hand:  
Yet do I not forget Thy <sup>1</sup> law.

110 (J) The <sup>53</sup> wicked have laid a snare for me:  
Yet I <sup>o</sup>erred not from Thy <sup>4</sup> precepts.

A a 111 (J) Thy <sup>2</sup> testimonies have I taken as an  
heritage for ever:  
For they are the rejoicing of my heart.

b 112 (J) I have inclined mine heart to perform  
Thy <sup>5</sup> statutes always,  
Even unto the end.

D SAMECH.

C (p. 842) 113 (D) I hate vain <sup>o</sup> thoughts:  
But Thy <sup>1</sup> law do I love.

114 (D) Thou art my <sup>o</sup> hiding place and my <sup>o</sup> shield:  
I hope in Thy <sup>9</sup> word.

D 115 (D) Depart from me, ye <sup>101</sup> evildoers:  
For I will keep the <sup>6</sup> commandments of  
my <sup>o</sup> God.

E 116 (D) Uphold me according unto Thy <sup>11</sup> word,  
that I may <sup>o</sup> live:  
And let me not be ashamed of my hope.

E 117 (D) Hold Thou me up, <sup>o</sup> and I shall be safe:  
And I will <sup>o</sup> have respect unto Thy  
<sup>5</sup> statutes continually.

D 118 (D) Thou hast <sup>o</sup> trodden down all them that  
<sup>21</sup> err from Thy <sup>5</sup> statutes:  
For their deceit is falsehood.

97-104 (D MEM). JEHOVAH'S WORD THE SOURCE OF WISDOM. (*Introversion and Alternations.*)

D | V | X | 97. The Word of Jehovah. Precious.  
Y | 98-100. The source of Understanding and Reason.  
W | 101. The Psalmist's practice (Pos.) and motive.  
W | 102. The Psalmist's practice (Neg.) and Reason.  
V | X | 103. The Word of Jehovah. Precious.  
Y | 104. The source of Understanding and Consequences.

98-100 (Y, above). THE SOURCE OF UNDERSTANDING (Pos). (*Repeated Alternation.*)

Y | x<sup>1</sup> | 98-. Wiser than mine enemies.  
y<sup>1</sup> | -98. Reason.  
x<sup>2</sup> | 99-. Wiser than my teachers.  
y<sup>2</sup> | -99. Reason.  
x<sup>3</sup> | 100-. Wiser than the aged.  
y<sup>3</sup> | -100. Reason.

98 through: or, as to.  
they are = it [is]: i. e. the Law containing the commandments.

99 than all my teachers. Because Divinely taught Divine wisdom.

100 ancients = elders, or the aged ones.

101 evil. Heb. *ra'a'*. Ap. 44. viii.  
way. Including religious way, in the sense of Acts 9. 2; 19. 9, 23; 24. 14. Cp. Acts 16. 17; 18. 26; especially in v. 104.  
might. A. V., 1611, reads "may".  
word. Same word as in v. 9. Some codices, with one early printed edition, with Aram., Sept., Syr., and Vulg., read "words" (pl.).

102 departed = swerved. taught = directed.

103 sweet = smooth, or agreeable. Not the same word as in 19. 10.

105-112 (J NUN). JEHOVAH'S WORD THE SOURCE OF LIGHT AND JOY. (*Introversion and Alternation.*)

J | A | a | 105. The Word my Light.  
b | 106. Purpose to keep it.  
B | 107, 108. Affliction and Prayer.  
B | 109, 110. Danger and Protestations.  
A | a | 111. The Word my Heritage and Joy.  
b | 112. Purpose to keep it.

105 lamp: or lantern, for light on the path for the feet; not merely a light for the eyes (19. 8).

106 I will perform it. Some cod., with seven early printed editions, Aram., Sept., Syr., and Vulg., read "I have performed it"; but some cod., with four early printed editions (1 in marg.), read "and will perform it".

109 in my hand. An idiom for great danger. Cp. Judg. 12. 3. 1 Sam. 19. 5; 28. 21. Job 13. 14.

110 erred = to err from the paths of virtue and piety. Heb. *ta'ah*; not the same word as in vv. 21, 118.

113-120 (D SAMECH). JEHOVAH'S LAW. THE SECURITY GIVEN BY IT. (*Introversion.*)

D | C | 113, 114. Protestations. "I".  
D | 115. Evildoers. Addressed concerning God.  
E | 116. Uphold me. From above and without.  
E | 117. Uphold me. From beneath and within.  
D | 118, 119. Evildoers. God addressed concerning them.  
C | 120. Protestations. "I".

113 thoughts = divided or doubting thoughts. Same root as 1 Kings 18. 21 (cp. Jas. 1. 8); or, them that are of double mind.

114 hiding place. Cp. 32. 7; 91. 1.  
shield. Cp. 84. 9, and note. Fig. *Anthropopatheia*. Ap. 6.

115 God. Heb. Elohim. Ap. 4. I. But "my God" implies Jehovah.

116 live. See note || on p. 827.

117 and I shall be safe = so shall I be saved.  
have respect unto. Aram. and Syr. read "find dear delight in". Sept. reads "shall meditate".

118 trodden down: or set at naught.

- 119 (D) ° Thou putttest away all the <sup>53</sup> wicked of the earth *like dross* :  
Therefore I love Thy <sup>2</sup> testimonies.
- C (p. 842) 120 (D) ° My flesh trembleth for fear of Thee ;  
And I am afraid of Thy <sup>7</sup> judgments.
- v AIN.
- F (p. 843) 121 (y) I have done <sup>7</sup> judgment and ° justice :  
Leave me not to mine oppressors.  
122 (y) Be surety for Thy servant for good :  
Let not the ° proud oppress me.
- G 123 (y) Mine eyes fail for Thy salvation,  
And for the <sup>11</sup> word of Thy righteousness.
- H 124 (y) Deal with Thy servant according unto Thy ° mercy,  
And teach me Thy <sup>5</sup> statutes.  
125 (y) § *am* Thy servant; give me understanding,  
That I may know Thy <sup>2</sup> testimonies.
- F 126 (y) *It is* time for *Thee*, <sup>1</sup> LORD, ° to work :  
For they have made void Thy <sup>1</sup> law.
- G 127 (y) Therefore I love Thy <sup>6</sup> commandments  
Above gold; yea, above fine gold.  
128 (y) Therefore I esteem all Thy <sup>4</sup> precepts  
concerning all things to be right ;
- H And I hate every false <sup>101</sup> way.
- D PE.
- J (p. 843) 129 (D) Thy <sup>2</sup> testimonies *are* ° wonderful :  
Therefore doth <sup>20</sup> my soul ° keep them.  
130 (D) The ° entrance of Thy <sup>9</sup> words giveth  
light ;  
It giveth understanding unto the ° simple.
- 131 (D) I opened my mouth, and panted :  
For ° I longed for Thy <sup>6</sup> commandments.
- K 132. (D) Look Thou upon me, and be ° merciful  
unto me,  
° As Thou usest to do unto those that  
love Thy ° name.
- K 133 (D) ° Order my steps ° in Thy <sup>11</sup> word :  
And let not any ° iniquity have dominion  
over me.
- 134 (D) ° Deliver me from the oppression of  
° man :  
So will I keep Thy <sup>4</sup> precepts.
- 135 (D) Make Thy face to shine upon Thy  
servant ;  
And teach me Thy <sup>5</sup> statutes.
- J 136 (D) ° Rivers of waters run down mine eyes,  
Because they keep not Thy <sup>1</sup> law.
- v TZADDI.
- L<sup>1</sup> (p. 843) 137 (y) ° Righteous *art* Thou, O <sup>1</sup> LORD,  
And upright *are* Thy <sup>7</sup> judgments.  
138 (y) Thy <sup>2</sup> testimonies *that* Thou hast com-  
manded *are* ° righteous  
And very faithful.
- M<sup>1</sup> 139 (y) My zeal hath consumed me,  
Because mine enemies have forgotten  
Thy <sup>9</sup> words.
- L<sup>2</sup> 140 (y) Thy <sup>11</sup> word *is* ° very pure :  
Therefore Thy servant loveth it.

- 119 Thou putttest away. Sept. and Vulg. read " I have accounted ".
- 120 My flesh trembleth : or, My flesh creeps (as we say). Cp. Job 4. 15 : i. e. at the judgment executed on the wicked.
- 121-128 (v AIN). JEHOVAH'S SERVANTS' CONFIDENCE. (*Extended Alternation.*)
- y F | 121, 122. What I have done, and Prayer (Neg.).  
G | 123. The Word. Desire for it.  
H | 124, 125. Thy servant's prayer.  
F | 126. What Jehovah should do, and Plea (Pos.).  
G | 127, 128-. The Word. Love for it.  
H | -128. Thy servant's resolve.
- 121 justice = righteousness. Same word as in v. 7.  
122 proud = arrogant. This is the only verse in this Psalm which has not one of the " ten words ", unless we may include the Living Word Himself, Who is the " surety " for His people. See note on Prov. 11. 15, and cp. Heb. 7. 22. See Ap. 73.  
124 mercy = lovingkindness, or grace.  
126 to work : i. e. to intervene.
- 129-136 (D PE). GUIDANCE BY THE WORD. (*Introversion.*)
- D J | 129-131. Statements concerning the Word.  
K | 132. Prayer concerning the Righteous.  
K | 133-135. Prayer concerning the Wicked.  
J | 136. Statement concerning the Word.
- 129 wonderful. Same root as in vv. 18, 27.  
keep = keep safely.  
130 entrance = doorway ; which was always an open way for the light, in the absence of windows.  
simple = sincere, as opposed to crafty.  
131 I longed. An Aramaic word (*yā'ab*). Occurs only here. Weaker than in vv. 20, 40, 174.  
132 merciful = gracious.  
As Thou usest to do = According to Thy ordinance. Heb. *mishpāt*. The seventh in order of the " ten words " (Ap. 73). So rendered in v. 91.  
name. See note on 20. 1.  
133 Order = Direct, or guide.  
in = by. Some codices, with one early printed edition, Sept. and Vulg., read " according to ".
- iniquity. Heb. *'āven*. Ap. 44. iii.  
134 Deliver : i. e. by power. Heb. *pādāh*. See notes on Ex. 6. 6 and 13. 13. Not the same word as vv. 153, 154, 170.  
man. Heb. *'ādām*. Ap. 14. I.  
136 Rivers of waters. Heb. *palgēy-mayim*. See note on Prov. 21. 1. Eng. idiom = Floods of tears.
- 137-144 (v TZADDI). JEHOVAH'S WORD AND THE PSALMIST. (*Repeated Alternation.*)
- v L<sup>1</sup> | 137, 138. Thy Word. Righteous.  
M<sup>1</sup> | 139. I. Consumed.  
L<sup>2</sup> | 140. Thy Word. Pure.  
M<sup>2</sup> | 141. I. Despised.  
L<sup>3</sup> | 142. Thy Word. Truth.  
M<sup>3</sup> | 143. I. Consumed.  
L<sup>4</sup> | 144. Thy Word. Righteous.
- 137 Righteous, &c. See v. 7. See also Rev. 16. 5, 7.  
138 righteous and very faithful = righteousness and faithfulness.  
140 very pure = refined.  
141 small = insignificant. Cp. Judg. 6. 15.  
142 is the truth = is truth (no Art.). Cp. John 17. 17.
- 141 (y) § *am* ° small and despised :  
Yet do not I forget Thy <sup>4</sup> precepts.
- 142 (y) Thy <sup>7</sup> righteousness *is* an everlasting <sup>7</sup> righteousness,  
And Thy <sup>1</sup> law ° *is* the truth.

M<sup>3</sup> (p. 843) 143 (γ) Trouble and anguish have ° taken hold on me:  
Yet Thy <sup>6</sup> commandments are my <sup>77</sup> delights.

L<sup>4</sup> 144 (γ) The righteousness of Thy <sup>2</sup> testimonies is everlasting:  
Give me understanding, and I shall live.

‡ KOPH.

N (p. 844) 145 (ρ) I ° cried with my whole heart; ° hear me, O <sup>1</sup> LORD:

I will keep Thy <sup>5</sup> statutes.

146 (ρ) I ° cried unto Thee; save me,  
And I shall keep Thy <sup>2</sup> testimonies.

147 (ρ) I ° prevented the ° dawning of the morning, and cried:  
I hoped in Thy ° word.

148 (ρ) Mine eyes ° prevent the *night* ° watches,  
That I might meditate in Thy <sup>11</sup> word.

149 (ρ) ° Hear my voice according unto Thy lovingkindness:  
O <sup>1</sup> LORD, <sup>25</sup> quicken me according to Thy <sup>7</sup> judgment.

O 150 (ρ) They draw nigh that follow ° after mischief:

They are far from Thy <sup>1</sup> law.

151 (ρ) Thou art near, O <sup>1</sup> LORD;  
And all Thy <sup>6</sup> commandments are truth.

P 152 (ρ) Concerning Thy <sup>2</sup> testimonies, I have known of old  
That Thou hast founded them for ever.

‡ RESH.

N (p. 844) 153 (γ) Consider mine affliction, and ° deliver me:

For I do not forget Thy <sup>1</sup> law.

154 (γ) Plead my cause, and ° deliver me:  
<sup>25</sup> Quicken me according to Thy <sup>11</sup> word.

O 155 (γ) Salvation is far from the <sup>53</sup> wicked:  
For they seek not Thy <sup>5</sup> statutes.

156 (γ) Great are Thy ° tender mercies, O <sup>1</sup> LORD:  
<sup>25</sup> Quicken me according to Thy <sup>7</sup> judgments.

157 (γ) Many are my persecutors and mine ° enemies;  
Yet do I not decline from Thy <sup>2</sup> testimonies,

158 (γ) I beheld the ° transgressors, and ° was grieved;

Because they kept not Thy <sup>11</sup> word.

159 (γ) Consider how I love Thy <sup>4</sup> precepts:  
<sup>25</sup> Quicken me, O <sup>1</sup> LORD, according to Thy lovingkindness.

P 160 (γ) Thy <sup>9</sup> word is true from the ° beginning:  
And every one of Thy <sup>7</sup> righteous <sup>7</sup> judgments endureth for ever.

‡ SCHIN.

Q<sup>1</sup> (p. 844) 161 (ψ) ° Princes have persecuted me without a cause:  
But my heart standeth in awe of Thy ° word.

R<sup>1</sup> 162 (ψ) I rejoice at Thy ° word,  
As one that findeth great spoil.

143 taken hold. Fig. *Prosopopœia*. Ap. 6.

145-152 (‡ KOPH. } PRAYER FOR FAITHFULNESS  
153-160 (‡ RESH. } IN DISTRESS.  
(*Extended Alternation*.)

‡ N | 145-149. The Psalmist's cry.  
O | 150, 151. Jehovah near Psalmist. Foes nigh.  
P | 152. The Word established for ever.

‡ N | 153, 154. The Psalmist's cry.  
O | 155-159. Jehovah far from wicked. Foes many.  
P | 160. The Word established for ever.

145 cried = called [unto Thee], as in v. 146.  
hear = answer.

146 cried = called. Fig. *Anaphora*. Ap. 6.

147 prevented = anticipated, or forestalled.

dawning. A *Homonym*. Heb. *nesheph*. See note on 1 Sam. 30. 17. A.V. and R.V. correctly render it here, and in Job 7. 4; though not in 1 Sam. 30. 17. Job 24. 15. word. Same as in v. 11; but some codices, with Sept. and Vulg., read "words" (pl.).

148 prevent = anticipate, or forestall.  
watches. See Ap. 51. III. 4 (18), p. 74.

149 Hear. Emphatic = O do hear.

150 after mischief. Some codices, with Sept., Syr., and Vulg., read "after me maliciously".

153 deliver. Twenty-five Heb. words so rendered. Here, *hālaṣ* = rescue (with a gentle hand); not the same word as in vv. 134, 154, 170.

154 deliver. Heb. *gā'al* = redeem. See notes on Ex. 6. 6 and 13. 13. Not the same word as in vv. 134, 153, 170.

156 tender mercies = compassions.

157 enemies = adversaries: i. e. those who hem me in.

158 transgressors. Heb. *bāḡad* = traitors, or treacherous men.

was grieved = loathed myself: i. e. seeing the same tendencies in myself. Cp. Job 42. 6.

160 beginning. Heb. *r'osh* = head. Put by Fig. *Synecdochē* (of Part), Ap. 6, for the whole (including the beginning, and "every one", as in next line) = sum and substance, word and words (Jer. 15. 16. John 17. 8, 14); rendered "sum" in 139. 17.

161-168 (‡ SCHIN). JEHOVAH'S WORD GIVES PEACE AND COMFORT. (*Repeated Alternation*.)

‡ Q<sup>1</sup> | 161. Contrastive Statement.

R<sup>1</sup> | 162. Praise. "Thy".

Q<sup>2</sup> | 163. Contrastive Statement.

R<sup>2</sup> | 164. Praise. "Thy".

Q<sup>3</sup> | 165. Contrastive Statement.

R<sup>3</sup> | 166-168. Prayer. "Thy".

161 Princes = Rulers.

word. Same word as in v. 9. Some codices, with Sept. and Vulg., read "words" (pl.).

162 word. Same word as in v. 11. Some codices with Sept. and Vulg., read "words" (pl.).

163 lying = falsehood = what is false; especially false religion and idolatry.

164 Seven times. Not a "round" number, but the number of spiritual perfection. See Ap. 10.

165 peace. Put by Fig. *Synecdochē* (of Part), Ap. 6, for every blessing connected with peace.

offend them = make them stumble.

163 (ψ) I hate and abhor ° lying:  
But Thy <sup>1</sup> law do I love.

Q<sup>2</sup>

164 (ψ) ° Seven times a day do I praise Thee  
Because of Thy <sup>7</sup> righteous <sup>7</sup> judgments.

R<sup>2</sup>

165 (ψ) Great ° peace have they which love  
Thy <sup>1</sup> law:  
And nothing shall ° offend them.

Q<sup>3</sup>

166 (ψ) <sup>1</sup> LORD, I have hoped for Thy salvation,  
And done Thy <sup>6</sup> commandments.

R<sup>3</sup>

167 (ψ) <sup>20</sup> My soul hath kept Thy <sup>2</sup> testimonies ;  
And I love them exceedingly.

168 (ψ) I have kept Thy <sup>4</sup> precepts and Thy <sup>2</sup> testimonies :  
For all my <sup>1</sup> ways are before Thee.

τ TAU.

S<sup>1</sup> (p. 845) 169 (τ) Let my cry come near before Thee, O <sup>1</sup> LORD :

Give me understanding according to Thy <sup>9</sup> word.

170 (τ) Let my supplication come before Thee :  
° Deliver me according to Thy <sup>11</sup> word.

T<sup>1</sup> 171 (τ) My lips shall ° utter praise,  
When Thou hast taught me Thy <sup>5</sup> statutes.

172 (τ) My tongue shall ° speak of Thy <sup>11</sup> word :  
For all Thy <sup>6</sup> commandments are <sup>7</sup> righteousness.

S<sup>2</sup> 173 (τ) Let Thine ° hand help me ;  
For I have chosen Thy <sup>4</sup> precepts.

T<sup>2</sup> 174 (τ) I have <sup>20</sup> longed for Thy salvation, O <sup>1</sup> LORD ;  
And Thy <sup>1</sup> law is my delight.

S<sup>3</sup> 175 (τ) Let <sup>20</sup> my soul live, and it shall praise Thee ;  
And let Thy <sup>7</sup> judgments ° help me.

T<sup>3</sup> 176 (τ) I have gone astray like a ° lost sheep ;  
seek Thy servant ;

S<sup>4</sup> For I do not forget Thy <sup>6</sup> commandments.

120 ° A Song of ° degrees.

G<sup>1</sup> A (p. 845) 1 In my ° distress I ° cried unto ° the LORD,  
And He ° heard me.

B 2 ° Deliver ° my soul, O <sup>1</sup> LORD, from lying ° lips,  
And from a deceitful ° tongue.

B 3 What shall be given unto thee ? or what shall be ° done unto thee,  
Thou false tongue ?

4 Sharp arrows of the ° mighty,  
With coals of juniper.

A 5 Woe is me, that I sojourn in ° Mesech,  
That I dwell in the tents of ° Kedar !

6 <sup>2</sup> My soul hath long dwelt  
With ° him that hateth peace.

7 ° <sup>3</sup> am for peace :  
But when I ° speak, ° they are for war.

121 ° A Song of ° degrees.

G<sup>2</sup> C<sup>1</sup> a b 1 I will lift up mine eyes unto the ° hills,  
° From whence ° cometh my help.

169-176 (τ TAU). PETITIONS AND STATEMENTS. (Repeated Alternation.)

τ S<sup>1</sup> | 169, 170. Prayer ("Let") and Plea.  
T<sup>1</sup> | 171, 172. Statements. "I". Praise.  
S<sup>2</sup> | 173. Prayer ("Let") and Plea ("For").  
T<sup>2</sup> | 174. Statements. "I".  
S<sup>3</sup> | 175. Prayers ("Let").  
T<sup>3</sup> | 176-. Statement. "I". Confession.  
S<sup>4</sup> | -176. Prayer and Plea ("For").

170 Deliver = Rescue. Heb. *nāzal*, to pluck out of the hands of an enemy; recover. Not the same word as in *vv.* 134, 153, 154.

171 utter = pour forth or bubble over with. Cp. Prov. 15. 2; 18. 4.

172 speak of. Heb. respond with. Put by Fig. *Synecdochē* (of Species), Ap. 6, for all kinds of speaking or singing; hence = praise.

173 hand. Fig. *Anthropopatheia* (Ap. 6); "hand" put by Fig. *Metonymy* (of Cause), Ap. 6, for power exercised by it.

175 it shall praise Thee. Refers to Isa. 38. 20. help me. Refers to Isa. 37. 33-36.

176 lost = perishing. Cp. Matt. 18. 11; Luke 19. 10.

120 (G<sup>1</sup>, p. 826). GROUP I. PSALM (FIRST). DISTRESS. (*Introversion*.)

G<sup>1</sup> A | 1. Hezekiah and Jehovah.  
B | 2. His prayer to Jehovah.  
B | 3, 4. His apostrophe to Rab-shakeh.  
A | 5-7. Hezekiah and Jehovah.

Title. A Song. Heb. *shir*. See Ap. 65. XXIII: viz. one of the Songs promised by Hezekiah in Isa. 38. 20.

degrees = the degrees, or steps. Heb. *hamma'ālōth* (with Art.); i. e. the "degrees" mentioned six times in 2 Kings 20. 8-11, and five times in Isa. 38. 8 (Heb.). No other "degrees" known to Scripture which are connected with the shadow of the sun.

For the origin, authorship, examination, and Structure, see Ap. 67, and note § on p. 827.

1 distress. The first Psalm of each of the five groups speaks of DISTRESS; the second of trust; the third of BLESSING AND PEACE IN ZION. The distress, here, refers to Sennacherib's siege of Jerusalem (2 Kings 19. 3. Isa. 37. 3) cried. See 2 Kings 19. 3, 4, 14-19. 2 Chron. 32. 20. Isa. 37. 15-20; 38. 2, 3. See Ap. 67. iv.

the LORD. Heb. Jehovah. Ap. 4. II. heard = answered.

2 Deliver = Pluck me. Heb. *nāzal*. Same word as in 119. 170. The reference is to 2 Kings 18. 30, 32.

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

lips. Heb. = lip: i. e. Rab-shakeh's. The reference is to 2 Kings 18. 19-35; 19. 8-13. 2 Chron. 32. 10-19. Isa. 36. 4-20; 37. 8-13. See Ap. 67. i.

tongue. Fig. *Epistrophe* (Ap. 6), with "tongue", *v.* 3.

3 done = heaped upon: i. e. added to. Cp. 1 Sam. 8. 17; 20. 13, &c. 4 mighty = Mighty [One].

5 Mesech . . . Kedar. Used typically of cruel and merciless peoples; as we use the terms Vandals, Goths, Philistines.

6 him. Some codices, with Sept., Syr., and Vulg., read "them".

7 I = I [even I]; or, I [am all] peace (emphatic). speak = speak [of peace]. See note on 109. 4.

they are for war. The reference is to 2 Kings 18. 19. 2 Chron. 32. 2. Isa. 36. 5.

121 (G<sup>2</sup>, p. 826). GROUP I. PSALM (SECOND). TRUST. (*Division*.)

G<sup>2</sup> C<sup>1</sup> | C<sup>1</sup> | 1, 2. Jehovah's help proclaimed.  
C<sup>2</sup> | 3-8. Jehovah's help promised.

Title. A Song. Heb. *shir*. See Ap. 65. XXIII. of degrees = for, or relating to the degrees. Only here thus. Heb. *lamma'ālōth*. See note on Title of 120.

1, 2 (C<sup>1</sup>, above). JEHOVAH'S HELP PROCLAIMED. (*Introversion*.)

C<sup>1</sup> a | 1-. Contemplation of Creation.  
b | -1. Whence can help come? Question.  
b | 2-. Whence help cometh. Answer.  
a | -2. Contemplation of the Creator.

1 hills = mountains. Add a full stop. From whence, &c.? Punctuate this line as a question. Cp. Jer. 3. 23. cometh = is to come.

- b*  
(p. 845) **2** ° My help *cometh* <sup>1</sup> from ° the LORD,  
° Which made heaven and earth.
- a*  
*C<sup>2</sup> c*  
(p. 846) **3** He will ° not suffer thy foot to be moved:  
He That ° keepeth thee will not slumber.
- 4** Behold, He That ° keepeth Israel  
Shall ° neither slumber nor sleep.
- d*  
**5** <sup>2</sup> The LORD *is* thy ° keeper :  
<sup>2</sup> The LORD *is* thy shade upon thy right  
hand.
- c*  
**6** The sun shall not smite thee by day,  
Nor the moon by night.
- d*  
**7** <sup>2</sup> The LORD ° shall preserve thee from all  
° evil:  
He ° shall preserve thy ° soul.
- 8** <sup>2</sup> The LORD <sup>7</sup> shall preserve ° thy going  
out and thy coming in  
From this time forth, and even for ever-  
more.

**122** ° A Song ° of degrees ° of David.

- G<sup>2</sup> D*  
**1** I was glad when they said unto me,  
"Let us go into ° the house of ° the LORD."
- E*  
**2** Our feet ° shall stand  
Within thy gates, O ° Jerusalem.
- F*  
**3** <sup>2</sup> Jerusalem is builded  
As a city that is ° compact together :
- G*  
**4** Whither the tribes ° go up, the tribes of  
° THE LORD,  
Unto the ° testimony of Israel,  
To give thanks unto the ° name of <sup>1</sup> the  
LORD.
- G*  
**5** For there are set ° thrones of judgment,  
The ° thrones of the house of David.
- F*  
**6** ° Pray for the peace of Jerusalem :
- E*  
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 ° say, <sup>7</sup> "Peace be within thee."
- D*  
**9** Because of <sup>1</sup> the house of <sup>1</sup> the LORD our  
° God  
I will seek thy good.

**123** ° A Song of degrees.

- G<sup>2</sup> H*  
**1** Unto Thee lift I up mine eyes,  
O Thou That ° dwellest in the heavens.

**2** shall stand = have stood [and shall still stand.]  
repeated at the beginning of the next verse.  
See Ap. 68. "Zion".  
**3** shall stand = have stood [and shall still stand.]  
repeated at the beginning of the next verse.  
See Ap. 68. "Zion".  
**4** go up.  
**5** thrones. Pl. of Majesty = the great Throne.  
**6** Pray for the  
peace of Jerusalem. Fig. *Paronomasia* (Ap. 6),  
*sha'alū shelōm y'rūshālām yishlāyū*. See Ap. 67. vi.  
**7** Peace be within. Fig. *Epanadiplosis* (Ap. 6),  
uniting *vv.* 7 and 8 by beginning and ending with the  
same words.  
**8** say = speak [saying].

**123** (*G<sup>2</sup>*, p. 826). GROUP II. PSALM (FIRST). DISTRESS. (*Introversion*.)

- G<sup>2</sup>* | *H* | 1. Prayer to Jehovah.  
| *J* | 2-. As the eyes . . . look. } Comparison.  
| *J* | -2. So our eyes look.  
| *H* | 3, 4. Prayer to Jehovah.

Title. A Song, &c. Same as Ps. 120. **1** dwellest in the heavens. The reference is to 2 Kings 19. 15 and Isa. 37. 16.

**2** My help. Fig. *Anadiplosis*, repeated from end of *v.* 1.

the LORD = Jehovah (Ap. 4. II), not the hills. Which made heaven and earth. The reference is to the burden of Hezekiah's prayer (2 Kings 19. 15. Isa. 37. 16). Idols were only the work of men's hands (2 Kings 19. 18. 2 Chron. 32. 19. Isa. 37. 19). Rab-shakeh had reproached "the living God". See further references to this in 124. 8; 134. 3; and Ap. 67. v.

**3-8** (*C<sup>2</sup>*, p. 845). JEHOVAH'S HELP. PROMISED. (*Alternation*.)

- C<sup>2</sup>* | *c* | 3, 4. What Jehovah *will not* suffer. (Neg.)  
| *d* | 5. What He *will* do as the Keeper. (Pos.)  
| *c* | 6. What Jehovah *will not* do. (Neg.)  
| *d* | 7, 8. What He *will* do as the Keeper. (Pos.)

**3** not = May He not. Heb. 'al (like Gr. *mē*). (Subjective, and conditional).

**3** keepeth . . . **4** keepeth . . . **5** keeper. Note the Fig. *Polyptōton* (Ap. 6). Heb. *shomreka . . . shomēr . . . shomreka*. Repeated in *vv.* 7, 8.

**4** neither. Heb. *lō* (like Gr. *ou*). He will not. Absolute.  
**7** shall preserve thee. The repeated promise of Jehovah by Isaiah (2 Kings 19. 20-34. Isa. 37. 6, 7, 22-35).

**7** shall preserve . . . shall preserve . . . **8** shall preserve. Note the Fig. *Polyptōton* (Ap. 6). Heb. *yishmarka . . . yishmor . . . yishmar*.

evil = calamity. Heb. *rā'a'*. Ap. 44. viii. soul. Heb. *nephesh*. Ap. 13. See Isa. 38.

**8** thy going out, &c. Idiom for life in general. The promise was fulfilled in 2 Chron. 32. 22.

**122** (*G<sup>2</sup>*, p. 826). GROUP I. PSALM (THIRD). DELIVERANCE, BLESSING, AND PEACE IN ZION. (*Introversion*.)

- G<sup>2</sup>* | *D* | 1. The house of Jehovah.  
| *E* | 2. Jerusalem spoken to.  
| *F* | 3. Jerusalem spoken of.  
| *G* | 4. Description.  
| *G* | 5. Description.  
| *F* | 6-. Jerusalem spoken of.  
| *E* | -6-8. Jerusalem spoken to.  
| *D* | 9. The house of Jehovah.

Title. A Song. Heb. *shīr*. See note on Title of Ps. 120, and Ap. 65. XXIII.

of degrees = of the degrees (with Art.), as in Title of 120. See Ap. 67, and note on p. 827.

of David = by David. A Psalm which Hezekiah found ready to his hand. Some codices, with Aram. and Syr., omit "of David".

**1** the house of the LORD. Heb. the house of Jehovah (Ap. 4. II). This was Hezekiah's constant care, desire, and thought. It filled his heart. He began his reign by "opening its doors" and cleansing it. See 2 Chron. 29-31, where it is mentioned seventeen times. He spread Sennacherib's letter before Jehovah there (Isa. 37. 14). In his mortal sickness his prayer and its answer related to it (2 Kings 20. 5). The "sign" he asked related to it (2 Kings 20. 8. Isa. 38. 22). His songs were to be sung there (Isa. 38. 20). See Ap. 67. xiii.

the LORD. Heb. Jehovah. Ap. 4. II. The reference is to the Passover, which had been kept

Jerusalem. Note the Fig. *Anadiplosis* (Ap. 6), the word being compact = coupled together (as by a bridge), as Moriah was joined with Zion by the Millo. See note on 1 Kings 9. 15; 2 Kings 12. 20, and Ap. 68.

**4** go up. **5** testimony: the Ark of Jehovah.

**6** Pray for the peace of Jerusalem. Fig. *Paronomasia* (Ap. 6), uniting *vv.* 7 and 8 by beginning and ending with the same words.

**9** God. Heb. Elohim. Ap. 4. I.

J  
(p. 846)

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;

J

So our eyes *wait* upon °the LORD our  
°God,  
Until that He °have mercy upon us.

H

3 2 Have mercy upon us, O 2 LORD, 2 have  
mercy upon us:  
For we are exceedingly filled with °con-  
tempt.

4 °Our soul is exceedingly filled  
With the °scorning of those that are °at  
ease,  
*And* with the 3 contempt of the °proud.

## 124

°A Song of degrees of David.

G $\frac{1}{2}$  K  
(p. 847)

1 "If it had not been °the LORD Who was  
on our side,"

°Now may Israel say;

2 "If it had not been 1 the LORD Who was  
on our side,

When °men rose up against us:

L e

3 Then °they had swallowed us up °quick,  
When their wrath was kindled against us:

f

4 Then the waters had overwhelmed us,  
The °stream had gone over °our soul:

5 Then the proud waters had gone over  
4 our soul.

M

6 Blessed be 1 the LORD,

L e

Who hath not given us as a prey to their  
teeth.

f

7 4 Our soul is escaped °as a bird out of the  
snare of the fowlers:

The snare is broken, and we are escaped.

K

8 Our help *is* in the °name of 1 the LORD,  
°Who made heaven and earth."

## 125

°A Song of degrees.

G $\frac{1}{2}$  N  
(p. 847)

1 They that °trust in °the LORD  
°Shall be as mount Zion, which cannot  
be removed, *but* abideth °for ever.

2 As the mountains *are* round about Jeru-  
salem,

So 1 the LORD *is* round about His People  
From henceforth even 1 for ever.

3 °For the °rod of °the wicked shall not  
rest upon the °lot of the °righteous;  
Lest the °righteous put forth their hands  
unto °iniquity.

O

4 Do good, O 1 LORD, unto *those that be*  
good,

P

*And to them that are* upright in their  
hearts.

P

5 As for such as turn aside unto their  
crooked ways,

O

1 The LORD shall lead them forth with the  
workers of °iniquity:

N

*But* peace shall be upon Israel.

2 Behold. Fig. *Asterismos*. Ap. 6.

as. Fig. *Simile*. Ap. 6.

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

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

2 have mercy = Be gracious. Fig. *Anaphora*. Ap. 6.

3 contempt = the mockery. Cp. 119. 22, referring to  
Rab-shakeh.

4 Our soul = we. Heb. *nephesh* (Ap. 13).

scorning = the scoffing. The reference is to the scoffing  
of Sennacherib and Rab-shakeh (2 Kings 18. 19-35; 19.  
8-13. 2 Chron. 32. 10-19. Isa. 36. 4-21; 37. 8-13). Ap. 67. i.  
at ease. Same Heb. as "tumult" in 2 Kings 19. 28,  
and Isa. 37. 29.

proud = proud oppressors.

124 (G $\frac{1}{2}$ , p. 826). GROUP II. PSALM (SECOND).  
TRUST. (*Introversion and Alternation*.)

G $\frac{1}{2}$ 

K | 1, 2. Jehovah our help.

L | e | 3. Voracity of enemies.

f | 4, 5. Comparison. Waters.

M | 6-. Blessed be Jehovah.

L | e | -6. Voracity of enemies.

f | 7. Comparison. Fowlers.

K | 8. Jehovah our help.

Title. See note on Title of Ps. 120.

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

Now. Refers to Hezekiah's deliverance. See Ap. 67. x.

2 men. Heb. 'ādām. Ap. 14. I. (Sing. refers to Sen-  
nacherib).

they. The pl., referring to Sennacherib's hosts;  
likened to a stream and waters in *vv.* 4, 5. See note  
on Ps. 46. 3.

3 quick = alive.

4 stream = torrent, or flood. Heb. *nahal*. See Ap. 67.  
our soul = us. Heb. *nephesh*. Ap. 13. Note the Fig.  
*Epistrophe* (Ap. 6) in the repetition at end of *v.* 5.

7 as a bird. The reference is to the words of Senna-  
cherib on his cylinder, where he mentions Hezekiah  
by name, whom he had got "as a bird in a cage". See  
Ap. 67. xi.

8 name. See note on 20. 1.

Who made heaven and earth. See Ap. 67. v, and  
note on 121. 2 and 134. 3.

125 (G $\frac{1}{2}$ , p. 826). GROUP II. PSALM (THIRD).  
BLESSING AND PEACE IN ZION.

(*Introversion*.)G $\frac{1}{2}$ 

N | 1-3. Israel's security.

O | 4-. Jehovah's goodness.

P | -4. The upright.

P | 5-. The evildoers.

O | -5-. Jehovah's judgment.

N | -5. Israel's security.

Title. Same as Ps. 120. See Ap. 67.

1 trust = confide. Heb. *bāṭah*. Ap. 69. I.

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

Shall be as mount Zion. Some codices, with one  
early printed edition and Syr., read "are in Mount  
Zion". Ap. 68.

for ever. Note the Fig. *Epistrophe* (Ap. 6), the words  
being repeated at the end of the next line.

3 For = Surely.

rod, or cudgel.

the wicked = the wicked (or lawless) one. Heb. *rāshā'*.  
Ap. 44. x. Here the reference is to Sennacherib (Isa.  
30. 31), but it looks forward to 2 Thess. 2. 3, 4.

rest upon = continue over.

lot = heritage (as allotted).

righteous. Pl.: i. e. Hezekiah and the godly in Israel.

iniquity. Heb. 'āval. Ap. 44. vi.

5 iniquity. Heb. 'āven. Ap. 44. iii.



126

°A Song of degrees.

G<sup>2</sup> Q  
(p. 848)

R  
S

1 When °the LORD °turned again the captivity of °Zion,  
We were °like them that dream.  
2 Then was our mouth filled with laughter,  
And our tongue with °singing :  
Then °said they among the °heathen,  
"°The LORD hath done great things for them."  
3 °The LORD hath done great things for us;  
Whereof we are glad.  
4 °Turn again our captivity, O °LORD,  
As the °streams °in the °south.  
5 They that °sow in tears shall reap in joy.  
6 He that goeth forth and weepeth, bearing precious seed,  
Shall doubtless come again with rejoicing,  
bringing his sheaves with him.

127

A Song of degrees °for Solomon.

G<sup>2</sup> T g

h

U

U

T g

h

1 Except °the LORD build °the house,  
They labour in vain that build it :  
Except °the LORD keep °the city,  
°The 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 :  
°For so He giveth His °beloved °sleep.  
3 °Lo, °children are an heritage °of °the LORD :  
And the fruit of the womb is His reward.  
4 As arrows are in the hand of a mighty man ;  
So are °children of the youth.  
5 °Happy is the °man that hath his quiver full of them :  
°They shall °not be ashamed,  
But they shall °speak with the enemies in the gate.

128

°A Song of degrees.

G<sup>2</sup> V

1 °Blessed is every one that °feareth °the LORD ;  
That walketh in His ways.

of Jehovah. Some codices, with Sept., Syr., and Vulg., read pl. sleep = in sleep : i. e. while they sleep : i. e. without their labour. So He gave to Solomon (1 Kings 3. 5-15); to Adam (Gen. 2. 21, 22); Abraham (Gen. 15. 12, 13); Jacob (Gen. 28. 10-15); Samuel (1 Sam. 3. 3, 4), &c. 3 Lo. Fig. Asterismos. Ap. 6. children = sons. The reference to the fact that Hezekiah was rejoicing in Isaiah's message that he should have a son, made it a suitable Psalm for Hezekiah to select (2 Kings 20. 12, 18. Isa. 39. 7). Cp. Ps. 128. See Ap. 67. xiv. When his trouble came, he was childless. Hence he remembered Jehovah's promise to David (132. 11). of = from. Hence he sings Jehovah's praise. 5 Happy is the man. Hezekiah was that man. See the Beatitudes. Ap. 63. VI. man. Heb. *geber*. Ap. 14. IV. They : i. e. the sons. not be ashamed. Fig. *Tapinois* (Ap. 6) : quite the opposite. speak = meet, whether for negotiation or for fighting.

128 (G<sup>2</sup>, p. 826). GROUP III. PSALM (THIRD). DELIVERANCE, BLESSING, AND PEACE. (Alternations.)

G<sup>2</sup> V | 1. Blessedness of those who revere Jehovah. (Third Person.)  
W | i | 2. Thou.  
k | 3-. Thy house and thy wife. } Second Person.  
l | -3. Thy sons. Peace.  
V | 4. Blessedness of those who revere Jehovah. (Third Person.)  
W | i | -5. Thou.  
k | -5. Thy city and thy life. } Second Person.  
l | 6. Thy sons. Peace.

Title. A Song of degrees. Same as 120. See Ap. 67. 1 Blessed is = O the happinesses of. See the Beatitudes. Ap. 63. VI. feareth = revereth. the LORD. Heb. Jehovah. Ap. 4. II.

126 (G<sup>2</sup>, p. 826). GROUP III. PSALM (FIRST). DISTRESS. (Extended Alternation.)

G<sup>2</sup> Q | 1-. Distress.  
R | -1. Its ending. As dreams.  
S | 2, 3. Joy.  
Q | 4-. Distress.  
R | -4. Its ending. As streams.  
S | 5, 6. Joy.

Title. Same as Ps. 120.  
1 the LORD. Heb. Jehovah. Ap. 4. II. turned... the captivity = turned the fortunes. This does not refer to a captivity or captives, but to a restoration to blessing. See Job 42. 10 and Ezek. 16. 53 and 55, where it is three times explained as "return to your former estate". See Ap. 67. xii. Zion. See Ap. 68. like them that dream. The reference is to the waking in 2 Kings 19. 35. Isa. 37. 36. The illustration is in Luke 24. 41. Acts 12. 9 (603 B. C.). 2 singing : i. e. the songs of Isa. 38. 20. said they = was it said. heathen = nations. The reference is to 2 Chron. 32. 22, 23. The LORD hath done great things. Fig. *Anadiplosis* (Ap. 6), because the phrase is repeated at the beginning of the next verse. 4 streams = torrents. Heb. *'āp̄hikim*. See 2 Sam. 22. 16. Supply the *Ellipsis*, "as the streams [are turned] in the Negeb". in the south = in the Negeb, where, in the hill-country of Judæa the *'āp̄hikim* are turned about in their beds between the rocks and in the gorges. south. Heb. Negeb; the hill-country of Judæa. See note on Gen. 13. 1, and Deut. 1. 7. 5 sow in tears. The reference is to the "sign" given in Isa. 37. 30. See Ap. 67. ix.

127 (G<sup>2</sup>, p. 826). GROUP III. PSALM (SECOND). TRUST. (Alternation.)

G<sup>2</sup> T | g | 1-. Human builders. Vain.  
h | -1. Human defenders of city. Vain.  
U | 2-. Human labours. Vain.  
U | -2. Divine gifts.  
T | g | 3. Divine provision of builders. Sons.  
h | 4, 5. Divine provision of defenders.

Title. A Song of degrees. Same as 120 ("the degrees"). Ap. 67. The Structure, and the references to Hezekiah being childless (Ap. 67. xiv), show that this is not a Psalm "made up of two smaller Psalms, having no connection with each other". for Solomon = of or by Solomon. The central Psalm of the fifteen. Selected by Hezekiah to complete and perfect the arrangement.

1 the LORD. Heb. Jehovah. Ap. 4. II. the = a.  
2 For so = Thus.

beloved = beloved one (sing.). Heb. *yēdid*. This was Solomon's name (Jedidiah) given by Jehovah (2 Sam. 12. 25). Solomon was given because David was beloved sleep = in sleep : i. e. while they sleep : i. e. without their labour. So He gave to Solomon (1 Kings 3. 5-15); to Adam (Gen. 2. 21, 22); Abraham (Gen. 15. 12, 13); Jacob (Gen. 28. 10-15); Samuel (1 Sam. 3. 3, 4), &c. 3 Lo. Fig. Asterismos. Ap. 6. children = sons. The reference to the fact that Hezekiah was rejoicing in Isaiah's message that he should have a son, made it a suitable Psalm for Hezekiah to select (2 Kings 20. 12, 18. Isa. 39. 7). Cp. Ps. 128. See Ap. 67. xiv. When his trouble came, he was childless. Hence he remembered Jehovah's promise to David (132. 11). of = from. Hence he sings Jehovah's praise. 5 Happy is the man. Hezekiah was that man. See the Beatitudes. Ap. 63. VI. man. Heb. *geber*. Ap. 14. IV. They : i. e. the sons. not be ashamed. Fig. *Tapinois* (Ap. 6) : quite the opposite. speak = meet, whether for negotiation or for fighting.

W i  
(p. 848)

2 For thou shalt eat the °labour of ° thine hands:  
Happy shalt thou be, and it shall be well with thee.

k

3 Thy ° wife shall be as a ° fruitful vine by the sides of thine house :

l

Thy ° children like olive plants round about thy table.

V

4 ° Behold, that thus shall the ° man be ° blessed  
That ° feareth ° the LORD.

W i

5 ° The LORD shall bless thee out of Zion :

k

° And thou shalt see the good of Jerusalem all the days of thy life.

l

6 Yea, ° thou shalt see thy ° children's ° children,  
And ° peace upon Israel.

## 129

° A Song of degrees.

G<sub>1v</sub>X  
(p. 849)

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 :

Y

° Yet they have not prevailed against me.

X

3 ° The plowers plowed upon my back :  
They made long their furrows."

Y

4 ° The LORD is ° righteous :  
He hath cut asunder the ° cords of ° the wicked.

5 Let them all be confounded and turned back

That hate ° Zion.

6 Let them be ° as the grass upon the housetops,

Which withereth afore it ° groweth up :

7 Wherewith the mower filleth not his hand ;  
Nor he that bindeth sheaves his bosom.

8 Neither do they which go by say,  
"The blessing of ° the LORD be upon you :  
We bless you in the ° name of ° the LORD."

## 130

° A Song of degrees.

G<sub>1A</sub>  
(p. 849)

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

2 ° LORD \*, hear my voice :  
Let Thine ° ears be attentive  
To the voice of my supplications.

3 If Thou, ° LORD, shouldest mark iniquities,  
O ° LORD\* who shall stand ?

B

4 ° But there is ° forgiveness with Thee,  
That Thou mayest be feared.

A

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

6 My ° soul waiteth for the ° LORD\*  
More than they that ° watch for the morning :

I say, more than they that watch for the morning.

7 Let Israel hope in ° the LORD :

B

For with the ° LORD there is ° mercy,  
And with Him is ° plenteous ° redemption.

2 labour. Put by Fig. *Metonymy* (of Cause), Ap. 6, for that which is produced by labour.

thine hands: i. e. thine own hands, in contrast with the opposite (Lev. 26. 16. Deut. 28. 30-33, 39, 40). See also Amos 5. 11. Mic. 6. 15.

3 wife . . . fruitful. The reference is, as in Ps. 127, to the fact that Hezekiah was childless at this time and longed for an heir. See Ap. 67. xiv.  
children = sons.

4 Behold. Fig. *Asterismos*. Ap. 6.  
man = a strong man (pl.). Heb. *geber*. Ap. 14. IV.  
blessed. Not the same word as in v. 1. That is happy (*Beatitudo*); this is blessed (*Benedictio*).

5 And thou shalt see: or, That thou mayest see.

6 thou shalt see. Hezekiah *did* see.  
peace. Because this Psalm concludes a group.

129 (G<sub>1v</sub><sup>2</sup>, p. 826). GROUP IV. PSALM (FIRST).  
DISTRESS. (*Alternation*.)

G<sub>1v</sub><sup>2</sup> | X | 1, 2-. Distress. Caused by enemies.  
Y | -2. Failure of enemies. Stated.  
X | 3. Distress. Caused by enemies.  
Y | 4-8. Failure of enemies. Prayed for.

Title. A Song of degrees. Same as 120. See Ap. 67.

2 Many a time. Fig. *Anaphora* (Ap. 6), being repeated from v. 1.

Yet = Nevertheless. Heb. *gam*, as in 119. 24 ("also"); Ezek. 16. 28. Ecc. 6. 7. Not "reduplicated by mistake, and then spelt differently to make sense", as is alleged by modern criticism.

3 The plowers. No Art.

4 The LORD. Heb. *Jehovah*. Ap. 4. II.  
righteous = just: i. e. in His judgments.

cords: i. e. of bondage. Cp. 2. 3.

the wicked = lawless ones. Heb. *rāshā'*. Ap. 44. x.

5 Zion. See Ap. 68.

6 as the grass = as grass. The reference in vv. 6, 7 is not to "Egyptian monuments", but to the reply of Jehovah concerning Sennacherib, which Hezekiah quotes here. Cp. 2 Kings 19. 25, 26. Isa. 37. 27.

groweth up. Either unsheatheth itself into flower, or is plucked up (as Sept. and Vulg.).

8 name. See note on 20. 1.

130 (G<sub>1A</sub><sup>2</sup>, p. 826). GROUP IV. PSALM (SECOND).  
TRUST. (*Alternation*.)

G<sub>1A</sub><sup>2</sup> | A | 1-3. Waiting on Jehovah.  
B | 4. Reason. "For".  
A | 5-7-. Waiting for Jehovah.  
B | -7, 8. Reason. "For".

Title. A Song of degrees. Same as 120. See Ap. 67.

1 depths. Symbolical of distress. Cp. 42. 7; 66. 12; 69. 2.

LORD. Heb. *Jehovah*. Ap. 4. II.  
2 LORD\*. One of the 134 places where the *Sopherim* altered Jehovah to Adonai. See Ap. 32. So also vv. 3, and 6.

ears. Fig. *Anthropopatheia*. Ap. 6.

3 LORD. Heb. *Jah*. Ap. 4. III.

4 But = For; or Because; corresponding with v. 7.  
forgiveness = the forgiveness: viz. that which Hezekiah gave thanks for in Isa. 38. 17.

5 soul. Heb. *nepesh*. Ap. 13.

His word: as sent to Hezekiah by Jehovah through Isaiah.

6 watch. Heb. *shamar* = to keep = observe. An astronomical word, as in 19. 11. Cp. 105. 45; 107. 43; 119. 34. Omit the italics, note the Fig. *Epizeuxis*. Ap. 6, and render: "More than watchers for the morning [while] watching for the morning."

7 mercy = lovingkindness, or grace.

plenteous redemption. Not only from the king of Assyria (Isa. 37), but from "the king of terrors".

redemption. Heb. *pādāh*. See notes on Ex. 13. 13.

8 redeem. Same as v. 7.

iniquities. Heb. *'āvāh*. Ap. 44. iv. (Isa. 38.)

8 And He shall ° redeem Israel  
From all his ° iniquities.

## 131 <sup>°</sup>A Song of degrees <sup>°</sup>of David.

G<sub>1 2</sub> C  
(p. 850)

1 <sup>°</sup>LORD, my heart is not haughty, nor  
mine eyes lofty:  
Neither do I exercise myself in great mat-  
ters,  
Or in things too <sup>°</sup>high for me.

D 2 <sup>°</sup>Surely I have behaved and <sup>°</sup>quieted <sup>°</sup>my-  
self,

As a child that is weaned of his mother:

D <sup>°</sup>My soul is even as a weaned child.

C 3 Let <sup>°</sup>Israel hope in <sup>1</sup>the LORD  
From henceforth and for ever.

## 132 <sup>°</sup>A Song of degrees.

G<sub>1 3</sub>  
(THEME)  
(p. 850)

1 <sup>°</sup>LORD, <sup>°</sup>remember <sup>°</sup>David,  
And <sup>°</sup>all his afflictions:

F 2 How he swore unto the <sup>1</sup>LORD,  
And vowed unto <sup>°</sup>the mighty God of  
Jacob;

G 3 Surely <sup>°</sup>I will not come into the <sup>°</sup>taber-  
nacle <sup>°</sup>of my house,

Nor go up into my <sup>°</sup>bed;

4 I will not give sleep to mine eyes,  
Or slumber to mine eyelids,

5 Until I find out a place for <sup>1</sup>the LORD,  
<sup>°</sup>An habitation for <sup>2</sup>the mighty God of  
Jacob.

H 6 Lo, we <sup>°</sup>heard of <sup>°</sup>it at Ephratah:  
We found <sup>°</sup>it <sup>°</sup>in the fields of the wood.

7 We will go into His <sup>°</sup>tabernacles:  
We will worship at His <sup>°</sup>footstool.

J 8 <sup>°</sup>“Arise, O <sup>1</sup>LORD, into Thy rest;  
Thou, and <sup>°</sup>the ark of Thy strength.

K 9 Let Thy priests be clothed with righteous-  
ness;

L And let Thy <sup>°</sup>saints <sup>°</sup>shout for joy.

M 10 For Thy servant David's sake  
Turn not away the face of <sup>°</sup>Thine an-  
ointed.”

F 11 The <sup>1</sup>LORD <sup>°</sup>hath sworn <sup>°</sup>in truth unto  
David;  
He will not turn from it;

G <sup>°</sup>“Of the fruit of thy body will I set upon  
thy throne.

12 If thy <sup>°</sup>children will keep My covenant

3 I will not come. Note the Fig. *Periphrases* (Ap. 6) in vv. 4, 5. **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. *mishkân* (Ap. 40. ii). **6 heard**: i.e. while he was at Ephratah. David's father was an Ephrathite (of Bethlehem-Ephratah. Cp. Gen. 35. 19. David had “heard” of it as being in Shiloh. **it**: i.e. the Ark. **in the fields of the wood** = at Jaar's fields: i.e. Kirjath-jearim (1 Chron. 13. 5.). **7 tabernacles** = the plural of Majesty. His great habitation. Heb. *Mishkân*. Ap. 40. 2. **footstool**. Fig. *Anthrôpapatheia*. Ap. 6. **8 Arise**. Fig. *Ellipsis* (Ap. 6) = [and will say] “Arise, O Lord”, &c. This is what Solomon did say in 2 Chron. 6. 41: see Ps. 68. 1 (and note there), according to Num. 10. 35. Verses 8-10 record what David said. **the ark of Thy strength**. Occurs only here and 2 Chron. 6. 41. See notes on Ex. 25. 22 and 1 Chron. 13. 3. **9 saints** = favoured ones. shout for joy. That is exactly what they did. See the sub-*scription* of Ps. 87 and note there on “Mahalath-Leannoth”. **10 Thine anointed** = i.e. David. Not “Zerubbabel”, no such oath made to him. **11 hath sworn**. See 2 Sam. 7. 8-17. **in truth** = a truth. **Of the fruit of thy body**. This was what Hezekiah was concerned about; for he as yet had no son, and was in danger of death. Hence this pleading of Jehovah's oath to David. Quoted in Acts 2. 30. **12 children** = sons.

## 131 (G<sub>1 2</sub>, p. 826). GROUP IV. PSALM (THIRD) DELIVERANCE, BLESSING, AND PEACE. (Introversion.)

G<sub>1 2</sub> C | C | 1. Jehovah. My comfort and peace.  
D | 2-. I have comforted myself in Thee.  
D | -2. I have comforted myself in Thee.  
C | 3. Jehovah. Israel's comfort and peace.

Title. A Song of degrees. Same as 120. Ap. 67. of David = by David. For its place here see Ap. 67.

1 LORD. Heb. Jehovah. Ap. 4. II. high = wonderful.

2 Surely = [See] whether I have not, &c. quieted = silenced. Some codices, with Sept. and Vulg., read “soothed and uplifted”: i.e. comforted. myself = my soul. Heb. *nepshesh*. Ap. 13. My soul = Myself. Heb. *nepshesh*. Ap. 13.

3 Israel. Not “a liturgical addition”, but used to link the three Psalms of this group together (129. 1; 130. 7, 8; 131. 3). For Israel is to find rest and peace where their kings (David, and Hezekiah) found it.

## 132 (G<sub>1 3</sub>, p. 826). GROUP V. PSALM (FIRST). DISTRESS. BLESSING FOR THE HOUSE OF JEHOVAH. (Extended Alternation.)

THE THEME. David's Distress.  
G<sub>1 3</sub> F | 2. David swore unto Jehovah.  
G | 3-5. What David swore.  
H | 6, 7. Dwelling-place for the Ark. Search.  
J | 8. Prayer for the Ark's rest.  
K | 9-. Prayer for the Priests.  
L | -9. Prayer for the Saints.  
M | 10. Prayer for Messiah.  
F | 11-. Jehovah swore unto David.  
G | -11, 12. What Jehovah swore.  
H | 13. Dwelling-place for the Ark. Designation.  
J | 14, 15. Answer to Prayer (v. 8, J).  
K | 16-. Answer to Prayer for Priests (v. 9, K).  
L | -16. Answer to Prayer for Saints (v. 9, L).  
M | 17, 18. Answer to Prayer for Messiah (v. 10, M).

Title. A Song of degrees. Same as 120. Ap. 67. 1 LORD. Heb. Jehovah. Ap. 4. II.

remember David = remember for David: i.e. remember to fulfil the promises made to him.

David. Hezekiah remembers David, and puts Jehovah in remembrance of him.

all his afflictions = all his being afflicted: all his anxious cares as to his work. The Temple was Hezekiah's care, as it had been David's. Not “post-exilic”. We see these anxieties from the beginning of his reign (2 Sam. 7. 1 Chron. 13. 3; 21. 18-22. 1). The subjects of these last three Psalms are merged in blessing.

2 the mighty [God] of Jacob. The mighty One to Whom Jacob vowed his vow. Title occurs outside the Pentateuch, only here, and Gen. 49. 24; Isa. 1. 24 (Israel); 49. 26; 60. 16. Note the Fig. *Epistrophe* (Ap. 6) for emphasis in v. 5.

And ° My testimony that I shall teach them,  
Their ° children shall also sit upon thy throne for evermore."

H  
(p. 85o)

13 For <sup>1</sup> the LORD hath chosen ° Zion ;  
He hath desired *it* for ° His habitation.

J

14 This *is* My rest for ever :  
Here will I dwell ; for I have desired it.  
15 I will abundantly bless ° her provision :  
I will satisfy her ° poor with bread.

K

16 I will also clothe her priests with salvation :

L

And her ° saints shall shout aloud for joy.

M

17 There will I make ° the horn of David ° to bud :  
I have ordained a ° lamp for Mine <sup>10</sup> anointed.  
18 His enemies will I clothe with shame :  
But upon himself shall ° his crown flourish.

**133** ° A Song of degrees ° of David.

G<sup>2</sup><sub>14</sub> N  
(p. 85r)

1 ° Behold, ° how good and how pleasant *it is*  
For brethren to dwell together in ° unity !

O m

2 *It is* like the precious ° ointment upon the head,

n

That ° ran down upon the beard,  
*Even* Aaron's beard :  
That ° went down ° to the skirts of his garments ;

O m

3 ° As the dew of Hermon,  
° *And as the dew* that ° descended upon the mountains of ° Zion :

N

For ° there ° the LORD commanded the blessing,  
*Even* life for evermore.

**134** ° A Song of degrees.

G<sup>2</sup><sub>15</sub> P  
(p. 85r)

1 ° Behold, bless ye ° the LORD, all ye ° servants of ° the LORD,

Q

Which by night ° stand in ° the house of ° the LORD.

Q

2 Lift up your hands *in* the sanctuary,  
And bless <sup>1</sup> the LORD.

P

3 <sup>1</sup> The LORD That made ° heaven and earth  
° Bless thee ° out of Zion.

My testimony. Heb. = "this My testimony". Some codices, with Aram., Sept., and Vulg., read "[these] my testimonies" (pl.). children = sons.

13 Zion. See Ap. 68.

His habitation = His dwelling. Fig. *Anthropopatheia* (Ap. 6).

15 her : i. e. Zion's. poor = needy ones.

17 the horn of David = a horn for David.

to bud : i. e. to bring forth : viz. a son and heir. See Ap. 67. xiv.

lamp. According to Gen. 15. 17 ; and note there.

18 his crown : i. e. his royal crown.

**133** (G<sup>2</sup><sub>14</sub>, p. 826). GROUP V. PSALM (SECOND). TRUST. BLESSING IN THE HOUSE OF JEHOVAH. (*Introversion and Alternation*.)

G<sup>2</sup><sub>14</sub> N | 1. The blessing enjoyed. Unity.  
O | m | 2-. Comparison to the anointing oil.  
n | -2. Descent of the oil.  
O | m | 3-. Comparison to Hermon's dew.  
n | -3-. Descent of the dew.  
N | -3. The blessing enjoyed. Life.

Title. A Song of degrees. Same as 120. The three subjects of the three Psalms of this last group are merged in blessing.

of David = by David. Hezekiah found this Psalm exactly suited for his purpose. David wrote it on the experience of a similar blessing of "unity," when "all Israel" were united "as the heart of ONE MAN" (2 Sam. 19. 9, 14). It was the same with Hezekiah. Read 2 Chron. 30. 5, 6, 11, 18, and note the "ONE HEART" (v. 12). See Ap. 67. xv.

1 Behold. The word of the Holy Spirit ; as "yea" is of the Father ; and "verily" of the Son. Note the Fig. *Asterismos*. Ap. 6.

how good. This was manifested in 2 Chron. 30. 25, 26. unity = one. The reference is to the "one man" of 2 Sam. 19. 14 (David), and the "one heart" of 2 Chron. 30. 12 (Hezekiah). Heb. *yāhad* (not 'eḥad. See note on Deut. 6. 4. Cp. Josephus (*Ant.* ix. 13. 2).

2 ointment = oil (Ex. 30. 23-25).

ran down = descended. Ex. 29. 7. Lev. 8. 12 ; 21. 10. went down = descended, as in v. 3.

to the skirts, &c. = to the opening of his robes (see Ex. 28. 32). Heb. = mouth (or opening).

3 As = [It is] like, as in v. 2.

And as the dew. Omit these italics.

descended. Cp. v. 2.

Zion. The dew (or copious summer night mist) was one. The same dew descended on Zion in the south as on Hermon in the north. Zion's dew represents the tribe of Judah. Hermon's dew represents Asher, Ephraim, Manasseh, Zebulun, Issachar (2 Chron. 30. 11, 18, 25, 26). The idea is not in the *motion* of this dew, from Hermon to Zion, but in its uniting both in its copious descent.

there. Cp. Deut. 12. 5, 11, 14, 18, 21. Pss. 128. 5 ; 134. 3. Ps. 133 is blessing IN Zion ; Ps. 132 is blessing FOR Zion ; Ps. 134 is blessing FROM Zion.

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

**134** (G<sup>2</sup><sub>15</sub>, p. 826). GROUP V. PSALM (THIRD). BLESSING FROM THE HOUSE OF JEHOVAH. (*Introversion*.)

G<sup>2</sup><sub>15</sub> P | 1-. Blessing given to Jehovah.  
Q | -1. The Servants. Their Watch.  
Q | 2. The Servants. Their Service.  
P | 3. Blessing given BY Jehovah.

Title. A Song of degrees. Same as 120. See Ap. 67. **1** Behold. See note on 133. 1. **the LORD**. Heb. Jehovah. Ap. 4. II. **servants**. Limited and defined in next clause, as in 185. 2.

**stand**. The night-watchmen. The reference is to 2 Chron. 29. 11 ; 30. 16 ; 31. 2. There were no **seats** in the Tabernacle or Temple. Cp. Heb. 10. 11. **the house of the LORD**. The reference is to Hezekiah's interest in the Temple. See Ap. 67. xiii.

**3** heaven and earth. The reference is to 2 Chron. 32. 19. 2 Kings 19. 15. Isa. 37. 16. See Ap. 67. v. **Bless thee**. The reference may be to 2 Chron. 30. 27 ; 31. 10. This is the last of the fifteen Songs of THE DEGREES, which are referred to in Isa. 38. 20. See Ap. 67. **out of Zion**. See note on "there", 133. 3.

H<sup>1</sup> R  
(p. 85<sup>2</sup>)**135** ° Praise ye ° THE LORD.

- S Praise ye the ° name of ° the LORD;  
Praise *Him*, O ye servants of ° the LORD.  
2 Ye that stand in the house of ° the LORD,  
In ° the courts of the house of our ° God,  
3 Praise ° THE LORD; for ° the LORD is  
good:  
Sing praises unto His ° name; for ° it is  
pleasant.
- T V 4 For ° THE LORD hath chosen ° Jacob unto  
Himself,  
And ° Israel for His ° peculiar treasure.
- W 5 For ° we know that ° the LORD is great,  
And *that* ° our LORD is above all ° gods.  
6 Whatsoever ° the LORD pleased, *that* did  
He  
In ° heaven, and in earth, in the seas, and  
all deep places.
- 7 He causeth the vapours to ascend from the  
ends of the earth;  
He maketh lightnings for the rain;  
He bringeth the ° wind out of His ° trea-  
suries.
- 8 Who ° smote the firstborn of Egypt,  
Both of ° man and beast.
- 9 Who sent tokens and ° wonders into the  
midst of thee, O Egypt,  
Upon Pharaoh, and upon all his servants.
- 10 Who ° smote great nations,  
And slew mighty kings;  
11 ° Sihon king of the Amorites,  
And ° Og king of Bashan,  
And ° all the kingdoms of Canaan:  
12 And ° gave their land for an heritage,  
° An heritage unto Israel His People.
- U 13 ° Thy ° name, O ° LORD, endureth for ever;  
U And Thy memorial, O ° LORD, throughout  
all generations.
- T V 14 ° For ° the LORD will ° judge His People,  
And He will ° repent Himself concerning  
His servants.
- W o 15 ° The idols of the ° heathen are silver and  
gold,  
p The work of ° men's hands.
- q 16 They have mouths, but they speak not;  
r Eyes have they, but they see not;  
r 17 They have ears, but they hear not;  
q Neither is there *any* ° breath in their  
mouths.
- p 18 They that make them ° are like unto them:  
o So is every one that ° trusteth in them.
- S 19 Bless ° the LORD, O ° house of Israel:  
Bless ° the LORD, O house of Aaron:  
20 Bless ° the LORD, O house of ° Levi:  
Ye that fear ° the LORD, bless ° the LORD.  
21 Blessed be ° the LORD ° out of Zion,  
Which ° dwelleth at Jerusalem.
- R ° Praise ye ° THE LORD.

**135** (H<sup>2</sup>, p. 826). PRAISE.  
(Introversion and Alternation.)

- H<sup>2</sup> R | 1-. Hallelujah.  
S | -1-3. Exhortation to praise. Servants.  
T | V | 4. Jehovah's choice of Israel.  
W | 5-12. Superiority over idols.  
U | 13-. Jehovah addressed. Name.  
U | -13. Jehovah addressed. Me-  
morial.  
T | V | 14. Jehovah's vindication of Israel.  
W | 15-18. Superiority over idols.  
S | 19-21-. Exhortation to praise. Israel.  
R | -21. Hallelujah.

This Psalm is probably by Hezekiah, continuing the Songs of the Degrees. Corresponds with 114 and 115 (H<sup>1</sup>). See Structure (p. 826).

- 1 Praise ye THE LORD = Hallelu-jah. Ap. 4. III. name. See note on 20. 1.  
the LORD. Heb. Jehovah (Ap. 4. II). Note the three Jehovahs between Jah in v. 1 and Elohim in v. 2. Corresponding with the threefold blessing of Num. 6. 22-27.  
2 the courts. This includes the People as well as the priests and Levites. 3 it: i.e. His name. God. Heb. Elohim. Ap. 4. I.  
4 Jacob. Cp. Mal. 1. 2. Rom. 9. 13. Put also by Fig. Metonymy (of Cause) for his posterity (Ap. 6). Israel. See notes on Gen. 32. 28; 43. 6; 45. 26, 28. peculiar treasure = own possession. Heb. *šgullāh*. See note on Ex. 19. 5.  
5 our LORD = Adonim. Ap. 4. VIII (3). gods. Heb. *'ēlohim*. Ap. 4. I. Used here of earthly rulers (82. 6), as representing God. See note on Ex. 22. 9, and cp. Rom. 13. 1-7.  
6 heaven, and in earth. Hezekiah's expression. See Ap. 67. v.  
7 wind. Heb. *rūach*. Ap. 9. Cp. v. 7 with Jer. 10. 13; 51. 16.  
treasuries. Heb. = treasures, put by Fig. Metonymy (of Adjunct) for treasures (Ap. 6), and rightly so rendered. Cp. Job 38. 22.  
8 smote, &c. Cp. Ex. 12. 29. man. Heb. *'ādām*. Ap. 14. I.  
9 wonders. Cp. Ex. 7-14, and Ps. 136. 15.  
10 smote, &c. Cp. Num. 21-28, 34, and 35.  
11 Sihon. Cp. Num. 21. 21-34. Deut. 1. 4. Og. Cp. Deut. 31. 4. Josh. 13. 31. all. Cp. Josh. 12. 7.  
12 gave their land. Cp. Josh. 12. 7.  
An heritage. Repeated by Fig. Anadiplosis. Ap. 6.  
13 Thy name. Cp. v. 13 with Ex. 3. 15.  
14 For, &c. Cp. Deut. 32. 36. judge = vindicate. repent Himself = have compassion.  
15-18 (W, above). SUPERIORITY OVER IDOLS. (Introversion.)  
W o | 15-. The idols.  
p | -15. Their fabrication.  
q | 16-. Mouth without speech. (Sing.)  
r | -16. Eyes without sight. (Pl.)  
r | 17-. Ears without hearing. (Pl.)  
q | -17. Mouth without breath. (Sing.)  
p | 18-. Their fabricators.  
o | -18. The idolaters.  
15 The idols, &c., vv. 15-18. Not "borrowed" from Ps. 115, but repeated, and varied, because the object here is quite different. Ps. 115 = heathen theology; 135 = Divine theology. heathen = nations.  
17 breath. Heb. *rūach*. Ap. 9.  
18 are = will become. trusteth = confideth. Heb. *batāh*. Ap. 69. I.  
19 house of Israel. Includes all Israel. Cp. 115. 12. See note on Ex. 16. 31.  
20 Levi. Not included in 115.  
21 out of Zion. Shows that this Psalm is an expansion of Ps. 134. dwelleth. Fig. Anthropopatheia. Ap. 6.

H<sup>2</sup> A E  
(p. 853)

**136** O give thanks unto ° the LORD ; for *He is good* :

° For His ° mercy *endureth* for ever.

**2** O give thanks unto the ° God of ° gods :  
For His ° mercy *endureth* for ever.

**3** O give thanks to the ° LORD of lords :  
For His ° mercy *endureth* for ever.

B F **4** To Him Who alone doeth great wonders :  
For His ° mercy *endureth* for ever.

**5** To Him That by wisdom ° made the heavens :

For His ° mercy *endureth* for ever.

**6** To Him That stretched out the earth ° above the waters :

For His ° mercy *endureth* for ever.

**7** To Him That made ° great lights :  
For His ° mercy *endureth* for ever :

**8** The sun ° to rule by day :  
For His ° mercy *endureth* for ever :

**9** The moon and stars ° to rule by night :  
For His ° mercy *endureth* for ever.

C s G **10** To Him That ° smote Egypt in their first-born :  
For His ° mercy *endureth* for ever :

t **11** And ° brought out Israel from among them :  
For His ° mercy *endureth* for ever :

J **12** With a strong ° hand, and with a stretched out ° arm :  
For His ° mercy *endureth* for ever.

u **13** To Him Which divided the Red sea into parts :  
For His ° mercy *endureth* for ever :

K **14** And made Israel to pass through the midst of it :  
For His ° mercy *endureth* for ever :

D **15** But ° overthrew Pharaoh and his host in the Red sea :  
For His ° mercy *endureth* for ever.

D **16** To Him Which led His People through the wilderness :  
For His ° mercy *endureth* for ever.

C s **17** To Him Which smote great kings :  
For His ° mercy *endureth* for ever :

**18** And slew famous kings :  
For His ° mercy *endureth* for ever :

**19** ° Sihon king of the Amorites :  
For His ° mercy *endureth* for ever :

**20** And Og the king of Bashan :  
For His ° mercy *endureth* for ever :

t J **21** And gave ° their land for an heritage :  
For His ° mercy *endureth* for ever :

**22** *Even* an heritage unto Israel His servant :  
For His ° mercy *endureth* for ever.

u K **23** Who remembered us in our low estate :  
For His ° mercy *endureth* for ever :

**24** And hath ° redeemed us from our ° enemies :  
For His ° mercy *endureth* for ever.

B L **25** Who giveth ° food to all ° flesh :  
For His ° mercy *endureth* for ever.

A M **26** O give thanks unto the ° GOD of heaven :  
For His ° mercy *endureth* for ever.

deem" 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. Ap. 6. **flesh.** Put by Fig. *Synecdoche* (of Part) for all living beings. Ap. 6. **26** GOD. Heb. El. Ap. 4. IV. GOD of heaven. See note on 2 Chron. 36. 23.

**136** (H<sup>2</sup>, p. 826). PRAISE.  
(Introversion and Extended Alternation.)  
H<sup>2</sup> A | 1-3. Exhortation to praise.  
B | 4-9. General dealings. Creation.  
C | s | 10. Smote Egyptians.  
t | 11, 12. Brought Israel out of Egypt.  
u | 13, 14. Israel's rescue.  
D | 15. Overthrow of Enemies. Sea.  
D | 16. Guidance of His People. Desert.  
C | s | 17-20. Smote kings.  
t | 21, 22. Brought Israel into Canaan.  
u | 23, 24. Israel's rescue.  
B | 25. General dealings. Grace.  
A | 26. Exhortation to praise.

Psalms 135 and 136 are a pair; and have a corresponding Structure when viewed together. This does not interfere with their own independent Structures. In Ps. 135, verses 19-22 are not "an addition" or "interpolation" from 135. 10, in order to make twenty-two verses (the number of letters in the Hebrew alphabet). Without these verses (vs. 19-22) the Structure below would fail.

PSALMS 135 AND 136 COMPARED.  
(Extended Alternation.)

135 E | 1-5. Exhortation to praise.  
F | 6, 7. Creative wonders.  
G | 8, 9. Deliverance from Egypt.  
H | 10, 11. Deliverance on Journey.  
J | 12, 13. Gift of the Land.  
K | 14. Goodness to His People.  
L | 15-18. False gods.  
M | 19-21. Praise.

136 E | 1-3. Exhortation to praise.  
F | 4-9. Creative wonders.  
G | 10-15. Deliverance from Egypt.  
H | 16-20. Deliverance on Journey.  
J | 21, 22. Gift of the Land.  
K | 23, 24. Goodness to His People.  
L | 25. The True God.  
M | 26. Praise.

the LORD. Heb. Jehovah. Ap. 4. II.  
For, &c. Figs. *Amœbaeion* and *Epistrophe*. Ap. 6.  
**mercy** = lovingkindness, or grace.  
**2** O give thanks. Note the Figs. *Cœnotes* and *Anaphora* (Ap. 6) in vv. 1, 2, 3.

**God of gods.** Heb. Elohim of the elohim. Ap. 4. I. gods. Heb. 'elohim. See note on 135. 5 and Ex. 22. 9.

**3** LORD of lords. Heb. Adonim of the adonim. Ap. 4. VIII. Cp. Deut. 10. 17.

**5** made the heavens. Cp. Gen. 1. 1.

**6** above. i.e. in Gen. 1. 1, and 2 Pet. 3. 5. By the overthrow of Gen. 1. 2 the earth became a ruin, being "overflowed" (2 Pet. 3. 6), and covered with "the deep" (Gen. 1. 2).

**7** great lights. Gen. 1. 14, "lightholders".  
**8** to rule = to have dominion. Gen. 1. 16-18.

**10** smote Egypt. Cp. Ex. 12. 29.  
**11** brought out Israel. Cp. Ex. 13. 17.

**12** hand . . . arm. Fig. *Anthrōpopatheia* (Ap. 6).  
**15** overthrew = shook off.

**19** Sihon, &c. These two verses (vv. 19, 20) not an "interpolation". See note above.

**21** their : i.e. Sihon's and Og's. Not a verse "clearly dropped out", which contained the noun for this pronoun. The kings named show "whose" land is referred to. An "interpolation" from which a verse has "dropped out" is a new idea in the field of imaginative criticism; and, if true, would be quite unworthy of a "commentator's" time and trouble.

**24** redeemed = rescued. Heb. *pāraḳ* = to break. Thus to rescue, by breaking the bonds. Rendered "redeemed" above.

**25** food. Heb. = bread. Put by Fig. *Synecdoche* (of Species) for all kinds of food. Ap. 6. **flesh.** Put by Fig. *Synecdoche* (of Part) for all living beings. Ap. 6.

**26** GOD. Heb. El. Ap. 4. IV. GOD of heaven. See note on 2 Chron. 36. 23.

G<sup>3</sup> N<sup>1</sup>  
(p. 854)**137** By the rivers of ° Babylon,  
There we sat down,O<sup>1</sup>Yea, we wept,  
When we remembered Zion.N<sup>2</sup>**2** We hanged our harps  
Upon the willows in the midst thereof.**3** For there ° they that carried us away cap-  
tive 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 ° strange land ?O<sup>2</sup>**5** ° If I forget thee, O Jerusalem,  
° Let my right hand forget *her cunning.***6** If I do not remember thee,  
Let my tongue cleave to the roof of my  
mouth ;If I prefer not Jerusalem  
Above my chief joy.N<sup>3</sup>**7** Remember, O ° LORD, the ° children of  
° EdomO<sup>3</sup>In the ° day of Jerusalem ;  
° Who said, ° "Rase it, rase it,  
*Even to the foundation thereof.*"N<sup>4</sup>**8** O daughter of Babylon, who art ° to be  
destroyed ;° Happy *shall he be*, that ° rewardeth thee  
As thou hast served us.**9** ° Happy *shall he be*, that taketh and  
dasheth thy ° little ones  
Against the stones.**138**

A Psalm ° of David.

H<sup>3</sup> P<sup>1</sup>  
(p. 854)**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 ° temple,  
And praise Thy ° name for Thy loving-  
kindness and for Thy truth :For Thou hast ° magnified Thy ° word  
above all Thy ° name.**3** In the day when I cried Thou answeredst  
me,  
And ° strengthenedst me *with strength* in  
° my soul.**4** All the kings of the earth shall praise  
Thee, O ° LORD,  
When ° they hear the ° words of Thy  
mouth.**137** (G<sup>3</sup>, p. 826). ISRAEL. DELIVERANCE FROM  
BABYLON. (*Repeated Alternation.*)G<sup>3</sup>N<sup>1</sup> | 1-. Babylon. Weeping.O<sup>1</sup> | -1. Zion. Remembrance.N<sup>2</sup> | 2-4. Babylon. Weeping.O<sup>2</sup> | 5, 6. Jerusalem. Remembrance. "I".N<sup>3</sup> | 7-. Edom. Remembrance.O<sup>3</sup> | -7. Jerusalem. Destruction.N<sup>4</sup> | 8. Babylon. Destruction.**1** Babylon. The Psalm is anonymous, and probably by Hezekiah. No need to refer it to post-exilic times. The Psalm reads as though it were a reminiscence of past experience in Babylon, and a contrast with previous joys in Zion; not, as during or after the seventy years, or an experience of a then present exile in Babylon. The writer is in Jerusalem after an absence not of long duration; and is full of joy. The post-exilic captives were full of sorrow on their return (Ezra 3. 12. Hag. 2. 3). These exiles had obeyed Isaiah's call (Isa. 48. 20. Cp. 43. 14-21).**3** they that carried us away: i. e. the captives of Judah, as those of Israel had been by Shalmaneser and Sargon. The latter took away only 27,280 from Samaria. See note on 1 Chron. 5. 6; and Ap. 67. xi.**4** the LORD'S. Heb. Jehovah's. Ap. 4. II. strange = foreigner's.**5** If I forget . . . do not remember. The writer's then present personal declaration.

Let my right hand forget. Supply "me" for the Ellipsis. Some codices, with Sept. and Vulg., read "let my right hand be forgotten".

**7** children = sons.

Edom. Gen. 27. 39, 40 was not fulfilled until the reign of Joram (2 Kings 8. 20-23. 2 Chron. 21. 8-10 (cp. 1 Kings 22. 47). From that time they were implacable enemies.

day. Put by Fig. *Metonymy* (of Adjunct) for what happened at the time (Ap. 6). Cp. Job 18. 20. Hos. 1. 11. Joel 1. 15. Luke 17. 22, 26; 19. 42. 1 Cor. 4. 3.Who said. The reference is to what they *said*, not to what they *did*; to the encouragement given to Sennacherib, not to the help given to Nebuchadnezzar. That is what Obadiah, a later prophet, refers to. Isaiah (Hezekiah's contemporary) refers to the earlier words. See Isa. 34. 6. Here Edom does not go beyond words.Rase it, rase it. Fig. *Epizeuxis* (Ap. 6) for emphasis. This was *said*, not *done*, at that time.**8** to be destroyed. Hezekiah must have been familiar with Isaiah's prophecies, who employs the very words of *vv.* 8, 9. (Isa. 13. 6, 16-18; 21. 9; 47. 14, 15. Cp. Nahum 3. 10.)

Happy. See Ap. 63. VI. for the Beatitudes of the Psalms.

rewardeth. See notes above, which show that the "post-exilic" assumption involves insuperable difficulties if this Psalm is sundered from the contemporary prophecies of Isaiah (especially 13. 1-14; and 27), and from a Babylon under Assyrian rule.

**9** little ones. The reference is to Isa. 13. 16-18, which belongs to a Dispensation of Law and Judgment, and is not to be interpreted of the present Dispensation of Grace.**138** (H<sup>3</sup>, p. 826). PRAISE. (*Repeated Alternation.*)H<sup>3</sup>P<sup>1</sup> | 1-4. To Jehovah. Praise. (Second Person.)Q<sup>1</sup> | 5, 6. Of Jehovah. (Third Person.)P<sup>2</sup> | 7. To Jehovah. (Second Person.)Q<sup>2</sup> | 8-. Of Jehovah. (Third Person.)P<sup>3</sup> | -8. To Jehovah. (Second Person.)Title. of David = by David. Placed here by Hezekiah, to correspond with H<sup>1</sup>, H<sup>2</sup> and H<sup>4</sup>. See p. 826.**1** praise Thee. Some codices, with Aram., Sept., Syr., and Vulg., add "O Jehovah". heart. Sept. adds "for Thou hast heard the words of my mouth", probably from *v.* 4. gods. Heb. 'Elohim. Ap. 4. I. See note on Ex. 22. 8. **2** holy. See note on Ex. 3. 5. temple = house or palace. Heb. hēykāl.name. See note on 20. 1. magnified: i. e. by fulfilling it beyond all expectation. word = sayings. Heb. imrah. See Ap. 73. v. name. See note on 20. 1. **3** strengthenedst = encouraged, or emboldened. my soul = myself (emphatic). Heb. nephesh. Ap. 13. **4** LORD. Heb. Jehovah.

Ap. 4. II. they hear = they have heard.

Q<sup>1</sup>  
(p. 854) 5 Yea, they shall sing ° in the ways of ° the LORD:  
For great is the glory of ° the LORD.  
6 Though ° the LORD be high, yet hath He ° respect unto the lowly:  
But the proud He knoweth afar off.

P<sup>2</sup> 7 Though I walk in the midst of trouble,  
Thou wilt ° revive me:  
Thou shalt stretch forth Thine ° hand  
° against the wrath of mine enemies,  
And Thy right ° hand shall save me.

Q<sup>2</sup> 8 ° The LORD will perfect that which concerneth me:

P<sup>3</sup> Thy ° mercy, O ° LORD, endureth for ever:  
Forsake not the ° works of Thine own hands.

° To the chief Musician.

## 139

° A Psalm ° of David.

G<sup>4</sup> R (p. 855) 1 O ° LORD, Thou hast ° searched me, and ° known me.

S<sup>1</sup> T<sup>1</sup> 2 Thou ° knowest my ° down-sitting and mine ° uprising,  
Thou understandest my ° thought afar off.

3 Thou ° compassed my path and my ° lying down,  
And ° art acquainted with all my ways.

4 For there is not a word in my tongue,  
But, lo, O ° LORD, Thou ° knowest it ° altogether.

5 Thou hast beset me ° behind and before,  
And laid Thine hand upon me.

U<sup>1</sup> 6 Such knowledge is too wonderful for me;  
It is high, I cannot attain unto it.

S<sup>2</sup> T<sup>2</sup> 7 Whither shall I go from Thy ° spirit?  
Or whither shall I flee from Thy ° presence?

8 If I ascend up into heaven, Thou art there:  
If I make my bed in ° hell, ° 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 ° hideth not from 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 ° covered me in my mother's womb.

14 I will praise Thee; for I am ° fearfully and wonderfully made:  
Marvellous are Thy works;  
And that ° my soul ° knoweth right well.

15 My ° substance was not hid from Thee,  
When I was made in secret,  
And ° curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my ° substance, yet being ° unperfect;  
And in Thy book all my members were written,  
° Which in continuance were fashioned,  
When as yet there was none of them.

5 in: or, of.

6 respect = regard.

7 revive = make alive, or sustain in life. See note 11 on p. 827.

hand. Some codices, with two early printed editions and Sept., read "hands" (pl.). Fig. *Anthropopatheia* (Ap. 6).

against. Some codices, with two early printed editions, read "Yea, because of".

mercy = lovingkindness, or grace.

works. Some codices, with Syr., read "work" (sing.). To the chief Musician. See Ap. 64.

139 (G<sup>4</sup>, p. 826). DELIVERANCE FROM SELF.  
(Alternation.)

G<sup>4</sup> R | 1. Divine searching  
S<sup>1</sup> | T<sup>1</sup> | 2-5. Omniscience.  
U<sup>1</sup> | 6. Admiration.  
S<sup>2</sup> | T<sup>2</sup> | 7-16. Omnipresence.  
U<sup>2</sup> | 17, 18. Admiration.  
S<sup>3</sup> | T<sup>3</sup> | 19-. Omnipotence.  
U<sup>3</sup> | -19-22. Detestation.  
R | 23, 24. Divine searching.

Title. A Psalm. Heb. *mizmôr*. Ap. 65. XVII. of David = by David. The words alleged to be Chaldaisms in vv. 3, 4, 8, 20, are found in the earlier books such as Lev. 1 and 2 Sam. There is no internal evidence of non-Davidic authorship.

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

sought = search out as for treasures or secrets.

known = seen, so as to understand.

2 down-sitting . . . uprising. Fig. *Synecdochē* (of Species), Ap. 6, put for all movements.

thought = inward thought. Occurs only here and in v. 17.

3 compassed = scrutinisest.

lying down = bed.

art acquainted with = well knowest, or hast inspected.

4 altogether = on every side, or, the whole of it.

5 behind and before. Fig. *Synecdoche* (of Species), Ap. 6, put for every direction.

7 spirit. Heb. *rûach*. Ap. 9.

presence. Heb. = face. Fig. *Anthropopatheia*. Ap. 6.

8 hell = Sheol. See Ap. 35.

behold. Fig. *Asterismos*. Ap. 6.

9 wings of the morning. See note on sub-scripture of Ps. 21.

10 right hand. Fig. *Anthropopatheia*. Ap. 6.

12 hideth not from = cannot be too dark for.

13 covered = woven me together. Cp. Job 10. 8, 11.

14 fearfully and wonderfully. Heb. = fears and wonders. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the feelings produced by the works.

my soul = myself. Heb. *nepshesh*. Ap. 13.

15 substance = frame. Heb. = bone, as in Gen. 2. 21, 22.

curiously = skilfully. Heb. = embroidered. Cp. Ex. 26. 1; 35. 35.

16 substance . . . unperfect = unfinished substance.

Not the same word as in v. 15. One word in Hebrew.

unperfect. Not imperfect.

Which in continuance = the days which were ordered, or in which they should be fashioned.

17 How precious. Fig. *Ecphronēsis*. Ap. 6. See note on 1 Sam. 3. 1.

thoughts = desires. See v. 2.

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

sum. Heb. pl. of majesty, denoting the fullness or vastness of them.

18 more in number . . . sand. Fig. *Paræmia*. Ap. 6.

17 ° How precious also are Thy ° thoughts unto me, O ° GOD!

How great is the ° sum of them!

18 If I should count them, they are ° more in number than the sand:

When I awake, I am still with Thee.

U<sup>2</sup>



T<sup>s</sup> (p. 855) 19 ° Surely ° Thou wilt slay ° the wicked, O ° **GD** :  
 U<sup>s</sup> Depart from me therefore, ye ° bloody ° men.  
 20 For they speak against Thee ° wickedly, And Thine enemies take Thy name in vain.  
 21 Do not I hate them, O ° LORD, that hate Thee ?  
 And ° am not I grieved with those that rise up against Thee ?  
 22 I hate them with perfect hatred : I count them mine enemies.  
 R 23 Search me, O ° LORD, and ° know my heart :  
 Try me, and ° know my ° thoughts :  
 24 And see if there be any ° wicked ° way in me,  
 And lead me in the ° way everlasting.  
 ° To the chief Musician.

140 ° A Psalm ° of David.

H<sup>†</sup> V<sup>1</sup> (p. 856) 1 Deliver me, O ° LORD, from ° the evil ° man :  
 Preserve me from the violent ° man ;  
 W<sup>1</sup> 2 ° Which imagine ° mischiefs in their heart ;  
 Continually are they gathered together for war.  
 3 They have sharpened their ° tongues like a serpent ;  
 Adders' poison is under their lips. ° Selah.  
 V<sup>2</sup> 4 Keep me, O ° LORD, from the hands of the ° wicked ;  
 Preserve me from the violent ° man ;  
 W<sup>2</sup> Who have purposed to overthrow my goings.  
 5 The proud have hid a snare for me, and cords ;  
 They have spread a net ° by the wayside ;  
 They have set gins for me. ° Selah.  
 V<sup>3</sup> 6 I said unto the ° LORD, " Thou art my ° GOD :"  
 Hear the voice of my supplications, O ° LORD.  
 7 O ° GOD the Lord, the strength ° of my salvation,  
 Thou hast ° covered my head in the day of battle.  
 W<sup>3</sup> 8 Grant not, O ° LORD, the desires of the ° wicked :  
 Further not his ° wicked device ; lest they exalt themselves. ° Selah.  
 V<sup>4</sup> 9 As for the head of ° those that compass me about,  
 Let the ° mischief of their own lips ° cover them.  
 10 Let ° burning coals fall upon them :  
 Let them be cast into the fire ;  
 Into deep pits, ° that they rise not up again.  
 11 Let not an ° evil speaker be established in the earth :  
 ° Evil shall hunt the violent ° man to overthrow him.

19 Surely, &c. These six verses (19-24) are not an " interpolation ". They are required to complete the Structure. See above.  
 Thou wilt slay, &c. This is Omnipotent work. Cp. Job 40. 9-14.  
 the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x. **GD**. Heb. Eloah. Ap. 4. V.  
 bloody = bloodthirsty.  
 men. Heb. *'ēnōsh*. Ap. 14. III.  
 20 wickedly = rebelliously (pre-meditated).  
 21 am not I grieved with = do I not loathe.  
 23 thoughts = distractions or cares. Not the same word as in *vv.* 2, 17.  
 24 wicked = painful or grievous.  
 way. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the grief produced by it.  
 way everlasting. Put by Fig. *Metonymy* (of Effect), Ap. 6, for the happiness which is the effect and end of everlasting life.  
 To the chief Musician. See Ap. 64.

140 (H<sup>†</sup>, p. 826). PRAYER AND PRAISE. (Repeated Alternation.)

H<sup>†</sup> V<sup>1</sup> | 1. Prayer. Preservation from enemies.  
 W<sup>1</sup> | 2, 3. The evil man. Purposes. (Selah.)  
 V<sup>2</sup> | 4-. Prayer. Preservation from enemies.  
 W<sup>2</sup> | -4, 5. The evil man. Purposes. (Selah.)  
 V<sup>3</sup> | 6, 7. Prayer. Preservation from enemies.  
 W<sup>3</sup> | 8. The evil man. Desires. (Selah.)  
 V<sup>4</sup> | 9-11. Prayer. Destruction of enemies.

EPILOGUE (12, 13). Trust and Praise.

Title. A Psalm. Heb. *mizmōr*. See Ap. 65. XVII. of David = by David.  
 1 LORD. Heb. Jehovah. Ap. 4. II.  
 the evil = an evil man. Heb. *rā'a'*. Ap. 44. viii.  
 man. Heb. *'ādām*. Ap. 14. I.  
 man. Heb. *'ish*. Ap. 14. II.  
 2 Which = Who.  
 mischiefs. Not the same word as in *v.* 9, but the same word as " evil " in *v.* 1.  
 3 tongues. Sing. See note on *v.* 11. Quoted in Rom. 3. 13. Selah. Connecting the evil with the prayer to be delivered ; thus marking the Structure (Ap. 66. II.)  
 4 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.  
 5 by the wayside. See Job 18. 10.  
 6 GOD. Heb. EL. Ap. 4. IV.  
 7 GOD the Lord. Heb. Jehovah Adonai. Ap. 4. II and VIII (2).  
 of. Genitive of character = my saving strength.  
 covered = screened or protected. Not the same word as in *v.* 9.  
 8 wicked. Heb. *rāshā'*. Sing. Ap. 44. x. The same word as in *v.* 4.  
 wicked device = devices or plots. Occurs only here.  
 9 those that compass me about = one word in Hebrew.  
 mischief = labour, toil. Heb. *'āmal*. Ap. 44. v.  
 cover = overwhelm. Not the same word as in *v.* 7.  
 10 burning coals. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for cruel words and hard speeches which wound the heart as fire wounds the body. Cp. Prov. 16. 27 ; 26. 23. that they, &c. = let them not, &c.  
 11 evil speaker. Heb. a man of tongue ; not " a man of lips " (= talkative. Job 11. 2), but with an evil motive = a slanderer. Cp. *v.* 3.  
 Evil shall hunt = Let evil hunt.  
 12 the afflicted = a poor one.  
 the poor = helpless ones.  
 13 name. See note on 20. 1.  
 dwell in Thy presence. Cp. 11. 7 ; 16. 11.

12 I know that ° the LORD will maintain the cause of ° the afflicted,  
 And the right of ° the poor.  
 13 Surely the righteous shall give thanks unto Thy ° name :  
 The upright shall ° dwell in Thy presence.

EPI-LOGUE

141

° A Psalm of David.

H<sup>1</sup>/<sub>2</sub> X Z  
(p. 857)

1 ° LORD, I cry unto Thee: make haste unto me;  
Give ear unto my voice, when I cry unto Thee.

2 Let my prayer be set forth before Thee as °incense;  
And the lifting up of my hands as the evening °sacrifice.

A 3 ° Set a watch, O ° LORD, before my mouth;  
° Keep the door of my lips.

4 Incline not my heart to any ° evil thing,  
To practise ° wicked works  
With ° men that work ° iniquity:  
And let me not ° eat of their ° dainties.

5 Let ° the righteous smite me; *it shall be* a kindness:  
And let him reprove me; *it shall be* ° an excellent oil,  
Which shall not break my head:

B s For ° yet my prayer also *shall be* in their calamities.

t 6 ° When their ° judges are overthrown ° in stony places,  
° They shall hear my ° words; for they are ° sweet.

Y 7 ° Our bones are scattered at ° the grave's mouth,

Y As when one ° cutteth and ° cleaveth wood upon the earth.

X Z 8 But mine eyes *are* unto Thee, O ° GOD the ° Lord:  
In Thee ° is my trust; leave not ° my soul destitute.

A 9 ° Keep me from the ° snares *which* they have laid for me,  
And the ° gins of the workers of ° iniquity.

B t 10 Let ° the wicked fall into their own nets,  
s Whilst that ° withal ° escape.

142

° Maschil ° of David; A Prayer ° when he was in the ° cave.

H<sup>1</sup>/<sub>2</sub> C  
(p. 857)

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.

D 3 When my ° spirit ° was overwhelmed with-  
in me, ° then ° Thou knewest my path.

withal = Same as "yet", v. 5 (B).

escape = pass on [in safety].

142 (H<sup>1</sup>/<sub>2</sub>, p. 826). PRAYER AND PRAISE. (Extended Alternation.)

H <sup>1</sup> / <sub>2</sub>	C	1, 2. I cried unto Jehovah.	} Statements.
		D   3-. Trouble. Comfort in.	
		E   -3. Enemies.	
C		4. Friends. Desertion of.	} Pleas.
		5. I cried unto Jehovah.	
		D   6-. Trouble. Deliverance from.	
E		-6. Enemies.	}
		F   7. Friends. Surrounded by.	

Title. Maschil = Instruction. See Ap. 65. XI. of David = by David. when . . . cave. Adullam (1 Sam. 22. 1) or En-gedi (1 Sam. 24. 3). The last of eight Psalms referring to this subject. 1 the LORD. Heb. Jehovah. Ap. 4. II. 3 spirit. Heb. *rūach*. Ap. 9. was overwhelmed = fainted. Heb. = was darkened. Cp. 77. 3; 107. 5; 143. 4. Elsewhere only Jonah 2. 8, and Lam. 2. 12. then = then [I remembered] Thou knewest, &c.

141 (H<sup>1</sup>/<sub>2</sub>, p. 826). PRAYER AND PRAISE. (Introversion and Extended Alternation.)

H <sup>1</sup> / <sub>2</sub>	X		Z	1, 2. I cry to Thee. Help me.
				A   3-5-. Prayer for preventing grace (Shamar).
				B   s   -5. Yet, I.
				t   6. Punishment of wicked.
				Y   7-. Bones scattered.
				Y   -7. Wood cleaved.
X		Z		8. I look to Thee. Help me.
				A   9. Prayer for preventing grace (Shamar).
				B   t   10-. Punishment of wicked.
				s   -10. Yet, I.

Title. A Psalm of David. See Title of 140.

1 LORD. Heb. Jehovah. Ap. 4. II.  
2 incense. Cp. Ex. 30. 7. Rev. 8. 3, 4. sacrifice = gift offering. Ap. 43. II. iii.  
3 Set a watch = Set a guard. Heb. *shāmrah*. Same word as "keep", v. 9 (A). Occurs only here.  
Keep = keep in safety. Not the same word as in v. 9.  
4 evil. Heb. *rā'a*. Ap. 44. viii. wicked. Heb. *rāsha'*. Ap. 44. x. men. Heb. *'ish*. Ap. 14. II. iniquity. Heb. *'āven*. Ap. 44. iii. eat: i.e. partake of, or have fellowship with. dainties = pleasant things. Cp. v. 6.  
5 the righteous = a righteous one. an excellent oil = oil for the head. This verse is said to be "extremely obscure" and "corrupt to a degree". The Fig. *Metalepsis* (Ap. 6) makes all clear; "head", being first used for *hair*, and then for the *whole person* by Fig. *Synecdoche* (of the Part). Heb. = "as oil on the hair, I will not refuse it". Note the alternation of lines in this verse.

5 yet. Same root as "withal" in v. 10 (B).  
6 When. Not in Hebrew text. judges = rulers. Cp. 2 Kings 9. 33. in stony places = as by a rock; or, over a rock. Heb. by the hands of a rock. They: i.e. the people. words = sayings. Heb. *'imrah*. Ap. 73. v. sweet. Cognate with "dainties", v. 4.  
7 Our bones. Sept. (Vatican B, and Alex. A by second hand), Syr., Arab., and Ethiop. read "their bones" the grave's. Heb. Sheol's. Ap. 35. Note the word "bones" in this connection.  
cutteth = sliceth, as in 1 Sam. 30. 12. Song 4. 3; 6. 7 (elsewhere rendered "piece" or "pieces"). Never means "ploweth", as in R.V.  
cleaveth. As in Ecc. 10. 9. Zech. 14. 4 (cp. Gen. 22. 3. 1 Sam. 6. 14).

8 GOD the Lord. Heb. Jehovah Adonai. Ap. 4. II. VIII (2). is my trust = have I sought refuge. Heb. *ḥaṣah*. Ap. 69. II. my soul = me (emphatic). Heb. *nepheš*. Ap. 13.  
9 Keep. Same root as "watch" in v. 3. (Heb. *shāmvrēni*.) snares. A.V., 1611, read "snares" (sing.). Since 1769, "snares" (pl.). Heb. text is sing. gins = traps. Short for "engine" = an ingenious contrivance.

10 the wicked = lawless ones. Heb. *rāsha'*. Ap. 44. x.

- E In the way wherein I walked have they  
(p. 857) privily laid a snare for me.
- F 4 I looked on *my* right hand, and ° beheld,  
but *there was* no man that would  
° know me:  
Refuge failed me; no man cared for ° my  
soul.
- C 5 I cried unto Thee, O ° LORD:  
I said, "Thou *art* my refuge  
And my portion in ° the land of the living."
- D 6 Attend unto my cry; for I am brought  
very low:
- E Deliver me from my ° persecutors; for  
they are stronger than I.
- F 7 Bring ° my soul out of prison, that I may  
praise Thy name:  
The righteous shall compass me about;  
For Thou shalt deal bountifully with me.

## 143

° A Psalm of David.

- H<sup>†</sup> G J 1 Hear my prayer, O ° LORD, give ear to my  
(p. 858) supplications:  
In Thy faithfulness answer me, and in  
Thy righteousness.
- 2 And ° enter not into judgment with Thy  
servant:  
For ° in Thy sight shall ° no man living  
° be justified.
- K 3 For the enemy hath ° persecuted ° my soul;  
He hath smitten my life down to the  
ground;  
He hath made me to dwell in darkness, as  
those that have been long dead.
- 4 Therefore is ° my spirit ° overwhelmed  
within me;  
My heart within me is desolate.
- H 5 I ° remember the days of old;  
I meditate on all Thy works;  
I ° muse on ° the work of Thy hands.
- H 6 I stretch forth my hands unto Thee:  
° My soul *thirsteth* after Thee, ° as a thirsty  
land. ° Selah.
- G J 7 Hear me speedily, O ° LORD: ° my spirit  
faileth:  
Hide not Thy face from me,  
Lest I be like unto them that go down into  
° the pit.
- 8 Cause me to hear Thy ° lovingkindness in  
the morning;  
For in Thee do I ° trust:  
Cause me to know the way wherein I  
should walk;  
For I lift up ° my soul unto Thee.
- 9 ° Deliver me, O ° LORD, from mine enemies:  
I ° flee ° unto Thee to hide me.
- 10 Teach me to do Thy ° will; for Thou *art*  
my ° God:  
Thy ° Spirit *is* good; ° lead me into the  
° land of uprightness.
- 11 ° Quicken me, O ° LORD, for Thy ° name's  
sake:

- 4 beheld. Supply Ellipsis: "beheld [on my left  
hand], but", &c.  
know = regard, or recognise.  
my soul = me (emphatic). Heb. *nepshesh*. Ap. 13.  
5 the land of the living. See note on Ezek. 26. 20.  
6 persecutors = pursuers.

143 (H<sup>†</sup>, p. 826). PRAYER.  
(Introversion and Alternation.)

- H<sup>†</sup> | G | J | 1, 2. Prayer.  
K | 3, 4. Enemy. Action.  
H | 5. Conduct. Past. Remembrance.  
H | 6. Conduct. Present. Desire.  
G | J | 7-11. Prayer.  
K | 12. Enemies. Excision.

Title. A Psalm of David. Same as 140.

- 1 LORD. Heb. Jehovah. Ap. 4. II.
- 2 enter not. As in Job 9. 32; 22. 4.  
in Thy sight. Cp. 1 Sam. 16. 7. Isa. 55. 8. Job 14. 3.  
no man = no one. Cp. Job 15. 14, 15.  
be justified = stand or appear [before Thee] just. The  
verb is Active. Sept., A.V., and R.V. render it passive.  
Cp. Rom. 3. 20. Gal. 2. 16.
- 3 persecuted = pursued.  
my soul = me (emphatic). Heb. *nepshesh*. Ap. 13.
- 4 my spirit = me. Heb. *rūach*. Ap. 9. Fig. *Synec-  
doche* (of Part), Ap. 6, put for the whole person, for  
emphasis.  
overwhelmed. Same word as 77. 3; 107. 5; 142. 3.  
5 remember. Cp. 77. 5, 10, 11.  
muse = talk with myself,  
the work of Thy hands. Some codices, with three  
early printed editions, Aram., Sept., and Vulg., read  
"works" (pl.).  
6 as. Some codices, with seven early printed editions,  
read "in".  
Selah. Connecting and returning to prayer (7-11) as  
the consequence of the reflection (5, 6). This is the  
last Selah (of seventy-one) in the Psalms. For three  
others, see Hab. 3. 3, 9, 13. See Ap. 66. II.
- 7 the pit = a grave. Heb. *bōr*. A sepulchre, as hewn  
out of the rock. Hence rendered cistern, or dry pit.  
Cp. Gen. 37. 20. See note on Gen. 21. 19.
- 8 lovingkindness: or grace.  
trust = confide. Heb. *bāṭaḥ*. Ap. 69. I.
- 9 Deliver me = pluck me [out of the hands of].  
flee. A.V., 1611, reads "fly". Since 1629 the reading  
is "flee".  
unto. Some codices, with one early printed edition  
and Sept., read "in". Cp. v. 8.
- 10 will = good pleasure.  
God. Heb. Elohim. Ap. 4. I.  
Spirit. Heb. *rūach*. Ap. 9.  
lead, &c. = It will lead.  
land. Some codices, with one early printed edition,  
read "way"; others, with Syr., read "path". Cp.  
27. 11.
- 11 Quicken me = Give, or preserve me in life. See  
note || on p. 827.  
name's. See note on Ps. 20. 1.
- 12 mercy = lovingkindness, or grace.  
enemies. Cp. Structure, v. 3 (K).

For Thy righteousness' sake bring ° my  
soul out of trouble.

- 12 And of Thy ° mercy cut off mine ° enemies, K  
And destroy all them that afflict ° my  
soul:  
For I am Thy servant.

## 144

A Psalm ° of David.

H<sup>†</sup> L<sup>1</sup>  
(p. 859)M<sup>1</sup>L<sup>2</sup>M<sup>2</sup>L<sup>3</sup>

- 1 ° Blessed be ° the LORD my ° strength,  
Which teacheth my hands ° to war,  
And my fingers ° to fight:
- 2 My ° goodness, and my fortress;  
My high tower, and my ° deliverer;  
My shield, and He in Whom I ° trust;  
Who subdueth ° my People ° under me.
- 3 ° LORD, ° what is ° 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 ° Cast forth lightning, and scatter them:  
Shoot out Thine ° arrows, and destroy  
them.
- 7 ° Send Thine ° hand from above;  
° Rid me, and ° deliver me out of great  
waters,  
From the hand of ° strange children;
- 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 ° delivereth ° David His servant from  
the hurtful ° sword.
- 11 ° Rid me, and ° deliver me from the hand  
of ° strange children,  
Whose mouth ° speaketh vanity,  
And their right hand is a right hand of  
falsehood:
- 12 ° That our sons ° may be as plants grown  
up in their youth;  
That our daughters ° may be as corner  
stones, polished after the similitude of  
a palace:
- 13 That our garners ° may be full, affording  
all manner of store:  
That our ° sheep may bring forth thou-  
sands and ten thousands in our  
° streets:
- 14 That our oxen ° may be ° strong to labour;  
That there be ° no breaking in, ° nor going  
out;  
That there be no complaining in our  
° streets.
- 15 ° Happy is that people, that is ° in such a  
case:  
° Yea, happy is that People, whose ° God  
is ° the LORD.

house. 14 strong to labour = well laden.  
no captivity. 15 Happy. See Ap. 63. VI.  
consists in outward prosperity. Cp. 4. 6, 7, and 146. 3 and 5.  
as in A.V. and R.V., but [Yea, rather], or [Nay].  
The last member (L<sup>3</sup>) being David's own words; denying  
the vain and false words of the aliens (vv. 8 and 12-15),  
and declaring the truth as to that in which real  
happiness consists. See note on 4. 6, 7.

144 (H<sup>†</sup>, p. 826). PRAYER AND THANKSGIVING.  
(Repeated Alternation.)

- H<sup>†</sup> | L<sup>1</sup> | 1-7. David's words. Praise and Prayer.  
M<sup>1</sup> | 8. Words of foreigners. Vain and false.  
L<sup>2</sup> | 9-11. David's words. Praise and Prayer.  
M<sup>2</sup> | 12-15. Words of foreigners. Vain and false.  
L<sup>3</sup> | 16. David's words. Right and true.

Title. of David = by David. The Sept. adds "con-  
cerning Goliath." This may be because Ps. 8, which  
relates to David and Goliath (see its sub-  
scription), has the same words in v. 4 as in 144. 3.  
In any case, Ps. 144 is peculiarly appropriate to David's  
victory (1 Sam. 17). Not a "compilation" of  
"fragments" of some "lost Psalms", but a  
perfect whole with a perfect design, as shown  
by the Structure above.

1 Blessed. Fig. *Benedictio* (Ap. 6). Not *Beatitudo*  
as in v. 15.

the LORD. Heb. Jehovah. Ap. 4. II.  
strength = rock, or fortress. Cp. Deut. 32. 4. 1 Sam. 2.  
2; 2 Sam. 22. 47. Pss. 18. 2, 31, 46; 19. 14; 28. 1;  
62. 2, 6. to war... to fight. Not merely generally,  
but specially in the case of Goliath (1 Sam. 17).  
See Title.

2 goodness = lovingkindness. The Syr. reads  
"refuge".

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

trust = flee for refuge. Heb. *ḥasah*. Ap. 69. II.  
my People: A special reading called *Sevir* (see Ap.  
34), and some other codices, with Aram. and Syr.,  
read "peoples". Cp. 18. 47.

under me. In some codices there is a marginal  
note: "under Him"; and this is read the text, in  
some codices.

3 what...? Fig. *Erotēsis*. Ap. 6. Cp. 8. 4.

man. Heb. *'ādām*. Ap. 14. I.

Or. This word is read in some codices, with one  
early printed edition. man. Heb. *'ēnōsh*. Ap. 14. III.

4 Man. Heb. *'ādām*. Ap. 14. I.

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

arrows. Fig. *Anthrōpopatheia*. Ap. 6.

7 Send = Put forth.

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

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

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

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

strange children = aliens. Heb. = "sons of  
the foreigner."

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

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

10 delivereth = snatcheth; same word as "rid",  
v. 11.

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

12 That = Who. Heb. *'āsher*. 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.

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

13 sheep = flocks.

streets = open fields. Heb. that which is  
outside the house. no breaking in = no invasion.  
nor going out =

in such a case: i.e. holding the false view that  
happiness consists in outward prosperity. Cp. 4. 6, 7,  
and 146. 3 and 5. Yea. Supply the Ellipsis (Ap. 6),  
not as in A.V. and R.V., but [Yea, rather], or [Nay].  
The last member (L<sup>3</sup>) being David's own words; denying  
the vain and false words of the aliens (vv. 8 and 12-15),  
and declaring the truth as to that in which real  
happiness consists. See note on 4. 6, 7.

**145** °David's Psalm of praise.

**E** N<sup>1</sup> u (p. 86o) **1** (N) I will extol Thee, my ° God, O king ;  
 And I will bless Thy ° name for ever  
 and ever.

**u** **2** (N) Every day will I bless Thee ;  
 And I will praise Thy <sup>1</sup> name for ever  
 and ever.

**O<sup>1</sup>** **3** (N) Great is ° the LORD, and greatly to be  
 praised ;  
 And His greatness is unsearchable.

**N<sup>2</sup> w<sup>1</sup>** **4** (N) One generation shall praise Thy works  
 to another,  
 And shall declare Thy mighty acts.

**x<sup>1</sup>** **5** (N) I will speak of the ° glorious honour of  
 Thy majesty,  
 And of Thy ° wondrous works.

**w<sup>2</sup>** **6** (N) ° And men shall speak of the might of  
 Thy ° terrible acts :  
 And I will declare Thy greatness.

**x<sup>2</sup>** **7** (N) They shall ° abundantly utter the memory  
 of Thy great goodness,  
 And shall sing of Thy righteousness.

**w<sup>3</sup>** **8** (N) <sup>3</sup> The LORD is ° gracious, and full of  
 compassion ;  
 Slow to anger, and ° of great mercy.

**O<sup>2</sup>** **9** (N) <sup>3</sup> The LORD is good ° to all :  
 And His ° tender mercies are over all  
 His works.

**N<sup>3</sup> y** **10** (N) All Thy works shall praise Thee, O  
<sup>3</sup> LORD ;  
 And Thy ° saints shall bless Thee.

**z** **11** (N) They shall speak of the glory of Thy  
 kingdom,  
 And talk of Thy ° power ;

**z** **12** (N) To make known to the sons of ° men  
 His mighty acts,  
 And the glorious majesty of His kingdom.

**y** **13** (N) Thy kingdom is ° an everlasting kingdom,  
 And Thy dominion endureth throughout  
 all ° generations.

**O<sup>3</sup> a** **14** (N) <sup>3</sup> The LORD upholdeth all that ° fall,  
 And ° raiseth up all those that be bowed  
 down.

**b** **15** (N) The ° eyes of all wait upon Thee ;  
 And Thou givest them their meat in due  
 season.

**a** **16** (N) ° Thou openest Thine ° hand,  
 And satisfiest the desire of every living  
 thing.

**145** (E, p. 826). DAVID'S [PSALM] OF PRAISE.  
 (Repeated Introversion.)

**E** N<sup>1</sup> | 1, 2. Praise promised. For Jehovah. (David.)  
 O<sup>1</sup> | 3. Praise offered.  
 N<sup>2</sup> | 4-7. Praise promised. For His work. (David  
 and others.)  
 O<sup>2</sup> | 8, 9. Praise offered.  
 N<sup>3</sup> | 10-12. Praise promised. For His kingdom.  
 (The works.)  
 O<sup>3</sup> | 13-20. Praise offered.  
 N<sup>4</sup> | 21. Praise promised. David and all others.

Title. David's [Psalm] of praise. No other Psalm  
 so entitled. An acrostic Psalm. See Ap. 63. VII.

**1, 2** (N<sup>1</sup>, above). DAVID ALONE. (Alternation.)

N<sup>1</sup> | u | 1-. Thee.  
 v | -1. Thy name.  
 u | 2-. Thee.  
 v | -2. Thy name.

**1** God. Heb. Elohim. Ap. 4. I.  
 name. See note on 20. 1.  
**3** the LORD. Heb. Jehovah. Ap. 4. II.

**4, 7** (N<sup>2</sup>, above). DAVID AND OTHERS. PRAISE.  
 (Alternation.)

N<sup>2</sup> | w<sup>1</sup> | 4. They shall.  
 x<sup>1</sup> | 5. I will.  
 w<sup>2</sup> | 6-. They shall.  
 x<sup>2</sup> | -6. I will.  
 w<sup>3</sup> | 7. They shall.

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

wondrous works = instances or examples of Thy  
 wonders. Heb. = words of Thy wonders.

**6** And men = And they. See Structure (N<sup>2</sup>, above).  
 terrible. See note on 111. 9.

**7** abundantly utter = pour forth.

**8** gracious, &c. Cp. Ex. 34. 6, 7.

of great mercy = great in lovingkindness, or grace.

**9** to all. Sept. reads "to them that wait on Him".  
 tender mercies = compassions.

**10-12** (N<sup>3</sup>, above). THE WORKS PRAISE.  
 (Introversion.)

N<sup>3</sup> | y | 10, 11-. Glory. } "Thy".  
 z | -11. Might. }  
 z | 12-. Might. } "His".  
 y | -12. Glory. }

**10** saints = favoured or beloved ones. Cp. 16. 10.

**11** power. Sing. of the Heb. word "mighty acts"  
 (v. 4).

**12** men. Heb. 'ādām (with Art.) = mankind. Ap.  
 14. I.

**13-20** (O<sup>3</sup>, above). PRAISE OFFERED.  
 (Alternation.)

O<sup>3</sup> | a | 13. Thou.  
 [b | 14. He.]  
 a | 15, 16. Thou.  
 b | 17-20. He.

**13** an everlasting kingdom = a kingdom for all  
 ages. Looking backward (eternal, 77. 5) as well as for-  
 ward (everlasting, 77. 7). These words, "Thy kingdom  
 [O Christ] is an everlasting kingdom", were (up to  
 1893) to be seen on the wall of one of the largest  
 Mosques in Damascus. Formerly it was a Temple of

Rimmon. It was turned into the (Christian) Church of St. John the Baptist by Arcadius, later it was made  
 into a Mosque by Caliph Walid I (705-717). It was destroyed by fire on Oct. 14, 1893, and subsequently  
 rebuilt. (Enc. Brit. vol. 7, p. 785, Camb. (11th edition.) generations. Following this verse (13) the  
 Primitive Text read :

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

the verse beginning with the missing letter 3 (Nun) = Ne'mān (= faithful). It is found in some codices,  
 with Sept., Syr., Vulg., Arabic, and Ethiopic Versions. The Structure (O<sup>3</sup>, 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. Prosopopeia. Ap. 6. **16** Thou. This is emphatic in Sept., Syr., and Vulg.  
 Cp. 104. 26. hand. Fig. Anthropopatheia. Ap. 6.

b  
(p. 86o)

17 (y) <sup>3</sup> The LORD is <sup>7</sup> righteous in all His ways,  
And <sup>o</sup> holy in all His works.

18 (p) <sup>3</sup> The LORD is <sup>o</sup> nigh <sup>o</sup> unto all them  
that call upon Him,  
To all that call upon Him in truth.

19 (7) He will fulfil the desire of them that  
fear Him:

He also will hear <sup>o</sup> their cry, and will  
save them.

20 (v) <sup>3</sup> The LORD preserveth all them that  
love Him:

But all the <sup>o</sup> wicked will He destroy.

N<sup>1</sup>

21 (7) My mouth shall speak the praise of  
<sup>3</sup> the LORD:

And <sup>o</sup> let <sup>o</sup> all flesh bless His <sup>o</sup> holy <sup>2</sup> name  
for <sup>o</sup> ever and ever.

F<sup>1</sup> J P  
(p. 86i)

**146** <sup>o</sup> Praise ye THE LORD.  
<sup>o</sup> Praise <sup>o</sup> the LORD, <sup>o</sup> O my soul.

2 While I live will I praise <sup>1</sup> the LORD:  
I will sing praises unto my <sup>o</sup> God while I  
have any being.

Q c

3 Put not your <sup>o</sup> trust in princes,  
Nor in the son of <sup>o</sup> man,

d

In whom *there is* <sup>o</sup> no help.

e

4 <sup>o</sup> His <sup>o</sup> breath goeth forth, he <sup>o</sup> returneth to  
his <sup>o</sup> earth;

In that very day his <sup>o</sup> thoughts perish.

Q c

5 <sup>o</sup> Happy is *he* that *hath* the <sup>o</sup> GOD <sup>o</sup> of  
Jacob for his help,

<sup>o</sup> Whose <sup>o</sup> hope is in <sup>1</sup> the LORD his <sup>2</sup> God:

d

6 Which <sup>o</sup> made heaven, and earth,  
The sea, and all that therein is:

Which keepeth truth for ever:

7 Which executeth judgment for the op-  
pressed:

Which giveth <sup>o</sup> food to the hungry.

<sup>1</sup> The LORD looseth <sup>o</sup> the prisoners:

8 <sup>1</sup> The LORD openeth *the eyes of* <sup>7</sup> the blind:  
<sup>1</sup> The LORD raiseth them that are bowed  
down:

<sup>1</sup> The LORD loveth <sup>7</sup> the righteous:

9 <sup>1</sup> The LORD preserveth <sup>7</sup> the <sup>o</sup> strangers;  
He <sup>o</sup> relieveth <sup>7</sup> the fatherless and widow;

But the way of the <sup>o</sup> wicked He turneth  
upside down.

e

10 <sup>1</sup> The LORD <sup>o</sup> shall reign <sup>o</sup> for ever,  
*Even thy* <sup>2</sup> God, O <sup>o</sup> Zion, unto all genera-  
tions.

P

<sup>1</sup> Praise ye THE LORD.

F<sup>2</sup> K R  
S<sup>1</sup> f<sup>1</sup>  
(p. 86a)

**147** <sup>o</sup> Praise ye THE LORD:  
<sup>o</sup> For *it is* good to sing praises unto  
our <sup>o</sup> God;

For *it is* pleasant; *and* praise is comely.

17 holy = gracious.

18 nigh: i. e. nigh to help. Cp. 34. 18; 119. 151.  
Deut. 4. 7.

unto all. Note the Fig. *Anadiplosis* (Ap. 6) in the  
repetition, "to all that call" (for emphasis).

19 their cry: i. e. for help in distress.

20 wicked = lawless. Heb. *rāshā'*. Ap. 44. x.

21 let all flesh = all flesh shall, as in v. 10; thus  
completing and perfecting the Structure above.

all flesh. Fig. *Synecdoche* (of the Part), Ap. 6, put  
for all men. holy. See note on Ex. 3. 5.

ever and ever. Many codices, with one early  
printed edition, here add:—  
"And we will bless Jah:  
From henceforth even for ever,  
Praise ye Jah." Cp. Ps. 115. 18.

**146** (J, p. 827). FIRST HALLELUJAH PSALM.  
(GENESIS.) (*Introversion and Extended Alternation*.)

J | P | 1, 2. Hallelujah.  
Q | c | 3-. Wrong trust. } Man.  
d | -3. Powerless. }  
e | 4. Mortal. }  
Q | c | 5. Right trust. } Jehovah.  
d | 6-9. Powerful. }  
e | 10-. Eternal. }  
P | -10. Hallelujah.

The first of the five "Hallelujah" Psalms concluding the  
whole book; each beginning and ending with this word.  
The first has GENESIS for its subject; the second,  
EXODUS; the third, LEVITICUS; the fourth, NUMBERS,  
and the fifth, DEUTERONOMY. See the Structure, p. 827,  
and notes below.

1 Praise ye THE LORD = Hallelu-JAH. Ap. 4. III.  
Praise. Fig. *Apostrophe*. Ap. 6.

the LORD. Heb. Jehovah. Ap. 4. II.  
O my soul = O I myself (emphatic). Heb. *nephesh*.

Ap. 13. 2 God. Heb. Elohim. Ap. 4. I.  
3 trust = confidence. Heb. *bāṭah*. Ap. 69. I.

man. Heb. *ādām*. Ap. 14. I.  
no help = no salvation, or saving help. Cp. 33. 16; 60. 11.

4 His breath, &c. This verse occurs in the Apocry-  
pha (1 Macc. 2. 63); but why is it *assumed* that this verse  
is taken from the Book of Maccabees, instead of this  
verse in Maccabees being taken from this Psalm?

breath = spirit. Heb. *rūach*. Ap. 9. Not the same  
word as in 150. 6.

returneth. See Gen. 2. 7; 3. 19, and cp. Ecc. 12. 7.  
Ps. 104. 29.

earth = ground, or dust. Heb. *ādāmāh*. Not *'ereṣ* =  
the Earth. thoughts = purposes, or plans.

5 Happy. The last of the twenty-seven Beatitudes  
in the Book of Psalms. See Ap. 63. VI.  
GOD. Heb. El. Ap. 4. IV.

of Jacob: i. e. the God who met Jacob (Gen. 28. 13)  
when he had nothing (Gen. 32. 10), and deserved no-  
thing (but wrath, Gen. 27), and promised him every-  
thing. This title answers to the N.T. title "the God  
of all grace" (1 Pet. 5. 10). Happy indeed are all they  
who have this God for their God.

Whose. Supply the Ellipsis by repeating [Happy he]  
whose, &c. hope = expectation.

6 made heaven, and earth. Another reference to  
Genesis (ch. 1). Cp. v. 4 (above). See notes on Gen.  
14. 19 and Deut. 4. 26.

7 food. Heb. bread. Put by Fig. *Synecdochē* (of  
Species), Ap. 6, for food in general.

the. No Art. in Heb. 9 strangers = aliens.

wicked =  
lawless. Heb. *rāshā'*. Ap. 44. x. 10 for ever. Contrast v. 4. Cp. Rev. 11. 15. Zion. See Ap. 68.

**147** [For Structure see next page].

The second of these five Hallelujah Psalms, the Exodus Psalm. 1 Praise ye THE LORD. Heb. Hallelu-JAH. Ap. 4. III. Not "inserted by mistake in verse 1 instead of in the title", but required here by the Structure. See the Structure. For. Not "come into the first line from the second by dittography", but an essential part of the second line, which is repeated by the Fig. *Anadiplosis* (Ap. 6) in the third line. The first verse thus *does* contain two lines (beside the "Hallelujah") like all the other verses. God. Heb. Elohim. Ap. 4. I.

2 ° The LORD ° doth build up Jerusalem :  
He ° gathereth together the ° outcasts of  
Israel.

3 He healeth the broken in heart,  
And bindeth up their wounds.

g<sup>1</sup>  
(p. 862) 4 He telleth the number of the ° stars ;  
He calleth them all by *their* ° names.

5 Great *is* ° our LORD, and ° of great power :  
His understanding *is* infinite.

h<sup>1</sup> 6 ° The LORD lifteth up ° the meek :  
He casteth the ° wicked down to the  
ground.

S<sup>3</sup> f<sup>2</sup> 7 Sing unto ° the LORD with thanksgiving ;  
Sing praise upon the harp unto our ° God :

g<sup>2</sup> 8 Who covereth the heaven 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.

h<sup>2</sup> 10 He delighteth not in the strength of the  
horse :  
° He taketh not pleasure in the legs of a  
° man.

11 ° The LORD taketh pleasure in them that  
fear Him,  
In those that ° hope in His mercy.

S<sup>3</sup> f<sup>3</sup> 12 ° Praise ° the LORD, O Jerusalem ;  
Praise thy ° God, O ° Zion.

13 For He hath strengthened the bars of thy  
gates ;  
He hath blessed thy ° children within thee.

14 He maketh ° peace *in* thy borders,  
And filleth thee with the finest of the  
wheat.

g<sup>3</sup> 15 He sendeth forth His ° commandment  
upon earth :  
His word runneth very swiftly.

16 He giveth snow like wool :  
He scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels :  
Who can stand before His cold ?

18 He sendeth out His ° word, and melteth  
them :  
He causeth His ° wind to blow, *and* the  
waters flow.

h<sup>3</sup> 19 He sheweth His ° word unto ° Jacob,  
His statutes and His judgments unto ° Is-  
rael.

20 He hath ° not dealt so with any nation :  
And *as for His* judgments, ° they have  
not known them.

R 1 Praise ye THE LORD.

F<sup>3</sup> LT  
(p. 862) U i 148 ° Praise ye THE LORD.  
Praise ye ° the LORD from the hea-  
vens :

Praise Him in the ° heights.

k 2 Praise ye Him, all His angels :  
Praise ye Him, all His hosts.

3 Praise ye Him, sun and moon :  
Praise Him, all ye ° stars of light.

147 (K, p. 827). THE SECOND HALLELUJAH  
PSALM. (EXODUS.)

(Introversion and Extended Alternation.)

K R | 1-. Hallelujah.  
S<sup>1</sup> | f<sup>1</sup> | -1-3. Praise. Kindness to Israel.  
g<sup>1</sup> | 4, 5. General operations. Nature.  
h<sup>1</sup> | 6. Contrast. What Jehovah does.  
S<sup>2</sup> | f<sup>2</sup> | 7. Praise. Kindness to Israel.  
g<sup>2</sup> | 8, 9. General operations. Nature.  
h<sup>2</sup> | 10, 11. Contrast. What Jehovah  
delights in.  
S<sup>3</sup> | f<sup>3</sup> | 12-14. Praise. Kindness to Israel.  
g<sup>3</sup> | 15-18. General operations. Nature.  
h<sup>3</sup> | 19, 20-. Contrast. What Jehovah  
has shown.  
R | -20. Hallelujah.

2 The LORD. Heb. Jehovah. Ap. 4. II.  
doth build up Jerusalem = is Jerusalem's builder  
(participle). No reference to post-exilic building. Cp.  
122. 3. gathereth = will gather.

outcasts = the driven away.  
4 stars . . . names. See Ap. 12. Cp. Isa. 40. 26.  
names. The reference is to the knowledge of the  
"names" in building up the nation of Israel. Cp. vv.  
2 and 20 with Ex. 1. 7-20; and vv. 15, 19 with Ex. 20.

5 our LORD. Heb. 'Adonim. Ap. 4. VIII (3). Cp.  
135. 5.

of great power = abounding in power. Cp. Isa. 40. 26.  
6 the meek = meek or humble ones. Num. 12. 3.  
wicked = lawless. Heb. *rāshā'*. Ap. 44. x.

8 mountains. The Sept. adds "and herb for the  
service of men". From thence it found its way into the  
Prayer Book Version. Cp. 104. 14. Here, the addition  
is out of place, as "man" is not introduced till v. 10.

10 He taketh not. Some codices, with Sept., Syr.,  
and Vulg., read "Nor taketh delight".  
man. Heb. *'ish*. Ap. 4. II.

11 hope in His mercy = wait for His lovingkindness.  
12 Praise the LORD. Not the same word as in v. 1.  
Used only by David and Solomon.

Zion. See Ap. 68. Zion then still standing.

13 children = sons.

14 peace in thy borders = thy borders peace.

15 commandment = sayings, or utterances. Heb.  
*'imrah*. See Ap. 73. v. Cp. 33. 9; 107. 20.

18 word. Heb. *dābār* = the subject-matter of the  
articulate utterance (v. 16). See Ap. 73. x.

wind. Heb. *rūach*. Ap. 9.

19 word. Some codices, with Sept., Syr., and Vulg.,  
read "word". Others read plural.

Jacob . . . Israel. See notes on Gen. 32. 28; cp.  
43. 6; 45. 26, 28.

20 not dealt so, &c. The reference is to Exod. 20.  
Cp. Deut. 4. 7, 8; and see Ap. 15.

they have not known them. Sept. and Vulg. read  
"He maketh not known to them".

148 (L, p. 827). THE THIRD HALLELUJAH  
PSALM. (LEVITICUS.)

(Introversion and Extended Alternation.)

L | T | 1-. Hallelujah.  
U | i | -1. Praise from the heavens. (2nd Person.)  
k | 2-4. Things in the heavens.  
l | 5-. Injunction. "Let them praise".  
m | -5, 6. Reasons. "For".  
U | i | 7-. Praise from the earth. (2nd Person.)  
k | -7-12. Things in the earth.  
l | 13-. Injunction. "Let them praise".  
m | -13-14-. Reasons. "For".  
T | -14. Hallelujah.

The third of the last five Hallelujah Psalms. The  
LEVITICUS Psalm. Cp. v. 14 with Lev. 10. 3.

1 Praise ye THE LORD. Hallelu-JAH. Ap. 4. III.  
the LORD. Heb. Jehovah with *'eth* = Jehovah Himself.  
Ap. 4. II. heights. As in Job 16. 19; 25. 2.

3 stars of light. Gen. of Origin (Ap. 17. 2) = stars  
that give light = light-bearers, as in Gen. 1. 14-16.

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

5 Let them praise the name of <sup>1</sup> the LORD :

For <sup>he</sup> commanded, and they were created.

6 He hath also stablished them for ever and  
ever :  
He hath made a decree ° which shall not  
pass.

7 Praise <sup>1</sup> the LORD from ° the earth,

Ye ° dragons, and all deeps :

8 Fire, and hail ; snow, and vapours ;  
Stormy ° wind fulfilling his word :

9 Mountains, and all hills ;

Fruitful trees, and all cedars :

10 Beasts, and all cattle ;

Creeping things, and flying fowl :

11 Kings of ° the earth, and all ° people ;  
Princes, and all judges of the earth :

12 Both young men, and maidens ;  
Old men, and children :

13 Let them praise the ° name of <sup>1</sup> the LORD :

For His ° name alone is excellent ;

His glory is above the ° earth and heaven.

14 He also exalteth the horn of His People,  
The praise of all His ° saints ;  
Even of the ° children of Israel, a People  
° near unto Him.

<sup>1</sup> Praise ye THE LORD.

**149** ° Praise ye THE LORD.

Sing unto ° the LORD a new song,  
And His praise in the ° congregation of  
° saints.

2 Let ° Israel rejoice in Him That made him :  
Let the ° children of ° Zion be joyful in  
their King.

3 Let them praise His ° name

In the dance :

Let them sing praises unto Him

With the ° timbrel and harp.

4 For <sup>1</sup> the LORD ° taketh pleasure in His  
People :

He will beautify the meek with salvation.

5 Let the <sup>1</sup> saints be joyful ° in glory :  
Let them sing aloud upon their ° beds.

6 Let the ° high praises of ° GOD be in their  
mouth,

And a twoedged sword in their hand ;

7 To execute vengeance upon the ° heathen,  
And punishments upon the ° people ;

8 To bind their kings with chains,  
And their nobles with fetters of iron ;

9 To execute upon them ° the judgment  
written :

His honour have all His <sup>1</sup> saints.

<sup>1</sup> Praise ye the LORD.

**150** ° Praise ye THE LORD.

Praise ° GOD in His ° sanctuary :

Praise Him in the ° firmament of His  
power.

6 which shall not pass : or, which [they] shall not  
pass.

7 the earth. Note the change and see Structure  
above.

dragons = sea monsters.

8 wind. Heb. *rúach*. Ap. 9.

11 people = peoples.

13 name. See note on 20. 1.

earth and heaven : i. e. combining the two subjects  
of vv. 1 and 7. This order of these two words occurs  
only here and Gen. 2. 4. Cp. note on Deut. 4. 26.

14 saints = favoured ones, or beloved.

children = sons.

near unto Him. The reference is to Leviticus and  
its leading thought. See Lev. 10. 3 ; 21. 21 ; and cp. 65. 4.

**149** (K, p. 827). THE FOURTH HALLELUJAH  
PSALM. (NUMBERS.)

(Introversion and Alternation.)

K | V | 1-. Hallelujah.

W | -1. Saints to praise.

X | 2. Israel to rejoice in Jehovah.

Y | n | 3-. Praise. } In A. V.

o | -3-. How. } For Heb.

Y | n | -3-. Praise. } see note

o | -3. How. } below.

X | 4. Jehovah taketh pleasure in Israel.

W | 5-9-. Saints to praise.

V | -9. Hallelujah.

The fourth of the concluding five Hallelujah Psalms,  
answering to NUMBERS. Cp. vv. 5-9 with Num. 24. 17-24.

1 Praise ye THE LORD. Heb. Hallelu-JAH.  
Ap. 4. III.

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

congregation = assembly (in its military aspect).

saints = favoured ones, or beloved, v. 5 (W).

2 Israel. Cp. the Structure.

children = sons.

Zion. See Ap. 68.

3 In the Hebrew this verse is an Introversion :—

Y | 3-. Let them praise His name.

Z | -3-. With the dance.

Z | -3-. With the timbrel and harp.

Y | -3-. Let them sing praises unto Him.

name. See note on 20. 1.

timbrel = drum. See note on Ex. 15. 20.

4 taketh pleasure. Cp. Isa. 54. 7, 8.

5 in glory = "with [ascriptions of] glory".

beds = couches.

6 high praises = extollings.

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

7 heathen = nations.

people = peoples.

9 the judgment written. See Deut. 32. 40-43. Cp.

Isa. 45. 14. Ezek. 25. 14 ; chs. 38 and 39. Zech. 14.

The special reference is to NUMBERS 24. 17-24.

**150** (J, p. 827). THE FIFTH HALLELUJAH  
PSALM. (DEUTERONOMY.) (Introversion.)

J | A | 1-. Hallelujah.

B | -1-. The Sanctuary.

C | -1. Praise of Jehovah's power.

C | 2. Praise of Jehovah's might.

B | 3-6-. Instruments of the Sanctuary.

A | -6. Hallelujah.

The fifth of the last five Hallelujah Psalms, answering

to the great thought of DEUTERONOMY. Cp. v. 2 with

Deut. 3. 24, and 32. 43.

1 Praise ye THE LORD. Heb. Hallelu-JAH. Ap.  
4. III.

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

sanctuary. The earthly sanctuary and the heavenly :

the lower being formed on the pattern of the higher.

See Heb. 8. 5 ; 9. 23 ; and cp. 1 Chron. 28. 11-13, 19.

firmament : Heb. = expanse (Gen. 1. 6).



C  
(p. 863)

2 Praise Him ° for His ° mighty acts :  
Praise Him according to His ° excellent  
greatness.

B

3 Praise Him with ° the sound of the trumpet :  
Praise Him with ° the psaltery and harp.

4 Praise Him with ° the ° timbrel and dance :  
Praise Him with stringed instruments and  
° organs.

5 Praise Him upon ° the loud cymbals :  
Praise Him upon the high sounding cymbals.

6 Let every thing that hath ° breath ° praise  
THE LORD.

A

° Praise ye THE LORD.

2 for = in [the recital of] His mighty acts.  
mighty acts. Some codices, with Aram. and Syr.,  
read "His might".

excellent = the abundance of His greatness or  
grandeur.

3 the. No Art. in Heb. text.

4 timbrel = drum. See note on Ex. 15. 20.

organs = pipe, or reed (sing., never pl.).

6 breath. Heb. *neshāmāh* (see Ap. 16) : i.e. in  
contrast with material instruments.

praise THE LORD. Heb. *t'hallel jah*.

Praise ye THE LORD. Heb. *Hal'elūjah*, thus fitly  
closing the Book of Psalms. Cp. the endings of the  
other four books; and see notes on p. 720.

## THE PROVERBS<sup>1</sup>.

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

(Introversion and Alternation.)

INTRODUCTION. 1. 1-6-.

A | 1. -6-9. 18. "THE WORDS OF THE WISE". FOR SOLOMON. FOR A PRINCE AND A KING.  
SECOND PERSON ("MY SON", "THY", "THEE", "THOU", "THINE"). THE "MOTHER".

B | C | 10. 1-19. 19. PROVERBS BY SOLOMON. FOR ALL. THIRD PERSON ("HE", "HIS",  
"HIM", "THEY", "THEM").

D | 19. 20-24. 34. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND  
PERSON ("MY SON", "THOU", "THY").

B | C | 25. 1-26. 28. PROVERBS BY SOLOMON. FOR ALL. "COPIED BY THE MEN OF  
HEZEKIAH". THIRD PERSON ("HE", "HIM", "HIS").

D | 27. 1-29. 27. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND  
PERSON ("MY SON", "THEE", "THY").

A | 30. 1-31. 31. "THE WORDS OF AGUR" AND "THE WORDS OF LEMUEL". FOR SOLOMON.  
FOR A PRINCE AND A KING ("MY SON", "THY"). THE "MOTHER".

<sup>1</sup> For Introduction and Analysis explanatory of the above Structure, see Appendix 74.