THE PSALMS.

THE STRUCTURE OF THE BOOK AS A WHOLE*.

1—150. THE FIVE BOOKS†.

𝔄¹ | 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.

𝔅¹ | 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.

ℭ¹ | 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.

𝔅² | 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.

𝔄² | 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".

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* 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'	A1	1—8.	"MAN", AND "THE SON OF MAN" (8. 4).
	A2	9—15.	"THE MAN OF THE EARTH" (ANTICHRIST, 10. 18).
	A3	16—41.	"THE MAN CHRIST JESUS."

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

(Introversion and Alternations.)

A1 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 (**A2**, above). "THE MAN OF THE EARTH."

(Introversion.)

A2 H 9 (**H1**), **10** (**H2**)‡. "THE MAN OF THE EARTH." THE ANTICHRIST. HIS DAYS, CHARACTER, AND END. "THE TIMES OF TROUBLE" (9. 9; 10. 1). THE GREAT TRIBULATION. THE TWO PSALMS LINKED TOGETHER BY AN ACROSTIC ALPHABET, BROKEN, LIKE THOSE "TIMES".

J K 11. PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE".

L 12. THE 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 **A3**.

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

(Extended Alternations.)

A3 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** (*R1*), **28** (*R2*). PRAYERS WITH REFERENCE TO PS. 18 (**R**). ANSWER FROM JEHOVAH, AS HIS "ROCK" AND "DELIVERER".

N S **29.** HIS PEOPLE'S PRAISE FOR GOD'S GLORY IN CREATION. Cp. 19 (**S**).

T **30** (*T1*), **31** (*T2*), §**32** (*T3*), **34** (*T4*). 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** (*V1*), **36** (*V2*). PRAYER AND PRAISE WITH REFERENCE TO ATONEMENT AS BEING THE BASIS OF *ALL* BLESSING. Cp. 22 (**V**).

W **37.** INSTRUCTION AS TO *PRESENT* BLESSING, IN VIEW OF PS. 23 (**W**).

X **38** (*X1*), **39** (*X2*), **40** (*X3*), **41** (*X4*). PRAYER AND PRAISE WITH REFERENCE TO *FUTURE* BLESSING. Cp. 41. 12, THE DIVINE ANSWER TO 24. 3 (**X**).

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* 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 [1]ungodly °*are* not so:

b

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

C

5 Therefore the [2]ungodly shall not °stand in the judgment,
Nor [1]sinners in the °congregation of the °righteous.

A

6 °For [2]the LORD °knoweth the way of the [5]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.

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**[1], 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 ungodly. Now. } The godly.
  - D | a | 2. Their character. } Their way.
  - D | b | 3. Comparison. } Their way.
- B | *D* | *a* | 4-. Their character. } Their way.
  - B | D | *b* | -4. Comparison. } Their way. } The ungodly.
  - *C* | 5. Ungodly. Not standing with godly. Then. } The ungodly.

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. *Antiptōsis* (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. *Synecdochē* (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. *rāshā'*. Ap. 44. x.
sinners. Heb. *ḥāṭā'*. Ap. 44. i.
scornful = scoffers. Heb. *lūz*.
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. *palgēy-māyim*. See note on Prov. 21. 1.
3 prosper. Cp. Gen. 39. 3, 23. **4 are not so, &c.** = not so the ungodly. **like the chaff.** The other comparison. See *v.* 3. Cp. 35. 5. **wind.** Heb. *rūach*. Ap. 9. **5 stand** = rise. No part in first resurrection. Rev. 20. 5, 6. Cp. Ps. 49. 14. **congregation** = assembly. **righteous** = justified.
6 For. *Effect* latent in first clause: *cause* latent in second clause. **knoweth** = approveth, or acknowledgeth. Fig. *Metonymy* (of Cause), Ap. 6. Cp. Nah. 1. 7. 2 Tim. 2. 19. **perish** = come to naught.

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

E
- E | 1-3. Mankind. Speaking.
  - F | 4, 5. Jehovah. Fig. *Chleuasmos*. 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. *Erotēsis*. 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 *Sōpherīm* to Adonai. See Ap. 32.

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

G (p. 723)
6 Yet have I °set My king
Upon °My °holy hill of °Zion.
7 I will declare °the decree:
[2]The LORD hath said unto Me, °"Thou art My Son;
This day have I °begotten Thee.
8 °Ask of me, and I shall give *Thee* the [1]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 (p. 724)
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 [1]LORD, °*art* a shield °for me;
My glory, and the lifter up of °mine head.

I
4 I °cried unto [1]the LORD with my voice,
And He °heard me out of His °holy hill.
°Selah.

I
5 I laid me down and °slept;
I awaked; for [1]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 [1]LORD; save me, O my [2]God:

e
For Thou hast smitten all mine enemies *upon* the cheek bone;
Thou hast broken the teeth of the °ungodly.

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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. *nashaḳ.* 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. *ḥaṣah.* 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.
my soul = me, or myself. Heb. *nephesh.* Ap. 13. **help** = salvation, or deliverance. **God.** Heb. Elohim. Ap. 4. I. **Selah.** Connecting the contrast between "man" (as a creature) who knows God (Elohim) only as Creator, with the speaker (David), who knew *Jehovah* as his Covenant God. See Ap. 4. I, II, and 66. ii. **3 art a shield.** Fig. *Metaphor* (Ap. 6); "shield" put by Fig. *Metonymy* (of Adjunct), Ap. 6, for defence. **for me** = about me. **mine head.** Fig. *Synecdoche* (of Part), Ap. 6, put for whole person. **4 cried** = shall cry. **heard** = will answer. **holy hill.** See note on 2. 6. **Selah.** Connecting the peace which comes from prayer, as in Phil. 4. 6. See Ap. 66. II. **5 slept** = have slept. At Mahanaim (2 Sam. 17. 27-29). **sustained** = was sustaining. **7 ungodly** = lawless. Heb. *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. } (Experience. 3rd person.)
I | 5. Confidence justified. }
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 [1]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 [1]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 [3]the LORD.

J
6 *There be* many °that say, "Who will shew us *any* °good?"
[3]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 Thou, [3]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 [1]LORD;
In the morning will I °direct *my prayer* unto Thee, and will °look up.

8 Salvation = deliverance, same word as "help", *v.* 2.
Thy blessing is = Thy blessing hast been, and wilt be: i. e. whatever may happen to me. In this spirit he sends back the Ark (2 Sam. 15. 25).
Selah. Connecting Ps. 3 with Ps. 4, which has the same subject. See Ap. 66. II.
To the chief Musician. See Ap. 64.
Neginoth = smitings; from *nāgan*, 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. *'ĭsh*. Ap. 14. II.
how long = until when. Ellipsis correctly supplied.
leasing = falsehood. Anglo-Saxon = *leasung*; Mid. Eng. = *lesing*.
Selah. Connecting and contrasting his enemies' acts with his own sure defence. See Ap. 66. ii.
3 the LORD. Heb. Jehovah. Ap. 4. II.
set apart. All depended on Jehovah's favour (Num. 14. 8). Some codices, with Sept. and Vulg., read "hath given distinction to".
him that is godly: i. e. a subject of grace.
4 Stand in awe, &c. = Stand in awe and [so] sin not.
sin. Heb. *chāṭā'*. 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. *zabaḥ*. 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. *baṭaḥ*. 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. *tīrōsh*. 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.

To the chief Musician. See Ap. 64.
upon Nehiloth; better, *neḥālōth* = concerning inheritances. Referring to Jehovah's favour as being the true inheritance of godly Israelites, as shown in *vv.* 3, 6, 7. Cp. Ps. 144. 12–15, the other *Neḥālōth* 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. (*Shemīnīth.*)
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. (*Shemīnīth.*)

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].

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:
[1]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 [1]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 [2]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, [1]LORD, wilt °bless the righteous;
With °favour wilt Thou compass him °as
with °a shield.

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

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 [1]LORD; for I
am weak:
O [1]LORD, heal me; for my bones are vexed.
3 °My soul is also °sore vexed:
But Thou, O [1]LORD, °how long?
4 Return, O [1]LORD, deliver [3]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 [1]the LORD hath °heard the voice of my weeping.
9 [1]The LORD hath °heard my supplication;
[1]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. *'īsh*. 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. *pāsha'*. Ap. 44. ix.
11 put their trust = flee for refuge to. Heb. *ḥāṣāh*. 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. *ẓinnah*, 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-scription to Ps. 3 above, and Ap. 65. xv.
upon Shemīnīth = relating to the class so called: viz. true worshippers (*v.* 7), circumcised on the eighth day = "the righteous" of *v.* 12. Cp. the other Shemīnīth 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. *nephesh*. 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. *Aposiopēsis*. Ap. 6.
4 mercies' = mercy's. Heb. lovingkindness.
5 no remembrance. See 30. 9; 88. 10–12; 115. 17; 118. 17. Isa. 38. 18, 19. Ecc. 9. 10.
the grave. Heb. 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.

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7 °Shiggaion of David, which he sang unto the LORD, concerning the °words of °Cush °the °Benjamite.

D S (p. 727)
1 O °LORD my °God, in Thee °do I °put my trust:
T Save me from all them that °persecute me, and deliver me:
U 2 Lest °he °tear °my soul like a lion,
Rending *it* in pieces, °while *there is* none to deliver.
V 3 O [1]LORD my [1]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;
V (Yea, I have °delivered him that without cause is mine °enemy:)
U 5 Let the °enemy °persecute [2]my soul, and °take °*it;*
Yea, let him °tread down my life upon the earth,
And lay mine honour in the dust. °Selah.
T 6 Arise, O [1]LORD, in Thine anger,
Lift up Thyself because of the rage of mine [4]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 [1]The LORD shall judge the [7]people:
Judge me, O [1]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 [1]God trieth the hearts and reins.
S 10 My °defence *is* of [1]God,
Which saveth the °upright in heart.
11 [1]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 [14]mischief shall return upon his own head,
And his violent dealing shall come down upon his own °pate.
17 I will praise [1]the LORD according to His righteousness:
And will sing praise to the name of [1]the LORD °MOST HIGH.

To the chief Musician °upon Gittith.

8

A Psalm of David.

E W (p. 728)
1 O °LORD our °LORD,
How excellent *is* °Thy name in all °the earth!

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. *ḥāṣāh.* 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. 8.

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) j

Who hast set Thy °glory above the heavens.

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 [2]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 [1]LORD our [1]LORD,
How excellent *is* Thy name in all [1]the earth!

°To the chief Musician °upon Muth-labben.

9

°A Psalm of David.

A² H¹ Y (p. 728)

1 (א) °I will praise *Thee*, O °LORD, with my whole heart;
I will shew forth all Thy marvellous works.
2 (א) I will be glad and rejoice in Thee:
I will sing praise to Thy name, O Thou °MOST HIGH.

Z A

3 (ב) When mine enemies are turned back,
They shall fall and perish °at Thy presence.

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

glory = majesty, or excellence.

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

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

ordained = appointed. Heb. *yāṣad.*

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. *kūn.*

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

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

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

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

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

hast = didst. See Gen. 1. 26.

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

To the chief Musician. See Ap. 64.

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

9—15 (**A²**, p. 721). "THE MAN OF THE EARTH". (*Division.*)

- **A²** | **H¹** | 9. The Lawless one. (General.)
- **A²** | **H²** | 10. The Lawless one. (Particular.)

9 (**H¹**, above). THE LAWLESS ONE. (GENERAL.)

H¹
- 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 alway" (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.
- Z | B | k | 4–. Deliverance.
- Z | B | l | –4, 5. Judgment.
- Z | *A* | 6. The wicked. Apostrophe.
- Z | *B* | *l* | 7, 8. Judgment.
- Z | *B* | *k* | 9, 10. Deliverance.

3 at Thy presence = from before Thee.

B k (p. 728) l

4 For Thou hast maintained my right and my cause;
Thou °satest in the throne judging °right.
5 (ג) Thou hast rebuked the °heathen, Thou hast destroyed °the wicked,
Thou hast °put out their name °for ever and ever.

A

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

l

7 (ו) But [1]the LORD shall °endure for ever:
He hath prepared His throne for judgment.
8 (ז) And °He **shall judge °the world in righteousness,**
He shall minister judgment to the °people in uprightness.

k

9 (ח) [1]The LORD also will be a refuge for °the oppressed,
A [1]refuge in °times of trouble.
10 (ט) And they that know °Thy name will °put their trust in Thee:
For Thou, [1]LORD, hast not forsaken them that seek Thee.

Y

11 (י) Sing praises to [1]the LORD, Which dwelleth in °Zion:
Declare among the [8]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 (כ) °Have mercy upon me, O [1]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 [11]Zion:
°I will rejoice in Thy salvation.

D

15 (ל) The [5]heathen are sunk down in the pit *that* they made:
In the net which they hid is their own foot taken.

E

16 [1]The LORD is known *by* the judgment *which* He executeth:
[5]The wicked is snared in the work of his own hands. °Higgaion. °Selah.

E

17 (מ) The °wicked shall be °turned into °hell,

D

And all the nations that [12]forget °God.

C m

18 (נ) For °the needy shall not alway be [12]forgotten:
The expectation of the °poor shall °*not* perish for ever.

n

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

o

20 °Put them in fear, O [1]LORD:
That the °nations may know themselves *to be but* [19]men. °Selah.

H² F (p. 729)

10 (ל) °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. *'ĕnōsh*. 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**², p. 728). THE MAN OF THE EARTH.
(PARTICULAR.) (*Introversion and Alternations.*)

H² F | 1. Appeal to Jehovah.
G | I | 2–5. The lawless one. His acts.
J | 6. His thoughts (concerning himself.)
G | *I* | 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. *'ānī*. See note on Prov. 6. 11.

3 For [2]the wicked boasteth of his [c]heart's desire,
And [c]blesseth the covetous, *whom* [1]the LORD abhorreth.
4 The [2]wicked, through the pride of his countenance, will not seek *after God:*
[c]God *is* not in all his thoughts.
5 His ways are always grievous;
Thy judgments *are* far above out of his [c]sight:
As for all his [c]enemies, he [c]puffeth at them.
J (p. 729) 6 He hath [c]said in his heart, "I shall not be moved:
For *I shall* never *be* in adversity."
G I p (p. 730) 7 [c]**His mouth is full of cursing and deceit and fraud:**
Under his tongue *is* mischief and vanity.
q 8 He sitteth in the lurking places of the villages:
In the secret places doth he murder the innocent:
p His eyes are privily set against [c]the poor.
q 9 He lieth in wait secretly as a lion in his den:
He lieth in wait to catch [2]the poor:
He doth catch [2]the poor, when he draweth him into his net.
10 He croucheth, *and* humbleth himself,
That [8]the poor may fall by his strong ones.
J (p. 729) 11 He hath [6]said in his heart, [c]"GOD hath [c]forgotten:
He hideth his face; He will [c]never see *it.*"
F 12 (ף) [c]Arise, O [1]LORD; O [11]GOD, lift up Thine hand:
Forget not [c]the humble.
13 [c]Wherefore doth [2]the wicked contemn [4]God?
He hath said in his heart, "Thou wilt not [c]require *it.*"
14 (ר) [c]Thou hast seen *it;* for Thou beholdest mischief and spite, to requite *it* with Thy hand:
[8]The poor committeth himself unto Thee;
Thou art the helper of the fatherless.
15 (ש) Break Thou the arm of [2]the wicked and [2]the evil *man:*
Seek out his [2]wickedness *till* Thou find none.
16 [c]**The [1]LORD *is* King [c]for ever and ever:**
The [c]heathen are perished out of His land.
17 (ת) [1]LORD, Thou hast [c]heard the desire of the [12]humble:
Thou wilt [c]prepare their heart, Thou wilt [c]cause Thine [c]ear to hear:
18 To judge the fatherless and the [c]oppressed,
That [c]the man of the earth may no more oppress.

[c]To the chief Musician.

3 heart's = soul's. Heb. *nephesh.* Ap. 13.
blesseth, &c. One of the emendations of the *Sopherīm* (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'a'.* 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. *'ĕnōsh.* 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. Not say or think, but lawfully and effectually "do".
4 eyes . . . eyelids. Fig. *Anthropopatheia.* Ap. 6.
children = sons.
men. Heb. *'ādām.* Ap. 14. I.

11

[c]*A Psalm* of David.

K L (p. 730) 1 In [c]the LORD [c]put I my trust:
How say ye to [c]my soul,
"Flee [c]*as* a bird to your mountain?"
M 2 For, lo, [c]the wicked bend *their* bow,
They make ready their arrow upon the string,
That they may [c]privily shoot at [c]the upright in heart.
N 3 If [c]the foundations be destroyed,
What can [c]the righteous [c]do?
O 4 [1]The LORD *is* in His holy temple,
[1]The LORD'S throne *is* in heaven:
O His [c]eyes behold, His [c]eyelids try, the [c]children of [c]men.

N (p. 730) M

5 [1] The LORD trieth °the righteous:
But the [2] wicked and him that loveth violence °His soul hateth.
6 Upon the [2] wicked He shall rain snares,
Fire and brimstone, and an horrible °tempest: *this shall be* the portion of their cup.

L

7 For the righteous [1] LORD loveth righteousness;
°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 [1] 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 [1] the LORD;

R

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

Q r

6 The °words of [1] the LORD *are* pure °words:
As °silver tried in a °furnace °of °earth,
°Purified seven times.

s

7 Thou shalt keep °them, O [1] 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[1] 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 [1] 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.

5 the righteous = a righteous one. **His soul** = He (emphatic). Heb. *nephesh*. 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 *Sōpherīm*. See Ap. 33, and note on Ex. 34. 20. **To the chief Musician.** See Ap. 64. **upon Sheminith** = the *Shemīnīth*. 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 (ל = L) is the sign of the Dative case, not the Genitive. **earth.** Heb. *'erez* (the earth), not *'ădāmāh* (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[1] | 1–4. Prayer.
- S[2] | 5, 6. Praise.

1–4 (S[1], above). PRAYER.

S[1]
- 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. *nephesh*. 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.

S² v (p. 732) w *w* *v*

5 But ℨ have °trusted in Thy °mercy;
My heart shall rejoice in Thy salvation.
6 I will sing unto [1]the LORD,
Because He hath °dealt bountifully with me.

°To the chief Musician.

14

A Psalm of David.

L x¹ (p. 732)

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.**

y¹

**2 °The LORD °looked down from heaven upon the °children of °men,
°To see if there were any that did understand,
And seek [1]GOD*.**

x²

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

y²

4 Have all the workers of °iniquity no knowledge?
Who °eat up My People *as* they eat bread,
And call not upon [2]the LORD.

x³

5 There °were they in great fear:
For [1]GOD* *is* in the °generation of the °righteous.
6 Ye have shamed the counsel of the °poor,
Because [2]the LORD *is* his refuge.

y³

7 °Oh that the salvation of [7]Israel *were come* out of °Zion!
When [2]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. 732)

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 [1]the LORD.

b

He that sweareth °to *his own* hurt, and changeth not.
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 (S², p. 731). PRAISE. (*Introversion.*)

S² | v | 5–. Past.
w | –5. Future.
w | 6–. Future.
v | –6. Past.

5 trusted = confided. Heb. *baṭāḥ*. 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 | x¹ | 1. The lawless. Their words.
y¹ | 2. Jehovah. His inspection.
x² | 3. The lawless. Their deeds.
y² | 4. Jehovah. His expostulation.
x³ | 5, 6. The lawless. Their feelings.
y³ | 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 *Sōpherīm* 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. } Answers.
b | 3. Negative }
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**², 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. **2 walketh** = walketh habitually. **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 V¹ c (p. 733)

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

d

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

e

°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."

e

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.

d

5 ²The 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.

c

7 I will bless ²the LORD, Who hath given me counsel:
My °reins also °instruct me in the night seasons.

V² f

8 °I have set ²the LORD always before me:
Because *He is* at my right hand, I shall °not be moved.

g

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

g

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

f

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.

n

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**³, p. 721). "THE MAN CHRIST JESUS".

16 (**P**, p. 721). TAKING HIS PLACE OF SUFFERING. (*Division.*)

P | V¹ | 1-7. David speaketh to Jehovah and to the saints.
P | V² | 8-11. "David speaketh concerning" Messiah (Acts 2. 25-28).

1-7 (V¹, above). HIMSELF. HIS TRUST. (*Introversion.*)

V¹ | c | 1. Prayer. For preservation. } David
V¹ | d | 2-. My Adonai. My good. } to
V¹ | e | -2, 3. The saints. } Jehovah.
V¹ | *e* | 4. The apostates. } David
V¹ | *d* | 5, 6. My portion. My heritage. } to
V¹ | c | 7. Praise. For counsel. } saints.

Title. Michtam. See Ap. 65. XII.
of = relating to.
David. And therefore refers to David's Son, and David's Lord, as do all the Davidic Psalms.
1 Preserve. Cp. Heb. 5. 7-9.
GOD. Heb. El. Ap. 4. IV.
put my trust = flee for refuge. Heb. *ḥāṣāh.* 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 *Sōpherīm* 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. *Metonomy* (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 (V², above). HIS MISSION AND WORK. (*Introversion.*)

V² | f | 8. Jehovah at My right hand. (Life.)
V² | g | 9. Rest in hope. Positive. (Death.)
V² | *g* | 10. Not left in Sheōl. Negative. (Resurrection.)
V² | *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. Refers to the *Resurrection.*
my soul = me. Heb. *nephesh.* 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. *Tᵉphillah.* One of five Psalms so called (17; 86; 90; 102; 142). See Ap. 63. It is a prayer of Messiah, the true David; in view of Ps. 16. 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.

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

n 5 Hold up my goings in Thy °paths,
(p. 734) *That* my footsteps slip not.

m 6 I have called upon Thee, for Thou wilt °hear me, O °GOD:
Incline Thine [1]ear unto me, *and hear* my speech.

X i 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,

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

l 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;

Y 12 Like as a lion *that* is greedy of his prey,

Y And as it were a young lion lurking in secret places.

X i 13 Arise, O [1]LORD,
°Disappoint him, cast him down:

k Deliver °my soul from °the wicked, *which is* Thy °sword:
14 From °men *which are* Thy °hand, O [1]LORD,

l 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.

W 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.

930–923 B.C. **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,

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

E 2 [1]The LORD *is* my °rock, and my °fortress, and my deliverer;

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

Q | W | 1–6. I (*'ănī*) = 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 (*'ănī* = 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. *'ădām.* 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. *mᵉthim.* 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. *Antimereia* (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**³, 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-scription, and Ap. 64.
the servant. Cp. Isa. 42. 1; 49. 6; 52. 13.
the LORD. Heb. Jehovah. Ap. 4. II. song. Heb. *shīrāh.* 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** = Fervently do I love Thee. Heb. *raḥam*, to yearn over. This verse was added by David when the Psalm was handed over to the chief Musician (sub-scription, 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. *ḥazak*, strength (for holding fast); not the same word as *vv.* 2, 17, 17, 32, 39. **2 rock** = fortress. Heb. *ṣela'*. See notes on Deut. 32. 13, and Ex. 17. 6. Note the Figs. *Anthropopatheia* and *Exergasia.* Ap. 6. fortress = mountain stronghold. Heb. *mᵉẓad.*

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

B F¹ m (p. 735)
3 I will call upon ¹the LORD, *Who is* ° *worthy* to be praised:
So shall I be ° saved from mine enemies.

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

n
5 The ⁴sorrows of ° hell compassed me about:
The ° snares of death ° prevented me.

m
6 In my distress I called upon ¹the LORD,
And ° cried unto my ° God:
He heard my voice out of His ° temple,
And my cry came before Him, *even* into His ° ears.

F² o
7 Then the earth ° shook and ° trembled;
The foundations also of the ° hills moved
And were ° shaken, because He was wroth.

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

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

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

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

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

p
12 At the brightness *that was* before Him His thick clouds passed,
Hail *stones* and coals of fire.
13 ¹The LORD also thundered ° in the heavens,
And the ° HIGHEST gave His voice;
Hail *stones* and coals of fire.
14 Yea, He sent out His arrows, and scattered them;
And He shot out lightnings, and discomfited them.

o
15 Then the ° channels of waters were seen,
And the foundations of the ° world were discovered
At Thy rebuke, O ¹LORD,
At the ° blast of the ° breath of Thy ° nostrils.

F³ s
16 He sent from above, He took me,
He drew me out of ° many waters.

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. *ṣūr*. 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 | F¹ | 3–6. David's call for deliverance.
F² | 7–15. Deliverance effected.
F³ | 16–19. Jehovah the deliverer.

3–6 (F¹, above). DAVID'S CALL FOR DELIVERANCE. (*Introversion.*)

F¹ | 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.
saved = delivered (in the widest sense). Heb. *yasha'*.
4 sorrows = meshes, or snares (Heb. *ḥēbel*). Not bodily pains. **ungodly men** = Belial.
5 hell = the grave. Heb. Sheōl. Ap. 35.
snares. Heb. *yāḳash* = 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 (F², above). DELIVERANCE EFFECTED. (*Introversion.*)

F² | 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 shook . . . trembled . . . shaken. Fig. *Paronomasia.* Ap. 6. Heb. *vattig'ash, vattir'ash.* Eng. = "shaked . . . quaked and shaked", or "rocked and reeled". **hills** = mountains.
8 out of = into.
nostrils . . . mouth. Fig. *Anthropopatheia.* Ap. 6.
9 darkness. Heb. *'ărāphel.* See note on Job 3. 6.
feet.
10 rode . . . fly. } Fig. *Anthropopatheia.* Ap. 6.
cherub. See Ap. 41.
wind. Heb. *rūaḥ.* Ap. 9.

11 darkness . . . dark. Heb. *ḥāshak.* See notes on Job 3. 6. **13 in.** Some codices, with Aram., Sept., and Vulg., read "from" (2 Sam. 22. 14). **HIGHEST.** Heb. *Elyōn.* Ap. 4. VI. **15 channels.** Heb. *'ăphīkīm.* See note on 2 Sam. 22. 16. **world.** Heb. *tēbēl* = the habitable world. Gr. *oikoumenē.* **blast.** Heb. *nᵉshamah.* Ap. 16. **breath.** Heb. *rūaḥ.* Ap. 9.

16–19 (F³, above). JEHOVAH THE DELIVERER. (*Introversion.*)

F³ | 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.

17 He delivered me from my °strong enemy,
And from them which hated me:
t For they were too °strong for me.
t 18 They [5]prevented me in the day of my
(p. 735) calamity:
But [1]the LORD was my stay.
s 19 He brought me forth also into a large
place;
He delivered me, °because He delighted in
me.
C 20 [1]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 [1]the LORD,
And have not wickedly departed from my
[6]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 [1]the LORD recompensed
me according to my righteousness,
According to the cleanness of my hands in
His eyesight.
C 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;
[25]And with °the froward Thou wilt shew
Thyself °froward.
27 For Thou wilt [3]save the afflicted people;
But wilt bring down high looks.
B u 28 For Thou wilt light my °candle:
(p. 736) [1]The LORD my [6]God will enlighten my
[9]darkness.
29 For by Thee I have °run through a troop;
And by my [6]God have I leaped over a wall.
30 *As for* °GOD, His way *is* perfect:
The °word of [1]the LORD is °tried:
He *is* a [2]buckler to all those that °trust in
Him.
31 For who *is* °GOD save [1]the LORD?
Or who *is* a °rock °save our [6]God?
v 32 *It is* [30]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 [32]strength
unto the battle:
Thou hast subdued under me those that w
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 [1]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 x
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.

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. *'iḳḳēsh.*
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. *ḥaṣah.* Ap. 69. II.
31 GOD. Heb. Eloah. Ap. 4. V.
rock. Heb. *ẓur.* See notes on Ex. 17. 6; 32. 13.
save=except.
32 strength=might (for valour). Heb. *ḥīl.* 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. *yᵉshavvᵉ'ū . . . mōshīa'.* May be represented in Eng. "they cried with fear, but none gave ear."
42 wind. Heb. *rūaḥ.* 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.

45 The [44] strangers shall fade away,
And ° be afraid out of their close places.

u (p. 736) 46 [1] The LORD liveth; and blessed *be* my rock;
And let the [6] God of my salvation be exalted.

v 47 *It is* [30] GOD That avengeth me,

w And subdueth the People under me.

x 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.

A D (p. 735) 49 ° **Therefore will I give thanks unto Thee,**
O [1] LORD, among the [43] 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 [2] speech nor ° language,
° *Where* their ° voice is not heard.

b 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 [7] the LORD *are* ° right, rejoicing the heart:
The commandment of [7] 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. Looking beyond David, to David's Son and David's Lord.
To the chief Musician. See Ap. 64. The changes from 2 Sam. 22 were made when David handed the Psalm over for general use in public worship.

19 (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. *'ereẓ* = 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. *nephesh*. Ap. 13. **testimony** = witness. Cp. 89. 37. **sure** = faithful and enduring; as the sun is "the faithful witness in the heavens" (89. 37). **8 statutes** = precepts. Heb. *piḳḳūdim*. 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).

9 The °fear of [7]the LORD *is* °clean, enduring for ever:
The °judgments of [7]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.

J (p. 737) 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 [7]LORD, my °strength, and my °redeemer.

°To the chief Musician.

20

A Psalm of David.

T K (p. 738) 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.

L 5 We will rejoice in Thy salvation,
And in the [1]name of our [1]God we will set up *our* banners:

M [1]The LORD °fulfil all thy petitions.

M 6 Now know I that [1]the LORD saveth °His Anointed;
He °will hear him from His °holy heaven
°With the saving °strength of His °right hand.

L 7 °Some *trust* in chariots, and some °in horses:
But °we will remember the [1]name of [1]the LORD our [1]God.
8 They are brought down and fallen:
But we are risen, and °stand upright.

K 9 °Save, [1]LORD:
Let the king [1]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. *ṭahēr.*
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. *pāsha'.* Ap. 44. ix.
14 meditation. Heb. *higgaion.* See Ap. 66. I.
be acceptable = come with acceptance.
in Thy sight = before Thee.
strength = rock. Heb. *ṣur.* 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**[3], 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. *ṣa'ad.* Cp. *v.* 6 and 21. 1. Zion. See Ap. 68.
3 all thy offerings. Some codices, with eight early printed editions, read "every present of thine". offerings = gift offerings, or presents. Heb. *minchāh.* 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.

21

°A Psalm °of David.

U N (p. 739) 953

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

O P

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.

Q d

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

e

7 For the king °trusteth in [1] the LORD,
And through the °mercy of the °MOST HIGH he shall not be moved.

O P

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:
[1] 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.

Q e

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

d

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

N

13 Be Thou exalted, [1] LORD, in Thine own [1] strength:
So will we sing and praise Thy power.

°To the chief Musician, °upon °Aijeleth Shahar.

22

°A Psalm °of David.

V R[1] S[1] 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**[3]: 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.	Reasons.	
			e | 7. His merit.		
	O	*P*	8-10. The king's dealings with his enemies.	The king addressed.	
		Q	*e* | 11. Their guilt.	Reasons.	
			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'a'*. 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[1]	1-21. Messiah. His "sufferings."	See Ap. 71.
	R[2]	22-31. Messiah. His "glory."	

1-21 (R[1], above). MESSIAH. HIS "SUFFERINGS". (*Division.*)

R[1]	S[1]	1-6. The "Sufferings." Messiah's prayer. Desertion.
	S[2]	7-21. The "Sufferings." Messiah's plea. Enemies.

1-6 [For Structure of S[1], 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.

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

U (p. 740) 3 °But Thou *art* °holy,
O Thou That °inhabitest the praises of
Israel.

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

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

S² V X 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."

g 9 [3]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 [1]GOD from my mother's belly.
11 Be not far from me; for trouble *is* near;
For *there is* °none to help.

W h 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.

i 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.

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

i 17 I may °tell all my bones:

V f They °look *and* stare upon me.
18 **They °part my garments among them,**
And cast lots upon my vesture.

g 19 [3]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.

22. 1-6 (S¹, p. 739). MESSIAH'S PRAYER. DESERTION. (*Introversion.*)

S¹ | 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. *bāṭaḥ*. See Ap. 69. i.
6 **worm.** Heb. *tōlā'*, 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 (S², p. 739). MESSIAH'S PLEA. ENEMIES. (*Introversion and Alternations.*)

S² | 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. *Eironeia* (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. *bāṭaḥ*. 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'a'*. Ap. 44. viii.
They pierced, &c. = "As a lion [they break up] my hands and my feet". The Heb. text reads *kā'ărī* = 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'ārū*, and alter the vowel points, making it read "they pierced". It is better to translate the Heb. text literally, and supply the *Ellipsis* of the verb from Isa. 38. 13, "they break up". The meaning is exactly the same, and agrees with John 19. 37.
17 **tell** = count. The whole description applies to death by crucifixion only.
look and stare = look for and see. In this idiom the former verb includes the *feeling* implied by the context. Cp. 1 Sam. 17. 42.
18 **part, &c.** Quoted in Matt. 27. 35. Mark 15. 24. Luke 23. 34. John 19. 24. **19** **LORD*.** One of the 134 emendations of the *Sōpherīm* (Ap. 32) by which "Jehovah" of the primitive text was changed to "Adonai". **20** **soul.** Heb. *nephesh*. Ap. 13. **darling** = only one. Heb. *yāḥīd*. 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. *psuchē* (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.

R² X (p. 741)

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

Y

23 °Ye °that fear [8]the LORD, praise Him;

Z j¹

All ye the seed of °Jacob, glorify Him;
And °fear Him, all ye the seed of °Israel.

k¹

24 For He hath not [6]despised nor abhorred
°the affliction of °the afflicted;
Neither hath He hid His face from him;
But when he cried unto Him, He [21]heard.

X

25 My praise *shall be* of Thee in the great [22]congregation:
I will pay my vows before them [23]that fear Him.

Y

26 The °meek shall eat and be satisfied:
They shall praise [8]the LORD that seek Him:
Your heart shall live for ever.

Z j²

27 All °the ends of the °world shall remember and turn unto [8]the LORD:
And all the kindreds of the nations shall worship before Thee.

k²

28 °For the kingdom *is* [8]the LORD'S:
And He *is* the Governor among the nations.

j³

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 [20]soul.

30 °A seed shall serve Him;
It shall be °accounted to [19]the LORD* °for a generation.

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

k³

°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 righteousness 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.

---

22. 22-31 (R², p. 739). MESSIAH'S GLORY (Ap. 71). (*Extended Alternations.*)

R² | X | 22. "I". Messiah's praise. Promised.
Y | 23–. Praise to Jehovah.
Z | j¹ | –23. Israel to praise.
k¹ | 24. The reason. "For".
X | 25. "I". Messiah's praise. Awarded.
Y | 26. Praise to Jehovah.
Z | j² | 27. The nations to praise.
k² | 28. The reason. "For".
j³ | 29–31–. All to praise.
k³ | –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. *gūr*. 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. *'ĕrez*.

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

29 All they that be fat = All the great ones.

shall bow. Cp. Phil. 2. 9–11, and refs. there.

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

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

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

31 shall declare His righteousness = His righteousness shall be declared.

that shall be born. Referring to the new birth as declared by Christ to Nicodemus (John 3. 3–7). Cp. Ezek. 36. 25–27. [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 SHEPHERD, 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".

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. *nāhal*, to lead flocks. **still waters.** Heb. "waters of rests", JEHOVAH-SHĀLŌM. Ap. 4. II. **3 restoreth** = bringeth back, as in Ps. 19. 8, JEHOVAH-ROPHEKA. Ap. 4. II. **soul.** Heb. *nephesh*. Ap. 13. **leadeth.** Heb. *naḥah*, to guide, conduct. **paths of righteousness** = righteous paths. JEHOVAH-ẒIDKĒNŪ. 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'a'*. Ap. 44. viii. **Thou art with me.** JEHOVAH-SHAMMAH. Ap. 4. II. **rod and . . . staff** = club and . . . crook. The only two things carried by the shepherd; the former for 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.

B (p. 741)

5 Thou °preparest 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 [1]the LORD °for ever.

24

°A Psalm °of David.

X C[1] (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[1]

3 Who shall ascend into °the hill of [1]the LORD?
°Or who shall °stand in His °holy place?

E[1]

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 [1]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[2]

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[2]

8 Who *is* [7]this King of glory?

E[2]

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

C[3]

9 [7]Lift up your heads, O ye gates;
Even [7]lift *them* up, ye [7]everlasting doors;
And [7]the King of glory shall come in.

D[3]

10 °Who is [7]tℌiš King of glory?

E[3]

°The LORD of hosts,
ℌe *is* [7]the King of glory. °Selah.

25

A Psalm °of Davidֵ.

M P F[1] (p. 743) 958

(א) 1 Unto Thee, (ב) 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[E]KADDĪSHKEM. 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[1] | 1, 2. Right to the earth.
  - D[1] | 3. Question. Who . . . ?
    - E[1] | 4–6. Answer. Selah.
- C[2] | 7. His Own right.
  - D[2] | 8–. Question. Who . . . ? } Right to millennial kingdom.
    - E[2] | –8. Answer.
- C[3] | 9. His right with His People.
  - D[3] | 10–. Question. Who . . . ?
    - E[3] | –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. *'ĕreẓ*, 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. *tēbēl*, 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; 43. 6; 45. 26, 28. **Selah.** Connecting the first triad with the Ark of Jehovah: transferring our thoughts from the general claim to the particular making of the claim by this event. See note on *v.* 10, and Ap. 66. II.
7 everlasting doors = age-abiding entrances. The tabernacle (or tent) of David, on Mount Zion, was not ancient. This looks forward to the fulfilment of prophecy in times yet to come. **King of glory** = Glorious king. The repeated question points us both to 22. 6 ("a worm, and no man") and to 23. 1 (The Shepherd). **10 Who** = Who then, is He, this glorious King? **The LORD of hosts.** See note on first occurrence (1 Sam. 1. 3), and Structure above. **Selah.** Connecting Ps. 25 with Ps. 24. Ps. 24 referring to Zion, the new *place* of worship, and Ps. 25 referring to the worship itself, which was to be and could 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 ק (*Kōph*) makes twenty-one letters (7 × 3) 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 (א) O my °God,
(ב) °I trust in Thee:
Let me °not be °ashamed,
Let °not mine °enemies triumph over me.
3 (ג) Yea, °let none that wait on Thee be [2]ashamed:
Let them be [2]ashamed which °transgress without cause.
4 (ד) Shew me Thy ways, O [1]LORD;
Teach me Thy paths.
5 (ה) Lead me in Thy truth, and teach me:
For Thou *art* the [2]God of my salvation;
(ו) °On Thee do I wait all the day.
6 (ז) °Remember, O [1]LORD, Thy tender °mercies and Thy lovingkindnesses;
For they *have been* ever of old.
7 (ח) [6]Remember not the °sins of my youth, nor my °transgressions:
According to Thy °mercy [6]remember Thou me
For Thy goodness' sake, O [1]LORD.
G[1] (p. 743) 8 (ט) Good and upright *is* [1]the LORD:
Therefore will He °teach [7]sinners in the way.
9 (י) The °meek will He guide °in judgment:
And the °meek will He teach His way
10 (כ) All the paths of [1]the LORD *are* [7]mercy and truth
Unto °such as keep His °covenant and His testimonies.
F[2] 11 (ל) For Thy °name's sake, O [1]LORD,
°Pardon mine °iniquity; for it *is* great.
G[2] 12 (מ) °What °man *is* he that °feareth [1]the LORD?
Him shall He [8]teach in the way *that* He shall choose.
13 (נ) °His soul shall dwell at ease;
And his seed shall inherit the °earth.
14 (ס) The °secret of [1]the LORD *is* with them that [12]fear Him;
And He will °shew them His covenant.
F[3] 15 (ע) Mine eyes *are* °ever toward [1]the LORD;
For He shall pluck my feet out of the net.
16 (פ) Turn thee unto me, and °have mercy upon me;
For I *am* °desolate and afflicted.
17 (צ) The troubles of my heart are °enlarged:
°O bring thou me out of my distresses.
18 (ר) °Look upon mine °affliction and my pain;
And °forgive all my °sins.
19 (ר) °Consider mine °enemies; for they are many;
And they hate me with °cruel hatred.
20 (ש) O keep my [1]soul, and °deliver me:
Let me not be [2]ashamed; for I °put my trust in Thee.
21 (ת) Let integrity and uprightness preserve me;
For I wait on Thee.
22 Redeem Israel, O [2]God,
Out of all his troubles.

26

A Psalm °of David.

Q H[1] (p. 743) J[1] 1 °Judge me, O °LORD;
For I have walked in mine integrity:
I have °trusted also in the °LORD; *therefore* I shall not slide.

H[2] (p. 744) 2 Examine me, O [1]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[1] | 1–7. Prayer and worship.
G[1] | 8–10. Teaching. Worshippers.
F[2] | 11. Prayer and worship.
G[2] | 12–14. Teaching. Worshippers.
F[3] | 15–22. Prayer and worship.

2 God. Heb. Elohim. Ap. 4. I.
I trust = have confided. Heb. *baṭaḥ*. 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 (*l'o*; 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 (ו), which otherwise is wanting.
6 Remember. Note the threefold object of this remembrance in *vv.* 6, 7.
mercies = compassions. Heb. *rāḥam*. Not the same word as in *vv.* 7, 16. **7 sins.** Heb. *ḥāṭā'*. Ap. 44. i.
transgressions. Heb. *pāsha'*. Ap. 44. ix.
mercy = grace. Heb. *ḥāṣad*. Not the same word as in *vv.* 6, 16.
8 teach = direct. The subject of this member (G[1]).
9 meek = patient, or good.
in judgment = to be vindicated.
10 such. The redeemed (*v.* 22) and righteous worshippers are the subject of this Psalm. See note above.
covenant. The first occurrence in the Psalms.
11 name's. See note on 20. 1.
Pardon. This is the first such plea in the Psalms. See note on "Selah" (24. 10). The central verse of this Psalm. Cp. *v.* 18.
iniquity. Heb. *'āvāh*. Ap. 44. iv.
12 What . . . ? Fig. *Erotēsis* (Ap. 6), to emphasise the worshippers. **man.** Heb. *'īsh*. 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. *ḥānan*. Not the same word as in *vv.* 6, 7.
desolate = [Thine] only One. Heb. *yāchīd*. 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. *ḥāṭā'*. 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. *ḥaṣah*. 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. *bāṭaḥ*. Ap. 69. I.
2 reins = kidneys.
reins . . . heart. Put by Fig. *Metonymy* (of Subject), Ap. 6, for thoughts and feelings.

J² (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 ¹LORD:
7 That I may publish with the voice of thanksgiving,
And °tell of all Thy wondrous works.
8 ¹LORD, I have loved the °habitation of Thy °house,
And °the place where Thine honour °dwelleth.

H³
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.

J³
11 But as for me, I will walk in mine integrity:

H⁴
°Redeem me, and °be merciful unto me.

J¹
12 My foot standeth in an even place:
In the °congregations will I bless ¹the LORD.

27

°*A Psalm* °of David.

R¹ K¹ (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.

K² L l
4 One *thing* have I desired of ¹the LORD, that will I seek after;
That I may °dwell in the house of ¹the LORD all the days of my life,
To behold the °beauty of ¹the 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:

o
Therefore will I °offer in His ⁵tabernacle °sacrifices of joy;
I will sing, yea, I will sing praises unto ¹the LORD.

r l
7 Hear, O ¹LORD, *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, ¹LORD, will I seek."

m
9 ⁵Hide not Thy ⁸face *far* from me;
Put not Thy servant away in anger:
Thou hast been my help;
Leave me not, neither forsake me, O °God °of my salvation.

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
- H¹ | 1–. Prayer.
  - J¹ | –1. Plea. "For".
- H² | 2. Prayer.
  - J² | 3–8. Plea. "For".
- H³ | 9, 10. Prayer.
  - J³ | 11–. Plea. Profession.
- H⁴ | –11. Prayer.
  - J⁴ | 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. *nephesh*. Ap. 13.
sinners. Heb. *ch̤ātā'*. Ap. 44. i.
men. Heb. pl. of *'ĕnōsh*. 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*¹, p. 721). PRAYER IN VIEW OF PSALM **18.** (*Division.*)

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

Title. A Psalm. See Ap. 65. XVII.
of David = by David, or relating to the true David.
1 The LORD. Heb. Jehovah. Ap. 4. II.
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 (K², above). PRAYER. RESULTING FROM THE CONFIDENCE. (*Extended Alternation.*)

K²
- L | l | 4. Seeking.
  - m | 5. Hiding.
    - n | 6–. Enemies.
      - o | –6. Joy.

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

  } Prayer offered.

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. *ṣūr*. 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 [1]the LORD will °take me up.

n (p. 744)
11 °Teach me Thy way, O [1]LORD,
And lead me in a plain path,
Because of mine °enemies.
12 Deliver me not over unto the °will of mine °enemies:
For false witnesses are risen up against me, and such as breathe out cruelty.

o
13 °*I had fainted,* unless I had believed to see the goodness of [1]the LORD
°In the land of the living.
14 °Wait on [1]the LORD:
Be of good courage, and He shall strengthen thine heart:
°Wait, I say, on [1]the LORD.

28

°*A Psalm* °of David.

R[2] M p (p. 745)
1 Unto thee will I cry, O °LORD my °rock;
be °not silent to me:
Lest, *if* Thou °be silent to me,
I become like them that go down into °the pit.
2 Hear the voice of my supplications, when I cry unto Thee,
When I °lift up my hands toward Thy °holy °oracle.

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

N
4 Give °them according to their °deeds, and according to the [3]wickedness of their °endeavours:
Give °them after the °work of their hands;
Render to °them their desert.
5 Because they regard not the °works of [1]the LORD,
Nor the °operation of His hands,
He shall destroy them, and not build them up.

M p
6 Blessed *be* [1]the LORD,
Because He hath heard the voice of my supplications.

q
7 [1]The LORD *is* my strength and my °shield;
My heart °trusted in Him, and I am °helped:
Therefore my heart greatly rejoiceth;
And with my song will I °praise Him.
8 [1]The LORD *is* °their strength,
And He *is* the °saving strength °of °His anointed.

N
9 Save Thy People, and bless Thine inheritance:
°Feed them also, and lift them up for ever.

29

°A Psalm °of David.

S O[1] (p. 745)
1 °Give unto °the LORD, O ye °mighty,
°Give unto °the LORD glory and strength.
2 [1]Give unto [1]the LORD [1]the glory due unto °His name;
°Worship [1]the LORD in °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. *nephesh.* Ap. 13.
enemies = adversaries.

13 I had fainted, unless. The Hebrew word has the extraordinary points (see Ap. 31) in the MSS. to show that the Massorites regarded it as not having been in the primitive text. Its presence accounts for the insertion (in italics) in the A.V. and R.V. They are not found in some codices, the Sept., Syr., or Vulg. The verse should read: "I have believed that I shall see the goodness", &c.
In the land of the living. See note on Isa. 38. 11.

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

28 (*R*[2], p. 721). PRAYER IN VIEW OF PSALM **18.**
(*Alternations.*)

R[2]
- M | p | 1, 2. For audience. } Prayer.
  - q | 3. For discrimination. }
  - N | 4, 5. Enemies. Imprecation.
- *M* | *p* | 6. For audience. } Praise.
  - *q* | 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. *zūr.* See note on 18. 1, 2; and cp. 27. 5. The reference is to Ps. 18.
not silent = not deaf, and so dumb. Heb. *hārash.*
be silent = be quiet, or silent. Heb. *ḥashah.*
the pit. Heb. *bōr,* a sepulchre, as hewn (Gen. 21. 19).

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

3 wicked = lawless. Heb. *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. *baṭaḥ.* Ap 69. I.
trusted . . . helped . . . praise. Note the reference to past, present, and future.

8 their = [strength] to His People. The letter Aleph (א = ') being interchangeable with Ayin (ע = '). 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[1] | 1, 2. Praise promised.
- O[2] | 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 in O[1] and fourteen times in O[2]. See note on 28. 1.
mighty. The Targum reads "angels".

2 His name = Himself. See note on 20. 1. **Worship** = Bow down. **the beauty of holiness** = His glorious Sanctuary. Cp. 2 Chron. 20. 21. Ps. 96. 9. Ex. 28. 2.

O² P R (p. 746)

3 The °voice of ¹the LORD *is* upon the waters:
The °GOD of glory thundereth:
¹The LORD *is* upon °many waters.
4 The ³voice of ¹the LORD *is* °powerful;
The ³voice of ¹the LORD *is* °full of majesty.

S r

5 The ³voice of ¹the LORD breaketh the cedars;
Yea, ¹the 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 ³voice of ¹the LORD °divideth the flames of fire.

S s

8 The ³voice of ¹the LORD shaketh the wilderness;
¹The LORD shaketh the wilderness of °Kadesh.

r

9 The ³voice of ¹the LORD maketh the hinds °to calve,
And °discovereth the forests:

Q

And in His °temple °doth every one speak of *His* glory.

P

10 ¹The LORD °sitteth upon the flood;
Yea, ¹the LORD sitteth King for ever.

Q

11 ¹The LORD will give °strength unto His People;
¹The LORD will bless His People with °peace.

951 B.C.

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

T¹ 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 ¹LORD my °God,
I cried unto Thee,

u

And Thou hast healed me.
3 O ¹LORD, 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 ¹the 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.

V

6 And in my prosperity I said,
°"I shall never be moved."
7 ¹LORD, by Thy favour Thou hast made °my mountain to stand strong:
Thou didst °hide Thy °face, *and* I was troubled.

29. 3-11 (O², p. 745). PRAISE RENDERED. (*Alternation.*)

O² | 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. *mabbūl*, 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*¹, p. 721). HIS PEOPLE'S PRAISE IN VIEW OF PSALM **20.** (*Introversion and Extended Alternation.*)

*T*¹ | 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. *ḥanak*. 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. *nephesh*. 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, &c. Render "For a moment [is] His anger; for a lifetime [is] His favour". **endure** = lodge
6 I shall, &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 [1]LORD;
And unto °the LORD* I made supplication.
9 °What profit °*is there* in my °blood, when I go down to °the pit?
°Shall the dust praise Thee? °shall it declare Thy truth?
10 Hear, O [1]LORD, and have mercy upon me:
[1]LORD, be Thou my helper.

u
11 Thou hast °turned for me my mourning into dancing:
Thou hast °put off my °sackcloth, and °girded me with gladness;

v
12 To the end that °*my* glory may sing praise to Thee, and not be silent.

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

°To the chief Musician.

31

°A Psalm °of David.

T[2] W Y (p. 747)
1 In Thee, O °LORD, °do I put my trust; let me never be ashamed:
Deliver me in Thy righteousness.
2 Bow down Thine °ear to me; °deliver me speedily:
Be Thou my strong °rock, for an house of defence to save me.

Z A
3 For Thou *art* my °rock and my fortress;
Therefore for °Thy name's sake °lead me, and °guide me.
4 Pull me out of the net that they have laid privily for me:
For Thou *art* my strength.

B w
5 °**Into Thine °hand I °commit my °spirit:**
Thou hast °redeemed me, O [1]LORD °GOD of truth.

x
6 °I have hated them that regard °lying vanities:
But I °trust in [1]the LORD.

X
7 I will be glad and rejoice in Thy °mercy:
For Thou hast °considered my trouble;
Thou hast known °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 °Have mercy upon me, O [1]LORD, for I am in trouble:
Mine eye is consumed with grief, *yea*, [7]my soul and my °belly.
10 For my life is spent with grief, and my years with sighing:
My strength faileth
Because of mine °iniquity, and my bones are consumed.
11 I was a °reproach among all mine enemies,
But especially among °my neighbours, and a fear to mine acquaintance:
They that did see me without fled from me.
12 I am forgotten as a dead man out of mind:
I °am like a °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 °life.

B x
14 But I [6]trusted in Thee, O [1]LORD:
I said, "Thou *art* my °God."

8 the LORD*. One of the 134 places where "Jehovah" (in the primitive text) was altered to "Adonai". See Ap. 32. Some codices, with one early printed edition, read "Jehovah". Ap. 4. II.
9 What profit . . . ? Fig. *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).
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*[2], p. 721). HIS PEOPLE'S PRAYER AND PRAISE IN VIEW OF PSALM **20**. (*Alternations and Introversions.*)

T[2] | W | Y | 1, 2. Let me not be ashamed. "Thine ear". | Prayer.
Z | A | 3, 4. Reason. "For". [Thrice.] | Prayer.
B | w | 5. "Into Thine hand". | Prayer.
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". | Prayer.
w | 15. "In Thy hand". | Prayer.
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*. } See note on 18. 1, 2.
3 rock. Heb. *ṣela'*. }
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. *baṭah*. Ap. 69. I.
7 mercy = lovingkindness, or grace.
considered = looked upon.
my soul = me myself. Heb. *nephesh*. 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. *nephesh*. Ap. 13.
14 God. Heb. Elohim. Ap. 4. I.

w (p. 747)

15 My °times *are* in Thy hand:
²Deliver 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 ¹LORD; 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 ¹LORD:
For He hath shewed me His marvellous °kindness in a °strong city.
22 For ℑ said in my haste, "I am cut off from before Thine °eyes:"
Nevertheless Thou heardest the voice of my supplications when I cried unto Thee.
23 O love °the LORD, all ye His °saints:
For ¹the 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 ¹the LORD.

32

A Psalm °of David, °Maschil.

T^3 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,**

z

And in whose °spirit *there is* no guile.

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 ¹sin unto thee, and mine ¹iniquity °have I not hid.
I said, "I will confess my °transgressions unto ²the LORD;"
And °Thou forgavest the ²iniquity of my ¹sin. °Selah.
6 For this °shall every one that is °godly pray unto Thee °in a time when Thou mayest be found:

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. Sheōl. 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^3, p. 721). HIS PEOPLE'S PRAYER AND PRAISE IN VIEW OF PSALM **20**. (*Introversions and Alternations.*)

T^3	C	y	1, 2–. The justified.		David speaks.
		z	–2. The sanctified.		
		D	a	3, 4. Trouble.	
			b	5–7. Deliverance.	
		E		8. Promise.	God speaks.
		E		9. Injunction.	
		D	*a*	10–. Trouble.	David speaks.
			b	–10. Deliverance.	
	C	*y*	11–. The justified.		
		z	–11. The sanctified.		

Title. of David = by David, or relating to the true David.
Maschil = giving instruction. This is the first of thirteen "Maschil" Psalms. These are 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142; some in each Book, except Book IV. See Ap. 65. XI.
1 Blessed = How happy. See Ap. 63. VI. Quoted in Rom. 4. 7, 8.
he. Left to be supplied by *any* one who has this experience.
transgression = breaking away, rebellion. Heb. *pāsha'*, referring to *thought.* Ap. 44. ix.
forgiven = taken up and carried away.
sin = erring, transgression. Heb. *chāṭā'*. 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.
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].

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.

E (p. 748)
8 °I will °instruct thee and teach thee in the way which thou °shalt go:
°I will guide thee with Mine eye.

E
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.

D a
10 Many sorrows *shall be* to °the wicked:

b
But he that °trusteth in [2]the LORD, °mercy shall compass him about.

C y
11 Be glad in [2]the LORD, and rejoice, ye righteous:

z
And shout for joy, all *ye that are* upright in heart.

T[4] F[1] G (p. 749)
33 °Rejoice in °the LORD, O ye righteous:
For praise is comely for the upright.
2 Praise [1]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.

H
4 For the Word of [1]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 [1]the LORD.
6 °**By the word of [1]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.

G
8 Let all the earth fear [1]the LORD:
Let all the inhabitants of the °world stand in awe of Him.

H
9 For He °spake, and it °was *done;*
He °commanded, and it °stood fast.

F[2] J
10 [1]The LORD bringeth the counsel of the °heathen to nought:
He maketh the devices of the people of none effect.
11 The counsel of [1]the LORD standeth for ever,
The thoughts of His heart to all generations.

K
12 °Blessed *is* the nation whose °God *is* [1]the LORD;
And the People *whom* He hath chosen for His own inheritance.

J
13 [1]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.
16 There is no king saved by the multitude of an host:
A mighty man is not delivered by much strength.

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

7 hiding place. Note Jehovah my *righteousness* (*v.* 5), 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. *ḳārab*, 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. *baṭaḥ*. Ap. 69. I.

mercy = lovingkindness, or grace.

33 (*T*[4], p. 721). HIS PEOPLE'S NEW SONG IN VIEW OF PSALM **20.** (*Division.*)

T[4] | F[1] | 1–9. Exhortation to praise Jehovah.
F[2] | 10–22. Declarations concerning Jehovah.

1–9 (F[1], above). EXHORTATION TO PRAISE JEHOVAH. (*Alternation.*)

F[1] | 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. *ḥādāsh* = 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[2], above). DECLARATIONS CONCERNING JEHOVAH. (*Alternation.*)

F[2] | 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.

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 L[1] M c
1 (א) I will bless °the LORD at all times:
His praise *shall* continually *be* in my mouth.
2 (ב) °My soul shall make her boast in °the LORD:
The °humble shall hear *thereof*, and be glad.

d
3 (ג) O magnify [2]the LORD with me,
And let us exalt His name together.

N
4 (ד) I sought [2]the LORD, and He °heard me,
And °delivered me from all my fears.

M c
5 (ה) °They °looked °unto Him,
(ו) And were lightened:
And their faces were not ashamed.
6 (ז) This poor man cried, and [2]the LORD [4]heard *him*,
And saved him out of all his °troubles.
7 (ח) °The angel of [2]the LORD °encampeth round about them that °fear Him,
And delivereth them.

d
8 (ט) **O °taste and see that [2]the LORD *is* good:**
°Blessed *is* the °man *that* °trusteth in Him.
9 (י) O [7]fear [2]the LORD, ye his °saints:
For *there is* no want to them that [7]fear Him.
10 (כ) The young lions do lack, and suffer hunger:
But they that seek [2]the LORD shall not want any good *thing*.

L[2] e[1]
11 (ל) Come, ye °children, hearken unto me:
I will teach you the fear of [2]the LORD.
12 (מ) **°What °man *is he that* desireth °life,**
***And* loveth *many* days, that he may see good?**
13 (נ) **°Keep thy tongue from °evil,**
And thy lips from speaking guile.
14 (ס) **Depart from [13]evil, and do good;**
Seek peace, and pursue it.
15 (ע) **The eyes of [2]the LORD *are* upon the righteous,**
And His °ears *are open* unto their cry.

f[1]
16 (פ) **The °face of [2]the LORD *is* against them that do [13]evil,**
To cut off the remembrance of them from the earth.

e[2]
17 (צ) *The righteous* °cry, and [2]the LORD °heareth,
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. *baṭaḥ*. 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 | L[1] | 1–10. Praise. (א—ל.)
| L[2] | 11–22. Instruction. (מ—ת.)

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 (L[1], above). PRAISE. (א—ל.)
(*Introversion and Alternation.*)

L[1] | 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. *ḥānāh*. 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 (L[2], above). INSTRUCTION. (מ—ת.)
(*Repeated Alternation.*)

L[2] | e[1] | 11–15. The righteous.
| f[1] | 16. The evil-doers.
| e[2] | 17–20. The righteous.
| f[2] | 21. The evil-doers.
| e[3] | 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'a'*. Ap. 44. viii.
15 ears. } Fig. *Anthropopatheia*. Ap. 6.
16 face. }
17 cry = have cried. **heareth** = hath heard.
delivereth = hath rescued.

18 (ק) [2]The LORD *is* nigh unto them that are
of a broken heart;
And saveth such as be of a contrite °spirit.
19 (ר) Many *are* the afflictions of °the righteous:
But [2]the LORD delivereth him out of
them all.
20 (ש) He keepeth all his ° bones:
Not one of them is broken.
f² 21 (ת) [13]Evil shall slay °the wicked:
(p. 750) And they that hate [18]the righteous shall
be °desolate.
e³ 22 (ב) [2]The LORD °redeemeth the °soul of His
servants:
And none of them that [8]trust in Him
shall be [21]desolate.

35

A Psalm °of David.

V¹ O g k¹ 1 °Plead *my cause*, O °LORD, with °them
that strive with me:
l¹ °Fight against them that °fight against me.
k² 2 Take hold of °shield and buckler,
And stand up for mine help.
l² 3 Draw out also the spear, and °stop *the*
way against them that °persecute me:
k³ Say unto °my soul, "*I* am thy salvation."
h 4 Let them be confounded and put to shame
that seek after [3]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 [1]the LORD chase *them*.
6 Let their way be dark and slippery:
And let [5]the angel of [1]the LORD [3]persecute
them.
7 For °without cause have they hid for me
their °net *in* a pit,
Which °without cause they have digged
for [3]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.
i 9 And [3]my soul shall be joyful in [1]the LORD:
It shall rejoice in His salvation.
10 °All my bones shall °say, [1]"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?"
P 11 °False witnesses did rise up;
They laid to my charge *things* that I knew
not.
Q 12 They rewarded me °evil for good
To the °spoiling of [3]my soul.
R 13 But as for me, when they were sick, my
°clothing *was* sackcloth:
I humbled [3]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. *pādāh*. See note on Ex. 13. 13; and cp. Ex. 6. 6.
soul. Heb. *nephesh*. Ap. 13.

35 (*V*¹, p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF PSALM **22.**
(*Introversion and Extended Alternation.*)

*V*¹ | 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 | k¹ | 1-. Defensive.
l¹ | -1. Offensive.
k² | 2. Defensive.
l² | 3-. Offensive.
k³ | -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. *Prosopopœia* (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 strong (Rom. 5. 21); the world too strong (John 16. 33); 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).

I bowed down heavily, as one that mourneth *for his* mother.

Q (p. 751) 15 But in mine °adversity they rejoiced, and gathered themselves together:
Yea, the °abjects gathered themselves together against me, and I knew °*it* not;
They did °tear *me*, and ceased not:

P 16 With °hypocritical mockers in feasts,
They gnashed upon me with their teeth.

O g 17 °LORD*, how long wilt Thou look on?
Rescue [3] 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.

h 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 [1] LORD: keep not silence:
O [17] 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 [1] LORD my [23] 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.

i 27 Let them shout for joy, and be glad, that favour °my righteous cause:
Yea, let them say continually, "Let [1] 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 [5] the LORD.

V S (p. 752) 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.
abjects = outcasts.
it. Supply *Ellipsis* (Ap. 6), by reading "[them]".
tear me. Heb. *ḳār'ū* (with Ayin = ').
Spelt with Aleph (*ḳar'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 *Sōpherīm*. 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. 3. 24, rendered "freely", but meaning "without a cause". Cp. *v.* 7, and 69. 4; 109. 3.
20 deceitful matters. Heb. "words of frauds".
21 opened their mouth. Implying contempt.
Aha, aha. Fig. *Epizeuxis* (Ap. 6), for emphasis. See 40. 15; 70. 3. Cp. Mark 15. 29.
hath seen. Implying delight in so doing.
22 Thou hast seen. Another eye has seen.
23 judgment = vindication.
my God and my Lord. Cp. John 20. 28.
God. Heb. Elohim. Ap. 4. I.
Lord. Heb. Adonai. Ap. 4. VIII (2).
24 Judge = Vindicate.
25 we = our soul. Heb. *nephesh*. Ap. 13: i. e. we have our great desire at last.
26 clothed with shame. Cp. 109. 29; 132. 18.
27 my righteous cause = my justification.
28 To the chief Musician. See Ap. 64.

36 (V^2, p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF PSALM **22.** (*Introversion.*)

V^2 | 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. 3. 18.
God. Heb. Elohim. Ap. 4. I. His relation, as Creator, to His creatures. This lawless one knows not Jehovah; and fears not Elohim.
his eyes. Answering to "his heart" in preceding clause. **2 iniquity.** Heb. *'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; T m[1]
And Thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like °the great mountains;
°Thy judgments *are* a great deep:
O °LORD, Thou preservest °man and beast.
7 How excellent *is* Thy °lovingkindness, O °God!
Therefore the °children of [6] 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.
9 For with Thee *is* the fountain of life:
In Thy light shall we see light.
10 O °continue Thy lovingkindness unto them that know Thee;
And Thy righteousness to the upright in heart.
11 Let not the foot of pride come against me,
And let not the hand of the [1] wicked remove me.
12 There are the workers of [3] iniquity fallen:
They are cast down, and shall not be able to rise.

37

A Psalm °of David.

1 (א) °Fret not thyself because of °evildoers,
Neither be thou envious against the workers of °iniquity.
2 For they shall soon be cut down like the grass,
And wither as the green herb.
3 (ב) °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 [3] the LORD;
And He shall give thee the desires of thine heart.
5 (ג) °Commit thy way unto [3] the LORD;
[3] 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 (ד) °Rest in [3] the LORD, and wait patiently for Him:
[1] Fret not thyself because of him who prospereth in his way,
Because of the °man who bringeth °wicked devices to pass.
8 (ה) Cease from anger, and forsake wrath:
[1] Fret not thyself in any wise to do °evil.
9 For [1] evildoers shall °be cut off:
But those that wait upon [3] the LORD, they shall inherit °the earth.
10 (ו) 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 [9] the earth;**
And shall delight themselves in the abundance of peace.
12 (ז) The [10] 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 | m¹ | 5, 6-. His attributes.
n¹ | -6. Their effects.
m² | 7-. His attributes.
n² | -7, 8. Their effects.
m³ | 9-. His attributes.
n³ | -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 (m¹).
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. *hāṣah.* 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 | U¹ | 1-11. Admonitions and reasons.
V¹ | 12-26. Contrasts. Lawless and righteous.
U² | 27-29. Admonition and reason.
V² | 30-33. Contrasts. Righteous and lawless.
U³ | 34. Admonition and reason.
V³ | 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 (ד, *v.* 7), the eleventh (כ, *v* 20), the nineteenth (ך, *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 (כ).
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 (U¹, above). ADMONITIONS AND REASONS. (*Alternation.*)

U¹ | 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., "vindications" = 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 (V¹, above). CONTRASTS. LAWLESS AND RIGHTEOUS. (*Alternation.*)

V¹ | 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 (ח) The [10]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 conversation.
15 Their sword shall enter into their own heart,
And their bows shall be broken.
r (p. 753) 16 (ט) A little that a righteous man hath *is* better
Than the riches of many [10]wicked.
17 For the arms of the [10]wicked shall be broken:
But [3]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 [8]evil time:
And in the days of famine they shall be satisfied.
q 20 (כ) But the [10]wicked shall perish,
And the enemies of [3]the LORD *shall be* as the fat of lambs:
They shall consume; °into smoke shall they consume away.
21 (ל) The [10]wicked borroweth, and payeth not again:
But the righteous °sheweth mercy, and giveth.
22 For *such as be* blessed °of Him shall inherit [9]the earth;
And *they that be* cursed °of Him shall be [9]cut off.
r 23 (מ) The steps of a °*good* man are °ordered by [3]the LORD:
And He delighteth in his way.
24 Though he fall, he shall not be utterly cast down:
For [3]the LORD upholdeth *him with* His °hand.
25 (נ) 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.
U² 27 (ס) Depart from [8]evil, and do good;
And °dwell for evermore.
28 For [3]the LORD loveth judgment,
And forsaketh not His °saints;
(ע) °They are preserved for ever:
But the seed of the [10]wicked shall be cut off.
29 The righteous shall inherit °the land,
And dwell therein for ever.
V² 30 (פ) 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 (צ) The [10]wicked watcheth [30]the righteous,
And seeketh to slay him.
33 [3]The LORD will not leave him in his hand,
Nor condemn him when he is judged.
U³ 34 (ק) Wait on [3]the LORD, and keep His way,
And He shall exalt thee to inherit [29]the land:
When the [10]wicked are [9]cut off, thou shalt see *it*.
35 (ר) I have seen °the [10]wicked °in great power,
And spreading himself like °a green bay tree.
V³ s (p. 754)
36 Yet °he passed away, and, lo, he *was* not:
Yea, I sought him, but he could not be found.
37 (ש) Mark the perfect *man*, and behold the upright:
For °the end of *that* [7]man *is* °peace.
t
38 But the °transgressors shall be destroyed together:
The end of the [10]wicked shall be [9]cut off.
s
39 (ת) °But the salvation of the righteous *is* of [3]the LORD:
He is their strength in the time of trouble.
t

13 The LORD*. Heb. Jehovah. Altered by the *Sōpherīm* 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* (ע) is hidden behind the Prep. *Lamed* (ל), in the first word "for ever" (Heb. *lᵉʿōlām*, לעלם). Dr. John Lightfoot says it is cut off like the "seed" of the "wicked" in same clause, both these words ending with *Ayin* (ע). He sees in this the seed of Joram being cut off (i.e. Ahaziah, Joash, and Amaziah. Matt. 1. 8). Cp. with 1 Chron. 3. 11, 12.
29 the land. See note on "the earth", *v.* 9.
30 the righteous = a righteous one.
judgment = justice.
31 God. Heb. Elohim. Ap. 4. I.

37. 35-40 (V³, p. 753). CONTRASTS. THE LAWLESS AND THE RIGHTEOUS. (*Alternation.*)

V³ | 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. *pāshaʿ*. Ap. 44. ix.
39 But. Some codices, with Syr. and Vulg., omit "But", thus making the *Tau* (ת) the first letter instead of the second (וה).

40 And [3]the LORD shall help them, and deliver them:
He shall °deliver them from the [10]wicked, and save them,
Because they °trust in Him.

38 °A Psalm °of David, °to bring to remembrance.

X[1] W (p. 755)
1 O °LORD, rebuke me not in Thy wrath:
Neither chasten me in Thy hot displeasure.
X u
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 ℑ, as a deaf *man,* heard not;
And *I was* as a dumb man *that* openeth not his mouth.
14 Thus I was as a °man that heareth not,
And in whose mouth *are* no reproofs.
15 For in Thee, O [1]LORD, do I hope:
Thou wilt °hear, O [9]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 ℑ *am* ready to °halt,
And my sorrow *is* continually before me.
18 For I will declare mine [4]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 [1]LORD:
O my [15]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*[1], p. 721). PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. **24**). (*Introversion and Alternation.*)

X[1] | 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. *ḥāṭā'.* 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 *Sōpherīm.* 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. *nephesh.* Ap. 9.
lay snares. Some commentators make two lines in this verse; but the Heb. accents make three: the first = the *act,* the second = the *speech,* the third = the *motive.*
14 man. Heb. *'īsh.* Ap. 14. II.
15 hear = answer.
God. Heb. Elohim. Ap. 4. I.
17 halt. Cp. 35. 15 and Gen. 32. 31.
18 sin. Heb. *ḥāṭā'.* Ap. 44. i.
20 evil. Heb. *rā'a'.* Ap. 44. viii.
To the chief Musician. See Ap. 64.
even to Jeduthun. See Ap. 65. VI.

39 (*X*[2], 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. *ḥāṭā'.* 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 [9]LORD* my salvation.

°To the chief Musician, °*even* to Jeduthun.

39 °A Psalm °of David.

X[2] Y (p. 755)
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."

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 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 [5]man *is* vanity. °Selah.

C E y 12 Hear my prayer, O [4]LORD, and give ear unto my cry;

z Hold not Thy peace at my tears:

D x 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.

X³ F¹ 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* established my goings.
3 And He hath put °a new song in my mouth,
even praise unto our °God:
Many shall °see *it,* °and fear,

H And shall °trust in [1]the LORD.

39 (*X*², p. 721). PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. **24**).
(*Extended Alternation and Introversion.*)

*X*² | 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–. Supplication. } Prayer.
z | –8. Deprecation. }
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–. Supplication. } Prayer.
z | –12–. Deprecation. }
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. *ḥeled.* 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. *'īsh.* Ap. 14. II.
walketh: i. e. walketh to and fro, or habitually.
in a vain shew = only in a mere form. Heb. *ṣelem.* 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 *Sōpherīm* altered Jehovah to "Adonai". See Ap. 32. is = "it [is]"
8 transgressions. Heb. *pāsha'.* Ap. 44. ix.
the foolish = a foolish one. **10** blow = pressure.
hand. Fig. *Anthropopatheia.* Ap. 6.
11 man. Heb. *'īsh.* 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 (*'īsh*) 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*³, p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING. (Ps. **24**).

*X*³ | F¹ | 1–5. Deliverance by Jehovah.
F² | 6–10. Address to Jehovah.
F³ | 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 (F¹, above). DELIVERANCE BY JEHOVAH.
(*Introversion.*)

F¹ | G | 1–3–. Deliverance.
H | –3. Trust.
H | 4. Trust.
G | 5. Deliverance.

1 I waited patiently. Heb. in waiting I waited. Fig. *Polyptōton.* 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'yīra'ū* = peer and fear. trust = confide Heb. *bāṭaḥ.* Ap. 69. i.

H (p. 756)

4 °Blessed *is* that °man that maketh [1]the LORD his [3]trust,
And respecteth not the proud, nor such as turn aside to lies.

G

5 Many, O LORD my [3]God, *are* Thy wonderful works *which* Thou °hast done,
And Thy °thoughts *which are* to us-ward:
They cannot be reckoned up in order unto Thee:
°*If* I would declare and speak *of them*,
They are more than can be °numbered.

F² 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 [3]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 [1]LORD, Thou knowest.

10 I °have not hid Thy righteousness [8]within my heart;
I have declared Thy faithfulness and Thy °salvation:
I °have not concealed Thy lovingkindness and Thy truth °from the great [9]congregation.

F³ L N a

11 °Withhold not Thou Thy tender mercies from me, O [1]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 [1]LORD, to deliver me:
O [1]LORD, make haste to help me.

P

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

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

40. 6-10 (F², p. 756). ADDRESS TO JEHOVAH. (*Introversion and Alternation.*)

F² | 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 separately: Ps. 40. 6– = any sacrifice; –6–, the meal offering; –6–, burnt offering; –6, sin offering (cp. Ps. 22); and in Ps. 69 = the trespass offering.
opened = digged. Kal Pret. of *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 opening 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.
hast = didst.
7 Then said I: i. e. at Incarnation, when He "came into the world" (Heb. 10. 5).
volume of the book = scroll, that is to say, the book. Genitive of Apposition, and Fig. *Pleonasm* (Ap. 6) = the book of the law (Ap. 47).
it is written = it is prescribed. Cp. 2 Kings 22. 13.
of me = for me. Joseph and Mary should have remembered what was "written" (Luke 2. 49).
8 delight. Note the double delight (Isa. 42. 1. Matt. 3. 17). will = good pleasure.
within = in the midst.
heart = bowels: i. e. my inward parts. **9** preached = declared as glad tidings = *euaggelizō* in N.T.
congregation = assembly, or convocation. **10** have not hid = did not hide. salvation = or deliverance. have not concealed = did not conceal. from = in.

11-17 (F³, p. 756). PRAYER TO JEHOVAH. (*Introversions and Alternation.*)

F³ | 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 [10]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 [3]God."

°To the chief Musician.

41

°A Psalm °of David.

X[4] 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, [4]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.

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15 Aha, aha. Fig. *Epizeuxis*. Ap. 6. Cp. 35. 21; 70. 3.

16 Let. Some codices, with seven early printed editions, Aram., Sept., Syr., and Vulg., read "And let". Cp. 35. 27; 70. 4. **17 poor** = afflicted. Heb. *'ānāh*.

the LORD*. The primitive text read "Jehovah", but altered by the *Sōpherīm* 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*[4], p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. **24**).
(*Introversion and Extended Alternation.*)

X[4] | 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 = Mizmōr. 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. *nephesh*. Ap. 13.

3 the bed = the couch.

4 be merciful = be gracious, or show favour.

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

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

sinned. Heb. *ḥāṭā'*. Ap. 44. i.

5 evil. Heb. *rā'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. *baṭaḥ*. 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. *bārak*, 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. **God.** 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 (𝔅¹, p. 720). THE SECOND, OR EXODUS BOOK*. ISRAEL.

(*Division.*)

𝔅¹	A¹	42—49.	CONCERNING ISRAEL'S RUIN.
	A²	50—60.	CONCERNING ISRAEL'S REDEEMER.
	A³	61—72.	CONCERNING ISRAEL'S REDEMPTION.

42—49 (A¹, above). ISRAEL'S RUIN.

(*Introversion and Alternation.*)

A¹ | **B** | **42** (**B**¹), **43** (**B**²)†. 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*¹), **48** (*E*²). THE DELIVERER PRAISED. (Cp. 48. 8 with 44. 1.)

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

50—60 (A², above). ISRAEL'S REDEEMER.

(*Introversion.*)

A² | **F** | **50**. GOD SPEAKS TO HIS PEOPLE. HE BREAKS THE SILENCE AS IN EXODUS 3. 4 Cp. Heb. 12. 25, 26.

G | **51**. TRANSGRESSION. CONFESSED AND FORGIVEN.

G | **52** (*G*¹), **53** (*G*²), **54** (*G*³), **55** (*G*⁴). TRANSGRESSORS. UNCONFESSED AND DESTROYED.

F | **56** (*F*¹), **57** (*F*²), **58** (*F*³), **59** (*F*⁴), **60** (*F*⁵). GOD'S PEOPLE SPEAK TO HIM OF ISRAEL'S REDEEMER AND HIS WORK: TELLING OF DEATH AND RESURRECTION (MICHTAM. Ap. 65. XII).

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

(*Alternations.*)

A³ | **H** | **K** | **61** (**K**¹), **62** (**K**²), **63** (**K**³), **64** (**K**⁴). 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**¹), **67** (**M**²). 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.

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* 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 שְׁמוֹת (*v^e'ēlleh sh^emōth*), "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 JAH (יָהּ, 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.

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

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

BOOK II.

42

°Maschil, °for °the °sons of Korah.

B A¹ (p. 761)

1 As the hart °panteth °after the water °brooks,
So panteth °my soul °after Thee, O °God.
2 ¹My soul thirsteth for ¹God, for the living °GOD:
°When shall I come and °appear before ¹God?
3 My tears have been my meat day and night,
While they °continually say unto me, "Where *is* thy ¹God?"

B¹

4 When I remember these *things*, I pour out ¹my soul in me:
For I °had gone with the multitude, I °went with them to the house of ¹God,
With the voice of joy and praise, with a multitude that kept °holyday.

C¹

5 °Why art thou cast down, O ¹my soul?
°And *why* art thou disquieted in me?
Hope thou in ¹God: for I shall yet praise Him
For the °help of °His °countenance.

A²

6 °O my ¹God, ¹my 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.

B²

8 °*Yet* °the LORD will command °His lovingkindness 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 ¹God?"

C²

11 ⁵Why art thou cast down, O my soul?
⁵And why art thou disquieted within me?
Hope thou in ¹God: for I shall yet praise Him,
Who is the °health of my ⁵countenance, and my ¹God.

42—72 (B¹). 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 (A¹, p 759). ISRAEL'S RUIN.

42, 43 (B¹, B², p. 759). THE RUIN REALISED.

(*Repeated Alternation.*)

B
- A¹ | 42. 1–3. Cry from afar.
  - B¹ | 42. 4. Hope. "I remember".
    - C¹ | 42. 5. Appeal. "Why cast down?" Praise.
- A² | 42. 6, 7. Cry from afar.
  - B² | 42. 8–10. Hope. "Jehovah will command", &c.
    - C² | 42. 11. Appeal. "Why cast down?" Praise.
- A³ | 43. 1, 2. Cry from afar.
  - B³ | 43. 3, 4. Hope. "I will go".
    - C³ | 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. *'aphīḳīm*. See note on 2 Sam. 22. 16.

my soul = I myself. Heb. *nephesh*. 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. *sela'*. See note on Deut. 32. 13. Ps. 18. 1, 2. **forgotten.** Fig. *Anthropopatheia*. 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.

A³ (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 ¹God of °my strength:
why °dost Thou °cast me off?
Why go I mourning because of the oppression of °the enemy?

B³

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 ¹God,
Unto °GOD my exceeding joy:
Yea, upon the harp will I praise Thee, O ¹God my ¹God.

C³

5 °Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope in ¹God: for I shall yet praise Him,
Who is the °health of my countenance,
and my ¹God.

°To the chief Musician.

603 D D a (p. 762a)

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 ¹God:
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 ¹God 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.

43. **1** **Judge** = Vindicate.
God. Heb. Elohim. Ap. 4. I.
ungodly = graceless. Fig. *Tapeinōsis.* Ap. 6.
man. Heb. *'ĭsh.* 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.
- G | 15. Me. Thy reproach.
- *E* | *G* | 16. Me. The reason. } Trouble.
- *F* | 17-22. Us.
- *D* | 23-26. Jehovah our help.

Title. For the sons of Korah. The second of eleven so ascribed. See note on Title, Ps. 42, Ap. 63. VIII, and note on sub-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.
- c | -3. But Thy right hand. } Reason.
- d | 4. Thou our confidence.
- *a* | 5. By Thee will we put down.
- *b* | 6. Not my own sword.
- *c* | 7. But Thou. } Reason.
- *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 Še my King.
deliverances. Pl. of majesty = a great deliverance.
5 **enemies** = adversaries.
Thy name. See note on 20. 1.
6 **trust** = confide. Heb. *baṭaḥ.* Ap. 69. i.
bow . . . sword. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for military science. Cp. 2 Kings 19. 32.
7 **But** = For, as in *v.* 3. **hast saved** = didst save. Referring to *vv.* 1-4. **hast put** = didst put. Referring to *vv.* 1-4.
8 **boast** = have boasted. **Selah.** Connecting the wondrous past with the distressing present, introducing the reason which called forth the Psalm itself, and marking the important break determining the Structure. See Ap. 66. II.

9-14 (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".

f (p. 763)
10 Thou makest us to turn back from the [5]enemy:
And they which hate us °spoil for themselves.
11 Thou hast given us like °sheep *appointed* for meat;
And hast °scattered us among the [2]heathen.

e
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 neighbours,
A scorn and a derision to them that are round about us.
14 Thou makest us a byword among the heathen,
A shaking of the head among the people.

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 [1]God,
Or stretched out our hands to a strange °GOD;
21 Shall not [1]God search this out?
For He knoweth the secrets of the heart.

h
22 °**Yea, for Thy sake are we killed all the day long;**
We are counted as [11]sheep for the slaughter.^

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 oppression?

k
25 For °our soul is bowed down to the dust:

k
Our belly cleaveth unto the earth.

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.

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 | -25. Affliction.
  | i | 26. Prayer. "Arise".

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

LORD*. Primitive text read "Jehovah". Altered by the *Sōpherīm* 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. *shīr*, as in Ps. 18. See Ap. 65. XXIII.

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

J K l (p. 764)
2 Thou art °fairer than the °children of °men:
Grace is poured into thy lips:
m
Therefore °God hath blessed thee for ever.
L
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.
L
5 Thine arrows *are* sharp in the °heart of the king's enemies;
Whereby the °people fall under thee.
K l
6 °Thy throne, O [2] God, *is* for ever and ever:
The sceptre of Thy °kingdom *is* a right sceptre.
7 Thou lovest righteousness, and hatest °wickedness:
m
Therefore [2] God, Thy [2] 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 °honourable women:
o
Upon thy right hand °did stand °the queen in gold of Ophir.
P
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 intreat 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.

45. 2-8 (*J*, p. 763). THE KING.
(*Introversion and Alternation.*)

J | K | l | 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 suffering 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. Court ladies. 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.

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.

603 **46** °A Song.

D Q¹ (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 ¹God,
°The holy *place* of the °tabernacles of the °MOST HIGH.

S
5 ¹God *is* °in the midst of her; she shall not be °moved:
¹God 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.

Q²
7 °The LORD of hosts *is* with us;
The ¹God of Jacob *is* our °refuge. °Selah.

T r
8 Come, °behold the works of °the LORD,

s
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 ℑ *am* ¹God:
I will be °exalted among the ⁶heathen,

s
I will be °exalted in the earth.

Q³
11 ⁷The LORD of hosts *is* with us;
°The ¹God of Jacob *is* ⁷our refuge. °Selah.

°To the chief Musician.

602 **47** °A Psalm °for the sons of Korah.

*E*¹ 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.

46 (*D*, p. 759). THE HELP OF THE DELIVERER.
(*Introversions and Alternations.*)

D
- Q¹ | 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 defied.
    - *p* | –6. The earth melted. }
- Q² | 7. God our refuge. Selah.
  - T | r | 8–. Behold God, in His works. } Works seen.
    - s | –8. The earth. His desolations. }
    - U | 9–. The world. War. } Wars ended.
    - *U* | –9. The world. Weapons. }
  - *T* | *r* | 10–. Know God in Himself. } Himself known.
    - *s* | –10. The earth. God's exaltation. }
- Q³ | 11. God our refuge. Selah.

Title. A Song. Heb. *shīr*. 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. *Cycloides* (Ap. 6), because repeated in *vv.* 7 and 11. See Structure above.

refuge: to which one flees. Heb. *ḥāṣāh*. 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 *naḥal*, 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. *Elyōn*. 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 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. *miṣgāb*. 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*¹, p. 759) [For Structure see next page].

Title. A Psalm. Heb. *mizmōr*. 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. *Elyōn*. Ap. 4. VI. **terrible** = to be reverenced. **a great King.** This in special contrast with Sennacherib (Isa. 36. 4).

W (p. 766)
3 °He shall subdue the [1]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 [1]God is °gone up with a shout,
[2]The LORD with the sound of a trumpet.

V t
6 °Sing °praises °to [1]God, sing °praises:
Sing °praises unto our King, °sing °praises.

u
7 For [1]God *is* the King °of all the earth:
Sing ye praises °with understanding.
8 [1]God °reigneth over the °heathen:
[1]God sitteth upon the °throne of His holiness.

W
9 The princes of the [1]people are gathered together,
°*Even* the People of the [1]God of Abraham:

X
For the °shields of the earth *belong* unto [1]God:
He is greatly °exalted.

602
48 °A Song *and* °Psalm °for the sons of Korah.

E^2 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.
3 [1]God °is known in her palaces for a refuge.

A
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 [1]the city of °the LORD of hosts, in [1]the city of our [1]God:
[1]God will establish it for ever. °Selah.

Y
9 We have °thought of Thy lovingkindness,
O [1]God,
In the °midst of Thy temple.
10 According to Thy °name, O [1]God,
So *is* Thy praise unto the ends of the earth:
Thy right hand is full of righteousness.

Z
11 Let [2]mount Zion rejoice,
Let the °daughters of Judah be glad,
Because of Thy °judgments.

47 (E^1, p. 759). PRAISE TO THE DELIVERER.
(*Extended Alternations.*)

E^1 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. *Epanadiplōsis* (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. 18 (marg.).
exalted. Cp. *v.* 5. This is the object of the Psalm connected with 46 by the Selah in 46. 13.

48 (E^2, p. 759). PRAISE TO THE DELIVERER.
(*Repeated Alternation.*)

E^2 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.

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. *dāmah*), 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.

12 °Walk about ²Zion, 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.

A (p. 766)
14 For °this ¹God *is* our ¹God for ever and ever:
He will be our guide °*even* unto death.

°To the chief Musician.

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.

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

w
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.

x
10 For °he seeth *that* wise men die,
Likewise the fool and the brutish person perish,

y
°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.

C
12 Nevertheless °man *being* in honour abideth not:
He is like the beasts *that* perish.

12 Walk about. They were now free to do this.
towers. Many discovered on the east side of Ophel in recent excavations.
13 bulwarks = outer walls or ramparts.
Consider = single out. Occurs only here.
14 this God: or, such a God.
even unto death = for evermore, according to some codices, five early printed editions, Aram., Sept., and Vulg. The Massorites divided the one word (*'almūth*) into two (*'al mōth*), 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.).
w | 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. *mizmōr*. See Ap. 65. XVII.
Korah. See Ap. 63. VIII.
1 people = peoples.
world = age = transitoriness. Heb. *ḥeled* = 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 *'ādām*. Ap. 14. I.
high = sons of *'īsh*. Ap. 14. II.
poor = helpless. Heb. *'ebyōn*. 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. *rā'ā'*. Ap. 44. viii.
iniquity = perverseness. Heb. *'āvāh*. 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. *baṭaḥ*. See Ap. 69. I. **7 None** = no man. Heb. *'īsh*. Ap. 14. II. **by any means redeem.** Heb. Fig. *Polyptōton* (Ap. 6) = "redeeming will redeem". **redeem** = deliver by power. Heb. *padāh*. 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. *'īsh*. Ap. 14. II) can redeem, nor give to God atonement for himself". **God.** Heb. *Elohim*. Ap. 4. I. **a ransom** = atonement. Heb. *kāpher*. See Gen. 6. 14 ("pitch"). Ex. 29. 33. **him** = himself. **8 redemption** = Heb. *padāh*, 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. *shāḥath* = destruction (with Art.): i. e. in the grave. **10 he seeth** = it must be seen. **And leave** = They leave. *Homonym*: *'āzab*. See note on Ex. 23. 5; or, fortify, or strengthen by increasing or laying them up. **12 man.** Heb. *'ādām*. 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 [7]God will [7]redeem °my soul from °the power of [14]the grave:
For He shall °receive me. °Selah.

v
16 °Be not thou afraid when °one is made rich,
When the glory of his house is increased;
17 For when he dieth he shall °carry nothing away:
His glory shall not descend after him.
18 °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 [12]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 [2]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 [2]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* [2]God, *even* thy [2]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 *vv.* 11, 12, and explaining the *folly* of *v.* 13. See Ap. 66. II.

14 the grave. Heb. *Sh^eōl.* 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. *zābal*, 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 *Sh^eōl*; "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. *'īsh.* 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**[2], p. 759). ISRAEL'S REDEEMER.

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

F
- D | 1-6. The Psalmist.
  - E | F | 7-13. Reproof. Neg. Owns them.
    - G | 14, 15-. Duty. Praise and prayer.
      - H | -15. Promise. I will deliver.

  (G, H: His people addressed.)
- *D* | 16-. The Psalmist.
  - *E* | *F* | -16-22. Reproof. Pos. Disowns them.
    - *G* | 23-. Duty. Praise.
      - *H* | -23. Promise. I will show.

  (*E*, *F*, *G*, *H*: The wicked addressed.)

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, 8 turned into a prayer. Cp. Isa. 11. 11.

not keep silence. Now He is keeping silence. But He will speak again, and here we are told what He will say. **5 Gather** = Gather in.

saints = those who have found favour with God. Cp. Matt. 24. 29-31. **by sacrifice.** Cp. Ex. 24. 8.

6 Selah. Connecting the "call" to "hear" what *true worship* is (*vv.* 7-15), and to "consider" what *true service* is (*vv.* 16-22) when these things come into judgment (*v.* 6). Both are summed up in *v.* 23. (Ap. 66. II.)

12 world. Heb. *tēbēl* = 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 [2]God thanksgiving;
And pay thy vows unto the °MOST HIGH: G

15 And call upon Me in the day of trouble:
H (p. 768) I will deliver thee, and thou shalt glorify Me.
D 16 But unto the ° wicked [2] God ° saith,
E F °"What hast thou to do to declare My statutes,
Or *that* thou shouldest 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 ° ELOHIM,
Lest I tear *you* in pieces, and *there be* none to ° deliver."
G 23 Whoso [14] offereth praise glorifieth Me:
H 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 Bath-sheba.

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 throughly from mine ° iniquity,
And ° cleanse me from my ° sin.
K 3 For ℨ ° 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.
10 ° Create in me a clean heart, O [1] God;
And renew a ° right ° spirit within me.

16 wicked. Heb. *rāshā'*. Ap. 44. x.
saith = hath said.
What . . . ? Figs. *Erotēsis* and *Apodioxis*. Ap. 6. See Rom. 2. 21, 22.
18 consentedst with = foundest pleasure with. Aram., Sept., Syr., and Vulg. read "rannest".
19 evil. Heb. *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 ELOHIM. 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. *kabaṣ*. Heb form = multiply to wash = wash thoroughly.
iniquity. Heb. *'āvah*. Ap. 44. iv.
cleanse: i. e. pronounce ceremonially clean.
sin. Heb. *ḥāṭā'*. 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. *zakak*.
5 Behold. Fig. *Asterismos*. Ap. 6.
6 in the inward parts. More than the external acts. Heb. *ṭuchoth*. 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.

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 [1]transgressors Thy ways;
And [2]sinners shall be converted unto Thee.

L b
14 °Deliver me from °bloodguiltiness, O [1]God,
Thou [1]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 [1]God *are* a broken [12]spirit:
A broken and a contrite heart, O [1]God, Thou wilt °not despise.
18 Do good in Thy good pleasure unto ° Zion:
Build Thou the walls of Jerusalem.
19 Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering:
Then shall they offer bullocks upon Thine altar.

°To the chief Musician.

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[1] M (p. 770)
1 °Why boastest thou thyself in mischief, O °mighty man?
The °goodness of °GOD *endureth* °continually.
2 Thy tongue deviseth °mischiefs;
Like a sharp rasor, working deceitfully.
3 Thou lovest °evil more than good;
And lying rather than to speak righteousness. °Selah.
4 Thou lovest all °devouring words,
O *thou* deceitful tongue.
5 [1]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 °wickedness.

N
8 But ℑ *am* like a green olive tree in the house of [7]God:
I [7]trust in the °mercy of [7]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. *rūaḥ.* Ap. 9.

12 with Thy free spirit: i. e. with a spirit of willing and unforced obedience. Heb. *rūaḥ.* 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 *Sōpherīm.* 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*[1], p. 759). INSTRUCTION AS TO THE DEFEAT OF ENEMIES. (*Alternation.*)

G[1]
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 *Maḥălath,* 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'a'.* Ap. 44. viii.

Selah. Connecting the deceitful tongue of Doeg (*v.* 4) with the imprecation on it. See Ap. 66. II.

4 devouring words. Heb. words of swallowing up. Cp. 1 Sam. 22. 18.

5 destroy . . . take away . . . pluck out . . . root out. Note the Fig. *Anabasis.* Ap. 6.

Selah. Connecting God's judgment with the righteous onlookers. See Ap. 66. II.

6 righteous = righteous ones (pl.).

7 the man = the strong man (Heb. *geber.* Ap. 14. IV) **that made not God his strength.** The Gematria of this sentence = 2,197 (= 13^3). See Ap. 10.

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

trusted = confided. Heb. *bāṭaḥ.* 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 *Maḥālōth* = the great dancings. See Ap. 65. IX.

53

°Maschil, *A Psalm* of David.

*G*² O
1 The °fool hath said in his heart, "*There is* no °God."

P a
Corrupt are they, and have done abominable °iniquity:
°***There is*** **none that doeth good.**

b
2 °**God looked down from heaven upon the °children of men,**
To see if there were *any* °that did understand,
That did seek °God.

P a
3 **Every one of them is gone back: they are altogether become filthy;**
There is **none that doeth good, no, not one.**

b
4 Have °the workers of °iniquity no knowledge?
Who eat up my People *as* they eat bread:
They have not called upon [1]God.

O
5 There were they in great fear, *where* no fear was:
°For [1]God hath scattered the bones of him that encampeth *against* thee:
Thou hast put *them* to shame, because [1]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.

about 965
54

°Maschil, *A Psalm* of David, °when the Ziphims came and said to Saul, Doth not David hide himself with us?

*G*³ Q c (p. 771)
1 Save me, O °God, by °Thy name,
And °judge me by Thy strength.
2 Hear my prayer, O [1]God;
Give ear to the words of my mouth.

d
3 For °strangers are risen up against me,
And oppressors seek after °my soul:
They have not set [1]God before them.
°Selah.

R
4 Behold, [1]God *is* mine helper:
The °LORD* *is* with them that uphold [3]my soul.

R
5 He shall reward °evil unto mine enemies:
Cut them off in Thy truth.

Q c
6 I will °freely sacrifice unto Thee:
I will praise [1]Thy name, O °LORD; for *it is* good.

d
7 For He hath °delivered me out of all trouble:
And mine eye hath °seen *his desire* upon mine enemies.

°To the chief Musician °on °Neginoth.

53 (*G*², p. 759). INSTRUCTION AS TO DEFEAT OF ENEMIES. (*Introversion and Alternation.*)

*G*² | 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. *'ălīlāh* = doing; here, *'āval* = 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. *Epanadiplōsis* (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. *'āvāh.* 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. *Ecphōnēsis.* 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 = smitings: referring to God's smitings with words and acts. See *v.* 5, which differs from 14. 5, 6. See Ap. 65. XV.

54 (*G*³, p. 759). INSTRUCTION AS TO THE DEFEAT OF ENEMIES. (*Introversion and Alternation.*)

*G*³ | 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. The seventh of thirteen Psalms so named. See note on Title, Ps. 32, and Ap. 65. XI. **when, &c.** Cp. 1 Sam. 23. 19; 26. 1.

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

Thy name = Thine own self. See note on Ps. 20. 1.

judge = vindicate.

3 strangers = aliens: the Ziphites, or the men of Keilah (1 Sam. 23. 12). Some codices, with two early printed editions and 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 134 alterations of Jehovah to Adonai by the *Sōpherīm.* Ap. 32. **5 evil** = the evil. Heb. *rā'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** = smitings: i. e. the great smitings of my enemies by Jehovah. See Ap. 65. XV.

55

° Maschil, *A Psalm* of David.

*G*⁴ S¹ e (p. 772) 934

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;

f

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.

e

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:

f

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.

T¹

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 ¹God °in company.

S² g

15 Let death seize upon them,
And let them go down °quick into °hell:

h

For °wickedness *is* in their dwellings, *and* among them.

g

16 As for me, I will call upon ¹God;
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:

h

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 ¹God.

55 (*G*¹, p. 759). INSTRUCTION AS TO DEFEAT OF ENEMIES. (*Repeated Alternation.*)

*G*¹ | S¹ | e | 1-2. Prayer. Despondency.
f | 3-5. Reason. "For".
e | 6-9-. Prayer. Encouragement.
f | -9-11. Reason. "For".
T¹ | 12-14. Treachery of Ahithophel.
S² | g | 15-. Prayer. Imprecatory.
h | -15. Reason. "For".
g | 16-18-. Prayer. Encouragement.
h | -18, 19. Reason. "For".
T² | 20, 21. Treachery of Ahithophel.
S³ | 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 934 B.C.

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

2 hear = answer. **make a noise** = moan.

3 oppression: or outcry. The Heb. word *'āḳah* 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 Anti-type (*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. *rūaḥ.* Ap. 9) of storm.

9 LORD*. One of the 134 alterations of Jehovah to Adonai by the *Sōpherīm.* 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. *havōh* = cupidity. **Deceit** = Oppression, or violence.

13 a man = a mortal. Heb. *'ĕnōsh.* 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. *Shĕ'ōl.* 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. Onomatopoetic, 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. *nephesh.* 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 emphasised 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.

T² (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.

S³ i

22 °**Cast thy °burden upon** [16]**the LORD, and He shall °sustain thee:**

k

He shall never suffer °the righteous to be moved.

i

23 But Thou, O [1]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*¹ 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 [1]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 [1]God I will praise His word,
In [1]God I have put my [3]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 [1]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 [1]God *is* °for me.

W

10 °In [1]God will I praise *His* word:
In °the LORD will I praise *His* word.
11 In [1]God have I °put my trust: I will not be afraid
What °man can do unto me.
12 Thy vows *are* upon me, O [1]God:
I will render praises unto Thee.
13 For Thou hast °delivered [6]my soul from death:
°*Wilt* not *Thou deliver* my feet from falling,
That I may walk before [1]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. *bāṭaḥ.* Ap. 69. I.
To the chief Musician. See Ap. 64.
upon = relating to.
Jonath-elem-rechokim = The dove of the distant Terebinths. Ap. 65. VII. A pictorial description of David in the wilderness, fleeing from Absalom. Cp. *vv.* 6–8; and the word *hāmāh* = to coo (as a dove). See note on "cry aloud" in *v.* 17.

56 (*F*¹, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (*Extended Alternation.*)

*F*¹ | 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. *'ĕnōsh.* 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. *bāṭaḥ.* 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. *nephesh.* Ap. 13.
7 iniquity. Heb. *'āven.* Ap. 44. iii.
people = peoples. (No Art.)
8 tellest = recordest.
wanderings . . . bottle Fig. *Paronomasia.* Ap. 6. Heb. *nodī . . . b^e'n^'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*² X Z l (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 [1]God °MOST HIGH;
Unto °GOD That °performeth °*all things* °for me.

3 He shall send from heaven, and save me
From the reproach of him that would °swallow me up. °Selah.

n [1]God shall send forth His °mercy and His truth.

A 4 My [1]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 [1]God, above the heavens;
Let Thy glory *be* above all the earth.

X A 6 They have prepared a net for my steps;
My [1]soul is bowed down:
°They have digged a pit before me,
Into the midst whereof they are fallen *themselves*. °Selah.

Z l 7 °My heart is °fixed, O [1]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 [5]Be Thou exalted, O [1]God, above the heavens:
Let Thy glory *be* above all the earth.

°To the chief Musician, °Al-taschith.

58 °Michtam of David.

*F*³ B (p. 774)

1 °Do ye indeed speak righteousness, °O congregation?
Do ye judge uprightly, O ye sons of °men?

57 (*F*², p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (*Alternations and Introversions.*)

*F*² | X | Z | l | 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-scription.
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-scription.
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. *nephesh*. Ap. 13.
trusteth in = hath fled for refuge to. Heb. *ḥaṣah*. 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 particularised, 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. *'ādām*. Ap. 14. I.
5 Be Thou exalted. See the Structure. Fig. *Cycloides*. Ap. 6. See *v.* 11. Cp. similar *Cycloides* in 56. 4, 11.
6 They have digged, &c. Cp. 7. 15.
Selah. Connecting the bitterness of his enemies with his assured confidence in God. (Ap. 66. II.)
7 My heart . . . my heart. Fig. *Epizeuxis* (Ap. 6), as in *v.* 1. (See the Structure, above; also the Fig. *Ecphonēsis*. 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 *Sōpherīm* 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*³, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (*Introversion.*)

*F*³ | 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. *'ēlem*. Occurs only here and in the sub-scription of Ps. 55 = silent. So human judges are dumb when they ought to speak, and deaf when they ought to hear (*v.* 4). **men.** Heb. *'ādām*. Ap. 14. I.

2 Yea, in heart ye work °wickedness;
°Ye weigh the violence of your hands in the earth.

C (p. 774)
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 serpent:
They are like the deaf adder *that* stoppeth her ear;
5 Which will not hearken to the voice of charmers,
Charming never so wisely.

D
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 whirlwind, both living, and in *his* wrath.

C
10 The righteous shall rejoice when he seeth the vengeance:
He shall wash his feet in the blood of the [3]wicked.

B
11 So that a [1]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.

F^4 E (p. 775)
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 [1]God of Israel,
Awake to visit all the °heathen:
Be not merciful to any °wicked °transgressors. °Selah.

F
6 They return at evening: they make a noise like a dog,
And go round about the city.

G
7 Behold, they belch out with their mouth:
Swords *are* in their lips:
For "who", *say they*, "doth hear"?

H
8 But Thou, O [3]LORD, shalt °laugh at them;
Thou shalt have all the [5]heathen in derision.

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^4, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (*Extended Alternation.*)

F^4 | 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 *'ĕnōsh.* Ap. 14. III.
3 soul. Heb. *nephesh.* Ap. 13.
transgression = rebellion. Heb. *pāsha'.* Ap. 44. ix.
sin. Heb. *ḥāṭā'.* 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 *Sōpherīm* altered "Jehovah" to "Adonai". Ap. 32.
12 sin. Heb. *ḥāṭā'.* Ap. 44. i.

9 °*Because of* his strength will I wait upon Thee:
For [1]God *is* my defence.

J
10 The [1]God of my °mercy shall °prevent me:
[1]God shall let me see *my desire* upon mine enemies.

E
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 [1]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 I will sing of Thy °power;
Yea, I will sing aloud of Thy [10]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 [1]God *is* my [16]defence, *and* the [1]God of my [10]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.

F5 K (p. 776) 1 O °God, Thou hast cast us off, Thou hast scattered us,
Thou hast been displeased; O turn Thyself to us again.
2 Thou hast made the earth to tremble;
Thou hast °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 [1]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 [8]Edom?

K 10 *Wilt* not Thou, O [1]God, *Which* hadst cast us off?
And *Thou*, °O [1]God, *Which* didst not go out with our armies?
11 Give us °help from trouble:
For vain *is* the °help of °man.

L o 12 Through [1]God we shall do valiantly:

p For 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*5, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. (*Alternations.*)

*F*5 | K | 1–5. Prayer. (God, the object.)
L | o | 6, 7. Israel. } (God, the subject.)
p | 8, 9. Heathen. }
K | 10, 11. Prayer. (God, the object.)
L | *o* | 12–. Israel. } (God, the subject.)
p | –12. Heathen. }

Title. Michtam. See Ap. 65. XII.
when, &c. See 2 Sam. 8. 13, 14.
Aram-naharaim, &c. = Mesopotamia or Syria. See 1 Chron. 18. 5, and note below on "twelve thousand".
twelve thousand. In 2 Sam. 8. 13, and 1 Chron. 18. 12, it is David's and Abishai's exploit, which was 18,000. Here, it is Joab's exploit, and his share was 12,000, but he took six months longer in finishing up his task (1 Kings 11. 15, 16). David's 22,000 in 1 Chron. 18. 5 were in a Syrian campaign. See notes on 2 Sam. 8. 12, 13.
1 God. Heb. Elohim. Ap. 4. I.
2 broken = made fissures. Occurs only here.
3 shewed = suffered . . . to see.
astonishment: or confusion, or trembling.
4 the truth: or [Thy] faithfulness. Heb. *koshet*. Occurs only here in Psalms. Cp. Prov. 22. 21 = certainty, or exact, precise truth. (No Art.)
Selah. Connecting the gift, with the great and important object of it. (Ap. 66. II.) **5 hear** = answer.
me. Heb. text reads "us"; but some codices, with four early printed editions, Aram., Sept., Syr., and Vulg., read "me".
6 hath spoken. Verses 6–9 refer to the promise of the possession of the *whole* of Canaan, confirmed in 2 Sam. 7. 10. David here encourages himself by it.
Shechem . . . Succoth. West and east of Jordan.
7 Gilead . . . Manasseh. Eastern side.
Ephraim . . . Judah. Western side.
lawgiver. Cp. Gen. 49. 10. Num. 21. 18. Deut. 33. 21.
8 Moab . . . Edom. Spoken of as the chattels of a conqueror (2 Sam. 8. 12–14).
washpot = footbath: i. e. an ignominious vessel.
cast out my shoe. Idiom for taking possession.
Philistia. Syr. reads "over Philistia".
9 the strong city. Probably Sela or Petra, corresponding with Edom (cp. 2 Kings 14. 7). David claims the promise of Num. 24. 18.
10 O God. Some codices omit "O God".
11 help from trouble = 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 = smitings. 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.

K1 M (p. 776) 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.

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 [1]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 [1]God for ever:
O °prepare °mercy and truth, *which* may
preserve him.

M
8 So will I sing praise unto [5]Thy name for
ever,
That I may daily perform my vows.

°To the chief Musician, °to °Jeduthun.

62

°A Psalm of David.

K[1] P[1] (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[1]
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 [2]only consult to cast *him* down
°from his excellency:
They delight in lies:
They bless with their mouth, but they
curse inwardly. °Selah.

P[2]
5 [1]My soul, [1]wait thou [2]only upon [1]God;
For my expectation *is* from Him.
6 He [2]only *is* my rock and my [2]salvation:
He is my [2]defence; I shall not be moved.
7 °In [1]God *is* my [2]salvation and my glory:
The rock of my strength, *and* my refuge,
is in [1]God.

Q[2]
8 °Trust in Him °at all times; ye People,
Pour out your heart before Him:
[1]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 [3]Trust not in oppression,
°And become not vain in robbery:
If riches increase, set not your °heart
upon them.

P[3]
11 [1]God hath spoken °once;
Twice have I heard this;
That °power *belongeth* unto [1]God.
12 Also unto Thee, O °LORD*, *belongeth*
°mercy:
For °Thou **renderest to °every man according to his work.**

61—72 (**A**[3], p. 759). ISRAEL'S REDEMPTION.

61 (**K**[1], p. 759). WAITED FOR BY ISRAEL. (*Introversion.*)

K[1] | M | 1, 2. Prayer.
N | 3, 4. Confidence.
O | 5. Reason.
N | 6, 7. Confidence.
M | 8. Praise.

3 shelter = refuge.
4 tabernacle. Heb. *'ohel*, tent (Ap. 40. 3), i. e. David's tent on Mount Zion. The Psalm probably refers to Absalom's rebellion.
trust = flee for refuge. Heb. *ḥaṣah.* 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**[2], p. 759). ISRAEL'S REDEMPTION WAITED FOR. (*Repeated Alternation.*)

K[2] | P[1] | 1, 2. Trust in God.
Q[1] | 3, 4. Enmity of foes.
P[2] | 5–7. Trust in God.
Q[2] | 8–10. Enmity of foes.
P[3] | 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. *baṭaḥ.* 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 *Sōpherīm.* 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.

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63

°A Psalm of David, °when he was in the wilderness of Judah.

K³ R¹ (p. 778)

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.

S¹

3 Because Thy °lovingkindness *is* better than life,
My lips shall °praise Thee.

R²

4 Thus will I bless Thee while I live:
I will lift up my hands in Thy name.
5 [1]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.

S²

7 Because Thou hast been my help,
Therefore in the shadow of Thy °wings will I °rejoice.

R³

8 [1]My soul °followeth °hard after Thee:
Thy right °hand upholdeth me.
9 But those *that* seek [1]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.

S³

11 But the king shall rejoice in [1]God;
Every one that sweareth by Him shall glory:

R⁴

But the mouth of them that speak lies shall be stopped.

°To the chief Musician.

64

°A Psalm °of David.

K¹ T¹ U q (p. 778)

1 Hear my voice, O °God, in my °prayer:
Preserve my life from fear of the enemy.

r

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:

q

Both the inward *thought* of every one *of them*, and the heart, *is* deep.

V

7 But [1]God shall °shoot at them
With an arrow; suddenly shall they be wounded.

63 (**K³**, p. 759). ISRAEL'S REDEMPTION WAITED FOR. (*Repeated Alternation.*)

K³ | R¹ | 1, 2. Assurance.
S¹ | 3. Reason for praise.
R² | 4–6. Assurance.
S² | 7. Reason for praise.
R³ | 8–10. Assurance. (Enemies.)
S³ | 11–. Reason for praise.
R⁴ | –11. Assurance. (Enemies.)

Title. A Psalm. Heb. *mizmōr*. 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. *nephesh*. Ap. 13.
longeth = fainteth. Occurs nowhere else.
In. Some codices, with Syr., read "like".
thirsty = weary. **3 lovingkindness** = grace.
praise = commend, or extol. Heb. *shabaḥ*; 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 Sheōl.
10 foxes = jackals.
11 To the chief Musician. See Ap. 64.

64 (**K⁴**, p. 759). ISRAEL'S REDEMPTION WAITED FOR. (*Division.*)

K⁴ | T¹ | 1–8. Enemies.
T² | 9. Mankind in general.
T³ | 10. The righteous in particular.

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
of David = relating to David and the true David.

1–8 (T¹, above). ENEMIES. (*Alternation and Introversion.*)

T¹ | 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'a'*. Ap. 44. viii.
insurrection. The former, secret; this, open.
iniquity. Heb. *'āvāh*. Ap. 44. iv.
4 shoot . . . fear. Fig. *Paronomasia*. Ap. 6. Heb. *yoruhū . . . yīrā'ū*. **5 evil.** Heb. *rā'a'*. 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. *ḥaṣah*. 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.

T²

9 And all °men °shall fear,
And shall declare the work of [1]God;
For they shall wisely consider of His doing.

T³

10 °The righteous shall be glad in °the LORD, and shall °trust in Him;
And all the upright in heart shall glory.

°To the chief Musician.

65

°A Psalm *and* °Song °of David.

L W (p. 779)
1 Praise °waiteth for Thee, O °God, in °Sion:
And unto Thee shall the vow be performed.

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 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.

t
5 *By* terrible things in righteousness wilt Thou answer us,
O [1]God of our salvation;

X Y
Who art the °confidence of all the ends of the earth,
And of them that are afar off *upon* the sea:

Z
6 °Which by His strength setteth fast the mountains;
Being girded with power:
7 Which stilleth the noise of the seas, the noise of their waves,
And the tumult of °the people.

Y
8 They also that dwell in the uttermost parts are afraid at Thy tokens:

Z u
Thou makest the outgoings of the morning °and evening °to rejoice.

v
9 Thou visitest the earth, and waterest it:
Thou greatly enrichest it
With the °river of [1]God, *which* is full of water:
Thou preparest them corn, when Thou hast so provided for it.
10 Thou waterest the ridges thereof abundantly:
Thou settlest the furrows thereof:
Thou °makest it soft with showers:
Thou blessest the springing thereof.

u
11 Thou crownest the year with Thy goodness;
And Thy paths drop fatness.

v
12 They drop *upon* the pastures of the wilderness:
And the little hills rejoice on every side.
13 The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

°To the chief Musician.

66

A °Song *or* °Psalm.

M[1] 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.

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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. *shīr*. 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 tabernacle 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 off. } God spoken of.
Z | 6, 7. The power of God. }
Y | 8–. God the fear of all afar off. } God spoken to.
Z | –8–13. The goodness of God. }

5 confidence. Heb. *baṭāḥ*. 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 preceding clause: "and [the incomings of the] evening".
to rejoice = to shout for joy.
9 river. Heb. *peleg*. Always pl., except here; and always connected with a garden. See notes on 1. 3 and Prov. 21. 1. Cp. Rev. 22. 1, 2.
10 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**[1], p. 759). PRAISE PROMISED. TROUBLE REMEMBERED. (*Repeated Alternation.*)

M[1] | 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.

Title. Song. Heb. *shīr*. See Ap. 65. XXIII. **Psalm.** Heb. *mizmōr*. See Ap. 65. XVII. **1 God.** Heb. Elohim. Ap. 4. I. **ye lands** = the earth; its inhabitants. **2 Make His praise glorious.** earth being put by Fig. *Metonymy* (of Subject), Ap. 6, for Aram. and Syr. read "Celebrate the glory of His praise".

B (p. 779)
3 Say unto [1] God, "How terrible *art Thou in* Thy works!
Through the greatness of Thy power shall Thine enemies submit themselves unto Thee.

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 [1] 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 [1] 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 [1] 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:

x
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 [5] Come *and* hear, all ye that fear [1] 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 [1] God hath heard *me;*
He hath attended to the voice of my prayer.
20 Blessed *be* [1] God,
Which hath not °turned away my prayer,
nor His °mercy from me.

°To the chief Musician °on °Neginoth.

67

A °Psalm *or* °Song.

M² 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 (*vv.* 5–7) corresponds with the member *D* (*v.* 16); and connecting the exhortation of *vv.* 1–4 with the reason for it in *v.* 5. See Ap. 66. II.
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. *mūʿākah.* Occurs only here.
12 hast caused = didst cause.
men. Heb. *'ĕnōsh.* Ap. 14. III.
our heads = us. Fig. *Synecdoche* (of Part), Ap. 6.
heads. So some codices, with three early printed editions, Sept., and Vulg.; other codices read "head".
wealthy place. Aram., Sept., Syr., and Vulg. read "freedom". Cp. Ps. 18. 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. *ʿāsāh.* 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 *Sōpherīm* 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. *shīr.* 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. 781)
3 Let °the people praise Thee, O [1]God;
Let all °the people praise Thee.

d
4 O let °the nations be glad and sing for joy:

G
For Thou shalt judge [3]the people righteously,

G
And °govern °the nations upon earth. °Selah.

F c
5 Let [3]the people praise Thee, O [1]God;
Let all [3]the people praise Thee.

d
6 *Then* shall the earth yield her increase;

E a
And °God, *even* our own °God, shall bless us.

b
7 °God shall bless us;
And all the ends of °the earth shall fear Him.

°To the chief Musician.

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A °Psalm *or* °Song of David.

J H[1] J[1] (p. 781)
1 °Let °God arise, °let His enemies be scattered:
°Let them also that hate Him flee before Him.
2 As smoke is °driven away, *so* drive *them* °away:
As wax melteth before the fire,
So let the °wicked perish at the presence of [1]God.

J[2]
3 But let the righteous be glad; °let them rejoice before [1]God:
Yea, let them exceedingly rejoice.

H[2] K
4 Sing unto [1]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 [1]God in His °holy habitation.
6 [1]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**[2], p. 759). PRAISE PROMISED. TROUBLE REMEMBERED. (*Introversion and Alternations.*)

M[2] 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[1] | 1–3. Introduction to psalm.
H[2] | 4–35. The psalm itself.

1-3 (H[1], above). THE INTRODUCTION. (*Division.*)

H[1] | J[1] | 1, 2. The wicked scattered.
J[2] | 3. The righteous made glad.

Title. Psalm. Heb. *mizmōr.* Ap. 65. XVII.
Song. Heb. *shīr.* Ap. 65. XXIII. It was 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-scription, 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. *rāshā'*. Ap. 44. x. **3** let. Some codices, with five early printed editions, Aram., Syr., and Vulg., read "and let".

4–35 (H[2], above). THE PSALM ITSELF. (*Introversion and Extended Alternation.*)

H[2] | 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 habitation**: i. e. which David had prepared for the Ark on Zion. **6 setteth the solitary in families** = bringeth absent ones home. **the rebellious** = rebellious ones. **dwell** = have [ever] dwelt.

P e (p. 782)
7 O [1] 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 [1] God:
Even Sinai itself *was moved* at the presence of [1] God, the [1] God of Israel.

g
9 Thou, O [1] 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 [1] 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 [1] 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 [15] hill *which* [1] God ° desireth to dwell in;
Yea, ° the LORD will dwell *in it* for ever.

M
17 The ° chariots of [1] God *are* ° twenty thousand, ° *even* thousands of angels:
[11] 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 [1] God might ° dwell *among them.*

L N
19 Blessed *be* the [11] 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.
  | f | 8. Accompaniments.
  | g | 9. Address.
  | h | 10. Thy congregation.
} In the wilderness.

P | *e* | 24. Goings in the sanctuary.
  | *f* | 25. Accompaniments.
  | *g* | 26. Address.
  | *h* | 27. The congregation.
} Into the sanctuary.

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 *Sōpherīm* to Adonai. See Ap. 32; also *vv.* 17, 19, 22, 26, 32.

company = host, or army.

those = the women. See note on *v.* 25. This is the women's part. Cp. 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. *rāzad.* 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. *laḳaḥ* 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. **dwell.** 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 [19]GOD *is* the [19]GOD of salvation;
And unto °GOD the Lord *belong* °the issues from °death.

O (p. 781)
21 But [1]God shall wound the head of His enemies,
And the hairy scalp of such an one as goeth on still in his °trespasses.
22 [11]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."

P e (p. 782)
24 They have seen Thy °goings, O [1]God;
Even the °goings of my [19]GOD, my King, °in the sanctuary.

f
25 The singers °went before, the players on instruments °*followed* after;
°Among *them were* the °damsels playing with °timbrels.

g
26 Bless ye [1]God in the °congregations,
Even [11]the LORD, °from the °fountain of Israel.

h
27 There *is* little °Benjamin *with* their ruler,
The princes of Judah °*and* their council,
The princes of °Zebulun, *and* the princes of Naphtali.

Q (p. 781)
28 °Thy [1]God hath commanded thy °strength:
°Strengthen, O [1]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 [1]God.

K
32 Sing unto [1]God, ye kingdoms of the earth;
O sing praises unto [11]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 [1]God:
His excellency *is* over Israel,
And His strength *is* in the clouds.
35 O [1]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* [1]God.

°To the chief Musician °upon °Shoshannim.

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20 He That is. These italics may be omitted, or otherwise supplied. "The El [we have] is the El", &c.

GOD the Lord. Heb. Jehovah Adonai. Ap. 4. II. viii. 2.

the issues from = means of escape from. (No Art.)

death. With the Art., as in 116. 15. The ref. is to Ex. 12. 12, 13, 29.

21 trespasses. Heb. *'āshām*. Ap. 44. ii.

22 I will bring. Fig. *Epizeuxis* (Ap. 6), for emphasis = I will surely bring.

My people. Supply the *Ellipsis* (Ap. 6) from the context: "I will surely bring [mine enemies] from" wherever they may have fled, bring them again for judgment; the object being stated in the next verse. See the Structure, and cp. "O" and "*O*".

23 dipped. Aram., Sept., Syr., and Vulg. read "bathed". Cp. Isa. 63. 3, 4. Rev. 19. 13.

dogs in the same. Supply the *Ellipsis* (Ap. 6) from the context: "dogs [may lick] the same".

24 goings = progression, or procession. Cp. 2 Sam. 6. 1 Chron. 15. 16-21, where the order is given as in *vv.* 24, 25 here.

goings. Fig. *Epizeuxis*. Ap. 6. **in** = into.

25 went before. Cp. 1 Chron. 15. 16-21.

followed after = behind. **Among** = between.

damsels. Heb. *'ălāmōth*: i. e. the females of *v.* 11. See Ap. 65. II.

timbrels = drums. Heb. *toph*. See note on Ex. 15. 20. **26 congregations** = assemblies.

from. Supply the *Ellipsis* (Ap. 6), "[Ye that are] from, or of, the fountain of Israel".

fountain: i. e. the patriarch Abraham, or, Israel. Ginsburg suggests "the called of Israel".

27 Benjamin. The least of the tribes, and last on the jasper stone of Aaron's breastplate. Cp. Ex. 28. 20. Jasper is the first stone in the foundations of Rev. 21. 19. **and their council** = their company.

Zebulun. Four tribes named: two in the extreme south, and two in the extreme north.

28 Thy God hath commanded. Some codices, with Aram., Sept., Syr., and Vulg., read "Command, O God".

strength = strength (for defence). Heb. *'azaz*.

Strengthen, &c. "Strengthen, O God, the strength which Thou hast wrought for us from Thy temple". Connecting with this line the first words of *v.* 29.

29 Because of Thy temple. See note above.

at Jerusalem = unto Jerusalem (commencing a new line) shall kings bring presents, &c.

30 the company of spearmen = the wild beasts of the reeds.

The multitude of the bulls = the herd of mighty oxen. Cp. Jer. 46. 20, 21. **people** = peoples.

pieces of silver: i. e. tribute money.

Scatter Thou. So it should read with Sept., Syr., and Vulg., but Heb. text reads "He hath scattered".

31 Ethiopia. Put by Fig. *Metonymy* (of Subject), Ap. 6, for Ethiopians.

stretch out her hands. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, either for bringing presents, as in *v.* 29, or for prayer, or for pledging loyalty with an oath.

32 Selah. Connecting the exhortation to praise with Him Who is to be praised, *vv.* 33-35. See Ap. 66. II.

33 rideth. Fig. *Anthropopatheia*. Ap. 6.

of old. Cp. 2 Pet. 3. 5, 6: referring to "the world that then was".

His voice. Omit the italics, and then we have the Fig. *Epizeuxis* (Ap. 6), "His voice a voice of strength".

35 Thou art terrible. Supply *Ellipsis* (Ap. 6) thus: "[To be feared] is God from His Sanctuary".

Thy holy places. Sept. and Vulg. read the sing. It is the pl. of majesty. **holy.** See note on Ex. 3. 5.

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

power. Heb. pl. = mighty, or abundant power.

To the chief Musician. See Ap. 64. Originally written for the going up of the Ark to Zion; it was handed over to the chief Musician for public use. **upon** = relating to. **Shoshannim** = lilies. A poetic name for spring. Hence used at the Passover, the spring festival. See Ap. 65. XXI.

69

°*A Psalm* ° of David.

K R¹ 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 [1] waters, where the floods overflow me.

k

3 I am weary of my crying: my throat is dried:
Mine eyes fail while I wait for my [1] God.

l

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.

U

5 O [1] 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.

V m

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

n

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

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

10 When ° I wept, *and chastened* [1] my soul with fasting,
That was to my reproach.

o

11 I made ° sackcloth also my garment;
And I became a ° proverb to them.

p

12 They that sit in the gate speak against me;
And I *was* ° the song of the drunkards.

S

13 But as for me, my prayer *is* unto Thee, O ° LORD, ° *in* an acceptable time:
O [1] God, in the ° multitude of Thy ° mercy
° Hear me, in the truth of Thy salvation.

T i

14 Deliver me out of the [2] mire, and let me not sink:
Let me be delivered from them that hate me, and out of the deep [1] 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.

k

16 [13] Hear me, O [13] LORD; for Thy ° lovingkindness *is* good:
Turn unto me according to the [13] multitude of Thy tender mercies.

17 And hide not Thy face from Thy servant;
For I am in trouble: [13] hear me speedily.

18 Draw nigh unto [1] my soul, *and* ° redeem it:

l

Deliver me because of mine enemies.

U

19 Thou hast known my reproach, and my shame, and my dishonour:
Mine adversaries *are* all before Thee.

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69 (*K*, p. 759). ISRAEL'S REDEMPTION. THEIR REDEEMER WAITS FOR HIS DELIVERANCE.
(*Division.*)

K | R¹ | 1–21. Prayer.
| R² | 22–29. Imprecation.
| R³ | 30–36. Praise.

1–21 (R¹, above). PRAYER.
(*Extended Alternation.*)

R¹ | 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 Redeemer. Ps. 22 is Christ as the sin offering; Ps. 40 as the whole burnt offering; and this, Ps. 69 as the trespass offering. Verse 4 refers to John 15. 25; *vv.* 14–20 refer to Gethsemane (Matt. 26. 36–45); *v.* 21 to the Cross (Matt. 27. 34, 48. John 19. 29); *vv.* 22–28 to Rom. 11. 9, 10; *v.* 25 to Judas (Acts 1. 20).
1 God. Heb. Elohim. 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. *nephesh*. 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 (ע), reads "stronger than my bones", thus completing the alternation of this verse.
Then. Ginsburg suggests "I" (emphatic) instead of "Then". **5 sins.** Heb. *'âsham*. 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.
R² 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 [1]God, set me up on high.
R³ W 30 I will °praise the °name °of [1]God °with a song,
And will magnify Him with thanksgiving.
31 *This* also shall please [13]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 [13]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 [1]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 [30]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 Deut. 29. 18; 32. 33, it is rendered "venom"; in Job 20. 16, "poison"; in Hos. 10. 4, "hemlock".
for = into.
meat = choice food. Occurs only here. A kindred form in 2 Sam. 13. 5, 7, 10.

69. 22-29 (R², p. 784). IMPRECATION.
(*Alternation.*)

R² | 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. *'āvāh*. 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. *'ānī*. 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 (R³, above). PRAISE.
(*Alternation and Introversion.*)

R³ | 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. *bᵉshīr*. Fig. *Paronomasia* (Ap. 6) with *mishshōr*, 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. *'ebyōn*. 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 [1]God:
Thou *art* my help and my deliverer;
°O [1]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, °whereunto 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.
5 For Thou *art* my °hope, O °Lord GOD:

D u

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 mother'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, [4]"God hath forsaken him:
Persecute and take him; for *there is* none to deliver *him*."
12 O [4]God, be not far from me:
O my [4]God, make haste for my help.

B x

13 Let them be confounded *and* consumed that are adversaries to [10]my soul;
Let them be covered *with* reproach and dishonour that seek my hurt.

y

14 But I will hope continually,
And will yet praise Thee more and more.
15 My mouth shall shew forth Thy righteousness
And Thy salvation all the day;
For I know not °the numbers *thereof*.
16 I will go in the °strength of the [5]Lord GOD:
I will make mention of Thy righteousness, *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. *'ānāh*. See note on Prov. 6. 11.
O LORD. Some codices, with six early printed editions and Syr., read "O my God". Cp. 40. 17.

71 (*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 mercies.
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 mercies.
x | -24. Confusion of enemies.

1 LORD. Heb. Jehovah. Ap. 4. II.
do I put my trust = have I fled for refuge. Heb. *ḥāṣāh*. Ap. 69. II.
confusion = shame.
2 ear. Fig. *Anthropopatheia*. Ap. 6.
3 strong habitation = rock of habitation. Heb. *ṣūr*, 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. *ṣela'*. See note on 18. 1, 2. Ex. 17. 6. Deut. 32. 13.
4 Deliver = Cause me to escape.
the wicked = lawless one. Heb. *rāsha'*. 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. *baṭaḥ*. Ap. 69. I.
6 from the womb. Cp. Jer. 1. 5. Some have supposed that this Psalm was written by Jeremiah. See note on *v.* 22. But even then it points to Christ.
7 I am = I have become.
art. Supply the *Ellipsis* (Ap. 6), "hast 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 [4]God, Thou hast taught me from my youth: — *A D u*
And hitherto have I declared Thy wondrous works. — *v*

w (p. 786)
18 °Now also °when I am old and gray-headed, O 4God, forsake me not;
Until I have shewed °Thy strength unto *this* generation,
And Thy power to °every one *that* is to come.

C
19 Thy righteousness also, O 4God, *is* very high,
Who hast done great things:
O 4God, °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.

B y
22 I will also praise Thee °with the psaltery,
Even Thy truth, O my 4God:
Unto Thee will I °sing with the harp,
O Thou °Holy One of Israel.
23 My lips shall greatly rejoice when I 22sing unto Thee;
And 10my soul, which Thou hast °redeemed.
24 My tongue also shall talk of Thy righteousness all the day long:

x
For they are confounded, for they are brought unto shame, that seek my hurt.

921 **72** *A Psalm* °for Solomon.

J E (p. 787)
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 1righteousness,
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 2poor 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 *Sevīr* (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, &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, &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 [2]poor also, and *him* that hath no helper.
13 He shall spare the °poor and [12]needy,
And shall save the °souls of [12]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 [1]God of Israel,
Who only doeth wondrous things.
19 And [18]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 (*r'bia*) on "he" marks it as emphatic, and as to be distinguished from the plurals of the preceding verses, and rendered "they", as it is in R.V. See the Structure, and note the 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 (℄, p. 720). THE THIRD OR LEVITICUS BOOK * THE SANCTUARY.

(Division.)

℄ | **A**[1] | **73—83.** THE SANCTUARY IN RELATION TO MAN.
| **A**[2] | **84—89.** THE SANCTUARY IN RELATION TO JEHOVAH.

73—83 † (**A**[1], above). THE SANCTUARY IN RELATION TO MAN.
(Extended Alternation.)

A[1] | **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***[1]), **78** (***B***[2]). 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***[1]), **81** (***D***[2]), **82** (***D***[3]). GOD IN THE SANCTUARY.
E | **83.** DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

84—89 § (**A**[2], above). THE SANCTUARY IN RELATION TO JEHOVAH.
(Repeated Alternation.)

A[2] | **F**[1] | **84** (**F**[1/3]), **85** (**F**[1/2]). THE BLESSEDNESS OF APPROACHERS TO THE SANCTUARY.
G[1] | **86.** PRAYER BEFORE GOD (IN THE SANCTUARY). MESSIAH'S HUMILIATION THE SECRET AND SOURCE OF THE BLESSING.
F[2] | **87.** THE BLESSEDNESS OF DWELLERS IN ZION.
G[2] | **88.** PRAYER BEFORE GOD. INSTRUCTION (MASCHIL ‡) AS TO MESSIAH'S HUMILIATION, AS THE SECRET AND SOURCE OF THE BLESSING.
F[3] | **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.

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* 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 (*vayyiḳra'*), "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**[1]) Elohim (Ap. 4. I) occurs sixty-five times (twice with Jehovah); and Jehovah only fifteen times. In the second Division (**84–89, A**[2]) 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**[1]) are Psalms of Asaph.

‡ Maschil. See Ap. 65. XI.

§ All the Psalms (except 86 and 89) in the second Division (**A**[2]) 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 heavens,
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 generation 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 [11] GOD;
°*Then* understood I their °end.

like: or with. men. Heb. *'ādām*. Ap. 14. I. **6 chain** = necklace. **7 stand out** = protrude. They have, &c.: or The imaginations of their heart overflow. could wish = could picture, or imagine. Heb. *maskīth*. 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. *Prosopopœia*. 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[1] 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* (*ḥarṣuboth*) 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. *'ĕnōsh*. Ap. 14. III.

D (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 [1] 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 [1] 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 *Sōpherīm* 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. *ṣur* = rock, or refuge.
27 whoring from. Supply Ellipsis (Ap. 6) thus: whoring [in departing] from. Refers (spiritually) to idolatry, or anything that takes us from God.
28 it is good for me. The Heb. accent (*pasek*) 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. *ḥāṣah.* 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. *ḳanah.* Cp. 78. 54. Ex. 15. 16. Ruth 4. 10.
of old = aforetime. Refers to Ex. 15. 16.
rod = sceptre.
redeemed. Heb. *gā'al.* See note on Ex. 6. 6. Cp. 13. 1[5].
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 [1]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 [1]God *is* my King [2]of old,
Working °salvation °in the midst of the
earth.

J N c (p. 792) 13 Thou didst °divide the sea by Thy strength:
d 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.

N e 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.

H O 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 [18]Thy
name.

h 22 Arise, O [1]God, plead Thine own cause:

O Remember how the foolish man reproach-
eth Thee daily.
23 Forget not the voice of Thine [4]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. *mishkān.* Ap. 40 (2).

8 together: or, at once.

synagogues = meeting-places. See note on "congregations", *v.* 4. This rendering comes from the Sept.

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

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 sudden 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. *baḳa'.*

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. (*Introversion 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. *nephesh.* Ap. 13.

multitude = company, or host; same word as "congregation" in next line.

poor = oppressed. Heb. *'ānāh.* 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.
3 The earth

T
And all the inhabitants thereof are dissolved:

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 [4] 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 [1] God *is* the judge:
He putteth down one, and setteth up another.
8 For in the °hand of °the LORD *there is*
°a cup, and the wine is °red;
It is full of °mixture; and He poureth out of the same:
But the dregs thereof, all the [4] 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 [4] horns of the [4] wicked also will I cut off;
But the [4] horns of °the righteous shall be exalted.

°To the chief Musician on °Neginoth.

76 °A Psalm *or* °Song °of Asaph.

E U[1] (p. 794)
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 °battle. °Selah.

V[1]
4 Thou *art* more glorious *and* excellent than the °mountains of prey.

U[2]
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. *shīr.* 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 = nor speak arrogantly of the Rock. **not.** See note on "no" (Gen. 2. 6).
6 south. Therefore it comes from the north. The immediate place of God's throne, to which Satan aspires. Cp. Isa. 14. 12-14. See Job 26. 7. This is where promotion comes from.
7 But = No.
8 hand. Fig. *Anthropopatheia.* Ap. 6.
the LORD. Heb. Jehovah. Ap. 4. II.
a cup. The symbol of God's judgment. Isa. 51. 17-23 (cp. 19. 14). Hab. 2. 15, 16. Ezek. 23. 31, 34, &c. Jer. 25. 27; 48. 26; 49. 12. **red** = foaming.
mixture = spice. Cp. Rev. 14. 10.
9 declare. Sept. reads "exult".
God of Jacob: i. e. the God of Grace, who met Jacob when he had nothing, and deserved nothing but wrath.
10 the righteous = a righteous one.
To the chief Musician. See Ap. 64. II.
Neginoth = smitings; refers to the smitings of the wicked in judgment. See Ap. 65. XV.

76 [For Structure see next page].

Title. A Psalm. Heb. *mizmōr.* Ap. 65. XVII.
Song. Heb. *shīr.* Ap. 65. XXIII.
of Asaph = by Asaph. The fifth of the twelve Asaph Psalms. Ap. 63. VIII.

The members U[1], U[2], U[3], U[4] are in the third person. The members V[1], V[2], V[3] 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. *'ĕnōsh.* Ap. 14. III.

6 At Thy rebuke, O °God of Jacob,
°Both the chariot and horse are °cast into a dead sleep.

V² (p. 794) 7 Thou, *even* Thou, *art* to be feared:
And who may stand in Thy sight when once Thou art angry?

U³ 8 Thou didst cause judgment to be heard from heaven;
The earth feared, and was still,
9 When [1] God arose to judgment,
To save all the °meek of the earth. °Selah.

V³ 10 Surely the wrath of °man shall praise Thee:
The remainder of wrath shalt Thou restrain.

U⁴ 11 Vow, and °pay unto °the LORD your [1]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*¹ 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 [1]God, and was troubled:
I °complained, and °my spirit was overwhelmed. °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 [3]my spirit made diligent search.

X 7 °Will [2]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 mercies? °Selah.

W 10 And I said, "This *is* my infirmity:
But I will remember the years of the °right hand of °the MOST HIGH.
11 I will remember °the 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 [1]God, *is* in °the sanctuary:
°Who *is so* great a [9]GOD as *our* [1]God?

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76 (**E**, p. 789). DESTRUCTION OF THE ENEMIES OF THE SANCTUARY. (*Repeated Alternation.*)

E | U¹ | 1-3. The Jebusites' defeat. Selah.
V¹ | 4. God. Thou art *glorious.*
U² | 5, 6. The Jebusites' defeat.
V² | 7. God. Thou art to be *feared.*
U³ | 8, 9. The Jebusites' defeat. Selah.
V³ | 10. God. Thou art to be *praised.*
U⁴ | 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*¹, p. 789). OUTSIDE THE SANCTUARY. EFFECT. MISERY. (*Alternation.*)

*B*¹ | 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. 63. VIII.
1 God. Heb. Elohim. Ap. 4. I.
He gave ear. Inf. = "to give ear". Therefore supply *Ellipsis* (Ap. 6): "He [condescended] to give ear".
2 the LORD*. One of the 134 places where the *Sopherim* altered Jehovah to Adonai. See Ap. 32.
My sore ran. Heb. hand was outstretched: i. e. in prayer.
ceased not: i. e. to be outstretched.
My soul = I (emphatic). Heb. *nephesh.* 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. wonderful ways or works.
12 work. Some codices, with Aram., Sept., Syr., and Vulg., read "works" (pl.).

13-20 [For Structure see next page].

13 the sanctuary. Only here, in God's presence, is found peace and happiness. **Who . . . ?** Fig. *Erotēsis* (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 (p. 795)
14 Thou *art* the [9]GOD That doest wonders:
Thou hast °declared Thy strength among the °people.
15 Thou hast with *Thine* arm redeemed Thy people,
The sons of Jacob and °Joseph. °Selah.

Z l
16 The waters saw Thee, O God,
°The waters saw Thee; they were afraid:
°The depths also were troubled.

m
17 The °clouds poured out water:
The skies sent out a sound:
Thine °arrows also went abroad.

Z m
18 The voice of Thy thunder °*was* in the heaven:
°The lightnings °lightened the world:

l
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 leddest Thy People like a flock
By the hand of °Moses and Aaron.

78

°Maschil °of Asaph.

B² A N r (p. 796)
1 Give ear, O my People, *to* my law:
Incline your °ears to the words of my mouth.
2 °**I will open my mouth in a °parable:**
I will utter °dark sayings of old:

s
3 Which we have heard and °known,
And our fathers have told us.

t
4 We will not hide *them* from their °children,
°Shewing to the generation to come the praises of °the LORD,
And His strength, and His °wonderful works that He hath done.

N r
5 For He established a testimony in Jacob,
And appointed a law in Israel,

s
Which He °commanded our fathers,
That they should make them known to their [4]children:

t
6 That the generation to come might know *them, even* the [4]children *which* should be born;
Who should arise and declare *them* to their [4]children:
7 That they might set their hope in °God,
And not forget the works of °GOD,
But keep His commandments:

B D
8 And might not be as their fathers,
A stubborn and °rebellious generation;
A generation *that* set not their heart aright,
And whose °spirit was not stedfast °with [7]GOD.

E
9 The [4]children of °Ephraim, *being* armed, *and* °carrying bows,
Turned back in the day of battle.

F
10 They °kept not the covenant of [7]God,
And refused to walk in His law;
11 And forgat His works,
And His [4]wonders that He had shewed them.

77. 13-20 (*X*, p. 794). THE SURE RESULT. HAPPINESS. (*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 Babylonian 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 Babylonian mythology, but the Red Sea mentioned above. See note on "The depths", *v.* 16.

path. Heb. text = "paths"; but some codices, with five early printed editions, as in A.V.

footsteps = footprints: i.e. when the waters return to their place.

20 Moses and Aaron. Only here in this third book.

78 [For Structure see next page].

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

of Asaph = by, or for Asaph. Asaph was a "seer" or prophet (2 Chron. 29. 30). This Psalm is concerning the choosing a site for the Sanctuary. The seventh of the twelve Asaph Psalms. Ap. 63. VIII.

1 ears. Heb. text = ear. Some codices, with Aram. and Syr., read "ears".

2 I will open, &c. Quoted in Matt. 13. 35.

parable . . . dark sayings. Cp. 49. 5. Same words. The Psalm has a moral: showing that Divine history contains more than appears on the surface.

3 known = come to know.

4 children = sons.

Shewing = Recounting.

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

wonderful works = wonders. Cp. 77. 11, 14.

5 commanded our fathers. Cp. Ex. 10. 2; 12. 26, 27; 13. 8–10, 14, 15. Deut. 4. 9; 6. 7, 20, &c.

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

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

8 rebellious. Cp. Deut. 9. 24; 31. 27.

spirit. Heb. *rūach*. Ap. 9.

with. Some codices, with six early printed editions, read "toward".

9 Ephraim. The mention of Ephraim is not "perplexing". See explanation in next verse, and in the events of Judges 12. 1–6; 17, and 18: viz. the introduction of idolatry. It is sin which is spoken of. See *v.* 57, "deceitful bow". Cp. Hos. 7. 16; 10. 6–8.

carrying bows: i.e. though equipped as bowmen, yet were faithless. This is transferred to the moral application.

10 kept not. See note on *v.* 9.

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 [7] GOD in their heart
By asking meat for their ° lust.
19 Yea, they ° spake against [7] God;
They said, "Can [7] 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 [4] the LORD heard *this*, and was wroth:
So a fire was kindled against Jacob,
And anger also came up against Israel;

C l^1
22 Because they believed not in [7] God,
And ° trusted not in His salvation:

m^1
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.

l^2
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^2
But while their meat *was* yet in their mouths,
31 ° The wrath of [7] God came upon them,
And slew the fattest of them,
And smote down the chosen *men* of Israel.

l^3
32 ° For all this they [17] sinned still,
And believed not for His [4] wondrous works.

78 (*B*², p. 789). OUTSIDE THE SANCTUARY.
(*Introversion and Extended Alternation.*)

*B*²
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 wilderness.
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 *H*, in the Structure above.
15 clave. Heb. *bāḳa'* (in Piel), implying repeated cleaving.
rocks. Heb. *ẓūr*. 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. *ḥāṭā'*. Ap. 44. i.
the MOST HIGH. Heb. *Elyōn*. Ap. 4. VI. Cp. *v.* 35, and 77. 10.
18 lust = soul. Heb. *nephesh*. Ap. 13.
19 spake against. Cp. Num. 11. 4–6.

22–33 (C, above). UNBELIEF IN SPITE OF WRATH. (*Repeated Alternation.*)

C | l^1 | 22. Israel. Sin. Unbelief.
m^1 | 23–28. Jehovah. Mercies.
l^2 | 29, 30–. Israel. Sin. Lust.
m^2 | –30, 31. Jehovah. Wrath.
l^3 | 32. Israel. Sin. Unbelief.
m^3 | 33. Jehovah. Wrath.

22 trusted not = confided not. Heb. *baṭaḥ*. 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. *'īsh*. 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. *Parœmia*. 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.

m³ (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 [7]GOD.

o
35 And they remembered that God *was* their rock,
And °THE HIGH [7]GOD their °redeemer.

M p
36 Nevertheless they did flatter Him with their mouth,

q
And they lied unto Him with their °tongues.

M p
37 For their heart was not right with Him,

q
Neither were they stedfast in His °covenant.

L n
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 [7]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 [12]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 [38]destroyed them.
46 He gave also their increase unto the °caterpiller,
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 [47]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:
But the sea °overwhelmed their enemies.
54 And He brought them to the border of °His sanctuary,
Even to °this mountain, *which* His right hand had purchased.

33 in vanity = in a breath i. e. the whole generation of men quickly died out. Cp. Num. 14. 29, 35; 26. 64, 65.

78. 34–39 (*C*, p. 796). INSINCERITY IN SPITE OF MERCIES. (*Introversion and Alternations.*)

C | L | n | 34. Repentance of Israel.
L | o | 35. Remembrance of Israel.
M | p | 36–. Mouth. } Positive.
M | q | –36. Lied. }
M | *p* | 37–. Heart. } Negative.
M | *q* | –37. Unsteadfast. }
L | *n* | 38. Repentance of Jehovah.
L | *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 forgat", *v.* 11.
flesh. Cp. Gen. 6. 3; 8. 21. Ps. 103. 14–16.
A wind. Heb. *rūach.* 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 caterpiller = 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. 13.
51 strength = strengths (pl.). Manly vigour. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the firstborn. Cp. Gen. 49. 3. Deut. 21. 17. Ps. 105. 36.
tabernacles = tents. Heb. *'ohel.* Ap. 40 (3).
Ham = Egypt. Cp. 105. 23, 27; 106. 22.
52 wilderness. Cp. Isa. 63. 11–14.
53 led = gently led. 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".

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.

J (p. 796) 56 Yet they tempted and provoked °the MOST HIGH [7] 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.

K 59 °When [7] 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.

A 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 [51] 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 [54] 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.

C N (p. 798) 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 'Ĕlohīm '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 *Sōpherīm* 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 ב (*Beth* = in) instead of כ (*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. Elohim. Ap. 4. I.
heathen = nations.
holy. See note on Ex. 3. 5.
temple. See 1 Kings 14. 25, 26. 2 Chron. 12. 2-10. Pillaged, but not destroyed.
on heaps = in ruins. Cp. the prophecy in Mic. 3. 12.
2 saints = men of Thy lovingkindness, or gracious ones, or beloved.

3 Their blood have they °shed like water
round about Jerusalem;
And *there was* none to bury *them.*

O (p. 798) 4 We are become a reproach to our neighbours,
A scorn and derision to them that are round about us.

P r 5 °How long, °LORD? wilt Thou be angry for ever?
Shall Thy jealousy burn like fire?

s 6 °Pour out Thy wrath upon the [1]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.

t 8 O remember not against us former °iniquities:
Let Thy tender mercies speedily °prevent us:
For we are brought very low.
9 Help us, O [1]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 [1]heathen say, "Where *is* their [1]God?"

s Let Him be known among the [1]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 appointed to die;

O 12 And render unto our neighbours sevenfold into their bosom
Their reproach, wherewith they have reproached Thee, O °LORD*.

N 13 So we Thy people and sheep of Thy pasture
Will give Thee thanks for ever:
We will shew forth Thy praise to all generations.

°To the chief Musician °upon Shoshannim-Eduth.

80

°A Psalm °of Asaph.

D[1] Q[1] (p. 799) 1 Give ear, O °Shepherd of Israel,
Thou That leadest °Joseph like a flock;
Thou That dwellest °*between* the cherubims, shine forth.
2 °Before °Ephraim and Benjamin and Manasseh stir up Thy strength,
And come *and* save us.
3 °Turn us again, O °God,
And cause Thy face to shine; and we shall be saved.

R[1] 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. *ḥaṭṭā'.* 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. *Anthrōpopatheia* (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 *Sōpherīm.* 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; 30. 23). The other of the two Psalms thus called is Ps. 59. See Ap. 65. XXII.

80 (*D*[1], p. 789). GOD IN THE SANCTUARY
(cp. Ps. 75). (*Repeated Alternation.*)

D[1] | Q[1] | 1–3. Prayer. Turn us. Shine.
R[1] | 4–6. Representation. The People.
Q[2] | 7. Prayer. Turn us. Shine.
R[2] | 8–13. Representation. The Vine.
Q[3] | 14, 15. Prayer. Turn Thou.
R[3] | 16. Representation. Vine and People.
Q[4] | 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), "dwellest [enthroned above] the cherubim".

2 Before. A special various reading called *Sevīr* (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. 8. **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.

Q² (p. 799)
7 [3] Turn us again, O [4] God of hosts,
And cause Thy face °to shine; and we shall be saved.

R²
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.

Q³
14 °Return, we beseech Thee, O [4] 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.

R³
16 *It is* burned with fire, *it is* cut down:
They perish at the rebuke of Thy countenance.

Q⁴
17 Let Thy hand be °upon the °man of Thy [15] 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 [3] Turn us again, °O [4] 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.

D² S¹ T (p. 800)
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.

U
4 For this *was* a statute for Israel,
And a law of the [1] 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* (ע) suspended (see note on Judg. 18. 30). This is the second of four such suspended letters (the other two being Job 38. 13, 15). Read *with* this letter, the word means "forest"; *without* it, and with an *Aleph* (א) instead, it is *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. *'īsh*. 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*², p. 789). GOD IN THE SANCTUARY.
(*Division.*)

*D*² | S¹ | 1-10. Israel. God's call to praise and hearken.
| S² | 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 (S¹, above). ISRAEL. GOD'S CALL TO PRAISE AND HEARKEN. (*Extended Alternation.*)

S¹ | 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. 33. 3.
I = I [Israel].

Where °I heard a language *that* I understood not.

6 °I removed his shoulder from the burden:
His hands were delivered from the ° pots.

V u (p. 800) v
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 I *am* °the LORD thy God,

V u
Which brought thee out of the land of Egypt:

v
Open thy mouth wide, and I will fill it.

S² 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 adversaries.
15 The °haters of °the LORD should have submitted themselves unto Him:
But their time should have endured for ever.
16 He should have fed [12] 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.

D³ 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 [3] the poor and needy:
Rid *them* out of the hand of the [2] wicked.

A
5 °They know not, neither °will they understand;

A
They walk °on in darkness:
All the foundations of the earth are out of course.

Z
6 °I **have said**, "Ye *are* [1] **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 [1] 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 (S², p. 800). ISRAEL. REFUSAL, AND CONSEQUENCES. (*Alternation.*)

S² | 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. *Œonismos.* 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*³, p. 789). GOD IN THE SANCTUARY. (*Introversion.*)

*D*³ | 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. *mizmōr.* Ap. 65. XVII.
of Asaph. The eleventh of the twelve Asaph Psalms.
1 God. Heb. Elohim. Ap. 4. I.
standeth: i. e. officially.
the congregation of the mighty = GOD'S (Heb. El. Ap. 4. IV) assembly (in its civil aspect).
gods. Elohim: used of earthly judges as representing Him. Cp. Ex. 21. 6; 22. 8, 9, 28 (quoted in Acts 23. 5). Hence, Moses is so spoken of (Ex. 7. 1). (It is used also of idols as representing even a false god.) See John 10. 34, 35.
2 accept the persons. Cp. Lev. 19. 15. Prov. 18. 5. 2 Chron. 19. 7.
wicked = lawless. Heb. *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. *'ebyōn* = a helpless or expectant one. See note on Prov. 6. 11.
5 They = The oppressed.
will = can.
on = to and fro.
6 I have said. Cp. Ex. 22. 9, 28. John 10. 34, 35.
children = sons. Cp. Luke 6. 35.
the MOST HIGH. Heb. *Elyōn.* 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 (p. 802)
1 °Keep not Thou silence, O °God:
°Hold not Thy peace, and be not still, O °GOD.

C y^1
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^1
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^2
5 For they have consulted 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^3
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^2
12 Who said, "Let us take to ourselves
The °houses of [1]God in °possession."

y^4
13 O my [1]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^1 F a (p. 803)
1 °How °amiable *are* Thy °tabernacles,
O °LORD of hosts!

83 (*E*, p. 789). DESTRUCTION OF THE ENEMIES OF THE SANCTUARY. (*Introversions.*)

E
B | 1. Appeal against enemies.
C | y^1 | 2, 3. Their combination. "For".
z^1 | 4. Their words.
y^2 | 5–8. Their combination. "For".
C | y^3 | 9–11. Enemies. Their punishment.
z^2 | 12. Their words.
y^4 | 13–15. 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. *'ădāmāh*. See note on Isa. 25. 10. **11 Oreb.** Cp. Judg. 7. 25.
Zeeb. Cp. Judg. 7. 25. **Zebah.** Cp. Judg. 8. 5, 21.
Zalmunna. Cp. Judg. 8. 5, 21.
12 houses = pleasant pastures. Heb. *nᵉ'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. *ḳash* = 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.

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. *Ecphōnēsis*. Ap. 6.
amiable = beloved. **tabernacles** = habitations. Heb. *mishkan* (Ap. 40. 2). Perhaps referring to the Mosaic (at Gibeon), and the Davidic (on Zion). **LORD of hosts.** Heb. Jehovah Sabaioth. Ap. 4. II. See note on 1 Sam. 1. 3.

b (p. 803) 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,
c And the swallow a °nest for herself, where she may lay her young,)
b °*Even* Thine °altars, O [1] 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 [4] 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,
d °*Every one of them* °in Zion appeareth before [3] God.

E 8 O [1] LORD [3] God of Hosts, hear my prayer: Give ear, O °God of Jacob. °Selah.

E 9 Behold, O [3] God our °shield,
And look upon the face of °Thine Anointed.

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 [3] God,
Than to dwell in the °tents of °wickedness.

G 11 For the [2] LORD [3] God °*is* a sun and [9] shield:
The [2] LORD will give °grace and glory:
°No good *thing* will He withhold from them that walk uprightly.

12 O [1] LORD of hosts,
[4] Blessed *is* the [5] man that °trusteth in Thee.

°To the chief Musician.

84—89 (**A**[2], p. 789). THE SANCTUARY IN ITS RELATION TO JEHOVAH.

84 (**F**[1], p. 789). THE BLESSEDNESS OF ITS WORSHIPPERS. (*Introversion and Alternation.*)

F[1] | 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. *bāṭaḥ.* Ap. 69. I. **To the chief Musician.** Ap. 64.

85

°A Psalm °for the sons of Korah.

F² 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 fierceness 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 [1]LORD,
And grant us Thy salvation.

h
8 I will hear what °GOD [1]the LORD will speak:
For He will speak °peace unto His People, 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 [1]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, [1]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.

G¹ 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 [2]soul of Thy servant:
For unto Thee, O [3]LORD*, do I lift up [2]my soul.
5 For Thou, [3]LORD*, *art* good, and ready to forgive;
And °plenteous in °mercy unto all them that call upon Thee.
6 Give ear, O [1]LORD, unto my prayer;
And attend to the voice of my supplications.

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 [3]LORD*;
Neither *are there any works* like unto Thy works. M

9 All nations whom Thou hast made shall come and worship before Thee, O [3]LORD*; L i
And °shall glorify Thy name.

85 (**F²**, p. 789). PRAYER FOR THE LAND OF THE SANCTUARY. (*Introversion and Alternation.*)

F² | 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. *mizmōr*. 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 presence 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 (**G¹**, p. 789). PRAYER IN THE SANCTUARY. MESSIAH'S HUMILIATION. THE SECRET OF THE BLESSING. (*Introversion and Alternation.*)

G¹ | 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^ephillāh*. 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. *bāṭaḥ*. Ap. 69. I.
3 Be merciful = Show me favour, or Be gracious.
LORD*. One of the 134 places where the *Sōpherīm* 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. *'ĕlohim* = judges. See note on Ex. 21. 6; 22. 8, 9. **9 shall glorify.** Cp. Isa. 66. 23.

k (p. 804)
10 °For Thou *art* great, and °doest wondrous things:
Thou *art* [2]God alone.

K l (p. 805)
11 Teach me Thy way, O [1]LORD; I will walk in Thy truth:
°Unite my heart to °fear Thy °name.
12 I will praise Thee, O [3]LORD* my [2]God, with all my heart:
And I will glorify Thy [11]name for evermore.

m
13 For great *is* Thy [5]mercy toward me:
And Thou hast delivered [2]my soul from °the lowest °hell.

n
14 O [2]God, the proud are risen against me,
And the assemblies of violent *men* have sought after [2]my soul;

n
And have not set Thee before them.

m
15 But Thou, O [3]LORD*, *art* a °GOD °full of compassion, and gracious,
Longsuffering, and plenteous in [5]mercy and truth.

l
16 O turn unto me, and °have mercy upon me;
Give Thy strength unto Thy servant,
And save the son of Thine handmaid.
17 Shew me a token for good;
That they which hate me may see *it*, and be ashamed:
Because Thou, [1]LORD, hast holpen me, and comforted me.

87

°A Psalm *or* °Song °for the sons of Korah.

F[2] N[1] (p. 805)
1 °His foundation *is* in the °holy mountains.
2 °The LORD loveth the gates of °Zion
More than all the dwellings of °Jacob.

O[1]
3 Glorious things are spoken of thee,
O city of °God. °Selah.

N[2]
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[2]
5 And °of [2]Zion it shall be said, "This and that °man was born in her:
And °the HIGHEST Himself shall establish her."

N[3]
6 The [2]LORD shall count, when He °writeth up the °people,
°*That* this *man* was born there. °Selah.

O[3]
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.

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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 = *Sheōl* beneath.
hell. Heb. Sheōl. 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[2], p. 789). THE BLESSEDNESS OF THE DWELLERS IN ZION. (*Repeated Alternations.*)

F[2] | N[1] | 1, 2. Other dwellings spoken of.
O[1] | 3. Zion spoken to.
N[2] | 4. Other nations spoken of.
O[2] | 5. Zion spoken to.
N[3] | 6. Other peoples spoken of.
O[3] | 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 Sabbatic 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.
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.

88

°Maschil of °Heman the °Ezrahite.

G² 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 [5]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.

89

°Maschil of °Ethan the °Ezrahite.

F³ U (p. 806)

1 I will sing of the °mercies of °the LORD for ever:
With my mouth will I make known Thy °faithfulness to all generations.

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88 (G², p. 789). INSTRUCTION. MESSIAH'S HUMILIATION, THE SECRET SOURCE OF THE BLESSING. (*Alternation.*)

G² | 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. *ḳebēr.* 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. *Anthrōpopatheia.* 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 (F³, p. 789). INSTRUCTION AS TO BLESSING IN THE SANCTUARY. (*Introversion and Alternation.*)

F³ | 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.

Ezrahite. See note on 88, Title. Cp. the case of Elkanah (1 Sam. 1. 1). **1 mercies** = lovingkindnesses. Pl. of majesty = the great lovingkindness. **the LORD.** Heb. Jehovah. Ap. 4. II. **faithfulness** = truth. Heb. *'ĕmūnāh.* Seven times reiterated in this Psalm: *vv.* 1, 2, 5, 8, 24, 33, 49 ("in thy truth").

V W 2 For °I have said, °"Mercy shall be built up for ever:
Thy [1] 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 [1] LORD:
Thy [1] faithfulness also in the congregation of the °saints.

r 6 For °who in the °heaven can be compared unto [1] the LORD?
Who among the °sons of the mighty can be likened unto [1] the LORD?
7 °GOD is greatly to be feared in the °assembly of the [5] saints,
And to be had in reverence of all *them that are* about Him.

q 8 O [1] LORD °God of hosts,
[6] Who *is* a strong °LORD, like unto Thee?
Or to Thy [1] 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 [10] arm:
Strong is Thy °hand, *and* high is Thy right °hand.
14 °Justice and judgment *are* the °habitation of Thy throne:
[2] Mercy and truth shall go before Thy °face.
15 °Blessed *is* the People that know °the joyful sound:
They shall walk, O [1] 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 [1] 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:
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 [1] faithfulness and My [2] mercy *shall be* with him:
And in [16] My name shall his horn be exalted.

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. *tēbēl* = 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.

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 [7]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 [2]mercy will I keep for him for evermore,
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 [1]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 [6]heaven."
°Selah.

X Y1 v (p. 808) 38 But Thou hast cast off and abhorred,
Thou hast been wroth with °Thine anointed.

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 adversaries;
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. °Selah.

Y2 z 46 How long, [1]LORD? wilt Thou hide thyself for ever?
°Shall Thy wrath burn like fire?

a 47 Remember how short my °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 | Y1 | 38–45. Visitation.
| Y2 | 46–51. Expostulation.

38-45 (Y1, above). VISITATION. (*Introversion.*)

Y1 | v | 38. Rejection.
| w | 39. Degradation.
| x | 40. Desolation.
| y | 41. Enemies. Spoil.
| y | 42. Enemies. Rejoice.
| x | 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 (Y2, above). EXPOSTULATION. (*Alternation.*)

Y2 | 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. *nephesh*. 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 *Sōpherīm* 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.

z 49 °LORD*, where *are* Thy former lovingkindnesses,
Which Thou °swarest unto David in Thy °truth?

a (p. 808)

50 Remember, [49] LORD *, the reproach of Thy °servants;
How I do bear in my bosom *the* °*reproach of* all the °mighty °people;
51 Wherewith Thine enemies have reproached, O [1] LORD;
Wherewith they have reproached the footsteps of °Thine Anointed.

U (p. 806)

52 °Blessed *be* [1] the LORD for evermore.
°Amen, and Amen.

50 servants. Some codices, with Syr., read "servant" (sing.).
reproach. Aram. reads "insult". Cp. 69. 9. Ezek. 36. 15. Rom. 15. 3.
mighty people = many peoples: i. e. the enemies of Israel. **people** = peoples. No Art.
51 Thine Anointed = Thy Messiah.
52 Blessed. Fig. *Benedictio*, not *Beatitido*. Not the same word as in *v.* 15. Cp. Rom. 1. 25; 9. 5. 2 Cor. 11. 31.
Amen, and Amen. This closes the third (or Leviticus) book of the Psalms. Cp. the endings of the first book (Ps. 41), and the second book (Ps. 72).

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

NUMBERS is the name that man has given to the fourth book of the Pentateuch, on account of the *numberings* recorded in chapters 1—3 and 26. The name is from the Latin Vulgate (*Numeri*), which is again a translation of the name given by the Septuagint Translators (*Arithmoi*). The title in the Hebrew Canon is *b*e*midbar*, "IN THE WILDERNESS" (the fifth word in *v.* 1, Hebrew). This title covers *all* the events recorded in this book. "Numbers", therefore, is the Book of the WILDERNESS; and its types are wilderness types, or types of our pilgrimage.

In the Numbers-Book of the Psalms we find the corresponding subject. It opens with Psalm 90, "A prayer of Moses"—the man of the wilderness! Its teaching, like that of the other books, is Dispensational, with the EARTH as its central thought. God's counsels and purposes are celebrated with regard to the earth, and the nations of the earth, from the ruin to the glory; as we have seen them set forth in the other books with regard to (1) Man, (2) Israel, and (3) the Sanctuary.

Sin has come into the world, and ruined, not merely man, but the earth itself: "Cursed *is* the ground for thy sake." Sin has made the paradise of God a wilderness, and death has filled it with sorrow and sadness. There is no hope for the earth, no hope for the nations of the earth, and no hope for creation, apart from Jehovah. The first and second Psalms (90 and 91) set this forth, and give, as it were, the key-note and epitome of the whole book. Its figures are from this wilderness-world; as mountains, hills, floods, grass, pestilence, trees, &c., which the reader will notice for himself. Happiness for the world will be found only when He, "Whose right it is", shall come again to reign and "judge the world in righteousness". In Christ, the coming King, not only Israel, but all the nations of the earth, will be blessed. This is the theme of the book. (See note on Psalm 96. 11.)

It consists, like Book III, of *seventeen* Psalms, all of which are anonymous (though not all without titles) except 90 (and 91), Moses's, and 101, 103, which are David's.

Of the Divine Titles in this Fourth Book, Jehovah (Ap. 4. II) occurs 126 times, and Elohim (Ap. 4. I), 31 (10 of which are with Jehovah). El occurs 6 times.

Psalms 90 and 91[1] 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 carcases were to fall in the wilderness, is set forth at length.

If a man was 19 when the penal wanderings began, he would be 57 (19 + 38) at the close.

If a lad of 10, he would be 48; and so on.

This Psalm was therefore written for the comfort of "the Church in the wilderness" during the 40 years. Towards the close, myriads must have been cut off by the various agencies named:

The terror by night.
The arrow that flieth by day.
The pestilence in darkness.
The destruction (contagion) at noonday.
The lion and adder.

With regard to the latter, in the night journeyings (Num. 9. 21) they would be exposed to danger and death from the adders which infest the district, and from the attacks of wild beasts. From all of these the *trusters* would be delivered.

They would see with their eyes "the reward of the wicked"—thousands dying around, yet nothing permitted to assail them.

If *tents* is right in verse 10, this is confirmation that Moses wrote this Psalm, and at, or about, the time suggested—viz. 1490 B. C.

[1] If 91 be a Psalm of Moses (following Psalm 90), then *all* the Scriptures quoted in our Lord's temptation (even that which the evil one tried to quote) were from the writings of Moses!

90—106 (𝔅², p. 720). THE FOURTH, OR NUMBERS BOOK*. THE EARTH AND THE NATIONS.

(Division, with Prologue and Epilogue.)

PROLOGUE | **90.** THE REST. LOST, AND NEEDED.

𝔅² | **A¹** | **91—94.** REST FOR THE EARTH DESIRED. NO HOPE FOR IT TILL "THE WICKED CEASE FROM TROUBLING".

A² | **95—100.** REST FOR THE EARTH ANTICIPATED. NOTE THE CENTRAL VERSE OF THE PSALTER (96. 11) AND THE REASON (96. 13).

A³ | **101—105.** REST FOR THE EARTH CELEBRATED. JEHOVAH'S THRONE IN THE HEAVENS, AND HIS KINGDOM OVER ALL (103. 19).

EPILOGUE | **106.** THE REST. HOW LOST, AND VALUED.

91—94 (**A¹**, above). REST FOR THE EARTH DESIRED.

(*Alternation.*)

A¹ | **B** | **91.** REST, ONLY IN JEHOVAH IN A PERISHING WORLD; AND, THE SECRET PLACE OF THE MOST HIGH THE ONLY PLACE OF SAFETY IN IT.

C | **92.** PRAYER FOR THAT "SABBATH-KEEPING" (YET TO COME, Heb. 4. 9) WHEN ALL "WORKERS OF INIQUITY" SHALL BE CUT OFF (*vv.* 7, 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 (**A²**, above). REST FOR THE EARTH ANTICIPATED.

(*Introversion and Alternation.*)

A² | **D** | **95.** WORSHIP, IN VIEW OF REST ANTICIPATED. HIS "PEOPLE" AND "SHEEP" (*v.* 7) TO "COME BEFORE HIS PRESENCE WITH THANKSGIVING" (*v.* 2). REASON: "JEHOVAH IS GREAT" (*v.* 3).

E | **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 (**A³**, above). REST FOR THE EARTH CELEBRATED.

(*Alternation.*)

A³ | **H¹** | **101.** THE COMING KINGDOM. ITS PRINCIPLES: "MERCY AND JUDGMENT" (*v.* 1). THE WICKED CUT OFF (*vv.* 5, 8).

J¹ | **102.** THE KING IN HIS HUMILIATION AND COMING GLORY AS THE ETERNAL CREATOR (*vv.* 12, 24–27). ALL ELSE PERISHING (*v.* 26).

H² | **103.** THE COMING KINGDOM. ITS MERCIES AND JUDGMENTS (*vv.* 4, 6, 17, 19).

J² | **104.** THE KING IN HIS COMING GLORY AS THE ETERNAL CREATOR (*v.* 31). ALL ELSE PERISHING (*vv.* 27–29).

H³ | **105.** THE COMING KINGDOM. BASED ON THE COVENANT (*vv.* 8–12; 42–45–) OF "MERCY AND JUDGMENT" (*vv.* 5–7).

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* For notes, see p. 809.

BOOK IV.

90 °A Prayer of °Moses °the man of °God.

B A¹ a (p. 812) 1 °LORD*, Thou hast been our °dwelling place
In all generations.

b 2 Before the mountains were brought forth,
c °Or ever Thou hadst formed the earth
c and °the world,
b Even from everlasting to everlasting,
a Thou °*art* °GOD.

A² d¹ 3 Thou turnest °man to destruction;
And sayest, °"Return, ye °children of men."

e¹ 4 For °**a thousand years in Thy sight**
***Are but* as yesterday** when it is past,
And *as* a watch in the night.

d² 5 Thou carriest them away as with a flood; they are *as* a sleep:
In the morning *they are* like grass *which* groweth up.
6 In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth.

e² 7 For we are consumed by Thine anger,
And by Thy wrath are we troubled.

d³ 8 Thou hast set our °iniquities before Thee,
Our °secret *sins* in the light of Thy countenance.

e³ 9 For all our days °are passed away in Thy wrath:
We spend our years as °a tale *that is told.*

d⁴ 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;

e⁴ For it is soon cut off, °and we fly away.

d⁵ 11 °Who knoweth the °power of Thine anger?
Even according to Thy fear, *so is* Thy wrath.

A³ f¹ (p. 813) 12 So teach *us* to °number ¹⁰our days,
°That we may apply *our* hearts unto wisdom.

g¹ 13 °Return, O °LORD, °how long?
And let it repent Thee concerning Thy servants.

90–106 (𝔅², p. 720). THE NUMBERS BOOK (**A**¹, 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 | A¹ | 1, 2. The eternity of Jehovah-El.
| A² | 3–11. The frailty of man.
| A³ | 12–17. The application of both.

1, 2 (A¹, above). THE ETERNITY OF JEHOVAH-EL. (*Introversion.*)

A¹ | 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. *Tᵉphillah.* 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 (A², above). THE FRAILTY OF MAN. (*Repeated Alternation.*)

A² | d¹ | 3. Declaration.
e¹ | 4. Reason. "For".
d² | 5, 6. Declaration.
e² | 7. Reason. "For".
d³ | 8. Declaration.
e³ | 9. Reason. "For".
d⁴ | 10–. Declaration.
e⁴ | –10. Reason. "For".
d⁵ | 11. Declaration.

3 man = mortal man. Heb. *'ĕnōsh.* 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. *'āvah.* Ap. 44. iv.
secret. Heb. is sing.; hence we cannot supply "sins" but "[sin]". But some codices, with two early printed editions, read "secrets" (pl.). **9 are passed away** = have declined, or ended. **a tale that is told** = a thought, or a sigh. **10 our**: i. e. Moses, and those of whom he writes. **threescore years and ten.** This refers to the length of life in the wilderness in the time of Moses, which must have been shortened specially, so that the adults died off within the forty years. The "days" were, and could thus be, actually "numbered", as stated in *v.* 12; and in a way they could not have been since then. See notes on p. 809. **strength.** Heb. pl., meaning great strength (i. e. vigour, or strength for activity). Heb. *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]?"

f² (p. 813) 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 ³evil.

g² 16 Let Thy work appear unto Thy servants,
And Thy glory unto their °children.

f³ 17 And let the beauty of the ¹LORD* our °God be upon us:
And establish Thou the work of our hands upon us;
Yea, the work of our hands establish Thou it.

12-17 (A³, p. 811). THE APPLICATION.
(*Repeated Alternation.*)

A³ | f¹ | 12. Us. Our days. Numeration.
g¹ | 13. Thy servants. Favour.
f² | 14, 15. Us. Our days. Exhilaration.
g² | 16. Thy servants. Favour.
f³ | 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.*)

B² | B¹ | 1. Address *re* the dweller. "He" (the Spirit speaks).
C¹ | 2. His response. "My" (Messiah speaks).
B² | 3-8. Address to dweller. "Thee" (the Spirit speaks).
C² | 9-. His response. "My" (Messiah speaks).
B³ | -9-13. Address to dweller. "Thee" (the Spirit speaks).
C³ | 14-16. Jehovah's response. "I".

Without a Title, as are all the Psalms in Book IV, except 90, 101, 103. See notes on p. 809. If by Moses, then the "I" of the members C¹ (*v.* 2), and C² (*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.

B¹ **91** He that dwelleth in the secret place of °the MOST HIGH
Shall abide under the shadow of °THE ALMIGHTY.

C¹ 2 °I will say of °the LORD, "*He is* my refuge and my fortress:
My °God; in Him will I °trust."

B² 3 Surely He shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
4 He shall cover thee with His °feathers,
And under His °wings shalt thou °trust:
°His truth *shall be thy* shield and °buckler.
5 Thou shalt not be afraid for the terror by night;
Nor for the arrow *that* flieth by day;
6 *Nor* for the pestilence *that* walketh in darkness;
Nor for the destruction *that* wasteth at noonday.
7 A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
8 Only with thine eyes shalt thou behold
And see the reward of the °wicked.

C² 9 °Because thou hast made ²the LORD,
°*Which is* my refuge,

B³ °*Even* ¹the 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 °adder:
The young lion and the dragon shalt thou trample under feet.

C³ 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:
I *will be* with him in trouble;
I will deliver him, and °honour him.
16 With °long life will I satisfy him,
And shew him My salvation.

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. *ḥāshaḳ*. Indicates the deepest affection. Cp. Deut. 7. 7; 10. 15; Isa. 38. 17. Only here in the Psalms.
My name. See note on 20. 1.
15 honour = glorify.
16 long life = length of days.

92 °A Psalm *or* °Song for °the sabbath day.

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, [1]LORD, hast made me glad through Thy °work:
I will triumph in the °works of Thy hands.

l
5 O [1]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, [1]LORD, °*art most* high for evermore.

F o
9 For, lo, Thine enemies, O [1]LORD,
For, lo, Thine enemies shall perish;

p
All the workers of [7]iniquity shall be scattered.

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 [1]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 [1]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, *wherewith* He hath °girded Himself:
°The world also is °stablished, that it cannot be moved.
2 Thy throne *is* established of old:
Thou *art* from everlasting.

J
3 °The floods have lifted up, O [1]LORD,
°The floods have lifted up their voice;
°The floods lift up their waves.

J
4 [1]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 SABBATH 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. *shīr*. Ap. 65. XXIII.
1 the sabbath day. Looking forward to the Day and Rest of Messiah's reign. May it not also have reference to the wilderness time, the cause being recorded in Num. 15. 32–41?
the LORD. Heb. Jehovah. Ap. 4. II.
name. See note on 20. 1.
MOST HIGH. Heb. '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. *higgiyōn* = 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, &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 embedded in the rocks. An *Exogen*.
13 God. Heb. Elōhim. 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 "holiness" (the last has the word "holy" three times), indicating that, when He reigns, "all will be holy" (Isa. 23. 18. Zech. 14. 20, 21). This explains the cry of the *Zōa* (Rev. 4. 8), because His judgments will prepare the way for His reign.
clothed . . . girded. Fig. *Anthrōpopatheia*. 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 [1]LORD, for ever.

C K[1] (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 [1]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 [1]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[1]

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 [1]**The LORD °knoweth the thoughts of [10]man, That** they ***are* vanity.**

K[2]

12 °Blessed *is* the °man whom Thou chastenest, O [7]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[2]

14 °**For [1]the LORD will not cast off His People,**
Neither will He forsake His inheritance.
15 But judgment shall return unto righteousness:
And all the upright in heart shall follow it.
16 °Who will rise up for me against the °evildoers?
Or who will stand up for me against the workers of [4]iniquity?
17 Unless [1]the LORD *had been* my help,
My °soul had °almost °dwelt in silence.

K[3]

18 When I said, "my foot slippeth;"
Thy °mercy, O [1]LORD, °held me up.
19 In the multitude of my °thoughts within me
Thy °comforts delight my [17]soul.
20 Shall °the throne of °iniquity have fellowship with Thee,
Which frameth °mischief by a law?
21 They gather themselves together against the [17]soul of °the righteous,
And condemn the innocent °blood.

L[3]

22 But [1]the LORD is my defence;
And my [7]God *is* the rock of my refuge.
23 And He shall bring upon them their own [4]iniquity,
And shall cut them off in their own [3]wickedness;
Yea, [1]the LORD our [7]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[1] | 1–7. Address to Jehovah.
L[1] | 8–11. Declaration concerning Him.
K[2] | 12, 13. Address to Jehovah.
L[2] | 14–17. Declaration concerning Him.
K[3] | 18–21. Address to Jehovah.
L[3] | 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 *vv.* 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. *Metonymy* (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**[2], p. 810). REST FOR THE EARTH ANTICIPATED.

95 (**D**, p. 810). WORSHIP IN VIEW OF REST ANTICIPATED. (*Introversion and Alternation.*)

D | M[1] | 1–7–. Rest to be found in true worship. People speak.
M[2] | –7–11. Rest lost through unbelief. God speaks.

1–7– (M[1], above). REST TO BE FOUND IN TRUE WORSHIP. (*Introversion and Alternation.*)

M[1] | 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[1] 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 [1] 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 [1] the LORD our maker.

r 7 For ℌe *is* our °God;
And ℘e *are* the People of His pasture, and the sheep of His hand.

M² Q (p. 815) °**To day if ye will hear His voice,**
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 ℭey have not known My ways:"

R 11 °**Unto whom I sware 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 [1] 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 [1] 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 [1] the LORD made the heavens.
6 Honour and majesty *are* before Him:
Strength and °beauty *are* in His °sanctuary.

S 7 Give unto [1] the LORD, O ye kindreds of the [3] people,
Give unto [1] the LORD glory and strength.
8 Give unto [1] the LORD the glory *due unto* [2] His name:
Bring an °offering, and °come into His courts.
9 O worship [1] the LORD in °the beauty of holiness:
°Fear before Him, all [1] the earth.
10 Say among the [3] heathen *that* [1] the LORD reigneth:
The world also °shall be established that it shall not be moved:
He shall judge the [3] people righteously.

11 °Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
12 Let the field be joyful, and all that *is* therein:
°Then shall all the trees of the wood rejoice

2 presence. Heb. = face. See note on **Ex. 23. 15**; 34. 20. Hence the word "before" (*v.* 6; 96. 6, 9, 13; 92. 3, 5; 98. 6, 9; 100. 2; 102. 2, 10, 28, &c. This is the essence of all true worship.

3 GOD. Heb. El. Ap. 4. IV.
gods = rulers, or judges. Heb. *ĕlohīm*. Ap. 4. I. See note on Ex. 22. 9.

5 hands. Fig. *Anthrōpopatheia*. Ap. 6.

7 God. Heb. Elohim. Ap. 4. I.
To day, &c. Cp. Heb. 3. 7–11; 4. 1.

-7-11 (M², p. 814). REST LOST THROUGH UNBELIEF. (*Alternation.*)

M² | Q | -7, 8. Time. "To-day".
R | 9. Sin. Committal. Place (*'ăsher* = where).
Q | 10. Time. "Forty years".
R | 11. Sin. Punishment. Place (*'ăsher* = where.)

8 in the provocation = at Meribah (Num. 20. 13).
temptation = Massah (Ex. 17. 7).

9 When. Heb. *'ăsher* = where.
tempted. Fig. *Anthrōpopatheia*. 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. *'ăsher*.
rest. The rest, thus lost, is to be yet found in the future (according to Heb. 3. 7–11, 15; 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. *'ĕlohīm*. Ap. 4. I. See note on Ex. 22. 9.
5 all the gods . . . idols. Fig. *Paronomasia*. Ap. 6 Heb. *kāl-'ĕlohey . . . 'ĕlīlīm*. **nations** = peoples.
idols = nothings. Cp. 1 Cor. 8. 4.
6 beauty. Some codices read "joy". Cp. 1 Chron. 16. 27.
sanctuary. Some codices read "dwelling-place", as in 1 Chron. 16. 27.
8 offering = presence offerings. Heb. *minchah*. Ap. 43. II. iii.
come into His courts. Some codices read "enter before Him". Cp. 1 Chron. 16. 29.
9 the beauty of holiness. See note on 1 Chron. 16. 29. **Fear** = Tremble.
10 shall be established. Sept., Syr., and Vulg. read "He hath fixed".
11 Let the heavens rejoice, and let the earth be glad. The initials of the four Hebrew words making this sentence form an acrostic (Ap. 6, 60, and 63. VII), giving the four letters of the word JEHOVAH (Y, H, V, H) thus:

Yism'ḥū Hashshāmayim V'thāgēl Hā'āreṣ.

The *Massōrah* (Ap. 30) has a special rubric calling attention to this acrostic.
12 Then shall. Ginsburg thinks this should be "Yea, let".

13 °Before [1]the LORD:
T (p. 815) For °He cometh, for °He cometh to judge [1]the earth:
He shall °judge °the world with righteousness,
And the [3]people with His truth.

G U s (p. 816) t **97** °The LORD °reigneth;
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:
[1]The earth saw, and trembled.
5 The hills melted like wax at the °presence of [1]the LORD,
At the °presence of °THE Lord of the whole [1]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 [1]LORD.
U s 9 For Thou, [1]LORD, *art* °HIGH above all [1]the earth:
Thou art exalted far above all [7]gods.
10 Ye that love [1]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 [1]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 [1]The LORD hath made known His salvation:
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 [1]the LORD, all the earth:
Make a loud noise, and rejoice, and °sing praise.
5 Sing unto [1]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 [1]the LORD, the King.

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. *nephesh.* 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. *Anthrōpopatheia.* 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. *zimrāh*), at end of *vv.* 4 and 5, by Fig. *Anadiplōsis.* Ap. 6.
6 before. See note on "presence" (95. 2).

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 [6] Before [1] 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 [1] 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 righteousness in Jacob.

Z
5 Exalt ye [1] the LORD our °God,
And worship at His footstool;
For °He *is* [3] 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 answered them.
7 He spake °unto them in the cloudy pillar:
They kept His testimonies, and the ordinance *that* He gave them.

y
8 Thou answeredst °them, O [1] LORD our [5] God:
Thou wast a °GOD That forgavest °them,
Though Thou °tookest vengeance of° their inventions.

Z
9 Exalt [1] the LORD our [5] God,
And worship at His [3] holy hill;
For [1] the LORD our [5] God *is* [3] 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 [1] 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 [1] 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.
  - y | –4. To Jehovah.
  - } Motives.
  - Z | 5. Exalt ye, &c.
- *Y*
  - *x* | 6, 7. Of Jehovah.
  - *y* | 8. To Jehovah.
  - } Examples.
  - *Z* | 9. Exalt ye, &c.

1 The LORD. Heb. Jehovah. Ap. 4. II.
reigneth = hath taken a kingdom. See note on 93. 1.
people = peoples.
cherubims. See Ap. 41. The Psalm was therefore written while the Ark was in existence.
the earth. The subject of Book IV. See notes on p. 809.
2 Zion. See Ap. 68.
the people = the peoples. A.V., 1611, omitted "the".
3 holy. See notes on 93. 1, 5 and Ex. 3. 5.
4 judgment and righteousness. See 2 Sam. 8. 15 and 1 Chron. 18. 14. Cp. with 1 Kings 10. 9.
5 God. Heb. Elohim. Ap. 4. I.
He. Cp. *vv.* 3 and 9, and see note on 93. 1, 5.
6 Moses. He was the grandson of Levi, and exercised priestly functions before Aaron (Ex. 24. 6–8); even consecrating him (Ex. 28). He and Aaron are both included "among His priests".
Samuel. Cp. 1 Sam. 7. 9, 10; 12. 18.
They called. Omit "They", which obscures the sense, by leaving Moses and Aaron without a predicate. Cp. Ex. 15. 25; 32. 11–14; 33. 12–14. Num. 11. 2; 21. 7. Deut. 9. 20, 26. Ps. 106. 23.
7 unto them: i.e. to Moses and Aaron.
8 them = Moses and Aaron.
GOD. Heb. El. Ap. 4. IV
them . . . their = the People.
tookest vengeance. Cp. Num. 20. 12. Deut. 3. 26. Ps. 106. 32, 33.

100 (*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.
  - B | 3. What Jehovah is. (Three declarations.)
- *A*
  - *b* | 4–. Entrance into His presence.
  - *a* | –4. Exhortation to worship.
  - *B* | 5. What Jehovah is. (Three declarations.)

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 = ō). 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. 15. Ps. 100. 3. Prov. 19. 7; 26. 2).
People . . . sheep. Note the correspondence between Pss. 100 and 95 (p. 810).
4 His name. See note on Ps. 20. 1.
5 good. Cp. Ps. 95. 3, "great" (p. 810).
mercy = lovingkindness, or grace.

101

°A Psalm °of David.

H¹ 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 [6]the land;
That I may [5]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.

J¹ 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**³, p. 810). REST FOR THE EARTH CELEBRATED.

101 (**H**¹, p. 810). THE COMING KING AND HIS RULE. (*Alternation.*)

H¹
- 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**¹, p. 810). THE KING, IN HIS HUMILIATION. (*Extended Alternation and Introversion.*)

J¹
- 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 "flitting to and fro".
8 are sworn against me = are sworn [together] against me; as in Acts 23. 12-21.
10 Because of = from the face of. See note on 95. 2.
12 But Thou. 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; F
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 [1]the LORD,
And all the kings of the earth Thy °glory.
J g
16 When [1]the LORD shall build up [13]Zion,
He shall °appear in His [15]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 [1]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 [15]name of [1]the LORD in [13]Zion,
And His praise in Jerusalem;
f
22 °When [18]the people are gathered together,
And the kingdoms, to serve [1]the LORD.
E d (p. 818)
23 °He weakened my strength °in the way;
He shortened my days.
c
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 garment;
As a vesture shalt Thou change them, and they shall be changed:
27 **But Thou *art* °the same,**
And Thy years shall have no end.
G
28 The °children of Thy servants °shall continue,
And their seed shall be established [1]before Thee.

H² 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 [1]the LORD, O [1]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.
H | f | 15. Favour to the nations.
J | g | 16. Jehovah's glory in Zion.
J | 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.
J | *h* | 20. Jehovah's grace to the needy.
H | *e* | 21. Favour to Zion.
H | *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 Messiah's sufferings. Cp. *vv.* 1–12. See Ap. 71.
16 appear in His glory. This shows that all is prophetic. Cp. Isa. 60. 1–3.
18 the generation to come = a generation to come. Showing that all here is future. **the** = a.
created: i. e. the new Israel (Ps. 22. 31. Isa. 43. 1–7, 18–21; 66. 8). This is the new nation referred to in Matt. 21. 43.
THE LORD. Heb. Jah. Ap. 4. III.
19 the height of His sanctuary = His holy height.
20 those . . . appointed to death = the sons of death. Genitive of Relation. The Heb. word for "death" occurs only here and 79. 11. It is *fem.*, as though the mother. Cp. Rom. 8. 36, and see Ap. 17 (5).
22 When, &c. Cp. Pss. 22. 27; 68. 32. Isa. 45. 14. Fulfilling Gen. 49. 10.
23 He weakened. A return to the subject corresponding with "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 (**H²**, p. 810). THE COMING KINGDOM. (*Introversion.*)

H² | 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 Himself. Ap. 4. II.
my soul = me myself. Heb. *nephesh.* 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 [6] 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 [3] iniquities.

P
11 For as the heaven is high above the earth,
So ° great is His [8] mercy ° toward them that ° fear Him.
12 As far as the east is from the west,
So far hath He removed our ° transgressions from us.
13 Like as a father pitieth *his* [7] children,
So [6] the LORD pitieth them that [11] 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 [8] mercy of [6] the LORD *is* from everlasting to everlasting upon them that [11] fear Him,
And His righteousness unto [7] children's [7] children;
18 To such as keep His covenant,
And to those that remember His commandments to do them.

M
19 [6] The LORD hath ° prepared His throne in the heavens;
And His kingdom ruleth over all.

L
20 Bless [6] the LORD, ° ye His angels,
° That excel in strength, that do His ° commandments,
Hearkening unto the voice of His word.
21 Bless ye [6] the LORD, all *ye* His hosts;
Ye ° ministers of His, that do His pleasure.
22 Bless [6] the LORD, all His works
In all places of His ° dominion:
Bless the LORD, O [1] my soul.

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. *chāṭā'*. 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. *'ĕnōsh*. 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 (J², p. 810). THE KING IN HIS COMING POWER AND GLORY.
(*Introversion and Repeated Alternation.*)

J² | Q | 1–. Jehovah to be praised.
R | S¹ | –1, 2. Thou.
T¹ | 3–5. He. Who. Day I. Earth.
S² | 6–9. Thou. Day II. Waters.
T² | 10–19. He. Who. } Day III, IV.
S³ | 20–. Thou. } Earth. Light.
T³ | –20–23. They. }
S⁴ | 24–30. Thou. Day V, VI. Water. Sun.
T⁴ | 31, 32. He.
Q | 33–35. Jehovah to be praised.

1 Bless. Fig. *Apostrophe*. Ap. 6.
the LORD. Heb. Jehovah, with *'eth* = Jehovah Himself. Ap. 4. II.
my soul = I myself. Heb. *nephesh*. 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 throughout the Psalm.
2 curtain. Of the fifty-three occurrences of this word, only one (here) in the Psalms. No less than forty-seven of them have to do with the Tabernacle; forty-three of them being in Ex. 26 and 36.
3 the clouds = the thick clouds.
chariot. Fig. *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. *'ĕrez*. 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–.

J² Q (p. 820) R S¹
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:

T¹
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.

S²
6 Thou coveredst it with the deep as *with* a garment:
° The waters stood above the mountains.

7 At Thy rebuke they fled;
At the voice of Thy thunder they hasted away.
8 They go up by the mountains; they go down by the valleys
Unto the place which Thou °hast founded for them.
9 Thou hast set a bound that they may not pass over;
That they turn not again to cover [5]the earth.

T[2] (p. 820)
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:
[5]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 [5]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.

S[3]
20 Thou makest darkness, and it is night:

T[3]
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.

S[4]
24 O [16]LORD, °how manifold are Thy works!
In wisdom hast Thou made them all:
[5]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. *'ĕnōsh*. Ap. 14. III.
16 the LORD. Heb. Jehovah. Ap. 4. II.
18 conies. Heb. *shaphan*. Not rabbits, which can burrow; but about their size, having smooth feet; therefore dwelling among the rocks, and not in the ground.
19 knoweth. Fig. *Prosopopœia*. 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. *'ădāmah*.
31 His works. His own works.
35 sinners. Heb. *chāṭā'*. Ap. 44. i.
the wicked = lawless ones. Heb. *rāsha'*. 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. *Halĕlu-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 [16]the LORD shall endure for ever: T[4]
[16]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 [1]the LORD as long as I live: Q
I will sing praise to [1]my God while I have my being.
34 My meditation of Him shall be sweet:
I will be glad in [16]the LORD.
35 Let the °sinners be consumed out of the [32]earth,
And let °the wicked °be no more.
Bless thou [1]the LORD, O [1]my soul.
°Praise ye °THE LORD.

105 O give thanks unto °the LORD; call upon His °name: H[3] U (p. 822)
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 [1]name:
Let the heart of them rejoice that seek [1]the LORD.
4 Seek [1]the LORD, and His strength:
Seek His °face °evermore.

5 Remember His marvellous works °that He hath done;
His ° wonders, and the °judgments of His mouth;
6 O ye seed of °Abraham His °servant,
Ye °children of Jacob His chosen.
7 *He is* [1]the LORD our °God:
His judgments *are* in all the earth.

V n (p. 822) 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:

o 11 Saying, "Unto thee will I give the land of Canaan,
°The lot of your inheritance:"

p 12 When °they were *but* a °few men in number;
Yea, very few, and strangers in it.

W i 13 °When they went from one nation to another,
From *one* kingdom to another people;

k 14 He suffered no °man to do them wrong:
Yea, He reproved kings for their sakes;
15 *Saying*, "Touch not Mine anointed,
And do My °prophets no harm."

l 16 Moreover He called for a famine upon the land:
He brake the whole staff of bread.

m q 17 He °sent a °man before °them,
°*Even* Joseph, *who* was sold for a servant:

r 18 °Whose feet they hurt with fetters:
°He was laid in °iron:
19 Until the time that °his word °came:
The °word of [1]the LORD °tried him.

s 20 °The king sent and loosed him;
Even the ruler of °the people, and let him go free.
21 He made him lord of his house,
And ruler of all his substance:
22 To bind his princes °at his pleasure;
And teach his °senators wisdom.

105 (**H**[3], p. 810). THE COMING KINGDOM. AS BASED ON THE PAST. (*Introversion and Alternations.*)

H[3]
- U | 1–7. Exhortation to praise (2nd person pl.).
  - V | 8–2. 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; 13. 14–17.
Isaac. Cp. Gen. 26. 3, 4.
10 confirmed = [He] established.
Jacob. Cp. Gen. 28. 13; 35. 12; 48. 1–4. See note on Gen. 50. 24; cp. Mic. 7. 20, and Heb. 11. 13.
Israel: i. e. the spiritual seed; in contrast with Jacob, the natural seed. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.
everlasting covenant. See notes on Gen. 9. 15, and Isa. 44. 7.
11 The lot = measuring line. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the inheritance measured off by it.
12 they. Some codices, with Aram. and Syr., read "ye": i. e. not the three Patriarchs, but the descendants of each one respectively.
few men in number = men (Heb. *methim.* Ap. 14. V) of number: i. e. soon numbered (see note on "almost", Prov. 5. 14). Cp. Gen. 34. 30. Deut. 4. 27; 26. 5. Jer. 44. 28. (The opposite is "without number", Ps. 40. 12.) This could not be said of the Patriarchs. **13 When they went.** Cp. *v.* 23. **14 man.** Heb. *'ādām.* 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. *'īsh.* 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. *Metonomy* (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 [31] coasts.
34 He spake, and the locusts came,
And caterpillers, and that without number,
35 And did eat up all the herbs in their land,
And devoured the fruit of their ground.
36 He smote also all the firstborn in their land,
The °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 [3] 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 | t¹ | 6, 7. Sin.
        - u¹ | 8–12. NEVERTHELESS.
          - E¹ | v¹ | 13–16. Sin.
            - w¹ | 17, 18. Punishment.
          - v² | 19–22. Sin.
            - w² | 23–. Punishment.
              - F¹ | –23. DELIVERANCE. Moses.
          - E² | v³ | 24, 25. Sin.
            - w³ | 26, 27. Punishment.
          - v⁴ | 28, 29–. Sin.
            - w⁴ | –29. Punishment.
              - F² | 30, 31. DELIVERANCE. Phinehas.
          - E³ | v⁵ | 32–. Sin.
            - w⁵ | –32, 33. Punishment.
          - v⁶ | 34–39. Sin.
            - w⁶ | 40–42. Punishment.
              - F³ | 43–. DELIVERANCE. "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 [1]the LORD?
Who can shew forth all His praise?
3 °Blessed *are* they that keep judgment,
And °he that doeth righteousness at all times.

C (p. 823) 4 Remember °me, O [1]LORD, with the favour *that Thou bearest unto* Thy People:
O visit °me with Thy salvation;
5 That I may see the good of Thy °chosen,
That I may rejoice in the gladness of Thy °nation,
That I may glory with Thine °inheritance.

D t^1 6 We have °sinned with our fathers,
We have committed °iniquity, °we have done °wickedly.
7 Our fathers understood not Thy wonders in °Egypt;
They remembered not the multitude of Thy [1]mercies;
But °provoked *Him* at the sea, *even* at the Red sea.

u^1 8 °Nevertheless He saved them for His name's sake,
That He might make His mighty power to be known.
9 He rebuked the Red sea also, and it was dried up:
So He led them through the depths, as through the wilderness.
10 And He saved them from the hand of him that hated *them*,
And °redeemed them from the hand of the enemy.
11 And the waters covered their °enemies:
There was not one of them left.
12 Then believed they His words;
They sang His praise.

E^1 v^1 13 They °soon forgat His works;
They waited not for His counsel:
14 But lusted exceedingly in the wilderness,
And tempted °GOD in the desert.
15 And He gave them their request;
But sent leanness into their °soul.
16 They envied Moses also in the camp,
And Aaron the °saint of [1]the LORD.

w^1 17 The earth opened and swallowed up °Dathan,
And °covered the company of °Abiram.
18 And a fire was kindled in their company;
The flame burned up the [6]wicked.

v^2 19 They made a calf in °Horeb,
And worshipped the molten image.
20 Thus they changed °their °glory
Into the similitude of an ox that eateth grass.
21 They forgat [14]GOD their saviour,
Which had done great things in Egypt;
22 Wondrous works in the °land of Ham,
And terrible things by the Red sea.

w^2 23 Therefore He said that He would destroy them,

F^1 Had not °Moses °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. *ḥāṭā'*. Ap. 44. i. } Note the three
iniquity. Heb. *'āvāh*. Ap. 44. iv. } classes of ill-doing.
we have. Some codices, with one early printed edition, read "and have".
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 forgat. Characteristic of human nature.
14 GOD. Heb. El. Ap. 4. IV.
15 soul. Heb. *nephesh*. Ap. 13.
16 saint = separated one. See note on Ex. 3. 5.
17 Dathan . . . Abiram. Korah not mentioned: not because of being an "older tradition" (as alleged), but because the "sons of Korah" were spared. See Ps. 42, Title, and cp. Num. 16. 1-35 and 26. 11.
covered = overwhelmed.
19 Horeb. So called here; not because the word of a later writer, but because "Horeb" was the higher name ("the mount of God", Ex. 3. 1. 1 Kings 19. 8), in order to show the heinousness of the sin.
20 their glory. The primitive text was "My glory", but this was changed by the *Sōpherīm* 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, E^2 v^3
They believed not His word:
25 But °murmured in their tents,
°*And* hearkened not unto the voice of [1]the LORD.
26 Therefore He lifted up His hand against w^3
them,
To overthrow them in the wilderness:
27 To °overthrow their seed also among the nations,
And to scatter them in the lands.
28 They joined themselves also unto °Baal-peor, v^4
And ate the sacrifices of °the dead.
29 Thus they °provoked °*Him* to anger with their °inventions:
And the plague brake in upon them. w^4

F² (p. 823) 30 Then stood up °Phinehas, and executed judgment:
And *so* the plague was stayed.
31 And that was °counted unto him for righteousness
Unto all generations for evermore.

E³ v⁵ 32 They °angered *Him* also at the waters of °strife,

w⁵ So that it °went ill with Moses for their sakes:
33 Because they [7]provoked °his °spirit,
So that he °spake unadvisedly with his lips.

v⁶ 34 They °did not destroy the °nations,
Concerning whom [1]the LORD °commanded them:
35 But were mingled among the °heathen,
And learned their works.
36 And they served their idols:
°Which were a snare unto them.
37 Yea, they sacrificed their sons and their daughters unto °devils,
38 And shed innocent blood, *even* the blood of their sons and of their daughters,
Whom they sacrificed unto the idols of Canaan:
And the land was °polluted with blood.
39 Thus were they defiled with their own works,
And went a whoring with their own [29]inventions.

w⁶ 40 Therefore was the wrath of [1]the LORD kindled against His People,
Insomuch that He abhorred His own inheritance.
41 And He gave them into the hand of the [35]heathen;
And they that hated them ruled over them.
42 Their enemies also oppressed them,
And they were brought into subjection under their hand.

F³ 43 °Many times did He °deliver them;

D t But they [7]provoked *Him* with their counsel,
And were brought low for their °iniquity.

u 44 [8]Nevertheless He regarded their affliction,
When He heard their cry:
45 And He °remembered for them His covenant,
And °repented according to the multitude of His [1]mercies.
46 He made them also to be °pitied
°Of all those that carried them captives.

C 47 Save us, O [1]LORD our °God,
And °gather us from among the heathen,
To give thanks unto Thy °holy °name,
And to triumph in Thy praise.

B 48 °Blessed *be* [1]the LORD [47]God of Israel
From everlasting to everlasting:
And let all the People say, "Amen."

A [1]Praise ye °THE LORD.

30 Phinehas. Cp. Num. 25. 7, 8.
31 counted. Cp. Num. 25. 12, 13.
32 angered = caused indignation. Occurs only here in the Psalms.
strife. Heb. *Meribah*. Num. 20. 2–13.
went ill = fared ill.
33 his: i. e. Moses.
spirit. Heb. *rūach*. Ap. 9.
spake unadvisedly. A very rare Hebrew word. Occurs only here in the Psalms.
34 did not destroy. Cp. Judg. 1. 21–29, &c.
nations = peoples: i. e. the Canaanite nations. See Ap. 23 and 25.
commanded. Cp. Ex. 23. 32, 33: and often repeated. For the reason, see Ap. 23 and 25.
35 heathen = nations: i. e. the nations of Canaan. Cp. *v.* 38. See Ap. 23 and 25.
36 Which were = And they became. Some codices, with Sept. and Vulg., read "And it became".
37 devils = demons. Cp. Deut. 32. 17.
38 polluted. The strongest word that could be used. Cp. Num. 35. 33. Isa. 24. 5.
43 Many times. Cp. Judg. 2. 16. Neh. 9. 27, &c.
deliver = rescue.
iniquity. Heb. *'āvōn*. Ap. 44. iii.
45 remembered ... repented. Fig. *Anthrōpopatheia*. Ap. 6.
46 pitied. Cp. 2 Kings 25. 27–30. Daniel, Nehemiah, Esther, Ezra; showing that the prayer of Solomon was answered (1 Kings 8. 50).
Of = Before: i. e. By.
47 God. Heb. Elohim. Ap. 4. I.
gather us. Not necessary to suppose a late date for the Psalm. The Spirit of God spake by the prophets. David was a prophet (Acts 2. 30, 31). Moreover, the Dispersion was well known, being foretold in Deut. 28. 64. We might as well reason away 1 Kings 8. 46–50, for Solomon himself prays this prayer.
holy. See note on Ex. 3. 5.
name. See note on Ps. 20. 1.
48 Blessed. Fig. *Benedictio*. This Doxology closes this fourth book. Cp. the closing Psalms of the other books.
THE LORD. Heb. Jah. See Ap. 4. III.

107—150 (𝔄², p. 720). THE FIFTH, OR DEUTERONOMY BOOK*. GOD'S WORD THE ONLY GOOD.

"He sent His Word, and healed them,
And delivered them from all their destructions." †
(107. 20; 147. 15, 18.)

(*Alternations and Introversion.*)

𝔄² | **A¹** | **107.** DELIVERANCE BY THE HEALING WORD.

B¹ | **C** | **E** | **108** (**E¹**), **109** (**E²**), **110** (**E³**). THE TRUE DAVID'S HUMILIATION, DELIVERANCE, AND EXALTATION (108. 6).

F | **111** (**F¹**), **112** (**F²**), **113** (**F³**). PRAISE. THREE HALLELUJAH PSALMS. THE FIRST TWO BEGINNING, AND THE THIRD, BOTH BEGINNING AND ENDING, WITH "HALLELUJAH". (Ps. 111 BEING PRAISE FOR JEHOVAH'S WORKS; 112, FOR HIS WAYS; AND 113, FOR HIMSELF.)

D | **G¹** | **114** (**G$\frac{1}{1}$**), **115** (**G$\frac{1}{2}$**). DELIVERANCE FROM EGYPT, AND EGYPT'S IDOLS.

H¹ | **116** (**H$\frac{1}{1}$**), **117** (**H$\frac{1}{2}$**), **118** (**H$\frac{1}{3}$**). PRAISE. THREE PSALMS. THE FIRST TWO ENDING WITH "HALLELUJAH", AND THE THIRD BEGINNING AND ENDING WITH "O GIVE THANKS".

A² | **119** ‡. QUICKENING AND SUSTAINING‖ BY THE REVEALING WORD.

B² | *D* | **G²** | **120** (**G$\frac{2}{1}$**)—**134** (**G$\frac{2}{15}$**) §. DELIVERANCE FROM SENNACHERIB TYPICAL OF ISRAEL'S FUTURE DELIVERANCE. FIFTEEN PSALMS ARRANGED IN FIVE TRIADS. (See Ap. 67.)

H² | **135** (**H$\frac{2}{1}$**), **136** (**H$\frac{2}{2}$**). PRAISE. TWO PSALMS LINKED TOGETHER BY ONE COMBINED STRUCTURE.

G³ | **137.** DELIVERANCE OF CAPTIVES. SENNACHERIB'S CAPTIVES (See notes)

H³ | **138.** PRAISE.

G⁴ | **139.** DELIVERANCE FROM AN EVIL HEART. (COMPARE Ezek 36. 26. Jer. 31. 33.)

H⁴ | **140** (**H$\frac{4}{1}$**)—**144** (**H$\frac{4}{5}$**). PRAYER AND PRAISE.

C | *E* | **145.** THE TRUE DAVID LEADING THE PRAISES OF HIS PEOPLE (144. 9).

F | **146** (*F¹*)—**150** (*F⁵*). 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, *'ĕlleh haddᵉbārīm*, "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. *Shᵉḥīth* = graves, or pits (from *Shāḥath* = 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 *ḥāyāh* (= *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, G², above). They correspond in number with the 15 years added to Hezekiah's life. Ten are by Hezekiah (corresponding with the number of "the Degrees" by which the shadow of the sun went backward on the 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 [1]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[1] a[1]

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[1]

6 Then they cried unto [1]the LORD in their °trouble,

c[1]

And He delivered them out of their distresses.
7 And °He led them forth by °the right way,
That they might go to a [4]city of habitation.

d[1]

8 Oh that *men* would praise [1]the LORD *for* His °goodness,
And *for* His wonderful works to the °children of °men!
9 For He satisfieth the longing [5]soul,
And °**filleth the hungry [5]soul with goodness.**

C[2] a[2]

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[2]

13 Then they cried unto [1]the LORD in their [6]trouble,

c[2]

And He saved them out of their distresses.
14 He brought them out of darkness and the shadow of death,
And brake their bands in sunder.

d[2]

15 Oh that *men* would praise [1]the LORD *for* His [8]goodness,
And *for* His wonderful works to the [8]children of [8]men!
16 For He hath broken the gates of brass,
And cut the bars of iron in sunder.

C[3] a[3]

17 °Fools because of their °transgression,
And because of their °iniquities, °are afflicted.
18 Their [5]soul abhorreth all manner of meat;
And they draw near unto the gates of death.

107—150 (**A**[2], p. 720). THE DEUTERONOMY BOOK.

GOD'S WORD: THE ONLY GOOD.

107 (**A**[1], p. 826). THE DELIVERING AND HEALING, OR LIVING WORD. (*Introversion.*)

A[1] | 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[1] | a[1] | 4, 5. Trouble. Wanderers. (Wilderness.)
b[1] | 6–. Cry.
c[1] | –6, 7. Deliverance.
d[1] | 8, 9. Praise, and Reason.
C[2] | a[2] | 10–12. Trouble. Rebels.
b[2] | 13–. Cry.
c[2] | –13, 14. Deliverance.
d[2] | 15, 16. Praise, and Reason.
C[3] | a[3] | 17, 18. Trouble. Fools.
b[3] | 19–. Cry.
c[3] | –19, 20. Deliverance.
d[3] | 21, 22. Praise, and Injunction.
C[4] | a[4] | 23–27. Trouble. Wanderers on Deep.
b[4] | 28–. Cry.
c[4] | –28–30. Deliverance.
d[4] | 31, 32. Praise, and Injunction.

4 a solitary way = a trackless waste.
city to dwell in = city of habitation, as in *v.* 7.
5 soul. Heb. *nephesh*. Ap. 13.
trouble = strait.
7 He led them forth. When this is the case, the way is always "right".
the right way. Because it is His way: not the shortest, or most direct, or most pleasant; but it is the way of Grace and Favour. It is the way of Trial (Deut. 8. 2–4); the way of Safety; the way of Divine Provision and Miraculous Supplies; and it ends "right".
8 goodness = lovingkindness, or grace; same word as "mercy" in *v.* 1.
children = sons.
men. Heb. *'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[1].
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. *pāsha'*. Ap. 44. ix. **iniquities.** Heb. *'āvah*. Ap. 44. iv. Not the same word as in *v.* 42. **are afflicted** = bring affliction on themselves.

b³ (p. 828) 19 Then they cry unto [1]the LORD in their trouble,
c³ *And* He saveth them out of their distresses.
20 °He °sent His Word, and °healed them,
And °delivered *them* from their °destructions.

d³ 21 Oh that *men* would praise [1]the LORD *for* His [8]goodness,
And *for* His wonderful works to the [8]children of [8]men!
22 And let them sacrifice the sacrifices of thanksgiving,
And declare His works with rejoicing.

C¹ a⁴ 23 °They that go down to the sea in ships,
That do business in great waters;
24 These see the °works of [1]the LORD,
And His wonders in the deep.
25 For He commandeth, and raiseth the stormy °wind,
Which lifteth up the waves thereof.
26 They mount up to the heaven, they go down again to the depths:
Their [5]soul is melted because of trouble.
27 They reel to and fro, and stagger like a drunken °man,
And °are at their wit's end.

b⁴ 28 Then they cry unto [1]the LORD in their trouble,
c⁴ 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 °bringeth them unto their desired haven.

d⁴ 31 Oh that *men* would praise [1]the LORD *for* His [8]goodness,
And *for* His wonderful works to [8]the children of [8]men!
32 Let them exalt Him also in the °congregation of the people,
And praise Him in the °assembly of the elders.

B e (p. 829) 33 He turneth rivers into a wilderness,
And the watersprings into dry ground;
34 A fruitful land into barrenness,
For the °wickedness of them that dwell therein.

f 35 He turneth the wilderness into a standing water,
°And dry ground into watersprings.
36 And there He maketh the hungry to dwell,
That they may prepare a city for habitation;
37 And sow the fields, and plant vineyards,
Which may yield fruits of increase.
38 He blesseth them also, so that they are multiplied greatly;
And °suffereth not their cattle to decrease.

e 39 °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. *shāḥath*. 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 *Massōrah*, Letter , § 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 *Sōpherīm*, 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'a'*. 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. *'ĕbyōn*. 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 °in the °wilderness, *where there is* no way.

f 41 Yet setteth He °the poor on high °from affliction,
And maketh *him* families like a flock.

A (p. 828) 42 The righteous shall see *it*, and rejoice:
And all °iniquity shall stop her mouth.
43 Whoso *is* wise, and will observe °these *things*,
Even they shall understand the °lovingkindness of [1]the LORD.

108

°A Song *or* °Psalm °of David.

E¹ D (p. 830)

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 heavens:
And Thy truth *reacheth* unto the °clouds.
5 Be Thou exalted, O ¹God, 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.

E g

7 ¹God 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;

h

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?

D

11 *Wilt* not °*Thou*, O ¹God, *Who* hast cast us off?
And wilt not Thou, O ¹God, go forth with our hosts?
12 Give us help from trouble:
For vain *is* the help of °man.

E g

13 Through ¹God we shall do valiantly:

h

For *He it is That* shall tread down our enemies.

°To the chief Musician.

109

°A Psalm °of David.

E² F (p. 830)

1 Hold not Thy peace, O °God °of my praise;
2 For the mouth of °the wicked and the mouth of the deceitful are opened against me:
°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.

G

6 "(°Set Thou a ²wicked man over him:
°And let °Satan stand at his right hand.
7 When he shall be judged, let him be condemned:
[6]And let his prayer become °sin.
8 Let his days be few;
And °**let another take his °office.**

108—110 (**B**¹, p. 827). THE TRUE DAVID'S HUMILIATION, DELIVERANCE, AND TRIUMPH.

108 (**E**¹, p. 826). THE TRUE DAVID'S DELIVERANCE. (*Alternations.*)

E¹
- 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. *shīr.* 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**², p. 826). THE TRUE DAVID'S HUMILIATION AND DELIVERANCE. (*Extended Alternation.*)

E²
- 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'a'.* 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. *ḥāṭā'.* Ap. 44. i.
8 let another, &c. Quoted, but not *fulfilled* in Acts 1. 20. **office** = overseership.

9 Let his °children be fatherless,
And his wife a widow.
10 Let his [9]children be continually °vagabonds, and beg:
Let them °seek *their bread* also out of their desolate places.
11 Let the extortioner °catch all that he hath;
And let the strangers spoil his labour.
12 Let there be none to extend °mercy unto him:
Neither let there be any to favour his fatherless [9]children.
13 Let his posterity be cut off;
And in the generation following let °their name be blotted out.
14 Let the °iniquity of his fathers be remembered with °the LORD;
And let not the [7]sin of his mother be blotted out.
15 °Let them be before [14]the LORD continually,
That He may cut off the memory of them from the earth).”

H (p. 830)
16 Because that he remembered not to shew [12]mercy,
But persecuted °the poor and needy °man,
That he might even slay °the broken in heart.
17 As he loved cursing, so let it come unto him:
As he delighted not in blessing, so let it be far from him.
18 As he clothed himself with cursing like as with his garment,
So let it come into his bowels like water,
And like oil into his bones.
19 Let it be unto him as the garment *which* covereth him,
And for a girdle wherewith he is girded continually.
20 °*Let* this *be* the °reward of mine adversaries °from [14]the LORD,
And of them that °speak [5]evil against my °soul.

F i (p. 831)
21 But do Thou for me, O °GOD °the Lord, for Thy °name's sake:

k
Because Thy [12]mercy *is* good, deliver Thou me.

l
22 For I *am* °poor and needy,

m
And my °heart is wounded within me.

n
23 I am gone like the shadow when it declineth:

n
I am tossed up and down as the locust.

m
24 My knees are weak through fasting;
And my flesh faileth of fatness.

l
25 I became also a reproach unto them:
When they looked upon me they shaked their heads.

k
26 Help me, O [14]LORD my [1]God:
O save me according to Thy [12]mercy:

i
27 That they may know that °this *is* Thy hand;
That °Thou, [14]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 permitted 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: *G* (p. 830)
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 [14]the LORD with my mouth; *H*
Yea, I will praise Him among the multitude.
31 For °He shall stand at the right hand of the °poor,
To save *him* from those that °condemn his [20]soul.

110

°A Psalm °of David.

E³ J (p. 832)

1 °The LORD °said unto °my Lord, °"Sit Thou at My right hand,
°Until I °make Thine enemies Thy footstool."

K

2 [1]The LORD shall send the rod of Thy strength out of °Zion:

L

Rule Thou in the midst of Thine °enemies.

M

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.

J

4 [1]The LORD hath °sworn, and will not repent,
°Thou *art* a priest for ever
°After the order of °Melchizedek.

K

5 °The LORD* at Thy right hand
Shall strike through kings in the day of His wrath.

L

6 He shall judge among the °heathen,
°He shall fill *the places* with the dead bodies;
He shall wound the °heads over °many countries.

M

7 He shall drink °of the brook in the way:
Therefore shall He lift up °the head.

F¹ N (p. 832)

111

°Praise ye THE LORD.

(א) I will praise °the LORD with *my* whole heart,
(ב) In the °assembly of the upright, and *in* the congregation.

O P

2 (ג) The °works of [1]the LORD *are* great,
(ד) Sought out of all them that have pleasure therein.

3 (ה) His work *is* honourable and °glorious:
(ו) And His righteousness endureth for ever.

110 (E³, p. 826). THE TRUE DAVID'S EXALTATION. (*Extended Alternation.*)

E³ | 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 interpreted of Him and by Him. See note below.

1 The LORD. Heb. Jehovah. Ap. 4. II. Quoted in Matt. 22. 41–46. Acts 2. 34, 35. Heb. 1. 13.

said. Heb. *nᵉ'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. *Anthrōpopatheia*. 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, instead of His session on His Father's throne, as in all the other quotations.

2 the rod of Thy strength = Thy strong staff. Gen. of Character, Ap. 17. The reference is to the ancestral staff, marking the priest as well as the prince, and handed down here to Messiah, David's son.

Zion. See Ap. 68. Cp. Rom. 11. 25–27.

enemies = foes.

3 shall be. Supply *Ellipsis* (Ap. 6) thus: "[shall offer] themselves for voluntary offerings, in the day that Thou warrest".

willing = freewill offerings, as in Ex. 35. 29; 36. 3. 1 Chron. 29. 9, 14, 17. Ezra 3. 5; 8. 28.

the beauties of holiness. Some codices, with two early printed editions, read "in (or on) the holy mountains".

from the womb, &c. Supply *Ellipsis* (Ap. 6): "[as the dew] from the womb before the morning I have begotten thee [a son]". Cp. 2. 7. There should be no stop after the word "morning". **youth** = a son.

4 sworn. Corresponding with "said" (*v.* 1). **Thou art,** &c. Quoted in Heb. 5. 6; 7. 17. Ἐσύ: i.e. Messiah (David's son and Lord), not David himself, who was not of the tribe of Levi. **After the order.** Cp. Gen. 14. 18. Heb. 5. 6, 10; 6. 20; 7. 1–28. **Melchizedek.** His priesthood was unique, and did not pass to another, as did Aaron's. Hence, Christ's priesthood, being in Resurrection life and Ascension glory, will continue for ever, and He will be a priest upon His throne (Zech. 6. 13), and a priest for ever.

5 The LORD*. One of the 134 places where the *Sōpherīm* changed Jehovah to Adonai. See Ap. 32.

6 heathen = nations. Cp. Joel 3. 9–17. Zech. 14. 1–4. **He shall fill,** &c. = "Let Him judge among the peoples [a region] full of corpses. **heads** = head (Rev. 19. 11–21): i.e. the Antichrist. **many countries** = a great land.

7 of = from. The verse begins with this word (Heb. מ = M = from), and thus corresponds with the "from" of *v.* 3 (member M, above). **the head** = [his] head.

111 (F¹, p. 826). PRAISE FOR JEHOVAH'S WORKS. (*Introversion and Alternation.*)

F¹ | 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. א–ע.
9, 10. Two triplets. פ–ת.
112 | 1–8. Eight couplets. א–ע.
9, 10. Two triplets. פ–ת.

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.

4 (ו) He hath made His wonderful works to be remembered:
(ח) [2] The LORD *is* °gracious and full of compassion.
Q 5 (ט) He hath given °meat unto them that
(p. 832a) °fear Him:
(י) He will ever be mindful of His covenant.
6 (כ) He hath shewed His People the power of His works,
(ל) That He may give them the °heritage of the °heathen.
O P 7 (מ) The °works of His hands *are* verity and judgment;
(נ) All His commandments *are* sure.
8 (ס) They stand fast for ever and ever,
(ע) *And are* done in truth and uprightness.
Q 9 (פ) °**He sent °redemption unto His people:**
(צ) He hath commanded His covenant for ever:
(ק) °Holy and °reverend *is* His name.
10 (ר) The °fear of [2]the LORD *is* the °beginning of wisdom:
(ש) A good understanding have all they that do *His commandments:*
N (ת) His praise endureth for ever.

F² R o (p. 833) **112** Praise ye °THE LORD.
(א) °Blessed *is* the °man *that* feareth °the LORD,
(ב) *That* delighteth greatly in His commandments.
2 (ג) His seed shall be mighty upon earth:
(ד) The generation of the upright shall be blessed.
3 (ה) Wealth and riches *shall be* in his house:
p (ו) And his righteousness endureth for ever.
4 (ז) Unto °the upright there ariseth light in the darkness:
q (ח) *He is* gracious, and full of compassion, and righteous.
5 (ט) °A good [1]man sheweth favour, and °lendeth:
(י) He will guide his affairs with discretion.
S 6 (כ) Surely he shall not be moved for ever:
(ל) °The righteous shall be in everlasting remembrance.
7 (מ) He shall not be afraid of °evil tidings:
(נ) His heart is fixed, °trusting in °the LORD.
8 (ס) His heart *is* established, he shall not be afraid,
(ע) Until he see *his desire* upon his enemies.
R q 9 (פ) °**He hath dispersed, he hath given to the °poor;**
p (צ) **His righteousness endureth for ever;**
o (ק) His horn shall be exalted with honour.
S 10 (ר) °The wicked shall see *it*, and be grieved;
(ש) He shall gnash with his teeth, and melt away:
(ת) The °desire of °the wicked shall perish.

F³ T **113** °Praise ye °THE LORD.
U Praise, O ye servants of °the LORD,
V Praise the °name of °the LORD.
V 2 °Blessed be the [1]name of °the LORD
From this time forth and for evermore.

4 gracious, &c. See Ex. 34. 6, 7.
5 meat. Heb. "prey". Put by Fig. *Synecdochē* (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. *baṭaḥ*. 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. } Command given.
  - V | –1. Praise His Name. } Command given.
  - *V* | 2, 3. Bless His Name. } Command obeyed.
- *U* | 4–9–. Praise Jehovah. } Command obeyed.
- *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.

3 From the rising of the sun unto the going down of the same
[2]The LORD'S [1]name *is* to be praised.

U (p. 833)
4 [2]The LORD *is* high above all nations,
And His glory above the heavens.
5 °Who *is* like unto [2]the LORD our °God,
Who dwelleth on high,
6 Who humbleth *Himself* to behold
The things that are in °heaven, and in the earth!
7 He raiseth up °the poor out of the dust,
And lifteth °the needy out of the dunghill;
8 That He may set *him* °with princes,
Even °with the princes of His People.
9 He maketh the barren woman to keep house,
And to be a joyful mother of °children.

T
[1]Praise ye [1]THE LORD.

G$^1_1$ W (p. 834)
114 °When Israel went out of °Egypt,
The house of °Jacob from a people of strange language;
2 Judah °was His sanctuary,
And Israel His dominion.

X r
3 °The sea saw *it*, and fled:
°Jordan was driven back.

s
4 The mountains skipped like rams,
And the little hills like lambs.

X r
5 °What *ailed* thee, O thou [3]sea, that thou fleddest?
Thou [3]Jordan, *that* thou wast driven back?

s
6 Ye mountains, *that* ye skipped like rams;
And ye little hills, like lambs?

W
7 Tremble, thou earth, at the presence of °the Lord,
At the presence of the °God of [1]Jacob;
8 Which °turned the rock *into* a °standing water,
The flint into a fountain of waters.

G$^1_2$ Y t (p. 834)
115 °Not unto us, O °LORD, °not unto us,
But unto Thy °name give glory,
u
For Thy °mercy, °*and* for Thy truth's sake.

Z v
2 Wherefore should the °heathen say,
"Where *is* now their °God?"

w
3 But our [2]God *is* in the heavens:
He hath done whatsoever He hath pleased.

Z v x
4 Their idols *are* °silver and gold,

y
The °work of °men's hands.

z
5 They have °mouths, but they speak not:

a
Eyes have they, but they see not:

b
6 They have ears, but they hear not:

c
°Noses have they, but they smell not:

b
7 They have hands, but they handle not:

a
Feet have they, but they walk not:

z
Neither °speak they through their throat.

y
8 They that make them are like unto them;

x
°*So is* every one that °trusteth in them.

w
9 O °Israel, [8]trust thou in [1]the LORD:
°He *is* their help and their °shield.

5 Who is like . . . ? This is ever the outburst of the saints' praise. See note on Ex. 15. 11.
God. Heb. Elohim. Ap. 4. I.
6 heaven = the heavens.
7 the poor = an impoverished one.
the needy = a needy one. Cp. 1 Sam. 2. 8.
8 with princes . . . with the princes. Fig. *Anadiplōsis* (Ap. 6), for emphasis. **9 children** = sons.

114 (G$^1_1$, p. 826). ISRAEL'S DELIVERANCE FROM EGYPT. (*Introversion and Alternation.*)

G$^1_1$
W | 1, 2. God's mercies to Jacob.
X | r | 3. By water. } Statements.
  | s | 4. On land. }
X | r | 5. Water. } Questions.
  | s | 6. Land. }
W | 7, 8. God's mercies to Jacob.

See note on Psalm 113, above.
1 When Israel. Cp. Ex. 13. 3.
Egypt. Not Babylon. The Psalm not post-exilic.
Jacob. See notes on Gen. 32. 28; 43. 6; 46. 27, 28.
2 was = became. See note on Gen. 1. 2.
3 The sea. Cp. Ex. 14. 21.
Jordan. Cp. Josh. 3. 13.
5 What . . . ? Fig. *Erotēsis*. Ap. 6.
7 the Lord. Heb. Adōn. Ap. 4. VIII (1).
God. Heb. Eloah. Ap. 4. V.
8 turned = changed. **standing** = pool.

115 (G$^1_2$, p. 826). ISRAEL'S DELIVERANCE FROM EGYPT'S IDOLATRY.
(*Introversion and Alternations.*)

G$^1_2$
Y | t | 1–. Negative. } The praise given.
  | u | –1. Positive. }
  Z | v | 2. Heathen theology.
  | | w | 3. Israelitish.
  Z | v | 4–8. Heathen theology.
  | | w | 9–16. Israelitish.
Y | t | 17. Negative. } The praise-givers.
  | u | 18. Positive. }

1 Not. Heb. *l'o* (not *'al*). Supply *Ellipsis* thus: "Not to us LORD, not to us [belongeth glory] but to Thy name give the glory". **LORD.** Heb. Jehovah. Ap. 4. II.
name. See note on 20. 1.
mercy = lovingkindness, or grace.
and. Some codices, with one early printed edition, Aram., Sept., Syr., and Vulg., read this "and" in the text.
2 heathen = nations.
God. Heb. Elohim. Ap. 4. I.

4–8 (*v*, above). HEATHEN THEOLOGY.
(*Introversion.*)

v
x | 4–. The idols.
  y | –4. Their fabrication.
    z | 5–. Mouth without speech. (Sing.)
      a | –5. Eyes without sight. (Pl.)
        b | 6–. Ears without hearing. (Pl.)
          c | –6. Nose without smell. (Sing.)
        b | 7–. Hands without handling. (Pl.)
      a | –7–. Feet without walking. (Pl.)
    z | –7. Throat without voice. (Sing.)
  y | 8–. The fabricators.
x | –8. The idolaters.

4 silver and gold. Put by Fig. *Metonymy* (of Cause), Ap. 6, for what is made from them. Cp. 135. 15–19.
work. Some codices, with Sept. and Vulg., read pl., "works". **men's.** Heb. *'ādām*. Ap. 14. I.
5 mouths = a mouth (sing.).
6 Noses = a nose (sing.).
7 speak = make a sound.
8 So is. Some codices, with Sept., Syr., and Vulg., read "And [so is]".
trusteth = confideth. Heb. *baṭaḥ*. Ap. 69. I.
9 Israel. Some codices, with Sept., Syr., and Vulg., read "house of Israel". See notes on Gen. 32. 28; 43. 6; 46. 27, 28.
He is their help, &c. Fig. *Epistrophe* (Ap. 6), in *vv.* 9, 11.
shield. See note on Ps. 84. 9.

10 O house of Aaron, [8]trust in [1]the LORD:
[9]He *is* their help and their shield.
11 Ye that fear [1]the LORD, [8]trust in [1]the LORD:
[9]He *is* their help and their shield.
12 [1]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 [1]the LORD,
Both °small °and great.
14 [1]The LORD shall increase you more and more,
You and your °children.
15 Ye *are* blessed of [1]the LORD
Which made heaven and earth.
16 The heaven, *even* the heavens, *are* [1]the LORD'S:
But the earth hath He given to the [14]children of [4]men.

Y t (p. 834)
17 The dead praise not °THE LORD,
Neither any that go down into silence.

u
18 But we will bless [17]THE LORD
From this time forth and for evermore.
°Praise [17]THE LORD.

H$_1^1$ A^1 (p. 835)
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.

B
3 The °sorrows of death compassed me,
And the pains of °hell °gat hold upon me:
I found trouble and sorrow.

C E
4 °Then called I upon the name of [1]the LORD;

F d
O [1]LORD, I beseech Thee, deliver °my soul.

e
5 °Gracious *is* [1]the LORD, and righteous;
Yea, our °God *is* °merciful.
6 [1]The LORD preserveth the °simple:

D
I was brought low, and He helped me.

A^2
7 Return unto thy °rest, O [4]my soul;
°For [1]the LORD hath dealt bountifully with thee.
8 For Thou hast delivered [4]my soul from death,
Mine eyes from tears,
And my feet from falling.
9 I will walk before [1]the LORD
In the land of the living.

B
10 °**I believed, therefore have I spoken:**
I was greatly afflicted:
11 I said in my °haste,
°"All men *are* °liars."

C E
12 °What shall I render unto [1]the LORD
For all His benefits toward me?
13 °I will take the cup of salvation,
°And call upon the name of [1]the LORD.
14 I will pay my vows unto [1]the LORD
Now in the presence of all His people.

F e
15 °Precious in the sight of [1]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**^{1}, p. 826). PRAISE FOR DELIVERANCE.
(*Extended Alternation.*)

H$_1^1$
A^1 | 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^2 | 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^3 | 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 = Sheôl. See Ap. 35.
gat hold. Fig. *Prosopopœia.* Ap. 6.
4 Then called I = I will call, as in *v.* 13. See the Structure.
my soul = me (emphatic). Heb. *nephesh.* 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 = hasting.
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 [1]LORD, truly I *am* Thy servant; *d*
I *am* Thy servant, *and* the son of Thine handmaid:
Thou hast loosed my bonds. *D*
17 I will °offer to Thee the sacrifice of thanksgiving, A^3
And will call upon the name of [1]the LORD.
18 I will pay my vows unto [1]the LORD
Now in the presence of all His people,
19 In the courts of [1]the LORD'S house,
In the midst of thee, O Jerusalem.
°Praise ye THE LORD.

$H_{\frac{1}{2}}$ G (p. 836)

117 O° **praise** ° **the LORD, all ye nations:**
° **Praise Him, all ye** ° **people.**

H 2 For His ° merciful kindness ° is great toward us:
H And the truth of [1] the LORD *endureth* for ever.
G ° Praise ye ° THE LORD.

$H_{\frac{1}{3}}$ 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 [1] mercy *endureth* for ever.
3 Let the house of Aaron now say,
That His [1] mercy *endureth* for ever.
4 Let them now that fear [1] the LORD say,
That His [1] mercy *endureth* for ever.
K^1 L^1 5 I called upon ° THE LORD in distress:
° THE LORD answered me, ° *and set me* in a large place.
M^1 e 6 ° **The LORD *is* on my side; I will not fear:**
What can ° **man do unto me?**
7 [1] The LORD taketh my part with them that help me:
Therefore shall ℸ see *my desire* upon them that hate me.
f 8 ° *It is* ° better to ° trust in [1] the LORD
° Than to ° put confidence in ° man.
9 [8] *It is* [8] better to [8] trust in [1] the LORD
[8] Than to [8] put confidence in princes.
f 10 ° All nations compassed me about:
° But in the name of [1] the LORD will I destroy them.
11 ° They compassed me about; yea, ° they compassed me about:
[10] But in the name of [1] 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 [1] the LORD I will destroy them.
e 13 ° Thou hast thrust sore at me that I might fall:
But [1] the LORD helped me.
K^2 L^2 14 [5] THE LORD *is* my strength and ° song,
And is become my ° salvation.
M^1 g 15 The voice of rejoicing and salvation *is* in the ° tabernacles of the righteous:
h ° The right hand of [1] the LORD ° doeth valiantly.
16 [15] The right hand of [1] the LORD is exalted:
[15] The right hand of [1] the LORD [15] doeth valiantly.
h 17 I shall not die, but live,
And declare the ° works of [5] THE LORD.
18 [5] THE LORD hath ° chastened me sore:
But He hath not given me over unto death.

117 ($H_{\frac{1}{2}}$, p. 826). PRAISE.
(*Introversion.*)

$H_{\frac{1}{2}}$
- G | 1. Praise.
- H | 2–. His lovingkindness. } Motives.
- *H* | –2–. His truth. } Motives.
- G | –2. Praise.

1 praise, &c. Quoted in Rom. 15. 11.
the LORD. Heb. Jehovah with *'eth* = Jehovah Himself. Ap. 4. II.
Praise = Laud. See note on 63. 3.
people = peoples.
2 merciful kindness = lovingkindness, or grace.
is great toward = overcame, or prevailed over. Cp. 103. 11.
Praise ye THE LORD. Heb. Hallelu-Jah. Ap. 4. III.

118 ($H_{\frac{1}{3}}$, p. 826). PRAISE).
(*Introversions and Alternations.*)

$H_{\frac{1}{3}}$
- J | 1–4. O give thanks.
- K^1 | L^1 | 5. Acknowledgment. My deliverer.
  - M^1 | e | 6, 7. Help. } Trust.
  - M^1 | f | 8, 9. Trust. } Trust.
  - M^1 | *f* | 10–12. Trust. } Trust.
  - M^1 | *e* | 13. Help.
- K^2 | L^2 | 14. Acknowledgment. My strength.
  - M^2 | g | 15–. Tents of the righteous. } Help.
  - M^2 | h | –15, 16. Cause. Hand. } Help.
  - M^2 | *h* | 17, 18. Effect. Life. } Help.
  - M^2 | *g* | 19, 20. Gates of righteousness. } Help.
- K^3 | L^3 | 21. Acknowledgment. My salvation.
  - M^3 | i | 22–24. Messiah. Matt. 21. 42. } Triumph.
  - M^3 | k | 25–. Prayer. } Triumph.
  - M^3 | *k* | –25. Prayer. } Triumph.
  - M^3 | *i* | 26–28. Messiah. Matt. 21. 9. } Triumph.
- *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, *bammerḥab yāh* (two words). The Massoretic text reads it as one word, *bammerḥabyāh* = with deliverance. The A.V. and R.V. transfer the *yāh* 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 *Yāh*."

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. *'ādām*. Ap. 14. I.
8 It is better . . . Than. Fig. *Cœnotes* (Ap. 6), repeated in *v.* 9.
better = good. By Fig. *Heterōsis* (Ap. 6), the Positive is put for the Comparative, and is so rendered.
trust = flee for refuge. Heb. *ḥāṣāh*. Ap. 69. II.
put confidence. Heb. *bāṭaḥ*. Ap. 69. I.
man. Heb. *'ādām*. Ap. 14. I.
10 All. Put by Fig. *Synecdochē* (of Genus), Ap. 6, for a large number, or many.
But, &c. Fig. *Epistrophe* (Ap. 6), repeated in *v.* 11.
11 They compassed . . . they compassed. Fig. *Epizeuxis* (Ap. 6), for emphasis.
12 They compassed. Fig. *Anaphora* (Ap. 6), repeated from *v.* 11.
are quenched. Sept. reads "blazed up". the name. See note on 20. 1. **13** Thou. Does this refer to the "man" of *v.* 6? **14** song. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the theme of the song. salvation. Cp. *v.* 21. Ex. 15. 2. Isa. 12. 2. Put by Fig. *Metonymy* (of Cause), Ap. 6, for Him Who saves = my Saviour. **15** tabernacles = tents, or dwellings. Heb. *'ohel*. Ap. 40 (3). The right hand. Fig. *Anthrōpopatheia*. Ap. 6. doeth valiantly. Fig. *Cœnotes* (Ap. 6), repeated in *v.* 16. **17** works. Some codices, with one early printed edition, read "work" (sing.). **18** chastened me sore. The Fig. *Polyptōton* (Ap. 6), thus well rendered. Heb. = "chastening He chastened me".

g (p. 836)
19 Open to me the gates of righteousness:
I will go into them, *and* I will praise
[5]THE LORD:
20 This gate of [1]the LORD,
Into which the righteous shall enter.

K[3] L[3]
21 I will praise Thee: for Thou hast heard me,
And art become my [14]salvation.

M[3] i
22 °**The stone *which* the builders °refused**
Is become the head *stone* of the corner.
23 °**This is [1]the LORD'S doing;**
It *is* marvellous in our eyes.
24 This *is* the day *which* [1]the LORD hath made;
We will rejoice and be glad in it.

k
25 °Save now, I beseech Thee, O [1]LORD:

k
O [1]LORD, I beseech Thee, send now prosperity.

i
26 °**Blessed *be* he that cometh in the name of**
[1]the LORD:
We have blessed °you out of the house of [1]the LORD.
27 °GOD *is* [1]the LORD, Which hath shewed us light:
°Bind the °sacrifice with °cords, °*even* unto the horns of the altar.
28 Thou *art* my [27]GOD, and I will °praise Thee:
Thou art my °God, I will exalt Thee.

J
29 O give thanks unto [1]the LORD; for *He is* good:
For His [1]mercy *endureth* for ever.

119

ℵ ALEPH.

A[2] N (p. 837)
1 (ℵ) °Blessed *are* the undefiled in the °way,
Who walk in the °law of °the LORD.

O
2 (ℵ) °Blessed *are* they that °keep His °testimonies,
And that seek Him with the whole heart.

P
3 (ℵ) They also do no °iniquity:
They walk in His [1]ways.

Q
4 (ℵ) Thou hast commanded *us*
To keep Thy °precepts diligently.

N
5 (ℵ) O that my [1]ways were directed
To keep Thy °statutes!

O
6 (ℵ) Then shall I not be °ashamed,
When I have respect unto all Thy °commandments.

P
7 (ℵ) I will °praise Thee with uprightness of heart,
When I shall have learned Thy °righteous °judgments.

Q
8 (ℵ) I will keep Thy [5]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.
you. Plural.
27 GOD. Heb. El. Ap. 4. IV.
Bind. Heb. *'āsar*, 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. *ḥāg* = 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**[2], p. 826). QUICKENING BY THE WRITTEN WORD. (ℵ. ALEPH, *Extended Alternation.*)

ℵ	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 × 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. *'āval*. 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

ב BETH.

R (p. 838) 9 (ב) Wherewithal shall °a young man cleanse his °way?
°By taking heed *thereto* according to Thy °word.

S l¹ 10 (ב) With my whole heart have I sought Thee:
m¹ O let me not wander from Thy [6]commandments.

l² 11 (ב) Thy °word have I °hid in mine heart,
That I might not °sin against Thee.

m² 12 (ב) Blessed *art* Thou, O [1]LORD:
Teach me Thy [5]statutes.

l³ 13 (ב) With my °lips have I °declared
All the [7]judgments of Thy mouth.
14 (ב) I have rejoiced in the [1]way of Thy [2]testimonies,
As *much as* in all riches.

R 15 (ב) I will meditate in Thy [4]precepts,
And have respect unto Thy ways.
16 (ב) I will delight myself in Thy statutes:
I will not forget Thy °word.

ג GIMEL.

T (p. 838) 17 (ג) Deal bountifully with Thy servant,
That I may live, and keep Thy [9]word.
18 (ג) °Open Thou mine eyes, that I may °behold
Wondrous things out of Thy [1]law.
19 (ג) I *am* a °stranger in the earth:
Hide not Thy [6]commandments from me.

U 20 (ג) My °soul °breaketh for the °longing
That it hath unto Thy [7]judgments at all times.
21 (ג) Thou hast rebuked the proud *that are* cursed,
Which do °err from Thy [6]commandments.

T 22 (ג) Remove from me °reproach and °contempt;
For I have kept Thy [2]testimonies.

U 23 (ג) Princes also did sit *and* speak against me:
But Thy servant did meditate in Thy [5]statutes.
24 (ג) Thy [2]testimonies °also *are* my delight
And °my counsellers.

ד DALETH.

V n (p. 838) 25 (ד) [20] My soul cleaveth unto the °dust:
o °Quicken Thou me according to Thy °word.

W p 26 (ד) I have declared my [1]ways, and Thou heardest me:
q Teach me Thy [5]statutes.

q 27 (ד) Make me to understand the [1]way of Thy [4]precepts:
p So shall I °talk of Thy wondrous works.

V n 28 (ד) [20] My soul °melteth for heaviness:
o Strengthen Thou me according unto Thy °word.

W r 29 (ד) Remove from me the [1]way of lying:
And grant me Thy [1]law graciously.

9-16 (ב BETH). CLEANSING OF THE WAY.
(*Introversion and Repeated Alternation.*)

ב | R | 9. The way to be cleansed. (Future.)
S | l¹ | 10–. What I have done. My heart.
m¹ | –10. Prayer. (Negative.)
l² | 11. What I have done. My heart.
m² | 12. Prayer. (Positive.)
l³ | 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. *ḥāṭā'*. 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 (ג GIMEL). PRAYER FOR STRENGTHENING.
(*Alternation.*)

ג | 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. *nephesh*. 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. *'īsh*. Ap. 14. II) of my counsel.

25-32 (ד DALETH). PRAYER. PRESERVATION.
(*Alternations and Introversion.*)

ד | 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 (ד) I have chosen the [1] way of truth:
Thy [7] judgments have I °laid *before me.*

31 (ד) I have °stuck unto Thy [2] testimonies:
r O [1] LORD, put me not to shame.
(p. 838)

s 32 (ד) I will run the [1] way of Thy [6] commandments,
When Thou shalt °enlarge my heart.

ה HE.

X t 33 (ה) °Teach me, O [1] LORD, the way of Thy
(p. 839) [5] statutes;
And I shall keep it *unto* the end.

u 34 (ה) Give me understanding, and I shall
keep Thy [1] law;
Y Yea, I shall observe it with *my* whole
heart.

Z 35 (ה) Make me to go in the path of Thy
[6] commandments;
For therein do I delight.

Y 36 (ה) Incline my heart unto Thy [2] testimonies,
And not to covetousness.

X t 37 (ה) Turn away mine eyes from beholding
vanity;
And [25] quicken Thou me in Thy °way.

38 (ה) Stablish Thy [11] word unto Thy servant,
°Who *is devoted* to Thy fear.

39 (ה) Turn away my reproach which I °fear:
For Thy [7] judgments *are* good.

u 40 (ה) Behold, I have [20] longed after Thy [4] precepts:
[25] Quicken me °in Thy °righteousness.

ו VAU.

A 41 (ו) Let Thy °mercies come also unto me, O
(p. 839) [1] LORD,
Even Thy salvation, according to Thy
[11] word.

42 (ו) So shall I have °wherewith to answer
him that °reproacheth me:
B For I °trust in Thy °word.

A 43 (ו) And take not the [9] word of truth utterly
out of my mouth;
B For I have hoped in Thy [7] judgments.

44 (ו) So shall I keep Thy [1] law continually
°For ever and ever.

45 (ו) And I will walk °at liberty:
For I seek Thy [4] precepts.

46 (ו) I will speak of Thy [2] testimonies also
before °kings,
And will not be ashamed.

47 (ו) And I will delight myself in Thy [6] commandments,
Which I °have loved.

48 (ו) °My hands also will I lift up unto Thy
[6] commandments, which I have
loved;
And I will meditate in Thy [5] statutes.

ז ZAIN.

C¹ 49 (ז) Remember the [9] word unto Thy servant,
(p. 839) °Upon which Thou hast °caused me to
hope.

D¹ 50 (ז) This *is* my °comfort in my affliction:
For Thy [11] word hath °quickened me.

51 (ז) The °proud have had me greatly in derision:
Yet have I not declined from Thy [1] law.

C² 52 (ז) I remembered Thy [7] judgments of old,
O [1] LORD;
And have comforted myself.

D² 53 (ז) °Horror hath taken hold upon me
Because of the °wicked that forsake
Thy [1] law.

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 (ה HE). PRAYER. TEACHING.
(*Introversion and Alternation.*)

ה | 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. *ṣ^edāḳāh.* See Ap. 73. viii.

41-48 (ו VAU). PRAYER. STRENGTHENING.
(*Alternation.*)

ו | 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. *baṭaḥ.* 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 (ז ZAIN). PRAYER. COMFORT AND REMEMBRANCE. (*Repeated Alternation.*)

ז | C¹ | 49. "Remember . . . Thou".
D¹ | 50, 51. Statement as to consequences.
C² | 52. "I remembered".
D² | 53, 54. Statement as to consequences.
C³ | 55. "I have remembered".
D³ | 56. Statement as to consequences.

48 My hands, &c. Heb. idiom = to swear by, as in Gen. 14. 22. Ex. 6. 8 (marg.). Deut. 32. 40. Ezek. 20. 5, 6; 36. 7. See note on Ex. 17. 16.
49 Upon which. This is supported by the Sept. and Vulg. In Deut. 29. 25 it is rendered "Because".
caused me to hope. Our hope is based on believing what we have "heard" from God. Cp. Heb. 11. 1 with Rom. 10. 17.
50 comfort. The word occurs (as a noun) elsewhere only in Job 6. 10.
quickened me = kept me alive. See note on *v.* 25.
proud = insolent (like Rabshakeh).
53 Horror = Indignation.
wicked = lawless. Heb. *rāshā'.* Ap. 44. x.

54 (י) Thy [5]statutes have been my °songs
In the house of my pilgrimage.

C[3] (p. 839)
55 (י) I have remembered Thy °name, O [1]LORD, in the night,
And have kept Thy [1]law.

D[3]
56 (י) °This I had,
Because I kept Thy [4]precepts.

ח CHETH.

E (p. 840)
57 (ח) *Thou art* my portion, O [1]LORD:
I have said that I would keep Thy [9]words.
58 (ח) I intreated Thy °favour with *my* whole heart:
Be °merciful unto me according to Thy [11]word.
59 (ח) I thought on my [1]ways,
And turned my feet unto Thy [2]testimonies.
60 (ח) I made haste, and delayed not
To keep Thy [6]commandments.

F
61 (ח) The bands of the [53]wicked have °robbed me:
But I have not forgotten Thy [1]law.

E
62 (ח) At midnight I will rise to give thanks unto Thee
Because of Thy [7]righteous [7]judgments.
63 (ח) I *am* a °companion of all *them* that °fear Thee,
And of them that keep Thy [4]precepts.

F
64 (ח) The earth, O [1]LORD, is full of Thy °mercy:
Teach me Thy [5]statutes.

ט TETH.

G (p. 840)
65 (ט) Thou hast dealt well with Thy servant,
O [1]LORD, according unto Thy [9]word.

H t
66 (ט) Teach me good judgment and knowledge:
For I have believed Thy [6]commandments.

u
67 (ט) °Before I was °afflicted I went astray:
°But now have I kept Thy [11]word.

H t
68 (ט) Thou *art* °good, and °doest good;
Teach me Thy [5]statutes.

u
69 (ט) The proud have forged a lie against me:
But I will keep Thy [4]precepts with *my* whole heart.
70 (ט) Their heart is as fat as grease;
But I delight in Thy [1]law.
71 (ט) °*It is* °good for me that I have been [67]afflicted;
That I might learn Thy [5]statutes.

G
72 (ט) The [1]law of Thy mouth *is* better unto me
Than thousands of °gold and silver.

י °JOD.

J (p. 840)
73 (י) Thy hands have made me and °fashioned me:
Give me understanding, that I may learn Thy [6]commandments.

54 songs. Put by Fig. *Metonymy* (of Subject), Ap. 6, for the theme of my songs.
55 name. See note on 20. 1.
56 This. Supply Ellipsis (Ap. 6) thus: "This [comfort] I had".

57-64 (ח CHETH). PRAYER AND PROFESSION. (*Alternation.*)

ח | E | 57-60. Jehovah my portion.
F | 61. Statement *re* the work of the lawless.
E | 62, 63. Jehovah my praise.
F | 64. Statement *re* the favour of Jehovah.

57 The division is better made thus, dispensing with the supposed Ellipsis:

I have said "Jehovah is my portion,
That I might keep Thy word."

58 favour. Heb. face; put by Fig. *Metonymy* (of Adjunct), Ap. 6, for what is indicated by it.
merciful = gracious.
61 robbed = surrounded. Cp. Sennacherib's investment of Hezekiah. See Ap. 67.
63 companion = fellow of the same party.
fear = revere.
64 mercy = lovingkindness, or grace.

65-72 (ט TETH). PRAYER. JEHOVAH'S DEALINGS. (*Introversion and Alternation.*)

ט | 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.

67 Before. If we begin this verse with the word "Till", and *v.* 71 with "'Tis", then each verse in this section will commence with "T", as it does in the Hebrew.
afflicted = oppressed.
But now. Cp. Heb. 12. 6-11, and references there.
68 good = kind. **doest good** = actest kindly.
71 It is. See note on *v.* 67.
good = right, or fitting.
72 gold and silver. Put by Fig. *Metonymy* (of Cause), Ap. 6, for coins made from these metals.

73-80 (י JOD). PRAYER. INSTRUCTION AND DELIVERANCE. (*Introversion.*)

י | 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"

Jod. This is the small letter referred to in Matt. 5. 18.
73 fashioned = formed. Cp. Job 31. 15; also Deut. 32. 18.
74 fear = revere.
75 right = righteousness, as in *v.* 7.
afflicted = humbled.
76 merciful kindness = lovingkindness, or grace.

K
74 (י) They that °fear Thee will be glad when they see me;
Because I have hoped in Thy [9]word.

L
75 (י) I know, O [1]LORD, that Thy [7]judgments *are* °right,
And *that* Thou in faithfulness hast °afflicted me.

M
76 (י) Let, I pray Thee, Thy °merciful kindness be for my comfort,
According to Thy [11]word unto Thy servant.

M (p. 840)
77 (י) Let Thy °tender mercies come unto me, that I may live:
°For Thy [1]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 [4]precepts.

K
79 (י) Let those that [74]fear Thee turn unto me,
And °those that have known Thy [2]testimonies.

J
80 (י) Let my heart be °sound in Thy [5]statutes;
That I be not ashamed.

כ CAPH.

N¹ O (p. 841)
81 (כ) [20]My soul fainteth for Thy salvation:
But I hope in Thy [9]word.
82 (כ) Mine eyes °fail for Thy [11]word,

P
Saying, "When wilt Thou comfort me?"

O
83 (כ) For I am become like a °bottle in the smoke;
Yet do I not forget Thy [5]statutes.
84 (כ) How °many *are* the days of Thy servant?

P
When wilt Thou °execute [7]judgment on them that persecute me?

N² Q¹
85 (כ) The [78]proud have digged pits for me,
°Which *are* not °after Thy [1]law.

R¹
86 (כ) All Thy [6]commandments *are* °faithful:

Q²
They persecute me °wrongfully;

R²
Help Thou me.

Q³
87 (כ) They had °almost °consumed me upon earth;

R³
But ℑ forsook not Thy [4]precepts.
88 (כ) [25]Quicken me after Thy lovingkindness;
So shall I keep the [2]testimony of Thy mouth.

ל LAMED.

S v (p. 841) w
89 (ל) °For ever, O [1]LORD,
Thy [9]word is °settled in heaven.

v
90 (ל) Thy faithfulness *is* unto all generations:

w
Thou hast established the earth, and it °abideth.
91 (ל) °They °continue °this day according to Thine °ordinances:
For °all *are* Thy servants.

T
92 (ל) Unless Thy [1]law *had been* my [77]delights,
I should then have perished in mine affliction.

U
93 (ל) I will never forget Thy [4]precepts:
For with them Thou hast [25]quickened me.

U
94 (ל) ℑ *am* Thine, save me;
For I have °sought Thy [4]precepts.

T
95 (ל) The [53]wicked have waited for me to destroy me:
But I will consider Thy [2]testimonies.

S
96 (ל) I have seen an end of °all perfection:
But °Thy [6]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. 3. 24 ("freely").
79 those that have known. Some codices read "and they shall know". **80** sound = thorough.

81-88 (כ CAPH). PRAYER. IN DISTRESS. (*Division.*)

כ | N¹ | 81-84. Distress. Complaints and Pleas.
| N² | 85-88. Distress. Causes, Contrasts, and Prayers.

81-84 (N¹, above). COMPLAINTS AND PLEAS. (*Alternation.*)

N¹ | 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 30. 30.
84 many: i. e. few at the most. Cp. 89. 47. 2 Sam. 19. 34.
execute judgment = vindicate.

85-88 (N², above). CAUSES, CONTRASTS, AND PRAYERS. (*Repeated Alternation.*)

N² | Q¹ | 85. Enemies. "They . . . me".
| R¹ | 86-. Statement. "Thy".
| Q² | -86-. Enemies. "They . . . me".
| R² | -86. Statement. "Thou".
| Q³ | 87-. Enemies. "They . . . me".
| R³ | -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 (ל LAMED). JEHOVAH AND HIS WORD. (*Introversion.*)

ל | 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. *mishpāt*. 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").

מ MEM.

V X (p. 842a) 97 (מ) O how love I Thy [1] law!
It *is* my meditation all the day.

Y x[1] 98 (מ) Thou °through Thy [6] commandments
hast made me wiser than mine enemies:

y[1] For °they *are* ever with me.

x[2] 99 (מ) I have more understanding °than all
my teachers:

y[2] For Thy [2] testimonies *are* my meditation.

x[3] 100 (מ) I understand more than the °ancients,

y[3] Because I keep Thy [4] precepts.

W 101 (מ) I have refrained my feet from every °evil
°way,
That I °might keep Thy ° word.

W 102 (מ) I have not °departed from Thy [7] judgments:
For Thou hast °taught me.

V X 103 (מ) How °sweet are Thy [11] words unto my
taste!
Yea, sweeter than honey to my mouth!

Y 104 (מ) Through Thy [4] precepts I get understanding:
Therefore I hate every false [101] way.

נ NUN.

A a (p. 842a) 105 (נ) Thy [9] word *is* a °lamp unto my feet,
And a light unto my path.

b 106 (נ) I have sworn, and °I will perform *it*,
That I will keep Thy [7] righteous [7] judgments.

B 107 (נ) I am afflicted very much:
[25] Quicken me, O [1] LORD, according unto
Thy [9] word.

108 (נ) Accept, I beseech Thee, the freewill
offerings of my mouth, O [1] LORD,
And teach me Thy [7] judgments.

B 109 (נ) [20] My soul *is* continually °in my hand:
Yet do I not forget Thy [1] law.

110 (נ) The [53] wicked have laid a snare for me:
Yet I °erred not from Thy [4] precepts.

A a 111 (נ) Thy [2] testimonies have I taken as an
heritage for ever:
For °they *are* the rejoicing of my heart.

b 112 (נ) I have inclined mine heart to perform
Thy [5] statutes alway,
Even unto the end.

ס SAMECH.

C (p. 842a) 113 (ס) I hate *vain* °thoughts:
But Thy [1] law do I love.

114 (ס) Thou *art* my °hiding place and my °shield:
I hope in Thy [9] word.

D 115 (ס) Depart from me, ye [101] evildoers:
For I will keep the [6] commandments of
my °God.

E 116 (ס) Uphold me according unto Thy [11] word,
that I may °live:
And let me not be ashamed of my hope.

E 117 (ס) Hold Thou me up, °and I shall be safe:
And I will °have respect unto Thy
[5] statutes continually.

D 118 (ס) Thou hast °trodden down all them that
[21] err from Thy [5] statutes:
For their deceit *is* falsehood.

97-104 (מ MEM). JEHOVAH'S WORD THE SOURCE OF WISDOM. (*Introversion and Alternations.*)

מ | 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[1] | 98–. Wiser than mine enemies.
y[1] | –98. Reason.
x[2] | 99–. Wiser than my teachers.
y[2] | –99. Reason.
x[3] | 100–. Wiser than the aged.
y[3] | –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. *rā'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 (נ NUN). JEHOVAH'S WORD THE SOURCE OF LIGHT AND JOY. (*Introversion and Alternation.*)

נ | 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. *tā'āh*; not the same word as in *vv.* 21, 118.

113-120 (ס SAMECH). JEHOVAH'S LAW. THE SECURITY GIVEN BY IT. (*Introversion.*)

ס | 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. *Anthrōpopatheia*. 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 (ס) ° Thou puttest away all the [53] wicked of the earth *like* dross:
Therefore I love Thy [2] testimonies.

C (p. 842) 120 (ס) ° My flesh trembleth for fear of Thee;
And I am afraid of Thy [7] judgments.

ע AIN.

F (p. 843) 121 (ע) I have done [7] judgment and ° justice:
Leave me not to mine oppressors.
122 (ע) Be surety for Thy servant for good:
Let not the ° proud oppress me.

G 123 (ע) Mine eyes fail for Thy salvation,
And for the [11] word of Thy righteousness.

H 124 (ע) Deal with Thy servant according unto Thy ° mercy,
And teach me Thy [5] statutes.
125 (ע) I *am* Thy servant; give me understanding,
That I may know Thy [2] testimonies.

F 126 (ע) *It is* time for *Thee*, [1] LORD, ° to work:
For they have made void Thy [1] law.

G 127 (ע) Therefore I love Thy [6] commandments
Above gold; yea, above fine gold.
128 (ע) Therefore I esteem all *Thy* [4] precepts *concerning* all *things to be* right;

H *And* I hate every false [101] way.

פ PE.

J (p. 843) 129 (פ) Thy [2] testimonies *are* ° wonderful:
Therefore doth [20] my soul ° keep them.
130 (פ) The ° entrance of Thy [9] words giveth light;
It giveth understanding unto the ° simple.
131 (פ) I opened my mouth, and panted:
For ° I longed for Thy [6] commandments.

K 132 (פ) Look Thou upon me, and be ° merciful unto me,
° As Thou usest to do unto those that love Thy ° name.

K 133 (פ) ° Order my steps ° in Thy [11] word:
And let not any ° iniquity have dominion over me.
134 (פ) ° Deliver me from the oppression of ° man:
So will I keep Thy [4] precepts.
135 (פ) Make Thy face to shine upon Thy servant;
And teach me Thy [5] statutes.

J 136 (פ) ° Rivers of waters run down mine eyes,
Because they keep not Thy [1] law.

צ TZADDI.

L[1] (p. 843) 137 (צ) ° Righteous *art* Thou, O [1] LORD,
And upright *are* Thy [7] judgments.
138 (צ) Thy [2] testimonies *that* Thou hast commanded *are* ° righteous
And very faithful.

M[1] 139 (צ) My zeal hath consumed me,
Because mine enemies have forgotten Thy [9] words.

L[2] 140 (צ) Thy [11] word *is* ° very pure:
Therefore Thy servant loveth it.

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

120 My flesh trembleth: or, My flesh creeps (as we say). Cp. Job 4. 15: i.e. at the judgment executed on the wicked.

121-128 (ע AIN). JEHOVAH'S SERVANT'S CONFIDENCE. (*Extended Alternation.*)

ע | 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 (פ PE). GUIDANCE BY THE WORD. (*Introversion.*)

פ | 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 (צ TZADDI). JEHOVAH'S WORD AND THE PSALMIST. (*Repeated Alternation.*)

צ | L[1] | 137, 138. Thy Word. Righteous.
M[1] | 139. I. Consumed.
L[2] | 140. Thy Word. Pure.
M[2] | 141. I. Despised.
L[3] | 142. Thy Word. Truth.
M[3] | 143. I. Consumed.
L[4] | 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 (צ) I *am* ° small and despised: M[2]
Yet do not I forget Thy [4] precepts.

142 (צ) Thy [7] righteousness *is* an everlasting L[3]
[7] righteousness,
And Thy [1] law ° *is* the truth.

M³ (p. 843)
143 (צ) Trouble and anguish have °taken hold on me:
Yet Thy ⁶commandments *are* my ⁷⁷delights.

L⁴
144 (צ) The righteousness of Thy ²testimonies *is* everlasting:
Give me understanding, and I shall live.

ק KOPH.

N (p. 844)
145 (ק) I °cried with *my* whole heart; °hear me, O ¹LORD:
I will keep Thy ⁵statutes.
146 (ק) I °cried unto Thee; save me,
And I shall keep Thy ²testimonies.
147 (ק) I °prevented the °dawning of the morning, and cried:
I hoped in Thy °word.
148 (ק) Mine eyes °prevent the *night* °watches,
That I might meditate in Thy ¹¹word.
149 (ק) °Hear my voice according unto Thy lovingkindness:
O ¹LORD, ²⁵quicken me according to Thy ⁷judgment.

O
150 (ק) They draw nigh that follow °after mischief:
They are far from Thy ¹law.
151 (ק) Thou *art* near, O ¹LORD;
And all Thy ⁶commandments *are* truth.

P
152 (ק) Concerning Thy ²testimonies, I have known of old
That Thou hast founded them for ever.

ר RESH.

N (p. 844)
153 (ר) Consider mine affliction, and °deliver me:
For I do not forget Thy ¹law.
154 (ר) Plead my cause, and °deliver me:
²⁵Quicken me according to Thy ¹¹word.

O
155 (ר) Salvation *is* far from the ⁵³wicked:
For they seek not Thy ⁵statutes.
156 (ר) Great *are* Thy °tender mercies, O ¹LORD:
²⁵Quicken me according to Thy ⁷judgments.
157 (ר) Many *are* my persecutors and mine °enemies;
Yet do I not decline from Thy ²testimonies.
158 (ר) I beheld the °transgressors, and °was grieved;
Because they kept not Thy ¹¹word.
159 (ר) Consider how I love Thy ⁴precepts:
²⁵Quicken me, O ¹LORD, according to Thy lovingkindness.

P
160 (ר) Thy ⁹word *is* true *from* the °beginning:
And every one of Thy ⁷righteous ⁷judgments *endureth* for ever.

ש SCHIN.

Q¹ (p. 844)
161 (ש) °Princes have persecuted me without a cause:
But my heart standeth in awe of Thy °word.

R¹
162 (ש) I rejoice at Thy °word,
As one that findeth great spoil.

143 taken hold. Fig. *Prosopopœia.* Ap. 6.

145-152 (ק KOPH.) } PRAYER FOR FAITHFULNESS
153-160 (ר RESH.) } IN DISTRESS.
(*Extended Alternation.*)

ק | N | 145–149. The Psalmist's cry.
O | 150, 151. Jehovah near Psalmist. Foes nigh.
P | 152. The Word established for ever.

ר | *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, *ḥālaṣ* = 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. *bāgad* = 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 (ש SCHIN). JEHOVAH'S WORD GIVES PEACE AND COMFORT. (*Repeated Alternation.*)

ש | Q¹ | 161. Contrastive Statement.
R¹ | 162. Praise. "Thy".
Q² | 163. Contrastive Statement.
R² | 164. Praise. "Thy".
Q³ | 165. Contrastive Statement.
R³ | 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.

Q²
163 (ש) I hate and abhor °lying:
But Thy ¹law do I love.

R²
164 (ש) °Seven times a day do I praise Thee
Because of Thy ⁷righteous ⁷judgments.

Q³
165 (ש) Great °peace have they which love Thy ¹law:
And nothing shall °offend them.

R³
166 (ש) ¹LORD, I have hoped for Thy salvation,
And done Thy ⁶commandments.

167 (ש) [20]My soul hath kept Thy [2]testimonies;
And I love them exceedingly.
168 (ש) I have kept Thy [4]precepts and Thy [2]testimonies:
For all my [1]ways *are* before Thee.

ת TAU.

S[1] (p. 845) 169 (ת) Let my cry come near before Thee, O [1]LORD:
Give me understanding according to Thy [9]word.
170 (ת) Let my supplication come before Thee:
° Deliver me according to Thy [11]word.

T[1] 171 (ת) My lips shall ° utter praise,
When Thou hast taught me Thy [5]statutes.
172 (ת) My tongue shall °speak of Thy [11]word:
For all Thy [6]commandments *are* [7]righteousness.

S[2] 173 (ת) Let Thine °hand help me;
For I have chosen Thy [4]precepts.

T[2] 174 (ת) I have [20]longed for Thy salvation, O [1]LORD;
And Thy [1]law *is* my delight.

S[3] 175 (ת) Let [20]my soul live, and it shall praise Thee;
And let Thy [7]judgments °help me.

T[3] 176 (ת) I have gone astray like a °lost sheep;
seek Thy servant;

S[4] For I do not forget Thy [6]commandments.

120

°A Song of °degrees.

G[2]1 A (p. 845) 1 In my °distress I °cried unto °the LORD,
And He °heard me.

B 2 °Deliver °my soul, O [1]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 [2]My soul hath long dwelt
With °him that hateth peace.
7 °I *am for* peace:
But when I °speak, °they *are* for war.

121

°A Song of °degrees.

G[2]2 C[1] a 1 I will lift up mine eyes unto the °hills,
b °From whence °cometh my help.

169-176 (ת TAU). PETITIONS AND STATEMENTS. (*Repeated Alternation.*)

ת | S[1] | 169, 170. Prayer ("Let") and Plea.
T[1] | 171, 172. Statements. "I". Praise.
S[2] | 173. Prayer ("Let") and Plea ("For").
T[2] | 174. Statements. "I".
S[3] | 175. Prayers ("Let").
T[3] | 176–. Statement. "I". Confession.
S[4] | –176. Prayer and Plea ("For").

170 Deliver = Rescue. Heb. *nāẓal*, 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. *Anthrōpopatheia* (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^2_1, p. 826). GROUP I. PSALM (FIRST). DISTRESS. (*Introversion.*)

G^2_1 | 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. *shīr*. See Ap. 65. XXIII: viz. one of the Songs promised by Hezekiah in Isa. 38. 20.
degrees = the degrees, or steps. Heb. *hamma'ălōth* (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. *nāẓal*. 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. 3. 17; 20. 13, &c. **4 mighty** = Mighty [One].

5 Mesech . . . Kedar. Used typically of cruel and merciless peoples; as we use the terms Vandals, Goths, Philistines.

6 him. Some codices, with Sept., Syr., and Vulg., read "them".

7 I = I [even I]; or, I [am all] peace (emphatic).
speak = speak [of peace]. See note on 109. 4.
they are for war. The reference is to 2 Kings 18. 19. 2 Chron. 32. 2. Isa. 36. 5.

121 (G^2_2, p. 826). GROUP I. PSALM (SECOND). TRUST. (*Division.*)

G^2_2 | C[1] | 1, 2. Jehovah's help proclaimed.
C[2] | 3–8. Jehovah's help promised.

Title. A Song. Heb. *shīr*. See Ap. 65. XXIII. **of degrees** = for, or relating to the degrees. Only here thus. Heb. *lamma'ălōth*. See note on Title of 120.

1, 2 (C[1], above). JEHOVAH'S HELP PROCLAIMED. (*Introversion.*)

C[1] | 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) a C² c (p. 846)
2 °My help *cometh* [1] from °the LORD,
°Which made heaven and earth.
3 He will °not suffer thy foot to be moved:
He That °keepeth thee will not slumber.
4 Behold, He That °keepeth Israel
Shall °neither slumber nor sleep.

d
5 [2]The LORD *is* thy °keeper:
[2]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 [2]The LORD °shall preserve thee from all °evil:
He °shall preserve thy °soul.
8 [2]The LORD [7]shall preserve °thy going out and thy coming in
From this time forth, and even for evermore.

122

°A Song °of degrees °of David.

G²⁄₃ 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 [2]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 [1]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, [7]"Peace *be* within thee."

D
9 Because of [1]the house of [1]the LORD our °God
I will seek thy good.

123

°A Song of degrees.

G²⁄₄ H
1 Unto Thee lift I up mine eyes,
O Thou That °dwellest in the heavens.

2 My help. Fig. *Anadiplosis*, repeated from end of *v.* 1.
the LORD = Jehovah (Ap. 4. II), not the hills.
Which made heaven and earth. The reference is to the burden of Hezekiah's prayer (2 Kings 19. 15. Isa. 37 16). Idols were only the work of men's hands (2 Kings 19. 18. 2 Chron. 32. 19. Isa. 37. 19). Rab-shakeh had reproached "the living God". See further references to this in 124. 8; 134. 3; and Ap. 67. v.

3-8 (C², p. 845). JEHOVAH'S HELP. PROMISED. (*Alternation.*)

C² | 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. *l'o* (like Gr. *ou*). He will not. Absolute.
7 shall preserve thee. The repeated promise of Jehovah by Isaiah (2 Kings 19. 20-34. Isa. 37. 6, 7, 22-35.
7 shall preserve . . . shall preserve . . . 8 shall preserve. Note the Fig. *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 (G²⁄₃, p. 826). GROUP I. PSALM (THIRD). DELIVERANCE, BLESSING, AND PEACE IN ZION. (*Introversion.*)

G²⁄₃ | 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.
2 shall stand = have stood [and shall still stand.] The reference is to the Passover, which had been kept for "all Israel". See Ap. 67. xv. **Jerusalem.** Note the Fig. *Anadiplosis* (Ap. 6), the word being repeated at the beginning of the next verse. **compact** = coupled together (as by a bridge), as Moriah was joined with Zion by the Millo. See note on 1 Kings 9. 15; 2 Kings 12. 20, and Ap. 68. **4 go up.** See Ap. 68. "ZION". **THE LORD.** Heb. Jah. Ap. 4. III. **testimony**: the Ark of Jehovah. **name.** See note on 20. 1. **5 thrones.** Pl. of Majesty = the great Throne. **6 Pray for the peace of Jerusalem.** Fig. *Paronomasia* (Ap. 6), *sha'ălū shᵉlōm yᵉrūshālām yishlāyū.* See Ap. 67. vi. **7 Peace be within.** Fig. *Epanadiplōsis* (Ap. 6), uniting *vv.* 7 and 8 by beginning and ending with the same words. **8 say** = speak [saying]. **9 God.** Heb. Elohim. Ap. 4. I.

123 (G²⁄₄, p. 826). GROUP II. PSALM (FIRST). DISTRESS. (*Introversion.*)

G²⁄₄ | 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.

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$^{2}_{5}$ 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$^{2}_{6}$ 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$^{2}_{6}$, p. 826). GROUP II. PSALM (SECOND). TRUST. (*Introversion and Alternation.*)

G$^{2}_{5}$
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 Sennacherib).
they. The pl., referring to Sennacherib's hosts; likened to a stream and waters in *vv.* 4, 5. See note on Ps. 46. 3.
3 quick = alive.
4 stream = torrent, or flood. Heb. *naḥal*. See Ap. 67.
our soul = us. Heb. *nephesh*. Ap. 13. Note the Fig. *Epistrophe* (Ap. 6) in the repetition at end of *v.* 5.
7 as a bird. The reference is to the words of Sennacherib on his cylinder, where he mentions Hezekiah by name, whom he had got "as a bird in a cage". See Ap. 67. xi.
8 name. See note on 20. 1.
Who made heaven and earth. See Ap. 67. v, and note on 121. 2 and 134. 3.

125 (G$^{2}_{6}$, p. 826). GROUP II. PSALM (THIRD). BLESSING AND PEACE IN ZION. (*Introversion.*)

G$^{2}_{6}$
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. *bāṭaḥ*. 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$^{2}_{7}$ Q (p. 848) R
1 When °the LORD °turned again the captivity of °Zion,
We were °like them that dream.

S
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 [2]The LORD hath done great things for us;
Whereof we are glad.

Q
4 [1]Turn again our captivity, O [1]LORD,

R
As the °streams °in the °south.

S
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$^{2}_{8}$ T g
1 Except °the LORD build °the house,
They labour in vain that build it:

h
Except °the LORD keep °the city,
°The watchman waketh *but* in vain.

U
2 *It is* vain for you to rise up early, to sit up late,
To eat the bread of sorrows:

U
°*For* so He giveth His °beloved °sleep.

T g
3 °Lo, °children *are* an heritage °of [1]the LORD:
And the fruit of the womb *is His* reward.

h
4 As arrows *are* in the hand of a mighty man;
So *are* [3]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$^{2}_{9}$ V
1 °Blessed *is* every one that °feareth °the LORD;
That walketh in His ways.

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126 (G$^{2}_{7}$, p. 826). GROUP III. PSALM (FIRST). DISTRESS. (*Extended Alternation.*)

G$^{2}_{7}$
- 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. *'ăphīḳīm*. 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 *'ăphīḳīm* 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$^{2}_{8}$, p. 826). GROUP III. PSALM (SECOND). TRUST. (*Alternation.*)

G$^{2}_{8}$
- 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. *y^{e}dīd*. This was Solomon's name (Jedidiah) given by Jehovah (2 Sam. 12. 25). Solomon was given because David was beloved of Jehovah. Some codices, with Sept., Syr., and Vulg., read pl. **sleep** = in sleep: i.e. while they sleep: i.e. without their labour. So He gave to Solomon (1 Kings 3. 5–15); to Adam (Gen. 2. 21, 22); Abraham (Gen. 15. 12, 13); Jacob (Gen. 28. 10–15); Samuel (1 Sam. 3. 3, 4), &c. **3 Lo.** Fig. *Asterismos*. Ap. 6. **children** = sons. The reference to the fact that Hezekiah was rejoicing in Isaiah's message that he should have a son, made it a suitable Psalm for Hezekiah to select (2 Kings 20. 12, 18. Isa. 39. 7). Cp. Ps. 128. See Ap. 67. xiv. When his trouble came, he was childless. Hence he remembered Jehovah's promise to David (132. 11). **of** = from. Hence he sings Jehovah's praise. **5 Happy is the man.** Hezekiah was that man. See the Beatitudes. Ap. 63. VI. **man.** Heb. *geber*. Ap. 14. IV. **They**: i.e. the sons. **not be ashamed.** Fig. *Tapeinosis* (Ap. 6): quite the opposite. **speak** = meet, whether for negotiation or for fighting.

128 (G$^{2}_{9}$, p. 826). GROUP III. PSALM (THIRD). DELIVERANCE, BLESSING, AND PEACE. (*Alternations.*)

G$^{2}_{9}$
- 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.

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 [1]feareth [1]the LORD.

W i
5 [1]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 [3]children's [3]children,
And °peace upon Israel.

129

°A Song of degrees.

$G_1^2{}_0^0$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 [4]the LORD *be* upon you:
We bless you in the °name of [4]the LORD."

130

°A Song of degrees.

$G_1^2{}_1^1$A (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 [2]LORD* who shall stand?

B
4 °But *there is* °forgiveness with Thee,
That Thou mayest be feared.

A
5 I wait for [1]the LORD, my °soul doth wait,
And in °His word do I hope.
6 My [5]soul *waiteth* for the [2]LORD*
More than they that °watch for the morning:
I say, more than they that watch for the morning.
7 Let Israel hope in [1]the LORD:

B
For with the [1]LORD *there is* °mercy,
And with Him *is* °plenteous °redemption.
8 And He shall °redeem Israel
From all his °iniquities.

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 ($G_1^2{}_0^0$, p. 826). GROUP IV. PSALM (FIRST). DISTRESS. (*Alternation.*)

$G_1^2{}_0^0$ | 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. Jehôvah. 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 ($G_1^2{}_1^1$, p. 826). GROUP IV. PSALM (SECOND). TRUST. (*Alternation.*)

$G_1^2{}_1^1$ | 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 *Sōpherīm* 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. *nephesh.* Ap. 13.
His word: as sent to Hezekiah by Jehovah through Isaiah.
6 watch. Heb. *shāmar* = 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.)

131

°A Song of degrees °of David.

$G_{1^2_2}$ C (p. 850)

1 °LORD, my heart is not haughty, nor mine eyes lofty:
Neither do I exercise myself in great matters,
Or in things too °high for me.

D

2 °Surely I have behaved and °quieted °myself,
As a child that is weaned of his mother:

D

°My soul *is* even as a weaned child.

C

3 Let °Israel hope in [1]the LORD
From henceforth and for ever.

132

°A Song of degrees.

$G_{1^2_3}$ (THEME) (p. 850) F

1 °LORD, °remember °David,
And °all his afflictions:

2 How he sware unto the [1] LORD,
And vowed unto °the mighty *God* of Jacob;

G

3 Surely °I will not come into the °tabernacle °of my house,
Nor go up into my °bed;
4 I will not give sleep to mine eyes,
Or slumber to mine eyelids,
5 Until I find out a place for [1]the LORD,
°An habitation for [2]the mighty *God* of Jacob.

H

6 Lo, we °heard of °it at Ephratah:
We found °it °in the fields of the wood.
7 We will go into His °tabernacles:
We will worship at His °footstool.

J

8 °"Arise, O [1]LORD, into Thy rest;
Thou, and °the ark of Thy strength.

K

9 Let Thy priests be clothed with righteousness;

L

And let Thy °saints °shout for joy.

M

10 For Thy servant David's sake
Turn not away the face of °Thine anointed."

F

11 The [1] LORD °hath sworn °*in* truth unto David;
He will not turn from it;

G

°"**Of the fruit of thy body will I set upon thy throne.**
12 If thy °children will keep My covenant

131 ($G_{1^2_2}$, p. 826). GROUP IV. PSALM (THIRD) DELIVERANCE, BLESSING, AND PEACE. (*Introversion.*)

$G_{1^2_2}$
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. *nephesh*. Ap. 13.
My soul = Myself. Heb. *nephesh*. 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 ($G_{1^2_3}$, p. 826). GROUP V. PSALM (FIRST). DISTRESS. BLESSING FOR THE HOUSE OF JEHOVAH. (*Extended Alternation.*)

$G_{1^2_3}$
THE THEME. David's Distress.
F | 2. David sware unto Jehovah.
G | 3–5. What David sware.
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 sware unto David.
G | –11, 12. What Jehovah sware.
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.

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. *mishkān* (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. *Mishkān*. Ap. 40. 2. **footstool.** Fig. *Anthrōpopatheia*. 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.

And °My testimony that I shall teach them,
Their °children shall also sit upon thy throne for evermore."

H (p. 850)
13 For [1] 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 [9] 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 [10] anointed.
18 His enemies will I clothe with shame:
But upon himself shall °his crown flourish.

133

°A Song of degrees °of David.

$G^2_{I^4}$ N (p. 851)
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,

n
°*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.

$G^2_{I^5}$ P (p. 851)
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 [1] the LORD.

P
3 [1] 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 ($G^2_{I^4}$, p. 826). GROUP V. PSALM (SECOND). TRUST. BLESSING IN THE HOUSE OF JEHOVAH.
(*Introversion and Alternation.*)

$G^2_{I^4}$
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. *yāḥad* (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, Zebulon, Issachar (2 Chron. 30. 11, 18, 25, 26). The idea is not in the *motion* of this dew, from Hermon to Zion, but in its uniting both in its copious descent.

there. Cp. Deut. 12. 5, 11, 14, 18, 21. 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 ($G^2_{I^5}$, p. 826). GROUP V. PSALM (THIRD). BLESSING FROM THE HOUSE OF JEHOVAH.
(*Introversion.*)

$G^2_{I^5}$
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 135. 2. **stand.** The night-watchmen. The reference is to 2 Chron. 29. 11; 30. 16; 31. 2. There were no *seats* in the Tabernacle or Temple. Cp. Heb. 10. 11. **the house of the LORD.** The reference is to Hezekiah's interest in the Temple. See Ap. 67. xiii. **3 heaven and earth.** The reference is to 2 Chron. 32. 19. 2 Kings 19. 15. Isa. 37. 16. See Ap. 67. v. **Bless thee.** The reference may be to 2 Chron. 30. 27; 31. 10. This is the last of the fifteen Songs of THE Degrees, which are referred to in Isa. 38. 20. See Ap. 67. **out of Zion.** See note on "there", 133. 3.

H¹ R (p. 852) S

135 °Praise ye °THE LORD.

Praise ye the °name of °the LORD;
Praise *Him*, O ye servants of °the LORD.
2 Ye that stand in the house of ¹the LORD,
In °the courts of the house of our °God,
3 Praise ¹THE LORD; for ¹the LORD *is* good:
Sing praises unto His ¹name; for °*it is* pleasant.

T V
4 For ¹THE LORD hath chosen °Jacob unto Himself,
And °Israel for His °peculiar treasure.

W
5 For ℨ know that ¹the LORD *is* great,
And *that* °our LORD *is* above all °gods.
6 Whatsoever ¹the LORD pleased, *that* did He
In °heaven, and in earth, in the seas, and all deep places.
7 He causeth the vapours to ascend from the ends of the earth;
He maketh lightnings for the rain;
He bringeth the °wind out of His °treasuries.
8 Who °smote the firstborn of Egypt,
Both of °man and beast.
9 *Who* sent tokens and °wonders into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants.
10 Who °smote great nations,
And slew mighty kings;
11 °Sihon king of the Amorites,
And °Og king of Bashan,
And °all the kingdoms of Canaan:
12 And °gave their land *for* an heritage,
°An heritage unto Israel His People.

U
13 °Thy ¹name, O ¹LORD, *endureth* for ever;

U
And Thy memorial, O ¹LORD, throughout all generations.

T V
14 °For ¹the 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 ⁸men'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 ¹the LORD, O °house of Israel:
Bless ¹the LORD, O house of Aaron:
20 Bless ¹the LORD, O house of °Levi:
Ye that fear ¹the LORD, bless ¹the LORD.
21 Blessed be ¹the LORD °out of Zion,
Which °dwelleth at Jerusalem.

R
¹Praise ye ¹THE LORD.

135 (H²₁, p. 826). PRAISE.
(*Introversion and Alternation.*)

H²₁
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. Memorial.
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 (H¹). 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. *ʿegullāh.* See note on Ex. 19. 5.
5 our LORD = Adonim. Ap. 4. VIII (3).
gods. Heb. *ʾĕlohīm.* 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 treasuries (Ap. 6), and rightly so rendered. Cp. Job 38. 22.
8 smote, &c. Cp. Ex. 12. 29.
man. Heb. *ʾādām.* Ap. 14. I.
9 wonders. Cp. Ex. 7—14, and Ps. 136. 15.
10 smote, &c. Cp. Num. 21—26, 34, and 35.
11 Sihon. Cp. Num. 21. 21–34. Deut. 1. 4.
Og. Cp. Deut. 31. 4. Josh. 13. 31.
all. Cp. Josh. 12. 7.
12 gave their land. Cp. Josh. 12. 7.
An heritage. Repeated by Fig. *Anadiplosis.* Ap. 6.
13 Thy name. Cp. *v.* 13 with Ex. 3. 15.
14 For, &c. Cp. Deut. 32. 36.
judge = vindicate.
repent Himself = have compassion.

15–18 (*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. *baṭaḥ.* 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^2_2 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 [1]mercy *endureth* for ever.
3 O give thanks to the °LORD of lords:
For His [1]mercy *endureth* for ever.

B *F*
4 To Him Who alone doeth great wonders:
For His [1]mercy *endureth* for ever.
5 To Him That by wisdom °made the heavens:
For His [1]mercy *endureth* for ever.
6 To Him That stretched out the earth °above the waters:
For His [1]mercy *endureth* for ever.
7 To Him That made °great lights:
For His [1]mercy *endureth* for ever:
8 The sun °to rule by day:
For His [1]mercy *endureth* for ever:
9 The moon and stars [8]to rule by night:
For His [1]mercy *endureth* for ever.

C s *G*
10 To Him That °smote Egypt in their firstborn:
For His [1]mercy *endureth* for ever:

t
11 And °brought out Israel from among them:
For His [1]mercy *endureth* for ever:

J
12 With a strong °hand, and with a stretched out °arm:
For His [1]mercy *endureth* for ever.

u
13 To Him Which divided the Red sea into parts:
For His [1]mercy *endureth* for ever:

K
14 And made Israel to pass through the midst of it:
For His [1]mercy *endureth* for ever:

D
15 But °overthrew Pharaoh and his host in the Red sea:
For His [1]mercy *endureth* for ever.

D
16 To Him Which led His People through the wilderness:
For His [1]mercy *endureth* for ever.

C s
17 To Him Which smote great kings:
For His [1]mercy *endureth* for ever:
18 And slew famous kings:
For His [1]mercy *endureth* for ever:
19 °Sihon king of the Amorites:
For His [1]mercy *endureth* for ever:
20 And Og the king of Bashan:
For His [1]mercy *endureth* for ever:

t J
21 And gave °their land for an heritage:
For His [1]mercy *endureth* for ever:
22 *Even* an heritage unto Israel His servant:
For His [1]mercy *endureth* for ever.

u K
23 Who remembered us in our low estate:
For His [1]mercy *endureth* for ever:
24 And hath °redeemed us from our °enemies:
For His [1]mercy *endureth* for ever.

B L
25 Who giveth °food to all °flesh:
For His [1]mercy *endureth* for ever.

A M
26 [1]O give thanks unto the °GOD of heaven:
For His [1]mercy *endureth* for ever.

136 (H^2_2, p. 826). PRAISE.
(*Introversion and Extended Alternation.*)

H^2_2
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 (*vv.* 19–22) the Structure below would fail.

PSALMS **135** AND **136** COMPARED.
(*Extended Alternation.*)

135
E | 1–5. Exhortation to praise.
F | 6, 7. Creative wonders.
G | 8, 9. Deliverance from Egypt.
H | 10, 11. Deliverance on Journey.
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. *Amœbaeon* 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. *'ĕlohīm.* See note on 135. 5 and Ex. 22. 9.
3 LORD of lords. Heb. Adonīm 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. *pārak* = to break. Thus to rescue, by breaking the bonds. Rendered "redeem" only here (and Dan. 4. 27 in the Vulgate versions: A.V. "break off"). **enemies** = adversaries.
25 food. Heb. = bread. Put by Fig. *Synecdoche* (of Species) for all kinds of food. 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.

G³ N¹ (p. 854)

137 By the rivers of °Babylon,
There we sat down,
O¹ Yea, we wept,
When we remembered Zion.
N² 2 We hanged our harps
Upon the willows in the midst thereof.
3 For there °they that carried us away captive required of us a song;
And they that wasted us *required of us* mirth, *saying*,
"Sing us *one* of the songs of Zion."
4 How shall we sing °the LORD'S song
In a °strange land?
O² 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.
N³ 7 Remember, O ⁴LORD, the °children of °Edom
O³ In the °day of Jerusalem;
°Who said, °"Rase *it*, rase *it*,
Even to the foundation thereof."
N⁴ 8 O daughter of Babylon, who art °to be destroyed;
°Happy *shall he be*, that °rewardeth thee
As thou hast served us.
9 ⁸Happy *shall he be*, that taketh and dasheth thy °little ones
Against the stones.

H³ P¹ (p. 854)

138 *A Psalm* °of David.
1 I will °praise Thee with my whole °heart:
Before the °gods will I sing praise unto Thee.
2 I will worship toward Thy °holy °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 ²words of Thy mouth.

137 (G³, p. 826). ISRAEL. DELIVERANCE FROM BABYLON. (*Repeated Alternation.*)

G³ | N¹ | 1–. Babylon. Weeping.
O¹ | –1. Zion. Remembrance.
N² | 2–4. Babylon. Weeping.
O² | 5, 6. Jerusalem. Remembrance. "I".
N³ | 7–. Edom. Remembrance.
O³ | –7. Jerusalem. Destruction.
N⁴ | 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 (H³, p. 826). PRAISE. (*Repeated Alternation.*)

H³ | P¹ | 1–4. To Jehovah. Praise. (Second Person.)
Q¹ | 5, 6. Of Jehovah. (Third Person.)
P² | 7. To Jehovah. (Second Person.)
Q² | 8–. Of Jehovah. (Third Person.)
P³ | –8. To Jehovah. (Second Person.)

Title. of David = by David. Placed here by Hezekiah, to correspond with H¹, H² and H⁴. See p. 826. **1 praise Thee.** Some codices, with Aram., Sept., Syr., and Vulg., add "O Jehovah". **heart.** Sept. adds "for Thou hast heard the words of my mouth", probably from *v.* 4. **gods.** Heb. *'ĕlohīm*. 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.

Q¹ (p. 854)
5 Yea, they shall sing °in the ways of ⁴the LORD:
For great *is* the glory of ⁴the LORD.
6 Though ⁴the LORD *be* high, yet hath He
°respect unto the lowly:
But the proud He knoweth afar off.

P²
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.

Q²
8 ⁴The LORD will perfect *that which* concerneth me:

P³
Thy °mercy, O ⁴LORD, *endureth* for ever:
Forsake not the °works of Thine own hands.

°To the chief Musician.

139

°A Psalm °of David.

G⁴ R (p. 855)
1 O °LORD, Thou hast °searched me, and
°known *me*.

S¹ T¹
2 Thou ¹knowest my °downsitting and mine
°uprising,
Thou understandest my °thought afar off.
3 Thou °compassest my path and my °lying down,
And °art acquainted *with* all my ways.
4 For *there is* not a word in my tongue,
But, lo, O ¹LORD, Thou ¹knowest it °altogether.
5 Thou hast beset me °behind and before,
And laid Thine hand upon me.

U¹
6 *Such* knowledge *is* too wonderful for me;
It is high, I cannot *attain* unto it.

S² T²
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 ¹knoweth 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 (G⁴, p. 826). DELIVERANCE FROM SELF. (*Alternation.*)

G⁴ | R | 1. Divine searching
S¹ | T¹ | 2-5. Omniscience.
U¹ | 6. Admiration.
S² | T² | 7-16. Omnipresence.
U² | 17, 18. Admiration.
S³ | T³ | 19-. Omnipotence.
U³ | -19-22. Detestation.
R | 23, 24. Divine searching.

Title. A Psalm. Heb. *mizmōr*. Ap. 65. XVII.
of David = by David. The words alleged to be Chaldaisms in *vv.* 3, 4, 8, 20, are found in the earlier books such as Lev. 1 and 2 Sam. There is no internal evidence of non-Davidic authorship.
1 LORD. Heb. Jehovah. Ap. 4. II.
searched = search out as for treasures or secrets.
known = seen, so as to understand.
2 downsitting . . . uprising. Fig. *Synecdochē* (of Species), Ap. 6, put for all movements.
thought = inward thought. Occurs only here and in *v.* 17.
3 compassest = scrutinisest.
lying down = bed.
art acquainted with = well knowest, or hast inspected.
4 altogether = on every side, or, the whole of it.
5 behind and before. Fig. *Synecdoche* (of Species), Ap. 6, put for every direction.
7 spirit. Heb. *rūach*. Ap. 9.
presence. Heb. = face. Fig. *Anthrōpopatheia*. Ap. 6.
8 hell = Sheol. See Ap. 35.
behold. Fig. *Asterismos*. Ap. 6.
9 wings of the morning. See note on *sub*-scription of Ps. 21.
10 right hand. Fig. *Anthrōpopatheia*. 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. *nephesh*. 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. *Ecphonēsis*. 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. *Parœmia*. Ap. 6.

U²
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.

T³ (p. 855)
19 °Surely °Thou wilt slay °the wicked, O °GOD:
U³
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 [1]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 [17]GOD, and [1]know my heart:
Try me, and [1]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$^{4}_{1}$ V¹ (p. 856)
1 Deliver me, O °LORD, from °the evil °man:
Preserve me from the violent °man;
W¹
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.
V²
4 Keep me, O [1]LORD, from the hands of the °wicked;
Preserve me from the violent [1]man;
W²
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. [3]Selah.
V³
6 I said unto the [1]LORD, "Thou *art* my °GOD:"
Hear the voice of my supplications, O [1]LORD.
7 O °GOD the Lord, the strength °of my salvation,
Thou hast °covered my head in the day of battle.
W³
8 Grant not, O [1]LORD, the desires of the °wicked:
Further not his °wicked device; *lest* they exalt themselves. [3]Selah.
V⁴
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 [1]man to overthrow *him*.
12 I know that [1]the LORD will maintain the cause of °the afflicted,
And the right of °the poor.
EPILOGUE
13 Surely the righteous shall give thanks unto Thy °name:
The upright shall °dwell in Thy presence.

19 Surely, &c. These six verses (19–24) are not an "interpolation". They are required to complete the Structure. See above.
Thou wilt slay, &c. This is Omnipotent work. Cp. Job 40. 9–14.
the wicked = a lawless one. Heb. *rāshā'*. Ap. 44. x.
GOD. Heb. Eloah. Ap. 4. V.
bloody = bloodthirsty.
men. Heb. *'ĕnōsh*. 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$^{4}_{1}$, p. 826). PRAYER AND PRAISE.
(*Repeated Alternation.*)

H$^{4}_{1}$
V¹ | 1. Prayer. Preservation from enemies.
W¹ | 2, 3. The evil man. Purposes. (Selah.)
V² | 4–. Prayer. Preservation from enemies.
W² | –4, 5. The evil man. Purposes. (Selah.)
V³ | 6, 7. Prayer. Preservation from enemies.
W³ | 8. The evil man. Desires. (Selah.)
V⁴ | 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. *'īsh*. 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.

141

°A Psalm of David.

H½ 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 [1]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 [1]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 [4]iniquity.

B t

10 Let °the wicked fall into their own nets,

s

Whilst that ℑ °withal °escape.

142

°Maschil °of David; A Prayer °when he was in the °cave.

H⅓ 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 within me, °then Thou knewest my path.

141 (H½, p. 826). PRAYER AND PRAISE. (*Introversion and Extended Alternation.*)

H½
- 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. *shāmrāh.* 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. *'ĭsh.* 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. *nephesh.* Ap. 13.

9 Keep. Same root as "watch" in *v.* 3. (Heb. *shāmrēnī.*)

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.

withal = Same as "yet", *v.* 5 (B). **escape** = pass on [in safety].

142 (H⅓, p. 826). PRAYER AND PRAISE. (*Extended Alternation.*)

H⅓
- C | 1, 2. I cried unto Jehovah.
  - D | 3–. Trouble. Comfort in. } Statements.
  - E | –3. Enemies. }
  - F | 4. Friends. Desertion of.
- *C* | 5. I cried unto Jehovah.
  - *D* | 6–. Trouble. Deliverance from. } Pleas.
  - *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.

E (p. 857) In the way wherein I walked have they 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 [1]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 [4]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.

H¼ G J (p. 858) 1 Hear my prayer, O °LORD, give ear to my supplications:
In Thy faithfulness answer me, *and* in Thy righteousness.
2 And °enter not into judgment with Thy servant:
For °in Thy sight shall °no man living °be justified.

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:
[3]My soul *thirsteth* after Thee, °as a thirsty land. °Selah.

G J 7 Hear me speedily, O [1]LORD: [4]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 [3]my soul unto Thee.
9 °Deliver me, O [1]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 [1]LORD, for Thy °name's sake:
For Thy righteousness' sake bring [3]my soul out of trouble.
12 And of Thy °mercy cut off mine °enemies, K
And destroy all them that afflict [3]my soul:
For I *am* Thy servant.

4 beheld. Supply Ellipsis: "beheld [on my left hand], but", &c.

know = regard, or recognise.

my soul = me (emphatic). Heb. *nephesh*. Ap. 13.

5 the land of the living. See note on Ezek. 26. 20.

6 persecutors = pursuers.

143 (H¼, p. 826). PRAYER.

(*Introversion and Alternation.*)

H¼ | 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. *nephesh*. Ap. 13.

4 my spirit = me. Heb. *rūach*. Ap. 9. Fig. *Synecdoche* (of Part), Ap. 6, put for the whole person, for emphasis.

overwhelmed. Same word as 77. 3; 107. 5; 142. 3.

5 remember. Cp. 77. 5, 10, 11.

muse = talk with myself.

the work of Thy hands. Some codices, with three early printed editions, Aram., Sept., and Vulg., read "works" (pl.).

6 as. Some codices, with seven early printed editions, read "in".

Selah. Connecting and returning to prayer (7–11) as the consequence of the reflection (5, 6). This is the last Selah (of seventy-one) in the Psalms. For three others, see Hab. 3. 3, 9, 13. See Ap. 66. II.

7 the pit = a grave. Heb. *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).

144

A Psalm ° of David.

$H^{\frac{4}{5}}$ L^1 (p. 859)

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 [1] 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 [1] 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;

M^1 8 Whose mouth °speaketh vanity,
And their right hand *is* a right hand of falsehood.

L^2 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 [7] Rid me, and [7] deliver me from the hand of [7] strange children,
Whose mouth [8] speaketh vanity,
And their right hand *is* a right hand of falsehood:

M^2 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 [12] *may be* full, affording all manner of store:
That our °sheep may bring forth thousands and ten thousands in our °streets:
14 *That* our oxen [12] *may be* °strong to labour;
That there be °no breaking in, °nor going out;
That *there be* no complaining in our [13] streets.
15 °Happy *is that* people, that is °in such a case:

L^3 °*Yea*, happy *is that* People, whose [9] God *is* [1] the LORD.

144 ($H^{\frac{4}{5}}$, p. 826). PRAYER AND THANKSGIVING.
(*Repeated Alternation.*)

$H^{\frac{4}{5}}$ | L^1 | 1–7. David's words. Praise and Prayer.
M^1 | 8. Words of foreigners. Vain and false.
L^2 | 9–11. David's words. Praise and Prayer.
M^2 | 12–15–. Words of foreigners. Vain and false.
L^3 | –15. David's words. Right and true.

Title. of David = by David. The Sept. adds "concerning Goliath." This may be because Ps. 8, which relates to David and Goliath (see its *sub*-scription), has the same words in *v.* 4 as in 144. 3. In any case, Ps. 144 is peculiarly appropriate to David's victory (1 Sam. 17). Not a "compilation" of "fragments" of some "lost Psalms", but a perfect whole with a perfect design, as shown by the Structure above.

1 Blessed. Fig. *Benedictio* (Ap. 6). Not *Beatitudo* as in *v.* 15.

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

strength = rock, or fortress. Cp. Deut. 32. 4. 1 Sam. 2. 2; 2 Sam. 22. 47. Pss. 18. 2, 31, 46; 19. 14; 28. 1; 62. 2, 6.

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

2 goodness = lovingkindness. The Syr. reads "refuge".

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

trust = flee for refuge. Heb. *ḥaṣah*. Ap. 69. II.

my People: A special reading called *Sevīr* (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. *'ĕnōsh*. 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. *pāṣah*; same word as in *v.* 11, and "delivereth", *v.* 10.

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

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

strange children = aliens. Heb. = 'sons of the foreigner.

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

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

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

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

12 That = Who. Heb. *'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. **14 strong to labour** = well laden. **no breaking in** = no invasion. **nor going out** = no captivity. **15 Happy.** See Ap. 63. VI. **in such a case:** i.e. holding the false view that happiness consists in outward prosperity. Cp. 4. 6, 7, and 146. 3 and 5. **Yea.** Supply the Ellipsis (Ap. 6), not as in A.V. and R.V., but [Yea, rather], or [Nay]. The last member (L^3) 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 N¹ u (p. 860) v
1 (א) I will extol Thee, my °God, O king;
And I will bless Thy °name for ever and ever.

u
2 (ב) Every day will I bless Thee;
v
And I will praise Thy [1]name for ever and ever.

O¹
3 (ג) Great *is* °the LORD, and greatly to be praised;
And His greatness *is* unsearchable.

N² w¹
4 (ד) One generation shall praise Thy works to another,
And shall declare Thy mighty acts.

x¹
5 (ה) I will speak of the °glorious honour of Thy majesty,
And of Thy °wondrous works.

w²
6 (ו) °And *men* shall speak of the might of Thy °terrible acts:
x²
And I will declare Thy greatness.

w³
7 (ז) They shall °abundantly utter the memory of Thy great goodness,
And shall sing of Thy righteousness.

O²
8 (ח) [3]The LORD *is* °gracious, and full of compassion;
Slow to anger, and °of great mercy.
9 (ט) [3]The LORD *is* good °to all:
And His °tender mercies *are* over all His works.

N³ y
10 (י) All Thy works shall praise Thee, O [3]LORD;
And Thy °saints shall bless Thee.
11 (כ) They shall speak of the glory of Thy kingdom,
z
And talk of Thy °power;
z
12 (ל) To make known to the sons of °men His mighty acts,
y
And the glorious majesty of His kingdom.

O³ a
13 (מ) Thy kingdom *is* °an everlasting kingdom,
And Thy dominion *endureth* throughout all °generations.

b
14 (ס) [3]The LORD upholdeth all that °fall,
And °raiseth up all *those that be* bowed down.

a
15 (ע) The °eyes of all wait upon Thee;
And Thou givest them their meat in due season.
16 (פ) °Thou openest Thine °hand,
And satisfiest the desire of every living thing.

145 (*E*, p. 826). DAVID'S [PSALM] OF PRAISE.
(*Repeated Introversion.*)

E | N¹ | 1, 2. Praise promised. For Jehovah. (David.)
O¹ | 3. Praise offered.
N² | 4–7. Praise promised. For His work. (David and others.)
O² | 8, 9. Praise offered.
N³ | 10–12. Praise promised. For His kingdom. (The works.)
O³ | 13–20. Praise offered.
N⁴ | 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 (N¹, above). DAVID ALONE. (*Alternation.*)

N¹ | 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 (N², above). DAVID AND OTHERS. PRAISE. (*Alternation.*)

N² | w¹ | 4. They shall.
x¹ | 5. I will.
w² | 6–. They shall.
x² | –6. I will.
w³ | 7. They shall.

5 glorious, &c. Heb. = the majesty of the glory of Thine honour.
wondrous works = instances or examples of Thy wonders. Heb. = words of Thy wonders.
6 And men = And they. See Structure (N², above).
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 (N³, above). THE WORKS PRAISE. (*Introversion.*)

N³ | 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 (O³, above). PRAISE OFFERED. (*Alternation.*)

O³ | a | 13. Thou.
[b | ב, 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 forward (everlasting, 77. 7). These words, "Thy kingdom [O Christ] is an everlasting kingdom", were (up to 1893) to be seen on the wall of one of the largest Mosques in Damascus. Formerly it was a Temple of Rimmon. It was turned into the (Christian) Church of St. John the Baptist by Arcadius, later it was made into a Mosque by Caliph Walid I (705-717). It was destroyed by fire on Oct. 14, 1893, and subsequently rebuilt. (*Enc. Brit.* vol. 7, p. 785, Camb. (11th) edition.) **generations.** Following this verse (13) the Primitive Text read:

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

the verse beginning with the missing letter נ (Nun) = *Ne'mān* (= faithful). It is found in some codices, with Sept., Syr., Vulg., Arabic, and Ethiopic Versions. The Structure (O³, 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. *Prosopopœia.* Ap. 6. **16 Thou.** This is emphatic in Sept., Syr., and Vulg. Cp. 104. 26. **hand.** Fig. *Anthropopatheia.* Ap. 6.

b (p. 860) 17 (צ) [3] The LORD *is* [7] righteous in all His ways,
And °holy in all His works.
18 (ק) [3] The LORD *is* °nigh °unto all them that call upon Him,
To all that call upon Him in truth.
19 (ר) He will fulfil the desire of them that fear Him:
He also will hear °their cry, and will save them.
20 (ש) [3] The LORD preserveth all them that love Him:
But all the °wicked will He destroy.

N[1] 21 (ת) My mouth shall speak the praise of [3]the LORD:
And °let °all flesh bless His °holy [2]name for °ever and ever.

F[1] J P (p. 861) **146** °Praise ye THE LORD.
°Praise °the LORD, °O my soul.
2 While I live will I praise [1]the LORD:
I will sing praises unto my °God while I have any being.

Q c 3 Put not your °trust in princes,
Nor in the son of °man,

d In whom *there is* °no help.

e 4 °His °breath goeth forth, he °returneth to his °earth;
In that very day his °thoughts perish.

Q c 5 °Happy *is he* that *hath* the °GOD °of Jacob for his help,
°Whose °hope *is* in [1]the LORD his [2]God:

d 6 Which °made heaven, and earth,
The sea, and all that therein *is:*
Which keepeth truth for ever:
7 Which executeth judgment for the oppressed:
Which giveth °food to the hungry.
[1]The LORD looseth °the prisoners:
8 [1]The LORD openeth *the eyes of* [7]the blind:
[1]The LORD raiseth them that are bowed down:
[1]The LORD loveth [7]the righteous:
9 [1]The LORD preserveth [7]the °strangers;
He °relieveth [7]the fatherless and widow:
But the way of the °wicked He turneth upside down.

e 10 [1]**The LORD °shall reign °for ever,**
Even thy [2]God, O °Zion, unto all generations.

P [1]Praise ye THE LORD.

F[2] K R S[1] f[1] (p. 862) **147** °Praise ye THE LORD:
°For *it is* good to sing praises unto our °God;
For *it is* pleasant; *and* praise is comely.

17 holy = gracious.
18 nigh: i.e. nigh to help. Cp. 34. 18; 119. 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. } Man.
e | 4. Mortal. } Man.
Q | c | 5. Right trust. } Jehovah.
d | 6–9. Powerful. } Jehovah.
e | 10–. Eternal. } Jehovah.
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. *bāṭaḥ.* 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 Apocrypha (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. *'ădāmāh.* Not *'erez* = the Earth. **thoughts** = purposes, or plans.
5 Happy. The last of the twenty-seven Beatitudes in the Book of Psalms. See Ap. 63. VI. **GOD.** Heb. El. Ap. 4. IV. **of Jacob:** i.e. the God who met Jacob (Gen. 28. 13) when he had nothing (Gen. 32. 10), and deserved nothing (but wrath, Gen. 27), and promised him everything. This title answers to the N.T. title "the God of all grace" (1 Pet. 5. 10). Happy indeed are all they who have this God for their God. **Whose.** Supply the Ellipsis by repeating [Happy he] whose, &c. **hope** = expectation.
6 made heaven, and earth. Another reference to Genesis (ch. 1). Cp. *v.* 4 (above). See notes on Gen. 14. 19 and Deut. 4. 26.
7 food. Heb. bread. Put by Fig. *Synecdochē* (of Species), Ap. 6, for food in general. **the.** No Art. in Heb. **9 strangers** = aliens. **relieveth.** Plenty of saving "help" here. Cp. the contrast with "man", (d, *v.* 3), "no help". **wicked** = lawless. Heb. *rāsha'.* 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.

g¹ (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.

h¹ 6 [2]The LORD lifteth up °the meek:
He casteth the °wicked down to the ground.

S³ f² 7 Sing unto [2]the LORD with thanksgiving;
Sing praise upon the harp unto our [1]God:

g² 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.

h² 10 He delighteth not in the strength of the horse:
°He taketh not pleasure in the legs of a °man.
11 [2]The LORD taketh pleasure in them that fear Him,
In those that °hope in His mercy.

S³ f³ 12 °Praise [2]the LORD, O Jerusalem;
Praise thy [1]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.

g³ 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.

h³ 19 He sheweth His °word unto °Jacob,
His statutes and His judgments unto °Israel.
20 He hath °not dealt so with any nation:
And *as for His* judgments, °they have not known them.

R [1]Praise ye THE LORD.

F³ L T (p. 862) U i **148** °Praise ye THE LORD.
Praise ye °the LORD from the heavens:
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.
S¹ | f¹ | –1–3. Praise. Kindness to Israel.
g¹ | 4, 5. General operations. Nature.
h¹ | 6. Contrast. What Jehovah does.
S² | f² | 7. Praise. Kindness to Israel.
g² | 8, 9. General operations. Nature.
h² | 10, 11. Contrast. What Jehovah delights in.
S³ | f³ | 12–14. Praise. Kindness to Israel.
g³ | 15–18. General operations. Nature.
h³ | 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. *'ĭsh.* 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.* 15). 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.

l 5 Let them praise the name of [1] the LORD:
(p. 862) For He commanded, and they were created.
m 6 He hath also stablished them for ever and ever:
He hath made a decree °which shall not pass.

U i 7 Praise [1] the LORD from °the earth,
k 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 [7] the earth, and all °people;
Princes, and all judges of the earth:
12 Both young men, and maidens;
Old men, and children:

l 13 Let them praise the °name of [1] the LORD:
m 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.

T [1] Praise ye THE LORD.

F[4] *K* V **149** °Praise ye THE LORD.
(p. 863) Sing unto °the LORD a new song,
W *And* His praise in the °congregation of °saints.

X 2 Let °Israel rejoice in Him That made him:
Let the °children of °Zion be joyful in their King.

Y n 3 Let them praise His °name
o In the dance:
Y n Let them sing praises unto Him
o With the °timbrel and harp.

X 4 For [1] the LORD °taketh pleasure in His People:
He will beautify the meek with salvation.

W 5 Let the [1] 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:
This honour have all His [1] saints.

V [1] Praise ye the LORD.

F[5] *J* A **150** °Praise ye THE LORD.
(p. 863) B Praise °GOD in His °sanctuary:
C 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. *rūach.* 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 [3]the °timbrel and dance:
Praise Him with stringed instruments and °organs.
5 Praise Him upon [3]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. *n^{e}shāmāh* (see Ap. 16): i.e. in contrast with material instruments.

praise THE LORD. Heb. *t^{e}hallēl jah.*

Praise ye THE LORD. Heb. *Hal^{e}lūjah*, thus fitly closing the Book of Psalms. Cp. the endings of the other four books; and see notes on p. 720.

THE PROVERBS[1].

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".

[1] For Introduction and Analysis explanatory of the above Structure, see Appendix 74.