

THE
GOLDEN TREASURY
PSALTER

BEING AN EDITION WITH BRIEFER NOTES OF
THE PSALMS CHRONOLOGICALLY ARRANGED

BY
FOUR FRIENDS.

London:
MACMILLAN AND CO
AND NEW YORK.
1893

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The Golden Treasury Series.

THE
GOLDEN TREASURY
PSALTER

*“It shall greatly helpe ye to understand Scripture,
yf thou marke not onely what is spoken or wrytten, but
of whom, unto whom, with what wordes, at what tyme,
where, to what intent, with what circumstance, con-
syderynge what goeth before and what followeth after.”*

“Prologue” of MILES COVERDALE.

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P R E F A C E.

IN making this abridgment of 'The Psalms Chronologically arranged' the Editors have endeavoured to meet the requirements of readers of a different class from those for whom the larger edition was intended.

Some, who found the large book useful for private reading, have asked for an edition of a smaller size and at a lower price for family use, while at the same time some Teachers in Public Schools have suggested that it would be convenient to them to have a simpler book, which they could put into the hands of younger pupils.

The want of an amended version, at once correct and generally intelligible, is felt more keenly in the book of Psalms than perhaps in any other book

of the Bible. It has been attempted here to give such an amended text, incorporating the more certain results of critical research, with the least possible alteration of words familiar to every Englishman.

The short notes which are appended to the volume will it is hoped suffice to make the meaning intelligible throughout. Most of the popular treatises on the Psalms have aimed rather at the deduction of theological lessons than at the interpretation of the text. The aim of this Edition is simply to put the reader as far as possible in possession of the plain meaning of the writer.

The Psalms have been grouped not by their common numbering in the Psalter, for which no principle has been discovered, but according to the periods of the history to which they seem to belong. Historical illustrations have also been inserted wherever any light could be thrown on the circumstances of the writer by other passages in the sacred records of the Kings and Prophets.

The arrangement adopted is that of Ewald, and has been taken, by his permission, without alteration from his great work. There is no intention to press

each single conclusion to which Ewald has come. His arrangement has been accepted as a whole; as full of suggestive thought, edifying, and generally most satisfactory. He has brought an amount of learning to bear upon this subject, at least equal to that of any other commentator; he is marked by a rare honesty and singleness of purpose; and he has brought into clearer light than any previous writer the greatness of David's reign as the central point of the Hebrew monarchy, and the grandeur of his genius as, if not the author, at least the founder of the Psalter.

For fuller information regarding the arrangement adopted here the reader is referred to the larger Edition¹.

EASTER, 1870.

¹ Psalms chronologically arranged; an amended Version with historical introductions and explanatory notes. By Four Friends. Macmillan, 1867.

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PERIOD I.—§§ 1—20. THE PSALMS OF DAVID.

§ 1. PSALM XI.

I. The Psalmist's answer to the despairing utterances of his companions:

In Jehovah put I my trust! how say ye then to my soul: 1

‘Flee, O ye birds, unto your hill’?—

‘For lo, the ungodly bend their bow, 2

‘they make ready their arrow upon the string,

‘to shoot privily at them that are true of heart!’—

‘If the foundations be rooted up, 3

‘what shall the righteous do?’

*II. he comforteth his soul with his conviction of the justice
of God:*

Jehovah is in His holy palace, 4

the throne of Jehovah is in heaven;

His eyes behold His eyelids try the children of men; 5

Jehovah trieth the righteous; 6

but the ungodly and him that loveth wickedness doth

His soul abhor;

upon the ungodly He raineth coals of fire and brimstone, 7

fiery heat is the portion of their cup.

III. for He careth for the righteous.

For Jehovah is righteous, and loveth righteousness: 8

whoso is upright, he shall behold His countenance.

§ 2. PSALM VII.

*I. The Psalmist pleadeth before God that his hands are clean
from treachery:*

Jehovah, my God! in Thee have I put my trust: 1

save me from all them that persecute me, and deliver me!

lest he devour my soul like a lion, 2

and tear it in pieces, while there is none to help!

§ 2. Ps. vii.] CHRONOLOGICALLY ARRANGED. 3

Jehovah, my God! if I have done any such thing, 3
 or if there be any wickedness in my hands;
 if I have rewarded evil unto him that dealt friendly with me, 4
 --nay, I delivered him that without cause is mine enemy--
 then let mine enemy persecute my soul and take it, 5
 yea, let him tread my life down upon the earth,
 and lay mine honour in the dust!

II. *he trusteth his cause to the everlasting justice of God:*

Stand up, Jehovah, in Thy wrath, 6
 lift up Thyself with vengeance on mine oppressors!
 arise up for me and command judgment!
 and let the congregation of the peoples come about Thee, 7
 and return Thou above their heads on high!
 Jehovah judgeth the peoples; give sentence in my cause, 8
 O Jehovah!
 according to my righteousness and mine innocency, so be
 it done unto me!
 let the wickedness of the ungodly come to an end, but 9
 stablish Thou the just,
 O righteous God, that triest the very hearts and reins. 10
 My shield is with God, 11
 who helpeth them that are true of heart;
 God is a judge of the righteous, 12
 and a God that is angry every day.

III. *for He shall make the plots of the traitors recoil on themselves.*

May be he will whet his sword again! 13
 yea, he bendeth his bow and maketh it ready,
 he prepareth him weapons of death, 14
 his arrows he maketh arrows of fire,
 but lo! he travaileth with a thing of nought, 15
 he conceiveth destruction and will bring forth deceit;
 he made a grave and digged it deep, 16
 and is fallen into the pit that he had made!
 his mischief shall return upon his own head, 17
 his violence shall fall on his own pate!
 O let me praise Jehovah according to His righteousness.

§ 3. PSALM XXIV. 7—10.

I. *A choir of priests approaching the gates claim admission for the Ark.*

Lift up your heads, O ye gates; 7
 be ye lift up, ye doors of old,
 that the King of Glory may come in!

Warders reply from within.

Who then is the King of Glory? 8

Choir of priests.

It is Jehovah, strong and mighty,
 Jehovah, the mighty in battle.

II. *Choir of priests repeat their summons.*

Lift up your heads, O ye gates, 9
 be ye lift up, ye doors of old,
 that the King of Glory may come in!

Warders reply from within.

Who is He, the King of Glory? 10

Choir of priests.

IT IS JEHOVAH, LORD OF HOSTS,
 He is the King of Glory.

§ 4. PSALM XXIV. 1—6.

I. *God is Creator of the world: who may come into His presence?*

The earth is Jehovah's and all that therein is, 1
 the compass of the world and they that dwell therein,
 for He hath founded it upon the seas, 2
 and holdeth it fast upon the floods.—
 Who shall ascend into the Hill of Jehovah? 3
 who shall stand in His Holy Place?

II. *Answer.*

Even he that hath clean hands and a pure heart, 4
 and that hath not lift up his mind unto vanity,
 nor sworn so as to deceive his neighbour:

§ 5. Ps. xv.] CHRONOLOGICALLY ARRANGED. 5

he shall receive blessing from Jehovah, 5
and righteousness from the God of his health;
these are they that seek Him, 6
that seek Thy face, O God of Jacob!

§ 5. PSALM XV.

The true worshipper.

Jehovah! who shall dwell beside Thy Tabernacle? 1
who shall rest upon Thy Holy Hill?
Even he that walketh uprightly and doeth the thing which 2
is right,
and speaketh the truth from his heart:
he that keepeth not slander upon his tongue, 3
nor doeth evil to his friend,
nor taketh up a reproach against his neighbour;
he that scorneth every vile thing, 4
but honoureth them that fear Jehovah;
who hath sworn to his own hurt and changeth not; 5
he that hath not given his money upon usury, 6
nor taken reward against the innocent:
whoso doeth these things shall never fall. 7

§ 6. PSALM CI.

I. The king, as God's viceroy, must be pure and true;

My song shall be of mercy and judgement; 1
to thee, Jehovah, will I sing.
Let me give heed to the way of godliness,—O when wilt 2
Thou come unto me?—
• let me walk in my house with a perfect heart! 3
I will set no unholy thing before mine eyes; 4
I hate the sin of unfaithfulness, it shall not cleave unto me!
a heart of guile shall depart from me, 5
I will not know a wicked thing!

II. so also the king's house and the king's court.

Whoso privily slandereth his neighbour—him will I destroy; 6
whoso hath a high look and a proud heart,—I will 7
not suffer him:

whoso leadeth a godly life, he shall be my servant: 9
 there shall no deceitful person dwell in my house, 10
 he that telleth lies shall not tarry in my sight:
 every morning I will pluck up all the ungodly from the land, 11
 that I may root out all wicked doers from the city of
 Jehovah!

§ 7. PSALM XXIX.

1. The Psalmist calleth on the angels round the throne to bow down and worship Jehovah, when He shall reveal Himself in thunder and lightning to the world.

Give unto Jehovah, ye sons of God, 1
 give unto Jehovah glory and strength!
 give unto Jehovah the honour due unto His name, 2
 worship Jehovah in holy apparel!

II.

HARK! JEHOVAH is above the waters, 5
 the God of Glory thundered,
 Jehovah above the waterfloods;
 HARK! JEHOVAH is in power, 4
 HARK! JEHOVAH is in majesty.

HARK! JEHOVAH—He breaketh the cedar-trees, 5
 how Jehovah breaketh in pieces the cedars of Lebanon,
 and maketh them to skip like calves, 6
 Lebanon also and Sirion like young buffaloes;
 HARK! JEHOVAH how He flasheth forth flames of fire!

HARK! JEHOVAH shaketh the wilderness, 7
 Jehovah shaketh the wilderness of Kadesh;
 HARK! JEHOVAH maketh the hinds to calve, 8
 and strippeth the forests of their leaves;
 while in His palace everything shouteth, 'GLORY!'

III.

Jehovah hath His seat above the mighty flood; 9
 yea, Jehovah shall sit as a King for ever!
 Jehovah will give strength unto His people, 10
 Jehovah shall give His people the blessing of peace!

§ 8. PSALM XIX.

I. *The glory of God in Creation.*

The heavens declare the glory of God,	1
the firmament sheweth His handywork,	
day unto day uttereth speech,	2
night unto night revealeth knowledge;	
they have neither speech nor language,	3
neither are their voices heard,	
but their sound is gone forth through all lands,	4
and their words into the ends of the world,	
where the sun hath a tabernacle to take his rest.	5

II.

And he steppeth like a bridegroom from his chamber,	
and boundeth like a giant to run his course;	
from the uttermost part of the heaven he hath his rising,	6
and his circuit even unto the end of it again;	
and there is nothing hid from the heat thereof.	
* * * * *	

III. *The glory of God in His law.*

The law of Jehovah is perfect and refresheth the soul,	7
the testimony of Jehovah is true and giveth wisdom	
unto the simple;	
the statutes of Jehovah are right and rejoice the heart,	8
the commandment of Jehovah is pure and giveth light	
unto the eyes;	
the fear of Jehovah is clean and endureth for ever,	9
the judgments of Jehovah are true and righteous alto-	
gether,	
more to be desired are they than gold, yea than much	10
fine gold,	
sweeter also than honey and the honeycomb.	

IV.

Moreover by them is Thy servant taught:	11
and in keeping of them there is great reward!	
who can tell how oft he offendeth?	12
O cleanse Thou me from the sin that I wist not of!	

keep Thy servant also from presumptuous men, lest they 13
 get dominion over me!
 then shall I be innocent and free from great trans-
 gression!
 Let the words of my mouth and the meditation of my 14
 heart be alway acceptable in Thy sight,
 Jehovah, my rock and my redeemer! 15

§ 9. PSALM VIII.

I. *Testimony of infancy to the glory of God.*

Jehovah, our Lord! 1
 how excellent is Thy name in all the earth,
 Thou, whose glory is high above the heavens!
 Out of the mouth of very babes and sucklings 2
 hast Thou ordained a stronghold for Thyself, because
 of Thine enemies,
 that Thou mightest still the enemy and the revengeful man!

II. *The physical weakness and spiritual dignity of man.*

When I consider the heavens, the work of Thy fingers, 3
 the moon and the stars which Thou hast ordained;
 what is man that Thou art mindful of him, 4
 and the son of man that Thou visitest him,
 and madest him a little lower than God, 5
 and crownedst him with glory and honour;
 and madest him to have dominion over the works of Thy 6
 hands,
 and didst put all things in subjection under his feet,
 all sheep and oxen, 7
 yea, even the wild beasts of the field,
 the fowls of the air and the fishes of the sea, 8
 and whatsoever walketh through the paths of the seas?

III.

Jehovah, our Lord! 9
 how excellent is Thy name in all the earth!

§ 10. PSALM CX.

I. *The Psalmist relateth God's promise of help, the presages of victory, and the mustering of the troops:*

Jehovah saith unto my lord; Sit thou on My right hand, 1
 until I make thine enemies thy footstool.
 Jehovah shall send thee the sceptre of power out of Sion; 2
 —be thou ruler in the midst among thine enemies!—
 thy people are a free-will offering in thy day of battle; 3
 in holy array, as dew-drops from the womb of the morning,
 thou hast the bands of thy warriors.

II. *he appealeth to God's declaration of the sacredness of the king's office; then passeth to the description of the battle-field,*

Jehovah hath sworn and will not repent: 4
 thou art a priest for ever
 after the order of Melchizedek!
 The Lord upon thy right hand 5
 smiteth in sunder kings in the day of His wrath.
 He shall judge among the heathen; the field is full of the slain; 6
 He smiteth heads in sunder over a wide country:

III. *and the pursuit.*

he shall drink of the brook in the way,
 therefore shall he lift up his head.

§ 11. PSALM LX. 6—8 (CVIII. 7—10).

A divine oracle, promising extension of the empire.

God spake in His sanctuary,—let me rejoice thereat,—
 I will divide Shechem,
 and mete out the valley of Succoth!
 Gilead is Mine, and Manasseh is Mine.
 Ephraim also is the defence of My head,
 Judah is My sceptre!
 As for Moab, it is My washpot,
 upon Edom will I cast out My shoe:
 over Philistia will I triumph!

§ 12. PSALM XVIII.

I.

The Psalmist praiseth God his deliverer;

I love Thee with all my heart, O Jehovah, my strength! 1
 Jehovah, Thou art my rock and my defence,
 Thou art my saviour and redeemer,
 Thou art my God and rock in whom I trust,
 my shield and the horn of my health,
 my fortress and refuge, Thou art my helper, 2
 who helpest me from wrong!
 I will call upon Jehovah, which is worthy to be praised;
 so shall I be safe from mine enemies!

II.

who hath rescued him from all the perils of his life;

The billows had surrounded me, 3
 the floods of ungodliness made me afraid,
 the chains of hell had encompassed me, 4
 the net of death had fallen upon me:
 in my trouble I cry unto Jehovah, 5
 and complain aloud to my God:
 He heareth my cry from His palace, 6
 my complaint entereth even into His ears;
 and the earth trembleth and quaketh, 7
 and the pillars of heaven shake,
 yea, they tottered—because He was wroth!
 there went up a smoke from His nostrils, 8
 and a consuming fire out of His mouth,
 a blast of burning coals.

III.

He bowed the heavens also and came down, 9
 —clouds and darkness under His feet—;
 He rode upon a cherub and did fly, 10
 He rode upon the wings of the wind;
 He maketh darkness to be His covering, 11
 His pavilion round about Him.

at the brightness of His presence, His thick clouds passed 12
 away,
 —hailstones and coals of fire—;
 Jehovah also thundereth from heaven, 13
 and the Highest giveth forth His voice,
 —hailstones and coals of fire!

IV.

He sent forth His arrows and scattered them, 14
 He hurled forth His lightning and discomfited them: 15
 then were there seen the depths of the sea,
 and the foundations of the earth were laid bare,
 at Thy chiding, O Jehovah,
 at the blast of the breath of Thy nostrils!
 He putteth down His hand from on high and taketh me up, 16
 and draweth me out of many waters;
 He delivereth me from my cruel enemy, 17
 from them that hate me, for they be too strong for me:
 they fell upon me in the day of my trouble; 18
 but then Jehovah was my stay,
 He brought me forth into a place of liberty, 19
 yea, He bringeth me forth because He loveth me.

V.

*for according to the character of every man, so doth God reveal
 Himself unto him;*

Jehovah rewardeth me after my righteous dealing, 20
 according to the cleanness of my hands doth He recom-
 pense me,
 because I have kept the way of Jehovah, 21
 and have not forsaken my God, as the wicked doth;
 for I have an eye unto all His laws, 22
 and I cast not His commandments from me:
 I was also uncorrupt before Him 23
 and kept myself from mine iniquity,
 and so Jehovah rewarded me after my righteous dealing 24
 according to the cleanness of my hands in His sight.

VI.

To the holy Thou shewest Thyself holy, 25
 and upright towards the upright man;

to the pure Thou shewest Thyself pure, 26
 and to the froward as full of frowardness:
 yea, Thou helpest them that are bowed down, 27
 and bringest down the high looks of the proud;
 Thou also makest my candle to shine: 28
 Jehovah is my God; He maketh my darkness to be light!
 for in Thee I scatter hosts of men, 29
 and with the help of my God I leap over their walls;
 as for God, His way is upright, 30
 the word of Jehovah is tried in the fire.
 He is a shield to all them that trust in Him!

VII.

*and giveth David strength to subdue his enemies and make the
 nations tributary.*

For who is God save Jehovah, 31
 who is a rock except our God?
 He is the God that hath girded me with strength, 32
 and cleared my way before me,
 He made my feet like harts' feet, 33
 and setteth me upon the high places of the land;
 He traineth mine hands to war, 34
 so that mine arms should bend even a bow of steel;
 Thou hast given me the shield of Thy salvation, 35
 Thy right hand upholdeth me,
 Thy graciousness doth lift me up!

VIII.

Thou hast made room enough under me for me to go, 36
 that my footsteps slip not;
 I follow after mine enemies and overtake them, 37
 and turn not again till I have destroyed them,
 yea, until I have smitten them that they cannot stand, 38
 but fall under my feet!
 for thou girdest me with strength unto the battle, 39
 Thou bowest down mine enemies under me;
 Thou madest my foes to turn their backs before me, 40
 as for them that hate me, I utterly destroy them.

IX.

They cry aloud, but there is none to help them, 41
 yea, even to Jehovah, but He doth not hear;

so that I beat them small as the dust of the earth, 42
 and stamp them under foot as the mire of the streets!
 Thou deliverest me from the strivings of the people, 43
 Thou preservest me to be head over the nations;
 a people whom I knew not do me service; 44
 at the hearing of the ear, they are obedient unto me, 45
 even the sons of strangers do me homage,
 yea, the sons of strangers fade away, 46
 they come forth trembling from their strongholds!

X.

The Psalmist returneth to the praise of God, his deliverer.

Long live Jehovah! blessed be my rock, 47
 and praised be the God of my salvation!
 even the God that saw that I was avenged, 48
 and subdued the nations under me;
 it is Thou who deliverest me from my enemies, 49
 yea, and settest me up above mine adversaries,
 and riddest me from the violent man!
 therefore do I praise Thee, O Jehovah, among the nations, 50
 and play and sing praise unto Thy name!
 great prosperity giveth He unto His king, 51
 and sheweth loving-kindness to His Anointed,
 unto David and his seed for ever!

§ 13. PSALM XXXII.

I. *The Psalmist declareth the blessing of openness before God;*

Blessed is he whose transgression is forgiven, 1
 and whose sin is covered:
 blessed is the man to whom Jehovah imputeth no guilt, 2
 and in whose spirit is no self-deceiving.

II. *quoteth his own experience;*

While I held my tongue my bones consumed away 3
 through my daily complaining;
 for Thy hand was heavy upon me day and night, 4
 my moisture became like the drought in summer.
 I acknowledge my sin unto Thee and hide not my guilt, 5
 I said, 'I will confess my faults to Jehovah,' 6
 and so Thou forgavest the wickedness of my sin.

III. *exhorteth all to turn to God,*

For this let every good man pray to Thee when Thou mayest 7
 be found;
 for though the waterfloods be high,
 they shall not come nigh him.
 THOU art my hiding-place, Thou shalt preserve me from trouble, 8
 Thou shalt encompass me about with songs of deliverance.
 I will teach thee, saith Jehovah, and shew thee the way 9
 wherein thou shouldest go,
 and I will guide thee with Mine eye.

IV. *and not to withstand Him.*

Be not ye like to horse and mule, which have no under- 10
 standing!
 his mouth must be held with bit and bridle,
 who doth not approach Thee willingly.
 Great plagues hath the ungodly, 11
 but whoso putteth his trust in Jehovah mercy embraceth
 him on every side.
 Be glad, O ye righteous, and rejoice in Jehovah, 12
 be joyful all ye that are true of heart.

§ 14. PSALM III.

I. *The Psalmist, in the hour of peril and despair,*

Jehovah! how are they increased that trouble me! 1
 many are they that rise up against me,
 many there be that say of my soul, 2
 'there is no help for him in God.'

II. *comforteth himself with the recollection of the former favours of God,*

But Thou, Jehovah, art a shield about me, 3
 Thou art my glory and the lifter up of my head!
 I call upon Jehovah with my voice, 4
 and He heareth me out of His holy hill.

III. *renewed in the past night-season,*

I laid me down and slept, 5
 I am risen again, for Jehovah sustaineth me:
 I will not be afraid for ten thousands of the people, 6
 that have encamped against me round about.

IV. *and resigning himself to the will of God prayeth for his people.*

Arise then, Jehovah! help me, O my God! 7
 Thou hast smitten all mine enemies upon the cheekbone,
 Thou hast broken in pieces the teeth of the ungodly!
 to Jehovah belongeth the victory! 8
 Thy blessing be upon Thy people!

§ 15. PSALM IV.

I. *The Psalmist appealeth to God;*

Hear me when I call, O God of my righteousness; 1
 Thou who didst set me at liberty when I was in trouble,
 have mercy upon me and hearken unto my prayer.

II. *urgeth his slanderers to repentance;*

O ye sons of men! how long will ye blaspheme mine honour? 2
 how long will ye love vanity,
 and seek lying?
 know then that Jehovah hath chosen the man that is true to Him, 3
 Jehovah heareth when I call upon Him!
 stand in awe and sin not! 4
 commune with your heart within your chamber and be still!
 offer the sacrifice that is due, 5
 and turn ye in trust to Jehovah!

III. *and prayeth for a ray of help to cheer his friends: for himself
 he trusteth in God.*

There be many that say, 'Oh! that we could see some good!' 6
 lift up, O Jehovah, the light of Thy countenance upon us! 7
 Thy loving-kindness in our heart. 8

I lay me down in peace and straightway rest! 9
 for Thou, Jehovah, alone
 wilt make me to dwell in safety!

§ 16. PSALM II.

I. The Psalmist expresseth his wonder at the conspiracy and at the vain boast of the revolted nations.

Why do the nations gather themselves together, 1
 and why do the peoples imagine a vain thing?
 the kings of the earth stand up 2
 and the rulers take counsel together
 against Jehovah and against His anointed:
 'let us break their bonds asunder, 3
 'and cast away their cords from us!'

II. God heareth and replieth

He that hath His throne in Heaven shall laugh, 4
 the Lord shall have them in derision;
 then shall He speak unto them in His wrath, 5
 and terrify them in His sore displeasure:
 and yet it is I who have anointed My king, 6
 upon My holy hill of Sion.

III. The king remindeth them of the divine utterance at his coronation,

Let me tell of the covenant; 7
 Jehovah said unto me: thou art My son,
 this day have I begotten thee!
 desire of Me and I shall give thee the nations for thine 8
 inheritance,
 and the utmost parts of the earth for thy possession;
 thou shalt bruise them with a rod of iron, 9
 and break them in pieces like a potter's vessel.

IV. and adviseth submission.

serve Jehovah with reverence, 11
 and quake before Him with trembling!
 take warning, lest He be angry and ye perish; 12
 for His wrath is quickly kindled:
 blessed be all they that put their trust in Him.

§ 17. PSALM CXLIV. 12--15.

Prosperity of the land.

Our sons are as plants, that shoot up in their youth, 12
 our daughters are as pillars, yea as polished columns
 of a palace,
 our garners are full and plenteous with all manner of store, 13
 our sheep bring forth thousands and ten thousands in
 our fields,
 our cattle are big with young, and no untimely birth, 14
 no going forth to war, and no complaining in our streets;—
 happy are the people that are in such a case; 15
 yea, blessed are the people, who have Jehovah for their God!

§ 18. 2 SAM. I. 19--27.

I.

DAVID'S LAMENT OVER SAUL AND JONATHAN.

The beauty of the forest, O Israel, is slain upon thy heights: 19
how are the mighty fallen!
 tell it not in Gath, 20
 publish it not in the streets of Askalon,
 lest the daughters of the Philistines rejoice,
 lest the daughters of the uncircumcised triumph!

Ye mountains of Gilboa, let no dew nor rain come upon 21
 you and your fields of offerings,
 for there the shield of the mighty is stained,
 the bow of Saul, not anointed with oil!
 from the blood of the slain, from the fat of the mighty 22

Saul and Jonathan were lovely and pleasant in their lives, 23
 and in their death they were not divided,
 they were swifter than eagles, and stronger than lions:
 ye daughters of Israel, weep for Saul, 24
 who clothed you in scarlet, with delights,
 who put ornaments of gold on your apparel!

II.

How are the mighty fallen in the midst of the battle, 25
 Jonathan slain upon thy heights!
 I am distressed for thee, Jonathan! my brother! 26
 very pleasant hast thou been to me,
 thy love to me was wonderful, yea, passing the love of
 women.

III.

How are the mighty fallen, 27
 and the weapons of war perished!

§ 19. 2 SAM. III. 33, 34.

DAVID'S LAMENT OVER ABNER.

Should Abner die as a malefactor dieth? 33
 thy hands were not bound,
 nor thy feet put in fetters; 34
 as a man falleth before wicked men, so fellest thou!

§ 20. 2 SAM. XXIII. 1—7.

DAVID'S LAST WORDS.

So saith David, the son of Jesse, 1
 so saith the man who was raised on high,
 the Anointed of the God of Jacob
 and the sweet Psalmist of Israel:
 the spirit of Jehovah speaketh in me, 2
 and His words are on my tongue;
 the God of Israel hath said, 3
 the rock of Israel hath spoken to me;

I.

If a man ruleth over men justly, ruling in the fear of God,
it is as when a morning is bright and the sun riseth, 4
a morning and no clouds;
after sunshine, after rain the tender grass springeth from the
earth.

II.

For is not my house so with God that He made with me 5
an everlasting covenant,
ordered in all things and sure?
for all my salvation and all my desire—
yea, should He not make it to grow?

III.

But wicked men are all of them as abominable thorns, 6
that cannot be grasped with the hand:
and whoso cometh near them is fenced with iron and the 7
staff of spears;
and they are forthwith utterly burnt with fire.

PERIOD II.—§§ 21—63.

PSALMS FROM SOLOMON TO THE CAPTIVITY,
INCLUDING THOSE COMMEMORATING THE
DESTRUCTION OF SENNACHERIB.



§ 21. PSALM XX.

*The People**pray for the success of the king in full assurance of victory.*

May Jehovah hear thee in the day of trouble;	1
the name of the God of Jacob defend thee!	
send thee help from the sanctuary,	2
and strengthen thee out of Sion;	
remember all thy offerings,	3
and accept thy burnt sacrifice;	
grant thee thy heart's desire	4
and fulfil all thy mind!	
Let us rejoice in thy prosperity,	5
and set up the name of our God on high;	
Jehovah will perform all thy petitions.	

*The Priest**confirmeth the triumph of their faith.*

Now know I that Jehovah helpeth His Anointed,	6
and will hear him from His holy heaven,	
even with the saving help of His right hand!	
some put their trust in chariots and some in horses,	7
but our trust is in the name of Jehovah our God:	
they are bowed down and fallen,	8
but we are risen and stand upright.	

The People.

O Jehovah, save the king!	9
O may He hear us when we cry.	

§ 22. PSALM XXI.

The People.

The king rejoiceth in Thy strength, O Jehovah,	1
exceeding glad is he of Thy salvation:	

yea, Thou forestallest him with choicest blessings, 3
 Thou settest a crown of gold upon his head;
 he asked life of Thee, and Thou gavest it him, 4
 length of days—even for ever and ever.
 Great is his power, through Thy saving help, 5
 glory and majesty dost Thou lay upon him:
 yea, Thou shalt make him a blessing for ever, 6
 and glad before Thee with delight:
 because the king putteth his trust in Jehovah 7
 through the mercy of the most Highest he shall not miscarry.

The Priest

addresseth the king.

All thine enemies shall feel thy hand! 8
 thy right hand shall find out them that hate thee;
 thou shalt make them like a fiery oven when thou appearest;— 9
 Jehovah shall destroy them in His wrath and the fire
 shall consume them;—
 their fruit shalt thou root out of the earth, 10
 and their seed from among the children of men.
 Though they intend mischief against thee, 11
 and imagine evil—yet shall they not prevail:
 for thou shalt put them to flight 12
 when thou makest thy bow ready against the face of them.

The People.

Arise, Jehovah, in Thy strength! 13
 (O let us sing and praise Thy power!

§ 23. PSALM XLV.

I. The Psalmist celebrateth the king's beauty and gracious presence as proofs of God's favour:

My heart is overflowing with a glorious word; 1
 I speak, and my song is touching the king:
 be my tongue the pen of a ready writer! 2
 thou art fairer than the children of men:
 grace is shed over thy lips; 3

II. *and promiseth him success as a warrior because of his justice.*

Gird thee upon thy thigh thy sword of might, 4
 thy glory and thy majesty!
 and in thy majesty ride on 5
 in the name of truth and meekness and of right,
 that thy right hand may teach thee wondrous things!
 thine arrows are very sharp so that nations fall before thee; 6
 they pierce even to the heart of the king's enemies!
 thy throne is God's throne and endureth for ever, 7
 a sceptre of uprightness is the sceptre of thy kingdom;
 thou lovest right, and hatest wrong: 8
therefore God, even thy God, hath anointed thee
with the oil of gladness above thy fellows!

III.

All thy garments smell of myrrh, aloes, and cassia; 9
 out of ivory palaces the harp-strings make thee glad!
 kings' daughters are among thy honourable women, 10
 upon thy right hand doth stand the queen,
 in gold of Ophir!

[The Queen approacheth.]

Hearken, O daughter, consider, and incline thine ear, 11
 forget all thine own people, and thy father's house;
 and let the king have pleasure in thy beauty, 12
 for he is thy lord, and worship thou him:
 and the daughter of Tyre shall wait on thee with a gift, 13
 yea, and the rich ones of the earth!

[The Queen entereth.]

All glorious cometh the daughter of the king, 14
 her clothing is of wrought gold:
 in raiment of needlework is she led unto the king, 15
 virgins that be her fellows, bear her company,
 and are brought to thee!
 with joy and gladness are they brought, 16
 and enter into the king's palace:
 instead of thy fathers thou shalt have children; 17
 whom thou mayest make princes in all the land. 18

§ 24. PSALM XXVII.

I. *Trust in God maketh the Psalmist fearless in peril;*

Jehovah is my light and my salvation; whom then shall I fear? 1
 Jehovah is the strength of my life; of whom then shall
 I be afraid?
 when the wicked—even mine oppressors and my foes— 2
 came upon me to eat up my flesh,
 they stumbled and fell!
 though an host of men be laid against me, yet is not my 3
 heart afraid;
 though there rise up war against me, yet have I trust withal.

II. *he yearneth for the protection of God's House, which he hopeth soon
 to revisit in triumph.*

One thing have I desired of Jehovah—this do I long for; 4
 even to dwell in the House of Jehovah all the days of
 my life,
 to behold the fair beauty of Jehovah, and to joy in
 His Temple!
 for in the time of trouble He doth hide me in His tabernacle! 5
 yea He sheltereth me in the shelter of His tent and
 setteth me on a rock of stone!
 and now shall He lift up mine head above mine enemies 6
 round about me,
 that I may offer offerings of joy in His tabernacle and 7
 sing and speak praises to Jehovah!

I. *A plaintive cry to God to abide with the Psalmist in his need,*

Hearken unto my voice, O Jehovah, when I cry, 8
 have mercy upon me and hear me:
 my heart hath mused upon Thy word; seek ye my face! 9
 Thy face, Jehovah, do I seek!
 O hide not Thou Thy face from me, 10
 nor cast Thy servant away in displeasure!
 Thou hast been my succour; put me not away, 11
 neither forsake me, O God of my salvation!

II. *and save him from the snares of his persecutors.*

Teach me Thy way, O Jehovah, 13
 and lead me in a plain path,
 because of them that lie in wait for me!
 deliver me not over unto the will of mine adversaries, 14
 for there are false witnesses risen up against me and
 such as breathe out cruelty.

III. *God the only safety in peril.*

Oh—if I had not believed verily to see the goodness of 15
 Jehovah
 in the land of the living!—
 wait on Jehovah, be strong, and let thine heart take courage, 16
 yea, wait on Jehovah!

§ 25. PSALM XXIII.

I. *The loving care of God.*

Jehovah is my shepherd; therefore can I lack nothing: 1
 He maketh me to lie down in a green pasture, 2
 and leadeth me beside the waters of comfort;
 He refresheth my soul, 3
 and bringeth me forth in the paths of righteousness
 for His name's sake.

II.

Yea, though I walk through the valley of the shadow of death, 4
 I will fear no evil, for Thou art with me;
 Thy rod and Thy staff, they comfort me.
 Thou preparest a table for me in the face of mine enemies; 5
 Thou hast anointed my head with oil, and my cup is full.
 Thy lovingkindness and mercy shall follow me all the days 6
 of my life,
 and I will dwell in the House of Jehovah for ever.

§ 26. PSALM VI.

I. The Psalmist appealeth to God for deliverance from sickness,

O Jehovah! rebuke me not in Thine indignation,	1
neither chasten me in Thy displeasure!	
have mercy upon me, Jehovah, for I am weak,	2
heal me, Jehovah, for my bones are vexed,	
my soul also is sore troubled;	3
but Thou, Jehovah,—Oh! how long—?	

II. ere it be too late:

Turn Thee, O Jehovah, and deliver my soul,	4
O save me for Thy mercy's sake!	
for in death no man remembereth Thee;	5
and who shall give Thee thanks in the grave?	

III.

I am weary with my groaning,	6
every night wash I my bed,	
and flood my couch with my tears;	
mine eye is dim for very trouble,	7
it is waxed old because of all mine enemies.	

IV. he is assured that his prayer will be answered.

Away from me, all ye that work iniquity,	8
for Jehovah hath heard the voice of my weeping;	
Jehovah hath heard my petition,	9
Jehovah will receive my prayer!	
all mine enemies shall be confounded and sore vexed,	10
they shall be turned back and put to shame suddenly.	

§ 27. PSALM XIII.

I. Despair.

How long wilt Thou forget me, Jehovah, for ever,	1
how long wilt Thou hide Thy face from me?	
how long shall I have trouble in my soul	2
and be so vexed in my heart all the day long.	

II. *Prayer.*

O look upon me, and hear me, Jehovah my God! 3
 give light to mine eyes that I sleep not in death,
 lest mine enemy say; 'I have prevailed against him!' 4
 lest they that trouble me rejoice that I be cast down!

III. *Trust.*

But as for me—my trust is in Thy mercy; 5
 let my heart be joyful in Thy help!
 let me sing to Jehovah, because He hath dealt lovingly 6
 with me.

§ 28. PSALM XXX.

I. *The Psalmist praiseth God for deliverance, and exhorteth others to praise Him:*

I will magnify Thee, O Jehovah, for Thou hast set me up, 1
 and not made my foes to triumph over me!

II.

O Jehovah! my God! 2
 I cried unto Thee and Thou hast healed me;
 Jehovah! Thou hast brought my soul out of the grave, 3
 Thou hast called me into life from among them that
 are gone down to the pit.
 sing praises unto Jehovah, O ye saints of His, 4
 and give thanks unto His holy name!
 for His wrath endureth but the twinkling of an eye; His 5
 favour for a lifetime;
 heaviness may endure for a night, but joy cometh in
 the morning.

III. *he telleth how his self-confidence was rebuked, but his prayer for life accepted.*

But in my prosperity I said, 6
 'I shall never be removed!'
 Thou, Jehovah, of Thy goodness hadst made my hill so 7
 strong—
 Thou didst turn Thy face from me,—and I was troubled:
 then cried I unto Thee, O Jehovah, 8
 and gat me to Jehovah right humbly;—

'what profit is there in my blood, in my going down to the grave? 9
 'shall the dust give thanks unto Thee, or shall it declare 10
 Thy truth?
 'hear, Jehovah, and have mercy upon me, 11
 'Jehovah, be Thou my helper!
 —and Thou hast turned my heaviness into joy, 12
 Thou hast put off my sackcloth and girded me with gladness,
 that my glory may sing unto Thee without ceasing; 13
 O Jehovah, my God, I will give thanks unto Thee for ever.

§ 29. PSALM XLI.

I. *The blessing that attends sympathy for the suffering is shewn from the Psalmist's deliverance;*

Blessed is he that considereth the poor and needy! 1
 Jehovah delivereth him in the day of trouble.
 Jehovah preserveth him and keepeth him alive, that he may 2
 be blessed upon earth;
 Thou wilt not deliver him into the will of his enemies!
 Jehovah upholdeth him when he lieth sick upon his bed, 3
 Thou hast changed his bed of sickness into health.

II. *for when he appealed to God against the treacherous cruelty of his enemies*

As for me—I said: 'Jehovah, be merciful unto me! 4
 'heal my soul, for I have sinned against Thee!
 'mine enemies speak evil of me: 5
 '“when will he die, and his name perish?”
 'and if he come to see me, his heart deviseth evil; 6
 'he conceiveth mischief within himself, and when he
 cometh forth he telleth it.

III. *and their malignant joy at his suffering,*

'All mine enemies whisper together against me, 7
 'even against me do they imagine evil:
 '“Evil is poured out upon him, 8
 '“and from the bed whereon he lieth, he shall rise
 up no more.”
 'yea, even mine own familiar friend, whom I trusted, who 9
 did also eat of my bread,
 'hath lifted up his heel against me!

IV. *his prayer was accepted.*

‘But be Thou merciful unto me, O Jehovah, and raise me up, 10
 ‘and I shall requite them;
 ‘by this I know Thou favourest me, 11
 ‘that mine enemy doth not triumph over me.’
 and in mine innocency Thou didst hold me fast, 12
 and didst set me before Thy face for ever.

§ 30. PSALM LXVI. 12—18.

I. *The Psalmist in a prelude to a sacrifice of thanksgiving*

I will go into Thine house with burnt offerings, 12
 and will pay Thee my vows,
 which I promised with my lips,
 and spake with my mouth when I was in trouble.
 I will bring unto Thee fatlings with the sweet savour of rams, 13
 I will offer bullocks and goats.

II. *declareth God's special goodness towards him, because of his innocency.*

O come hither and hearken, all ye that fear God, 14
 and I will tell you what He hath done for my soul!
 I gave Him praises with my mouth, 15
 yea, I called unto Him with my tongue:
 ‘if I incline unto wickedness with mine heart, 16
 the Lord will not hear me.’

III.

But God hath heard me, 17
 and considered the voice of my prayer.
 praised be God,
 who hath not cast out my prayer, 18
 nor turned His mercy from me.

§ 31. PSALM XII.

I. *The Psalmist craveth help of God*

Help, Jehovah, for there is not one godly man left, I
 for faithfulness is minished from among the children of men;

they talk vanity, every one with his neighbour; 2
 they do but flatter with their lips and dissemble in
 their double heart,

II. against the pride of the oppressors;

May Jehovah root out all deceitful lips, 3
 and the tongue that speaketh proud things,
 which say, 'with our tongue will we prevail, 4
 'our lips are on our side, who is lord over us?'

III. but he bethinketh him of the Prophet's words,

For the oppression of the needy, because of the deep sighing 5
 of the poor,
 I will up, saith Jehovah,
 I will set him in safety that longeth for it.
 The words of Jehovah are pure words, 6
 like as silver which from earth is cleansed and purified
 seven times in the fire.

IV. and feelth assured of God's protection.

Thou shalt keep them, O Jehovah, 7
 Thou shalt preserve him from this generation for ever!
 the ungodly walk on every side, 8
 when wickedness exalteth itself among the children of men.

§ 32. PSALM LXII.

I. Resignation of true faith

Wait only in silence upon God, O my soul! 1
 for of Him cometh my salvation;
 He only is my rock and my salvation, 2
 He is my defence; I shall not greatly fall!

II. amid the attacks of apostates.

How long do ye all assail a man, and break him in pieces? 3
 as a tottering wall,
 a wall to be broken down?
 their device is only how to thrust him from his height; 4
 their delight is in lies,
 they give good words in their mouth but curse with their
 heart!

nevertheless, my soul, wait only in silence upon God! 5
 for my hope is in Him;
 He only is my rock and my salvation, 6
 He is my defence; I shall not fall!
 in God is my help and my glory, 7
 the rock of my might, and my refuge is in God.

III. *The emptiness of human strength.*

O put your trust in Him alway, ye people, 8
 pour out your hearts before Him;
 for God is our refuge!
 the children of men are but a breath, and the sons of the 9
 mighty a lie:
 lay them on the balance,
 they are but a breath all together!
 O trust not in wrong, and take no pride in robbery: 10
 if riches increase, set not your heart upon them!
 God spake once; twice also have I heard the same; 11
 that power belongeth unto God!
 and Thou, O Lord, art merciful: 12
 for Thou rewardest every man according to his work!

§ 33. PSALM XXXIX.

1. *The Psalmist would fain keep silence before the wicked, but pain compelleth him to speak.*

I said, 'let me take heed to my ways, 1
 'that I offend not with my tongue:
 'let me keep my mouth as it were with a bridle, 2
 'while the ungodly is in my sight!'
 I held my tongue and spake not of my desire, 3
 but it was pain and grief to me:—
 my heart was hot within me, 4
 while I was musing the fire kindled:
 at the last I spake with my tongue;
 'O Jehovah, let me know mine end, 5
 'and the number of my days, how long I have to live,
 'that I may know how frail I am!
 'behold, Thou hast made my days as it were a span long, 6
 'and mine age is even as nothing before Thee:
 'verily every man living is but a breath!

‘man walketh as a vain shadow; 7
 ‘he disquieteth himself in vain:
 ‘he heapeth up riches and cannot tell who shall gather them!

II. *Amid his misery he findeth help in God, yet the wrath of God is terrible to human weakness:*

‘And now, Lord, what is my hope? 8
 ‘truly my hope is even in Thee!
 ‘deliver me from all mine offences, 9
 ‘make me not a rebuke unto the foolish!
 ‘I am become dumb, and open not my mouth: 10
 ‘for it is Thy doing!
 ‘take Thy rod away from me, 11
 ‘I am even consumed by the means of Thy heavy hand! 12
 ‘when Thou with rebukes dost chasten man for sin,
 ‘and fittest away his beauty as a moth,
 ‘every man is but a breath!

III. *he therefore seeketh rest in an appeal to God's compassion.*

‘Hear my prayer, O Jehovah, and give heed to my complaint, 13
 ‘hold not Thy peace at my tears!
 ‘for I am a stranger with Thee, 14
 ‘and a sojourner as all my fathers were;
 ‘turn away Thy face from me that I may recover my gladness, 15
 ‘before I go hence and be no more seen!’

§ 34. PSALM XC.

I. *Power of God; man's weakness.*

Lord! THOU hast been our refuge from one generation to 1.
 another!
 before the mountains were brought forth, 2
 or ever the earth and the world were made,
 from everlasting to everlasting Thou art God:
 Thou turnest man to destruction, 3
 again Thou sayest, Come again, ye children of men:
 —for a thousand years in Thy sight 4
 are but as yesterday when it vanisheth,
 and as a watch in the night;—
 Thou scatterest them, they are as a dream in the morning, 5
 yea, even as the grass which groweth up;
 in the morning it is green and groweth up, 6
 in the evening it is dried up and withered.

II. *Sin, the source of man's weakness.*

For we consume away in Thy displeasure, 7
 and are afraid at Thy wrathful indignation: 8
 Thou hast set our misdeeds before Thee,
 and our secret sins in the light of Thy countenance:
 for when Thou art angry all our days are gone, 9
 we bring our years to an end as a sound that dieth away:
 the days of our age are threescore years and ten, or scarce 10
 fourscore years;
 yea, even their strength is but vanity and a thing of nought,
 so soon passeth it away, and we are gone:
 who knoweth the power of Thy wrath? 11
 for even as Thy majesty so is Thy displeasure:
 teach us then to number our days, 12
 and to bring the offering of an understanding heart.

III. *A prayer for the return of God's favour.*

Turn Thee again, O Jehovah! Oh! how long—? 13
 be gracious unto Thy servants!
 O refresh us with Thy mercy and that soon, 14
 so shall we rejoice and be glad all the days of our life!
 comfort us again now after the days that Thou hast plagued us, 15
 and the years wherein we have suffered adversity!
 shew Thy servants Thy work, 16
 and their children Thy glory!
 and the glorious majesty of the Lord our God be upon us! 17
 prosper Thou the work of our hands upon us,
 O prosper Thou our handy-work!

§ 35. PSALM XLVI.

I. *God a refuge in storm and tempest:*

God is our refuge and strength, 1
 a very present help in trouble,
 therefore will we not fear though the earth do quake, 2
 though the mountains totter in the midst of the sea,
 though the waters thereof rage and swell, 3
 and though the mountains shake at the tempest of the same.

II. *as the stream of Siloam, so hath been His presence to the besieged:*

There is a stream the waters whereof make glad the city of God, 4
the holy places of the tabernacle of the most Highest:

God is in the midst of her; she shall not be moved; 5

God will help her, the morning draweth nigh:
the nations raged, the kingdoms were moved, 6

at the voice of His thunder the earth melteth.

Jehovah, Lord of Hosts, is with us, 7

the God of Jacob is our tower of strength.

III. *His wonders in destroying the Assyrians.*

Come hither and behold the work of Jehovah, 8

what wonders He hath wrought upon the earth:

He maketh wars to cease in all the world, 9

He breaketh the bow and knappeth the spear in sunder,

and burneth the chariots in the fire.

Be still then, and know that I am God, 10

I will be exalted among the heathen, I will be exalted
in the earth.

Jehovah, Lord of Hosts, is with us, 11

the God of Jacob is our tower of strength.

§ 36. PSALM XLVIII.

I. *Beauty of Sion, the dwelling of God.*

Great is Jehovah and worthy to be praised, 1

in the city of our God, even upon His holy hill:

beauteous on high,—the joy of the whole earth,— 2

is the hill of Sion, in the sides of the north,

the fortress of the great King.

God hath revealed Himself within her towers

as a sure refuge.

God upholdeth the same for ever!

II. *Terror of the allied kings at the sight of her.*

For, lo! the kings of the earth took counsel, 3

and marched up together:

they cast a look upon her and marvelled, 4

they were astonished and sore afraid:

§ 37. PS. LXXVI.] CHRONOLOGICALLY ARRANGED. 35

fear took hold upon them there, 5
 and pain as of a woman in travail,
 through a storm from the east 6
 that breaketh in pieces ships of Tarshish:
 like as we have heard, so have we seen
 in the city of Jehovah Lord of Hosts, the city of our God; 7
God upholdeth the same for ever!

III. *Judah celebrateth God's loving-kindness in the Temple.*

We think on Thy loving-kindness, O God, 8
 in the midst of Thy Temple:
 according to Thy name of God, so soundeth Thy praise to 9
 the world's end;
 Thy right hand is full of righteousness:
 mount Sion rejoiceth, 10
 the daughters of Judah are glad,
 because of Thy judgments!
 walk about Sion and go round about her, 11
 tell ye the towers thereof,
 mark well her bulwarks, count up her strong places— 12
 that ye may tell them that come after!
 for this God is our God for ever and ever, 13
He will be our guide for everlasting.

§ 37. PSALM LXXVI.

I. *God is great in Sion and breaketh the rod of the oppressor;*

In Judah is God known, 1
 His name is great in Israel,
 for at Salem He made His tabernacle, 2
 and His resting-place in Sion:
 there brake He the arrows of the bow, 3
 the shield, the sword and the battle!

II. *none may resist His might;*

Full of brightness art Thou, more glorious 4
 than the strongholds of robbers:
 the proud were stripped, they slept their sleep, 5
 and the men of might found not their hands;
 at Thy rebuke, O God of Jacob, 6
 both chariot and horse lie fallen.

III. *for He executeth righteous judgments upon the nations of the earth;*

Thou, even Thou art to be feared,	7
and who may stand in Thy sight when Thou art angry?	
Thou didst cause judgment to peal forth from heaven,	8
the earth trembled—and was still,	
when God arose to judgment,	9
to help all the meek upon the earth.	

IV. *the furious shall bow before Him and all nations shall do Him homage.*

For the fierceness of men shall turn to Thy praise,	10
the residue of fierceness shall do Thee honour:	
promise unto Jehovah your God and keep your vows!	11
let all that are around Him do homage to His majesty!	
He moweth down the pride of princes,	12
He is terrible to the kings of the earth.	

§ 38. PSALM LXXV.

I. *God at His appointed seasons appeareth to judge the world;*

Unto Thee, O God, did we give thanks,	1
we gave thanks to Thee and Thy name is nigh;	
men told of Thy wondrous works.	2
For I choose an appointed time (<i>saieth Jehovah</i>);	3
I, even I, judge according to right;	
the earth quaketh and all the inhabitants thereof;	4
I have established the pillars of it.	

II. *for to Him alone doth judgment belong,*

I say unto the fools, 'deal not so madly!'	5
and to the ungodly, 'set not up your horn!'	
set not up your horn on high,	6
and speak not with a stiff neck!	
for neither from the east, nor from the west,	7
nor from the desert, nor from the hills—	
but God will judge;	8
He putteth down one and setteth up another!	

in the hand of Jehovah there is a cup; 9
the wine is red, full mixed; He poureth out of the same;
as for the dregs thereof—all the ungodly of the earth 10
shall drink them and suck them out.

III. *and He judgeth the folk righteously.*

But I will talk of the God of Jacob, 11
and sing praises unto Him for ever;
all the horns of the ungodly also will I break (*saith Jehovah*), 12
and the horns of the righteous shall be exalted.

§ 39. PSALM LXV.

I. *Worthy is Jehovah to be praised*

Unto Thee, O God, belongeth praise in Sion, 1
and unto Thee shall the vow be performed!
Thou that hearest prayer, 2
unto Thee doth all flesh come!
mine iniquity troubleth me sore; 3
as for our sins, Thou shalt be merciful unto them!
blessed is he whom Thou choosest and takest to dwell in 4
Thy courts;
let us rejoice in the beauty of Thy House, in the holy
place of Thy Temple!

II. *in the works of nature and His dealings with the children of men;*

Wonderfully dost Thou show us grace, O God of our salvation, 5
Thou that art the hope of all the ends of the world
and of the uttermost sea!
who in His strength setteth fast the mountains, 6
and is girded about with power;
who stilleth the raging of the sea and the noise of his waves, 7
and the madness of the peoples,
so that they that dwell in the ends of the earth are afraid 8
at Thy tokens;
Thou fillest the outgoings of morning and evening with joy!

III. *so also for the gracious rain which He hath sent upon the land.*

Thou hast visited the earth and watered it, 9
and enriched it with the rain of heaven in full stream;

Thou wateredst her furrows and washedst down the ridges 11
 thereof,
 Thou madest it soft with showers,
 and blessedst the springing of it:
 Thou hast crowned the year with Thy goodness 12
 and Thy footsteps drop fatness:
 the very pastures of the wilderness drop fatness, 13
 and the hills deck themselves with rejoicing,
 the meadows clothe themselves with flocks; 14
 the valleys also stand so thick with corn,
 that they rejoice and shout for joy.

§ 40. PSALM CXL.

I. *Prayer for deliverance from the malice*

Deliver me, O Jehovah, from the evil man, 1
 and preserve me from the violent man,
 who imagine mischief in their heart, 2
 and stir up strife all the day long:
 they have sharpened their tongues like a serpent, 3
 adders' poison is under their lips.

II. *and snares of the ungodly;*

Keep me, O Jehovah, from the hands of the ungodly, 4
 preserve me from the violent men,
 who are purposed to overthrow my goings!
 the proud have laid cords for me and snares; 5
 they have spread a net by the side of my path,
 they have set traps for me.

III. *the Psalmist's hope is in Jehovah,*

I say to Jehovah, 'Thou art my God,' 6
 hear, O Jehovah, the voice of my prayers!
 the Lord Jehovah is the strength of my health, 7
 a helmet for my head in the day of battle:
 let not the ungodly have his desire, O Jehovah! 8
 let not their device prosper, lest they get the victory.

IV. who will requite the wicked for their wickedness,

As for the poison of them that compass me about,— 9
 let them be covered with the mischief of their own lips;
 let hot burning coals fall upon them, 10
 let them be cast into the fire,
 and into the pit, that they rise not again:
 slanderers shall not prosper on the earth, 11
 evil shall hunt the violent man to overthrow him.

V. and avenge the cause of the patient and upright.

Sure I am that Jehovah will avenge the poor, 12
 and maintain the cause of the helpless!
 but the righteous shall give thanks unto Thy name, 13
 and the just continue in Thy sight.

§ 41. PSALM CXLI.

I. The Psalmist prayeth to God at eventide

Jehovah, I call upon Thee, O haste Thee unto me! 1
 consider my voice when I cry unto Thee!
 let my prayer be set forth in Thy sight as the incense, 2
 and the lifting up of my hands as an evening sacrifice!

II. for strength to resist the lures of the wicked,

Set a watch, O Jehovah, before my mouth, 3
 and keep the door of my lips!
 let not my heart be inclined to any evil thing, 4
 let me not be occupied with ungodly works,
 and with the men that work wickedness;
 and let me not eat of their dainties.

III. that his voice may not be heard at their festivities;

Let the righteous rather smite me friendly and reprove me,— 5
 let not oil anoint mine head!—for my prayer goeth up 6
 ever in their calamities!
 their judges are overthrown in stony places; 7
 and shall they hear of my words that they were
 like as when one furroweth up the earth and cleaveth it, 8
 our bones did stick out, we were nigh unto the grave.

IV. for he trusteth in God for deliverance.

But mine eyes look unto Thee, O Lord Jehovah;	9
in Thee is my trust; O pour not out my life!	
keep me from the snare that they have laid for me;	10
and from the traps of the wicked doers!	
let the ungodly fall into their own nets,	11
but as for me—let me ever escape them!	

§ 42. PSALM CXLII.

I. The Psalmist in sore distress prayeth to Jehovah;

I cry unto Jehovah with my voice,	1
yea, even unto Jehovah do I make my supplication,	
I pour out my complaint before Him,	2
and show Him of my trouble,	
when my spirit is in heaviness:	3
yet Thou knowest my path, how in the way wherein	
I walk they privily lay a snare for me!	

II. for he hath no other helper,

I look upon my right hand and see,	4
and there is no man that knoweth me:	
I have no place to flee unto,	5
and no man careth for my soul.	
I cry unto Thee, O Jehovah!	6
I say, Thou art my refuge and my portion in the land	
of the living.	

III. and the righteous regard his deliverance as a token for good.

Consider my complaint, for I am brought very low:	7
O deliver me from my persecutors,	8
for they are too strong for me!	
bring my soul out of prison,	9
that I may give thanks unto Thy name;	
the righteous wait to see that Thou mayest do me good!	

§ 43. PSALM LV.

I. *The Psalmist prayeth for help in danger,*

Hear my prayer, O God, 1
 and hide not Thyself from my petition!
 take heed unto me and hear me, 2
 —I am spent with sighing and cry in my distress—
 the enemy crieth so and the ungodly cometh on so fast, 3
 for they assail me with mischief and are maliciously set
 against me!
 my heart is disquieted within me; 4
 and the fear of death is fallen upon me,
 fearfulness and trembling are come upon me, 5
 and an horrible dread hath overwhelmed me;
 and I said: O that I had wings like a dove, 6
 for then would I fly away and be at rest!
 yea, then would I get me away far off, 7
 and remain in the wilderness!
 then would I haste me to a refuge 8
 from the stormy wind and tempest!

II. *and calleth on God to punish the iniquity of the city and the
 treachery of his friend;*

Destroy their tongues, O Lord, and cleave them asunder! 9
 for I have spied violence and strife in the city;
 day and night they go about upon her walls, 10
 mischief also and sorrow are within her:
 destruction is in the midst of her, 11
 oppression and guile go not out of her streets!
 —for it is not an enemy that doth me this dishonour, for then 12
 I could have borne it,
 neither is it my foe that doth magnify himself against 13
 me, for then I had hid myself from him;
 but it is even thou, a man like unto myself, 14
 my companion and mine own familiar friend;
 we took sweet counsel together 15
 and walked to the house of God as friends—
 let death come hastily upon them! let them go down alive 16
 into the grave!

III. *he findeth calm in the thought of God's justice.*

As for me, I will call upon God, 17
 and Jehovah will help me;
 evening and morning and at noonday do I groan and cry aloud! 18
 (and so He heareth my voice,
 with His saving help He rescueth my life from the heat 19
 of the battle,
 for there were many against me);
 yea, I cry that God may hear, that He who is King of 20
 old may bring them down,
 for they keep not their oath and have no fear of God!
 he laid his hand upon them that were at peace with him, 21
 and he brake his covenant:
 the words of his mouth are softer than butter, having war 22
 in his heart,
 his words are smother than oil, yet be they very swords!
 Cast thy care upon Jehovah, and HE will care for thee, 23
 He will never suffer the righteous to fall!
 and as for them, Thou, O God, wilt bring them into the 24
 pit of destruction;
 the blood-thirsty and deceitful men shall not live out 25
 half their days,
 but my trust shall be in Thee!

§ 44. PSALM V.

I. *The Psalmist appealeth to God to hear him;*

Give ear unto my words, O Jehovah, 1
 consider my meditation!
 O hearken Thou unto the voice of my calling, my King 2
 and my God!
 for unto Thee will I make my prayer.

II. *for God ever helpeth the godly,*

O Jehovah, in the morning dost Thou hear my voice, 3
 early do I wait on Thee and watch;
 for Thou art a God that hast no pleasure in wickedness, 4
 neither shall the wicked man dwell with Thee;

Thou shalt destroy them that speak lies; 6
Jehovah abhorreth the bloodthirsty and deceitful man.

III. *especially in their hour of need,*

But as for me, in the multitude of Thy mercy will I come 7
into Thine house,
and in Thy fear will I worship at Thy holy Temple:
lead me, O Jehovah, in Thy righteousness, because of them
that lie in wait for me, 8
make Thy way plain before my face!
for there is no faithfulness in their mouth, 9
their inward parts are very wickedness;
their throat is an open sepulchre, 10
they flatter with their tongue.

IV. *and defeateth the plots of the wicked.*

Hold them guilty, O God, let them fall away from their 11
counsels,
cast them down in the multitude of their ungodliness,
for they have rebelled against Thee;
and let all them that put their trust in Thee rejoice, 12
let them ever shout for joy, and be Thou their defence;
let them also that love Thy name be joyful in Thee;
for Thou, O Jehovah, dost bless the righteous, 13
and with Thy favour dost compass him as with a shield.

§ 45. PSALM LXIV.

I. *Prayer for help,*

Hear my voice, O God, when I cry, 1
preserve my life from fear of the enemy,
hide me from the secret counsels of the wicked, 2
and from the gathering together of evil-doers,
who whet their tongue like a sword, 3
and make ready their arrows, even bitter words,
that they may shoot at him that is perfect, 4
that they may snoot suddenly and fear not.

II. for the plots of the wicked are deep:

They encourage themselves in mischief, 5
 they commune among themselves how they may lay snares,
 and say that no man shall see them;
 they devise deeds of iniquity, 6
 even now are they ready with their cunning devices,
 they keep them secret, every man in the deep of his heart;
 but suddenly God shooteth at them with an arrow, 7
 and lo! they are wounded unawares!

III. but God shall turn their plots against themselves.

They are confounded, yea their own tongues have made 8
 them fall,
 and they that had respect unto them flee away;
 so all men that see it shall be afraid, 9
 and shall say, 'this hath God done,'
 for they shall perceive that it is His work:
 the righteous shall rejoice in Jehovah and put their trust 10
 in Him,
 and all they that are true of heart shall be glad.

§ 46. PSALM LII.

I. The confidence of the wicked;

Why boastest thou thyself in mischief, thou tyrant, 1
 whereas the goodness of God endureth yet daily? 2
 thy tongue imagineth destruction 3
 like a whetted razor, thou man of guile!
 thou lovest unrighteousness more than goodness, 4
 and lying rather than to speak righteousness,
 thou lovest all words that may do hurt, 5
 O thou false tongue!

II. yet God shall overthrow him,

So may God likewise destroy thee for ever, 6
 take thee and pluck thee out of thy dwelling,
 and root thee out of the land of the living:
 the righteous shall rejoice when they shall see this.

'lo, this is the man, that took not God for his strength, 8
 'but trusted unto the multitude of his riches,
 'and was proud in his own frowardness!'

III. *while the godly shall continue for ever.*

As for me, I am like a green olive-tree in the house of God, 9
 my trust is in the tender mercy of God for ever and ever!
 I will always give thanks unto Thee for that Thou hast done, 10
 and I will wait on Thy name, for it is lovely,
 in the presence of all Thy saints.

§ 47. PSALM XXXVI.

I. *The ungodly rejoiceth in his misdeeds:*

The voice of evil is deep in the heart of the ungodly, 1
 there is no fear of God before his eyes;
 for it flattereth him in his own sight, 2
 to devise wickedness and to follow hate;
 the words of his mouth are mischief and deceit, 3
 he hath left off to behave himself wisely and to do good;
 he imagineth mischief upon his bed, 4
 and hath set himself in no good way, neither doth he
 abhor anything that is evil!

II. *but God is just, who will protect His own,*

O Jehovah, Thy mercy reacheth unto the heavens, 5
 and Thy faithfulness unto the clouds!
 Thy righteousness standeth like the mountains of God, 6
 Thy judgments are like the great deep;
 Thou, O Jehovah, shalt save both man and beast! 7
 how excellent is Thy mercy, O God!
 and the children of men shall flee under the shadow of
 Thy wings;
 they shall be satisfied with the plenteousness of Thy house, 8
 and Thou shalt give them drink of Thy pleasures, as
 out of a river.

III. *and overthrow the wicked.*

For with Thee is the well of life, 9
 and in Thy light shall we see light!
 O continue forth Thy lovingkindness unto them that know Thee, 10
 and Thy righteousness unto them that are true of heart;

O let not the foot of pride come against me, 11
 and let not the hand of the ungodly drive me away!
 there are they fallen, all that work wickedness, 12
 they are cast down, and shall not be able to stand!

§ 48. PSALM LIV.

I. *Prayer for help against the heathen;*

Save me, O God, for Thy name's sake, 1
 and avenge me by Thy strength!
 hear my prayer, O God, 2
 and hearken unto the words of my mouth:
 for strangers are risen up against me, 3
 and tyrants which have not God before their eyes,
 seek after my soul.

II. *triumph of faith.*

Behold, God is my helper, 4
 the Lord is with them that uphold my soul:
 He shall reward evil unto mine enemies; 5
 destroy Thou them in Thy truth!
 I will sacrifice unto Thee with a free heart; 6
 I will praise Thy name, O Jehovah, for It is good;
 for It hath delivered me from all my troubles, 7
 and mine eye hath seen his desire upon mine enemies.

§ 49. PSALM LXI.

I. *The Psalmist prayeth to God from a distant land,*

Hear my crying, O God, 1
 give ear unto my prayer!
 from the ends of the earth do I call upon Thee, 2
 when my heart is faint:
 Thou wilt lead me upon the rock which is too high for me. 3

II. *and longeth for the Temple,*

Thou wast ever a refuge for me,
 and a strong tower against the enemy;
 O that I might dwell in Thy tabernacle for ever 4

for Thou, O God, didst hear my vows, 5
and gavest me the heritage of them that fear Thy name!

III. *and for the safety of the king.*

Thou wilt grant the king a long life, 6
and make his years as many generations;
may he reign before God for ever; 7
prepare Thy loving-kindness and truth that they may
preserve him:
so will I sing praises unto Thy name for ever, 8
that I may daily perform my vows.

§ 50. PSALM LXIII.

I. *The Psalmist in exile longeth to return to the Temple,*

O God, Thou art my God, early do I seek Thee; 1
my soul thirsteth for Thee,
my flesh also longeth after Thee, 2
in a barren and dry land where no water is:
thus have I seen Thee in the sanctuary, 3
and beheld Thy power and glory;
for 'Thy loving-kindness is better than the life itself,' 4
so did my lips sing in Thy praise:
thus will I magnify Thee while I live, 5
and lift up my hands in Thy name:
my soul is satisfied as it were with marrow and fatness, 6
and my mouth praiseth Thee with joyful lips,
when I remember Thee upon my bed, 7
and think upon Thee in the night-watches!

II. *for God hath been his deliverer.*

Thou verily wast my helper, 8
and under the shadow of Thy wings do I rejoice;
my soul did hang upon Thee, 9
and Thy right hand did hold me fast:
as for them that seek my soul to destroy it, 10
let them sink into the depths of the earth!
let them be given over to the edge of the sword 11

III. *Prayer for the prosperity of the king.*

But may the king rejoice in God! 12
 let every one that sweareth by him triumph,
 but the mouth of them that speak lies shall be stopped!

§ 51. PSALM LVI.

I. *In the midst of persecution*

Be merciful unto me, O God! for man goeth about to 1
 devour me;
 they are daily fighting and troubling me;
 mine enemies would daily swallow me up, 2
 for they be many which disdainfully fight against me.
 What time I am afraid, 3
 in Thee do I put my trust:
 through God do I praise His word, 4
 yea, in God do I put my trust and fear not;
 what shall flesh do unto me?

II. *the Psalmist trusteth in the providence of God,*

They daily wrest my words, 5
 all that they imagine is to do me evil:
 they stir up strife and lie in wait, they mark my steps, 6
 as though they longed for my life:
 recompense them according to their wickedness, 7
 in Thine anger cast down the peoples, O God!
 Thou countest my sighings, 8
 Thou puttest my tears in Thy bottle—
 are not they noted in Thy book?

III. *who will deliver him in the time of trouble.*

What time I call upon Thee, then shall mine enemies be
 put to flight! 9
 this I know, that God is on my side!
 through God do I praise His word, 10
 through Jehovah do I praise His word:
 yea, in God do I put my trust and fear not; 11
 what shall flesh do unto me?

unto Thee, O God, do I owe my vows: 12
 unto Thee will I give thanks,
 for Thou hast delivered my life from death, 13
 and my feet from falling,
 that I may walk before God in the light of the living.

§ 52. PSALM LVII.

I. *Prayer in affliction*

Be merciful unto me, O God, be merciful unto me, 1
 for my soul fleeth unto Thee for refuge,
 yea, under the shadow of Thy wings shall be my refuge,
 until this peril be overpast!
 I will call unto the most high God, 2
 even to God who doeth good unto me,
 that He send from heaven and save me, 3
 and put to shame him that would eat me up,
 yea, that God send forth His mercy and truth! 4
 my soul is among lions, I lie even among ravening men, 5
 with the children of men, whose teeth are spears and arrows,
 and their tongue a sharp sword.
 Set up Thyself, O God, above the heavens, 6
 and Thy glory above all the earth!

II. *for the restoration of God's kingdom.*

They have laid a net for my feet, 7
 and their own soul is bowed down;
 they have digged a pit before me:
 —and are fallen into the midst of it themselves.
 mine heart is fixed, O God, mine heart is fixed, 8
 I will sing and give praise!
 awake up, my glory, awake lute and harp! 9
 I myself will awake right early!
 I will give thanks unto Thee, O Lord, among the people, 10
 and I will sing unto Thee among the nations:
 for the greatness of Thy mercy reacheth unto the heavens, 11
 and Thy truth unto the clouds!
 Set up Thyself, O God, above the heavens, 12
 and Thy glory above all the earth!

§ 53. PSALM LVIII.

I. The Psalmist in mockery compareth the titles of the judges with their works,

Do ye indeed speak righteousness, O ye gods, 1
and judge uprightly the sons of men,
while yet ye imagine mischief in your heart, 2
and weigh out the wickedness of your hands upon the earth?

II. sheweth their real nature,

The wicked are froward even from their mother's womb, 3
as soon as they are born, they go astray and speak lies!
they are as venomous as the poison of a serpent, 4
even like the deaf adder that stoppeth her ears,
which refuseth to hear the voice of the charmer, 5
charm he never so wisely!

III. and calleth on God to destroy them:

Break their teeth, O God, in their mouths, 6
smite the jawbones of the lions, O Jehovah!
when they shoot out their arrows, let them be blunted,
let them fall away like water that runneth apace,
let them consume away like wax that melteth, 7
like the untimely fruit of a woman, which seeth not the sun!

IV. he foreseeth their sudden overthrow and the triumph of the righteous.

Or ever your thorns perceive it, 8
He will consume the thicket, both green and dry,
the righteous shall rejoice when he seeth the vengeance, 9
he shall wash his footsteps in the blood of the ungodly:
so that a man shall say, 'verily there is a reward for the 10
righteous,
'verily there be gods that judge in the earth!'

§ 54. PSALM LIX.

I. The Psalmist crieth to God for help against the fury of the invader:

Deliver me from mine enemies, O God! 1
defend me from them that rise up against me;

O deliver me from the wicked doers, 2
 and save me from the bloodthirsty men!
 for lo, they lie in wait for my life, 3
 violent men conspire against me—
 without any offence or fault of me, O Jehovah!
 they run and prepare themselves without my fault: 4
 arise Thou therefore to help me and behold!
 stand up, Jehovah God of Hosts, Thou God of Israel, 5
 stand up and visit all the heathen,
 and shew not mercy to the treacherous man and the robber!

*II. and setteth forth the threatening danger, and the majesty and
 mercy of God:*

They shall come back in the evening, 6
 howl like a dog and run about the city!
 behold they will boast aloud with their mouth, 7
 swords are in their lips,
 for, say they, 'who doth hear?'
 but Thou, Jehovah, shalt have them in derision, 8
 Thou shalt laugh all the heathen to scorn!
 upon Thee, O my strength, will I wait! 9
 for Thou art the God of my refuge:
 my God will show me His kindness plenteously, 10
 God shall let me see my desire upon mine enemies!

*III. he prayeth Him to let the enemy come back, that they may be
 slain before the city, so that all the people may see it.*

Slay them not, lest my people forget it, 11
 drive them on through Thy might and cast them down,
 O Lord our defence!
 for the sin of their mouth and for the words of their lips,— 12
 O let them be taken in their pride!
 and why? their speaking is of cursing and lies!
 consume them in Thy wrath, consume them that they perish, 13
 that men may know that it is God that ruleth in Jacob
 and unto the ends of the world!
 and let them return in the evening, 14
 howl like a dog and go around the city!
 they will rush violently for their meat, 15
 yea verily they shall be satisfied and fall!

IV. *Praise of God for the deliverance.*

As for me, I will sing of Thy power, 16
 and will praise Thy mercy every morning,
 for Thou hast been my defence
 and refuge in the day of my trouble;
 unto Thee, O my strength, will I sing, 17
 for Thou, O God, art my refuge and my merciful God!

§ 55. PSALM XXVI.

I. *The Psalmist testifieth of his integrity,*

Be Thou my judge, O Jehovah! 1
 for I have walked innocently,
 my trust hath been also in Jehovah without wavering!

II.

Examine me, O Jehovah, and prove me, 2
 try out my reins and my heart!
 for Thy loving-kindness is before mine eyes 3
 and I will walk in Thy truth;
 I have not dwelt with vain persons, 4
 neither will I have fellowship with the deceitful.

III.

I hate the congregation of the wicked, 5
 and will not sit among the ungodly;
 I wash mine hands in innocency, 6
 that so I may go about Thine altar, O Jehovah,
 that I may sing aloud with the voice of thanksgiving, 7
 and tell of all Thy wondrous works!

IV. *claimeth deliverance from the visitation,*

O Jehovah! I love the habitation of Thy house, 8
 and the place where Thy glory dwelleth;
 sweep not away my soul with sinners, 9
 nor my life with the blood-thirsty,
 in whose hands is abominable wickedness 10
 and their right hand is full of blood!

V. and abideth in hope.

But as for me—I will walk innocently; 11
 O deliver me and be merciful unto me!
 my foot standeth in an even place; 12
 I will praise Jehovah in the congregation.

§ 56. PSALM XXVIII.

I. The Psalmist prayeth to God for deliverance

Unto Thee, O Jehovah, will I cry, 1
 my rock, be not Thou silent to me,
 lest, if Thou be silent, I become like them that go down
 to the grave:
 hear the voice of my humble petitions when I cry unto Thee, 2
 when I hold up my hand towards the mercy-seat of
 Thy holy Temple!

II. from the common destruction of the wicked.

Draw me not away with the ungodly and wicked doers, 3
 which speak friendly to their neighbours but imagine
 mischief in their hearts!
 reward them after their desert and after the wickedness of
 their deeds, 4
 recompense them after the work of their hands, 5
 pay them that they have deserved!

III.

For they regard not the works of Jehovah, 6
 nor the operation of His hands,
 therefore let Him break them down and not build them up!

The deliverance is granted and he returneth thanks.

Praised be Jehovah, 7
 for He hath heard the voice of my humble petitions!
 Jehovah is my strength and my shield, 8
 my heart hath trusted in Him and I am helped;
 therefore my heart danceth for joy and in my song will
 I praise Him!

O Jehovah, who art their strength 9
 and the saving defence of Thine Anointed,
 O save Thy people and give Thy blessing unto Thine 10
 inheritance,
 feed them and set them up for ever!

§ 57. PSALM XXXI.

I. *The Psalmist declareth his confidence in God,*

In Thee, O Jehovah, have I put my trust; let me not be 1
 put to confusion for ever;
 deliver me in Thy righteousness:
 bow down Thine ear to me, make haste to deliver me, 2
 and be Thou my strong rock 3
 and a house of defence to save me!
 for Thou art my strong rock and my castle; 4
 Thou wilt also be my guide and lead me for Thy
 Name's sake,
 Thou wilt draw me out of the net that they have laid 5
 privily for me,
 for Thou art my stronghold:
 into Thy hands I commend my spirit; 6
 for Thou hast redeemed me, Jehovah, Thou God of truth!
 Thou hatest them that hold to lying vanities, 7
 but as for me, my trust is in Jehovah.

II. *craveth help in sorrow and suffering,*

Let me be glad and rejoice in Thy mercy, 8
 for Thou hast considered my trouble,
 and hast known my soul in adversities;
 Thou hast not delivered me into the hand of the enemy, 9
 but hast set my foot in a large room!
 have mercy upon me, O Jehovah! for I am in trouble, 10
 and mine eye is consumed for very heaviness, yea, my
 soul and my body:
 for my life is waxen old with heaviness and my years with 11
 mourning;
 my strength faileth me because of mine infirmity and my 12
 bones are consumed by reason of my oppressors,

I became a reproach even to my neighbours and they of 13
mine acquaintance were afraid of me,
and they that see me without convey themselves from me;
I am clean forgotten as a dead man out of mind, 14
I am become like a broken vessel.

III. *declareth anew his confidence,*

I have heard the slander of the multitude; fear was on every 15
side;
while they conspired together against me,
and took their counsel to take away my life:
but as for me—my hope hath been in Thee, O Jehovah, 16
I have said, Thou art my God!
my times are in Thy hand, 17
deliver me from the hand of mine enemies and from
them that persecute me:
shew Thy servant the light of Thy countenance, 18
and save me for Thy mercies' sake!
let me not be confounded, O Jehovah, for I call upon Thee! 19
let the ungodly be put to confusion and be put to
silence in the grave!
let the lying lips be put to silence, 20
which cruelly disdainfully and despitefully speak against
the righteous!

I. *and rejoiceth in the fulfilment of his prayer.*

O how plentiful is Thy goodness which Thou hast laid up 21
for them that fear Thee,
and that Thou hast prepared for them that put their
trust in Thee,
even before the sons of men;
Thou hidest them in the shelter of Thy presence from the 22
noise of men,
and keepest them in a covered place from the strife of
tongues!
blessed be Jehovah, for He hath shewed me His marvellous 23
great kindness
in the time of my affliction and need!

II.

As for me, I said in my trouble, 'I am cast off from the sight of Thine eyes ;'
 nevertheless Thou heardest the voice of my prayer,
 when I cried unto Thee.
 O love Jehovah, all ye His saints!
 Jehovah preserveth them that are faithful,
 and plenteously rewardeth the proud doer:
 be strong and He shall establish your heart,
 all ye that put your trust in Jehovah!

§ 58. PSALM LXXXVIII.

I. *A prelude.*

O Jehovah, God of my salvation,
 I have cried day and night before Thee;
 O let my prayer enter into Thy presence,
 incline Thine ear unto my calling!

II. *The Psalmist in his sufferings*

For my soul is full of trouble,
 and my life draweth nigh unto the grave:
 I am counted as one of them that go down into the pit,
 and I am become even as a man that hath no strength;
 my place is among the dead,
 like unto them that are slain and lie in the grave,
 who are out of Thy remembrance,
 and are cut away from Thy hand:
 Thou hast laid me in the lowest pit,
 in a place of darkness and in the deep;
 Thine indignation lieth hard upon me,
 and Thou hast vexed me with all Thy storms.

III. *prayeth to God,*

Thou hast put away mine acquaintance far from me,
 and made me to be abhorred of them,
 I am so fast shut in that I cannot get forth:
 my sight faileth me for very trouble;
 O Jehovah, I call daily upon Thee,
 I stretch forth my hands unto Thee;

'dost Thou shew wonders among the dead? 10
 'or shall the dead rise up again and praise Thee?
 'shall Thy loving-kindness be shewed in the grave? 11
 'or Thy faithfulness in destruction?
 'shall Thy wondrous works be known in the dark? 12
 'and Thy righteousness in the land where all things
 are forgotten?'

IV. *but cannot attain to comfort.*

But as for me—to Thee, Jehovah, do I cry, 13
 and early shall my prayer come before Thee.
 O Jehovah, why abhorrest Thou my soul, 14
 and hidest Thou Thy face from me?
 I am in misery and my youth faileth me, 15
 Thy terrors do I suffer, a horrible dread overwhelmeth me;
 Thy wrathful displeasure is gone over me: 16
 Thy terrors have utterly undone me,
 they came round about me daily like the waterfloods, 17
 and compassed me together on every side!
 my lovers and friends hast Thou put away from me, 18
 mine acquaintance are—they that dwell in the grave!

§ 59. PSALM L.

The Psalmist describeth his vision of judgment.

Jehovah, even the most mighty God, hath spoken and called 1
 the world
 from the rising up of the sun unto the going down thereof:
 out of Sion, the perfection of beauty, 2
 hath God shined;—
 our God shall come and shall not keep silence! 3
 there went before Him a consuming fire
 and a mighty tempest was stirred up round about Him.
 He calleth to the heaven above 4
 and to the earth, that He will judge His people;
 gather My saints together unto Me, 5
 those that have made a covenant with Me with sacrifice!
 and the heavens declared His judgment, 6
 how that God Himself doth judge—

I. *God's sentence against the nation;*

Hear, O My people, and I will speak, I myself will
testify against thee, O Israel;— 7

I am God, even thy God!

I will not reprove thee, because of thy sacrifices, 8
for thy burnt-offerings are always before Me;

I will take no bullock out of thine house, 9
nor he-goat out of thy folds!

For all the beasts of the forest are Mine, 10
and so are the cattle upon a thousand hills,

I know all the fowls upon the mountains, 11
and the wild beasts of the field are in My sight;

if I were hungry, I would not tell thee; 12
for the whole world is Mine and all that is therein!

Thinkest thou that I will eat bulls' flesh? 13
and drink the blood of goats?

offer unto God thanksgiving 14
and pay thy vows unto the Most Highest,

and call upon Me in the time of trouble, 15
so will I hear thee and thou shalt praise Me!

II. *against the wicked;*

But unto the ungodly said God: 16

why dost thou preach My laws,

and takest My covenant in thy mouth,

whereas thou hatest to be reformed 17

and hast cast My words behind thee?

When thou sawest a thief, thou consentedst unto him, 18

and hast been partaker with the adulterers,

thou hast let thy mouth speak wickedness, 19

and with thy tongue thou hast set forth deceit,

thou sittest and speakest against thy brother, 20

pea, and slanderest thine own mother's son:

these things hast thou done—and I held My tongue; 21

and thou thoughtest that I am even such a one as thyself:

but I will reprove thee, and set thee before Me, and thou shalt be

III. *His words of mercy and solemn warning.*

Consider this, ye that forget God, 22
 lest I pluck you away and there be none to deliver you!
 Whoso offereth Me thanks and praise, he honoureth Me; 23
 and to him that ordereth his conversation aright,
 will I shew the salvation of God!

§ 60. PSALM I.

Man rewarded according to his deeds.

Blessed is the man that hath not walked in the counsel of 1
 the ungodly
 nor stood in the way of sinners,
 and hath not sat in the seat of the scornful;
 but his delight is in the law of Jehovah. 2
 and in His law will he meditate day and night:
 he shall be like a tree planted by the water-side, 3
 that will bring forth his fruit in due season, his leaf
 also doth not wither: 4
 and look, whatsoever he doeth, it shall prosper.
 As for the ungodly, it is not so with them, 5
 but they are like the chaff which the wind scattereth.
 Therefore the ungodly shall not be able to stand in the 6
 judgment,
 neither the sinners in the congregation of the righteous:
 for Jehovah knoweth the way of the righteous, 7
 but the way of the ungodly shall perish.

§ 61. PSALMS IX, X.

An Alphabetical Psalm.

I. [Ps. ix.] *Thanksgiving for a great deliverance and a revelation
 of the divine mercy.*

All my heart shall praise Thee, O Jehovah, 1
 I will speak of all Thy marvellous works,
 I will be glad and rejoice in Thee, 2
 yea, my songs will I make of Thy name, O Thou
 most Highest!
 Because mine enemies are driven back, 3
 and fall and perish at Thy presence;
 for Thou hast maintained my right and my cause, 4
 Thou art set on the throne that judgest right!

Confounded are the heathen and the ungodly are destroyed, 5
 Thou hast put out their name for ever and ever;
 as for the enemy,—he is laid waste in perpetual ruin; 6
 yea, the cities which Thou hast destroyed—their memorial
 is perished with them:
 but Jehovah reigneth a King for ever, 7
 He hath also prepared His seat for judgment;
 and He will judge the world in righteousness 8
 and minister true judgment unto the people;
Great defence shall Jehovah be to the oppressed, 9
 even a refuge in time of drought and trouble,
 and they that know Thy name shall put their trust in Thee, 10
 for Thou, Jehovah, hast never failed them that seek Thee!

II. Prayer for Jehovah's help against internal troubles;

High praise to Jehovah who dwelleth in Sion, 11
 shew the people of His doings;
 for He that maketh inquisition for blood hath remembered 12
 them,
 and hath not forgotten the complaint of the poor:
In mercy, O Jehovah, consider the trouble which I have 13
 suffered from them that hate me,
 Thou that liftedst me up from the gates of death,
 that I may shew forth all Thy praise; 14
 within the gates of the daughter of Sion will I rejoice
 at Thy salvation!
Justly are the heathen sunk in the pit which they made, 15
 in the same net which they hid privily is their own
 foot taken;
 Jehovah shewed Himself, He hath executed judgment, 16
 the ungodly is trapped in the work of his own hands.
Know thou that the ungodly shall return to the grave, 17
 yea, the heathen, and all that forget God;
 for the poor shall not alway be forgotten, 18
 the patient abiding of the meek shall not perish for ever!
Up, Jehovah! let not man have the upper hand, 19
 the heathen shall be judged in Thy sight!
 put them in fear, O Jehovah! 20
 let the heathen know themselves to be but men!

III. [Ps. x.] a more detailed description of these troubles;

Why standest Thou so far off, O Jehovah?

the wicked in his pride doth persecute the poor, 2
 they are taken in the devices he hath imagined;
 the ungodly maketh boast of his own heart's desire, 3
 the covetous man forsaketh and despiseth Jehovah.

The ungodly hath a high look, and saith: 'HE heedeth not, 4
 'there is no God'—this is his thought continually:
 his way doth always prosper, 5
 Thy judgments are far above out of his sight,
 as for his enemies, he defieth them,
 and in his heart he saith, 'tush, I shall never be cast down, 6
 there shall no harm happen unto me.'

His mouth is full of cursing, deceit and fraud, 7
 under his tongue is mischief and destruction;
 he sitteth in the lurking-places of the villages, 8
 yea, privily in his lurking dens doth he slay the innocent;
 his eyes are privily set against the poor, 9
 he lieth waiting secretly as a lion in his lair!

Yea, he lurketh to ravish the poor,
 he doth ravish the poor and getteth him into his net; 10
 he croucheth, he lieth down,— 11
 and the poor do fall into his jaws;
 for he saith in his heart, 'tush, God hath forgotten, 12
 'He hideth His face; He will never see it!'

IV. *renewed prayer to Jehovah to effect a final deliverance from them.*

Up, Jehovah! O God, lift up Thine hand, 13
 forget not the poor!
 wherefore should the wicked contemn God, 14
 while he doth say in his heart, 'tush! Thou carest not for it'?
 Verily Thou hast seen it! for Thou beholdest mischief and wrong, 15
 to grave them on Thy hands; 16
 the poor committeth himself to Thee;
 Thou art always the helper of the fatherless.
 Wilt not Thou break the arm of the ungodly? 17
 yea, Thou shalt seek his works and they shall not be found.
 Jehovah is King for ever and ever, 18
 let the heathen perish out of His land!

Zealously hast Thou defended the cause of the poor, O 19
Jehovah!

Thou wilt establish their heart; Thine ear hearkeneth
thereto,
to help the fatherless and poor unto their right, 20
that the men of the earth be no more exalted against Thee!

§ 62. PSALM XXXVII.

An Alphabetical Psalm.

1. The righteous exhorted to disregard the prosperity of the wicked;

Against the ungodly fret not thyself, 1
neither be thou envious against the evil doers;
for they shall soon be cut down like the grass, 2
and be withered even as the green herb.

Be doing good and put thy trust in the Lord; 3
dwell in the land, and verily thou shalt be fed;
delight thou in Jehovah, 4
and He shall give thee thy heart's desire!

Commit thy ways unto Jehovah, 5
put thy trust in Him and He shall bring it to pass,
He shall make thy righteousness as clear as the light, 6
and thy cause as clear as the noonday!

Do thou rest in Jehovah, wait patiently for Him, 7
and grieve not thyself at him whose way doth prosper,
against the man that doeth after evil counsels.

Eschew wrath and let go displeasure, 8
and fret not thyself, else shalt thou be moved to do evil:
wicked doers shall be rooted out, 9
and they that patiently abide in God, these shall inherit
the land.

For—yet a little while,—and the ungodly shall be clean gone; 10
thou shalt look after his place, and he shall be away!
but the meekspirited shall possess the earth, 11
and shall be refreshed in the multitude of peace.

II. for it is but for a time;

Go to, ye that seek counsel against the just, 12
and gnash upon him with your teeth;
the Lord shall laugh you to scorn, 13
for He hath seen that your day is coming.

Hath the ungodly drawn his sword and bent his bow, 14
to cast down the poor and needy and to slay the upright?
his sword shall go through his own heart, 15
and his bow shall be broken.
Is not a small thing that the righteous hath 16
better than great riches of the ungodly?
for the arms of the ungodly shall be broken, 17
but Jehovah upholdeth the righteous.
Jehovah knoweth the days of the godly, 18
and their inheritance shall endure for ever;
they shall not be ashamed in the perilous time, 19
and in the days of dearth they shall have enough.
Know that the ungodly shall perish, 20
and the enemies of Jehovah are as the flower of the field,
they shall consume—yea, even in smoke shall they
consume away!

III. while the righteous have the abiding protection of God.

Lo! the ungodly borroweth and payeth not again, 21
but the righteous is merciful and liberal;
such as are blessed of God shall possess the land, 22
and they that are cursed of Him shall be rooted out.
Moreover Jehovah ordereth a good man's going, 23
and hath pleasure in his way;
though he fall, he shall not be utterly cast down, 24
for Jehovah upholdeth him with His hand.
Never, though I have been young and now am old, 25
have I seen the righteous forsaken and his seed begging
their bread;
the righteous is ever merciful and lendeth, 26
and his seed is blessed.
Oh, flee from evil and do the thing that is good, 27
and so thou shalt dwell for evermore;
for Jehovah loveth the thing that is right, 28
He forsaketh not His saints.
Punishment awaiteth the unrighteous; 29
as for the seed of the ungodly, it shall be rooted out;
the righteous shall inherit the land, 30
and dwell therein for ever.
Righteousness uttereth wisdom with her lips, 31
and the tongue of the righteous speaketh judgment;
the law of his God is in his heart, 32
and his goings shall not slide!

See, how the wicked lieth in wait for the righteous, and seeketh occasion to slay him;	33
but Jehovah will not leave him in his hand, nor condemn him when he is judged.	34
Trust thou in Jehovah and keep His way, and He shall promote thee to inherit the land, when the ungodly shall perish, thou shalt see it.	35
Ungodly men have I seen in great power, and flourishing like a green bay tree;	36
yet he passed away and lo, he was gone;	37
I sought him, but his place could nowhere be found.	
View the perfect man and behold the upright, how the man of peace hath prosperity;	38
but as for transgressors, they shall perish together, the posterity of the wicked shall be rooted out.	39
Yea, the salvation of the righteous cometh of Jehovah;	40
He is their strength in the time of trouble;	
Jehovah standeth by and delivereth them,	41
He delivereth them from the ungodly and saveth them, because they put their trust in Him.	

§ 63. PSALM LXXII.

I. *Prayer for the prosperity of the king,*

Give the king Thy judgments, O God!	1
and Thy righteousness unto the king's son;	
then shall he judge Thy people with equity	2
and Thy poor according unto right;	
the mountains also shall bring blessing to the people,	3
and the little hills, through righteousness!	
let him keep the suffering folk by their right,	4
let him defend the children of the poor,	
and the oppressor let him utterly destroy!	
* * * * *	
then shall they fear Thee as long as the sun and moon endureth,	5
from one generation to another!	
let it come down like the rain upon the mown field,	6
even as drops of rain that water the earth;	
in his time let the righteous flourish,	7

II. *for the restoration of his dominion, for he is the protector of the oppressed.*

Let his dominion be also from sea to sea, 8
 and from the river even unto the world's end;
 let them that dwell in the wilderness kneel before him, 9
 and let his enemies lick the dust;
 let the kings of Tarshish and of the isles give presents, 10
 let the kings of Arabia and Saba bring gifts,
 yea, let all kings fall down before him, 11
 let all nations do him service!
 for he delivereth the poor when he crieth, 12
 the needy also that hath no helper,
 he is favourable to the simple and needy, 13
 and preserveth the souls of the poor—
 he delivereth their souls from oppression and wrong, 14
 and dear is their blood in his sight—
 so that they may flourish and give unto him of the gold 15
 of Arabia,
 and make prayer for him without ceasing,
 and praise him every day.

III. *Renewal of prayer for universal and everlasting dominion.*

Let there be an heap of corn in the land high upon the hills! 16
 let his fruit be high as the hill of Libanus,
 and let people spring up in the city as grass upon the earth!
 let his name endure for ever, 17
 as long as the sun endureth, let his name increase;
 and let all the peoples be blessed through him,
 yea, let all the peoples praise him!

PERIOD III.—§§ 64—89.

PSALMS OF THE CAPTIVITY.

§ 64. PSALM XVII.

I. The Psalmist in confidence of his integrity prayeth to God

Hear the right, O Jehovah, consider my complaint, 1
 and hearken unto my prayer that goeth not out of
 feigned lips!
 my sentence cometh forth from Thy presence, 2
 and Thine eyes look upon the thing that is equal;
 Thou hast proved and visited my heart in the night season, 3
 Thou hast tried me and findest no wickedness in me,
 and my mouth doth not offend;
 as for men's ways,—by the word of Thy lips 4
 I have kept me from the paths of the violent man:
 my goings were holden up in Thy paths, 5
 and my footsteps slipped not.
 I call upon Thee, for Thou hearest me, O God! 6
 incline Thine ear unto me and hearken unto my words!

II. against the persecution of the wicked,

Shew Thy marvellous loving-kindness, Thou that art the 7
 saviour of them that put their trust in Thee,
 from such as resist Thy right hand!
 keep me as the apple of an eye, 8
 hide me under the shadow of Thy wings,
 from the ungodly that trouble me, 9
 from mine enemies that compass me to take away my life;
 they have enclosed their heart in fat, 10
 and with their mouth they speak proud things,
 they lie waiting in our way on every side, 11
 and turn their eyes to spy through the land:

III. *that, though the wicked prosper, Jehovah may grant the Psalmist to behold His presence.*

Up, Jehovah! disappoint him and cast him down, 13
 deliver my life from the ungodly by Thy sword,
 from men, O Jehovah, by Thy hand,—from men of this world, 14
 which have their portion in this life, whose bellies Thou
 fillest with Thy treasures,
 who have children at their desire and leave their substance 15
 to their babes!
 but as for me, let me behold Thy presence in righteousness, 16
 and when I awake up, let me be satisfied with Thy
 likeness!

§ 65. PSALM XVI.

I. *The Psalmist's confidence in Jehovah, in spite of the apostasy of friends;*

Preserve me, O God! for in Thee have I put my trust. 1
 I say of Jehovah, Thou art my Lord, 2
 my goods are as nothing in comparison of Thee!
 the saints which are in the land, 3
 and the nobles, in whom is all my delight—
 they multiply their idols and run after other gods; 4
 their drinkofferings of blood may I not offer, 5
 neither make mention of their names within my lips.

II. *for joy in Jehovah's presence is strength against temptation,*
 Jehovah is the portion of mine inheritance and of my cup; 6
 Thou art the possession of my lot!
 the lines have fallen unto me in pleasant places, 7
 yea, I have a goodly heritage.
 I bless Jehovah, for that He gave me counsel, 8
 that my reins also admonished me in the night season;
 I have set Jehovah always before me; 9
 because He is on my right hand, therefore I shall not fall.

III. *and in His presence is everlasting life.*

Wherefore my heart is glad, and my glory rejoiceth: 10
 my flesh also shall rest in hope!
 for why? Thou shalt not leave my soul in the grave, 11
 neither shalt Thou suffer Thy loved ones to see corruption;
 Thou shalt shew me the path of life: 12
 in Thy presence is the fulness of joy,
 and in Thy right hand there is pleasure for evermore.

§ 66. PSALM XLIX.

L. A summons to hear the great lesson,

O hear ye this, all ye people, 1
 give ear, all ye that dwell in the world;
 high and low, rich and poor, 2
 one with another!
 my mouth shall speak of wisdom, 3
 and my heart shall muse of understanding;
 I will incline mine ear unto the parable, 4
 and shew my dark speech upon the harp:

II. that the prosperity of the wicked need cause no fear; for wealth without God is of no avail,

Wherefore should I fear in the days of wickedness, 5
 when the sin of them that would overthrow me doth
 compass me about,
 of them that put their trust in their goods, 6
 and boast themselves in the multitude of their riches?
 but surely none of them may redeem himself, 7
 nor give a ransom for himself to God,
 —for it costeth too much to redeem the soul, 8
 that must be let alone for ever—
 so that he may still continue to live 9
 and not see the grave:
 nay, but he shall see it; wise men also die, 10
 and perish together, as well as the ignorant and the foolish,
 and leave their riches for other;
 nay, the grave is their everlasting habitation, 11
 their dwelling-place from generation to generation—
 they who were had in honour through the land!
and man in his glory, so he have no understanding, 12
is like unto the beasts that are slaughtered and perish.

III. and death is the end of the foolish; but the righteous hath length of days.

This is the way of them that love foolishness, 13
 and of all those that after them praise their sayings;
 like sheep, that are appointed to be slain,—death shall be 14
 their shepherd.

yet a little while—and their beauty shall consume away,
it shall have its dwelling in the grave.
but God will redeem my soul 15
from the hand of the grave, when it layeth hold on me.
Be thou not afraid, though one be made rich, 16
or if the glory of his house be increased;
for he shall carry nothing away with him when he dieth, 17
neither shall his pomp follow him;
for though, while he liveth, he counteth himself an happy man, 18
and though men praise thee, when thou doest well unto
thyself,
yet he shall follow the generation of his fathers, 19
and nevermore shall they see the light!
and man in his glory, so he have no understanding, 20
is like unto the beasts that are slaughtered and perish!

§ 67. PSALM XLII, XLIII.

I. [Ps. XLII.] *The Psalmist torn from his native land, amid the taunts of his enemies, dwelleth lovingly on the joyous festivals of the Temple:*

Like as the hart desireth the waterbrooks, 1
so longeth my soul after Thee, O God!
my soul is athirst for God, yea even for the living God; 2
when shall I come to appear before the presence of God?
my tears have been my meat day and night, 3
while they daily say unto me, 'where is now thy God?'
Now when I think thereupon, I pour out my heart within me, 4
how I went with the multitude,
and brought them forth into the house of God,
with the voice of praise and thanksgiving, with such as 5
keep holyday!
Why art thou so heavy, O my soul, and why art thou so 6
disquieted within me?
O put thy trust in God, for I will yet give Him thanks, 7
which is the help of my countenance and my God!

II. *as he taketh his last look from the border hills, he is overwhelmed with grief;*

My God! my soul is heavy within me; 8
therefore do I remember Thee from the land of Jordan,
of Hermon, and the hill of Mizar.
One flood calleth unto another at the noise of Thy waterspouts; 9
all Thy waves and billows are gone over me,

Jehovah hath granted His lovingkindness in the daytime, 10
 and in the night season do I sing of Him and make
 my prayer unto the God of my life;
 I say unto the God of my strength, 'why hast Thou forgotten 11
 me?
 'why go I thus heavily while the enemy oppresseth me?
 'my bones are smitten asunder while mine enemies reproach 12
 me;
 'namely, while they say daily unto me, 'where is now 13
 thy God?''
Why art thou so heavy, O my soul, and why art thou so 14
disquieted within me?
O put thy trust in God, for I will yet praise Him, 15
which is the help of my countenance and my God!

III. [Ps. XLIII.] *but riseth to hope in the thought that God in His justice would restore him to Jerusalem.*

Give sentence upon me, O God! I
 and defend my cause against the ungodly people,
 O deliver me from the deceitful and wicked man!
 for Thou art the God of my strength: why hast Thou put 2
 me from Thee?
 and why go I so heavily, while the enemy oppresseth me?
 O send out Thy light and Thy truth! that they may lead me, 3
 and bring me unto Thy holy hill and to Thy dwelling!
 that I may go unto the altar of God, 4
 even unto the God of my joy and gladness,
 and upon the harp will I give thanks unto Thee, O God,
 my God!
Why art thou so heavy, O my soul, and why art thou so 5
disquieted within me?
O put thy trust in God, for I will yet praise Him, 6
which is the help of my countenance and my God!

§ 68. PSALM LXXXIV.

I. *The Psalmist longeth in absence for the holy place,*

O how lovely are Thy dwellings, I
 Jehovah, Thou God of Hosts!
 my soul hath a desire and longing for the courts of Jehovah: 2
 my heart and my flesh cry out for the living God

yea, the sparrow hath found her an house and the swallow a nest, 3
 where she may lay her young,
 even Thy altars, O Jehovah, God of Hosts,
 my King and my God!

II. *proclaimeth the blessedness of them that dwell there or face the dangers of the pilgrimage.*

Blessed are they that dwell in Thy House: 4
 they shall yet live to praise Thee! .
 blessed is the man whose strength is in Thee, 5
 who loveth to think on journeying to Thy House;
 they going through the vale of misery make it a well, 6
 yea, an early rain falleth and covereth it with blessing!
 they go from strength to strength, 7
 and so they appear before God in Sion.

III.

Jehovah, God of Hosts, hear Thou my prayer, 8
 hearken, O God of Jacob!
 behold, O God, our defender, 9
 and look upon the face of Thine Anointed!
 for one day in Thy courts is better than a thousand: 10
 I had rather be a door-keeper in the House of my God 11
 than to dwell in the tents of ungodliness.
 for Jehovah our God is a light and a defence! 12
 Jehovah will give grace and glory,
 and no good thing shall He withhold from them that
 live a godly life.

IV.

O Jehovah God of Hosts, 13
 blessed is the man that putteth his trust in Thee!

§ 69. PSALM XXII.

I. *The Psalmist though he cried to God is forsaken and mocked,*

My God, my God! why hast Thou forsaken me, 1
 and art so far from my help and from the words of
 my complaint!
 O my God! I cry in the day-time but Thou hearest not, 2
 in the night season also, and take no rest:

and yet Thou art the Holy One, 3
 who dwellest among the praises of Israel;
 our fathers trusted in Thee 4
 they trusted in Thee and Thou didst deliver them;
 they called upon Thee and were holpen; 5
 they put their trust in Thee and were not confounded.
 But as for me, I am a worm and no man, 6
 a very scorn of men and the outcast of the people;
 all they that see me laugh me to scorn, 7
 they shoot out their lips and shake their heads,
 saying, 'he trusted in God; let Him deliver him, 8
 'let Him deliver him if He will have him.'

yet he prayeth again to his Helper of old.

But Thou art He that took me out of my mother's womb; 9
 Thou wert my stay when I hanged yet upon my mother's
 breasts.
 I have been left unto Thee ever since I was born, 10
 Thou art my God even from my mother's womb.
 O go not far from me, for trouble is nigh at hand, 11
 and there is none to help.

II. Enemies surround him in his suffering and condemnation,

Many oxen are come about me, 12
 mighty bulls of Basan close me in on every side,
 they gape upon me with their mouths, 13
 as it were a ravening and a roaring lion!
 I am poured out like water, 14
 and all my bones stick out;
 my heart also in the midst of my body
 is even like melting wax;
 the skin of my mouth is dried up like a potsherd, 15
 and my tongue cleaveth to my gums;
 and wilt Thou bring me to the dust of death?
 for dogs are come about me, 16
 the host of wicked men have laid siege against me,
 they have bound my hands and my feet; 17
 I may tell all my bones,
 they stand staring and looking upon me,
 they part my garments among them, 18
 and cast lots upon my vesture.

and yet he reneweth his prayer;

But Thou, O Jehovah, be not far from me; 19
 Thou art my strength, haste Thee to help me!
 deliver my soul from the sword, 20
 my darling from the power of the dog!
 save me from the lion's mouth, 21
 and hear me from among the horns of the buffaloes.

III. on his deliverance, he will cause God to be praised by all the world;

I will declare Thy name unto my brethren, 22
 in the midst of the congregation will I praise Thee!
 'O praise Jehovah, ye that fear Him, 23
 'magnify Him, all ye seed of Jacob,
 'and tremble before Him, all ye seed of Israel:
 'for He hath not despised nor abhorred the low estate of 24
 the poor,
 'He hath not hid His face from him,
 'but when he called unto Him, He heard him;'
 my praise is of Thee in the great congregation, 25
 my vows will I perform in the sight of them that fear Him;
 the poor shall eat and be satisfied, 26
 they that seek after Jehovah shall praise Him;
 may your heart live for ever!
 that all the ends of the world may remember this and be 27
 turned to Jehovah,
 and all the kindreds of the nations may worship before
 Him:
 for the kingdom is Jehovah's, 28
 and He is the Governor among the peoples.

his story will solace the suffering and live among posterity.

All such as be sad upon earth shall eat and do Him worship, 29
 all they that go down into the dust shall kneel before Him, 30
 and whoso keepeth not his own soul alive.
 Our seed shall serve Him, 31
 the story of the Lord shall be told to them that come after;
 they shall come and shall declare His deliverance, 32
 yea, to the people that shall be born, that He hath done this

§ 70. PSALM XXXV.

I. *The Psalmist prayeth God to do battle against his enemies ;*

Strive Thou, O Jehovah, with them that strive with me, 1
 fight Thou against them that fight against me ;
 lay hand upon the shield and buckler, 2
 and stand up to help me,
 bring forth the spear and battle-axe against them that persecute 3
 me,
 say to my soul, I am thy help !
 let them be confounded and put to shame that seek after my life, 4
 let them be turned back and put to confusion that imagine
 mischief for me !
 let them be as chaff before the wind, 5
 and the angel of Jehovah scattering them ;
 let their way be dark and slippery, 6
 and let the angel of Jehovah pursue them ;
 for without cause have they hid their net in a pit for me, 7
 without cause have they digged a pit for my life ;
 let destruction come upon him unawares, 8
 let his net that he hath laid privily catch himself,
 that he may fall into his own pit ;
 and my soul shall be joyful in Jehovah, 9
 it shall rejoice in His salvation ;
 all my bones shall say, 'Jehovah, who is like unto Thee, 10
 'who delivereth the poor from him that is too strong for him,
 'the poor and the needy from him that spoileth them ?'

II. *he justifieth his prayer by describing the deceit and ingratitude
 of his enemies,*

False witnesses rise up ; 11
 they lay to my charge things that I know not of ;
 they requite me evil for good, 12
 to the great discomfort of my soul !
 nevertheless when they were sick, I put on sackcloth, 13
 and humbled my soul with fasting,
 and my prayer fell upon my bosom ;
 I behaved myself as though it had been my friend or my 14
 brother ;
 I went heavily as one that mourneth for his mother ;
 but in mine adversity they rejoice and gather themselves 15
 together,

with shameless mockings and malicious lies, 16
 they gnash upon me with their teeth.
 Lord! how long wilt Thou look upon this? 17
 O deliver my soul from their pitfalls,
 my darling from the lions;
 so will I give thee thanks in the great congregation, 18
 I will praise thee among much people;
 O let not my lying enemies triumph over me, 19
 neither let them wink with their eyes that hate me without
 a cause.

III. *shewing his common cause with the good.*

And why? their communing is not for peace, 20
 but they imagine deceit against them that are quiet in
 the land;
 they gape upon me with their mouths, 21
 and say, 'fie on thee, fie on thee!
 'we saw it with our eyes.'
 Thou hast seen it, O Jehovah; hold not Thy tongue; 22
 be not far from me, O Lord;
 awake and stand up to judge my quarrel, 23
 even for my cause, my God and my Lord;
 judge me, Jehovah my God, according to Thy righteousness, 24
 and let them not triumph over me;
 let them not say in their hearts, 'there, there, so would we 25
 have it;'
 neither let them say, 'we have devoured him:.'
 let them be put to confusion and shame together that rejoice 26
 at my trouble;
 let them be clothed with rebuke and dishonour that boast
 themselves against me;
 let them be glad and rejoice that favour my salvation; 27
 yea, let them say alway, 'blessed be Jehovah,
 'who hath pleasure in the prosperity of His servant;'
 and my tongue shall sing of Thy salvation, 28
 and of Thy praise all the day long!

§ 71. PSALM XXXVIII.

I. *The Psalmist in sickness prayeth for the mitigation of his punishment,*

Put me not to rebuke, O Jehovah, in Thine anger, 1
 neither chasten me in Thy heavy displeasure!

for Thine arrows stick fast in me, 2
 and Thy hand presseth me sore;
 there is no health in my flesh, because of Thy displeasure, 3
 neither is there any rest in my bones by reason of my sin:
 for my punishments are gone over my head, 4
 and are like a sore burden, too heavy for me to bear;
 my wounds stink and are corrupt, 5
 through my foolishness;
 I am bowed down and brought very low, 6
 I go mourning all the day long;
 for my loins are filled with a sore disease, 7
 and there is no whole part in my body;
 I am feeble and sore smitten, 8
 I have roared for the very disquietness of my heart.

II. *calleth on God to witness his patience in pain, desertion and danger,*

Lord, Thou knowest all my desire, 9
 my groaning is not hid from Thee;
 my heart panteth, my strength hath failed me, 10
 and the sight of mine eyes is gone from me:
 my friends and my neighbours stand looking on my trouble, 11
 and my kinsmen stand afar off;
 they also that seek after my life lay snares for me; 12
 they that go about to do me evil talk of mischief,
 and imagine deceit all the day long.
 as for me I am like a deaf man and hear not, 13
 and as one that is dumb who doth not open his mouth;
 I am become even as a man that heareth not, 14
 and in whose mouth are no reproofs,
 for in Thee, O Jchovah, do I put my trust; 15
 Thou wilt hear me, O Lord, my God!

III. *and prayeth for help, for his fall would rejoice the enemies of God.*

For I said within myself, 'O that they should not triumph 16
 over me,
 'and, when my foot slippeth, rejoice greatly against me;'
 for truly I am nigh unto falling, 17
 and my heaviness is ever before me,
 for I confess my wickedness, 18
 and am sorry for my sin.

they also that requite evil for good are against me, 20
 because I follow the thing that good is.
 forsake me not, O Jehovah, 21
 my God, be not Thou far from me!
 haste Thee to help me, 22
 O Lord, my salvation!

§ 72. PSALM XL. (INCLUDING LXX).

I. The Psalmist's former experience of God's help;

I waited patiently for Jehovah, 1
 and He inclined unto me and heard my calling;
 He brought me out of the horrible pit, out of the mire and 2
 clay,
 and set my feet upon the rock and established my going;
 and He put a new song in my mouth; 3
 'thanks be to our God,
 'let many see this and fear, 4
 'and put their trust in Jehovah!
 'blessed is the man that hath set his hope in Jehovah, 5
 'and turned not unto the proud, and to such as go about
 with lies!
 'O Jehovah, my God, manifold are the wondrous works, that 6
 Thou hast done,
 'like as be also Thy thoughts that are to us ward,
 'there is nothing that can be compared with Thee!
 'if I should declare them, and speak of them, 7
 'they should be more than I am able to express.'

II. his consequent enlightenment in God's law, his vow of obedience,

Sacrifice and meat-offering Thou wouldest not; 8
 mine ear hadst Thou opened:
 burnt offerings and sacrifice for sin didst Thou not require, 9
 then said I, 'lo, I come
 'with the roll of the book, that is written for me; 10
 'I am content to do Thy will, O my God,
 'yea, Thy law is within my heart!
 I have declared Thy gracious dealing in the great congregation, 11
 yea, I have not refrained my lips,
 O Jehovah, and that Thou knowest!

I have not hid Thy righteousness within my heart; 12
 my talk hath been of Thy truth and of Thy salvation;
 I have not kept back Thy loving mercy and truth from 13
 the great congregation.

III. *and his appeal for a renewal of God's help.*

Thou, O Jehovah, wilt not withdraw Thy mercy from me, 14
 let Thy loving-kindness and truth alway preserve me!
 for innumerable troubles are come about me, 15
 my chastisements are upon me, I am not able to look up;
 yea, they are more in number than the hairs of my head,
 and my heart hath failed me.

IV.

O Jehovah, let it be Thy pleasure to deliver me, 16
 make haste, O Jehovah, to help me!
 let them be ashamed and confounded together, 17
 that seek after my soul to destroy it;
 let them be driven backward and put to rebuke,
 that wish me evil!
 let them be confounded and rewarded with shame, 18
 that say unto me, 'fie upon thee, fie upon thee!'
 let all those that seek Thee be joyful and glad in Thee, 19
 and let such as love Thy salvation say alway, 'Jehovah
 be praised!'
 as for me, I am poor and helpless; haste Thee to help 20
 me, O Lord,
 Thou art my trust and my redeemer; 21
 make no long tarrying, O my God!

§ 73. PSALM LXIX.

1. *The Psalmist crieth for help in persecution,*

Save me, O God! 1
 for the waters are come in, even unto my soul,
 I stick fast in the deep mire where no ground is; 2
 I am come into deep waters,
 so that the floods run over me;
 I am weary of crying; my throat is dry; 3
 my sight faileth me
 for waiting so long upon my God;

they that hate me without a cause are more than the hairs 4
of my head,
they that would destroy me guiltless are more in number
than my bones;
shall I pay them the things that I never took? 5

O God, Thou knowest my punishment,
and my sufferings are not hid from Thee!
let not them that trust in Thee be ashamed for my cause, 6
O Jehovah, God of Hosts;
let not them that seek Thee be confounded through me,
O Thou God of Israel!

II. for he is suffering in God's cause:

And why! for Thy sake do I suffer reproof, 7
shame hath covered my face;
I am become a stranger unto my brethren, 8
even an alien unto my mother's children;
for zeal for Thine house hath even eaten me, 9
and the rebukes of them that rebuke Thee are fallen
upon me;
I wept and chastened myself with fasting,— 10
and that was turned to my reproof;
I put on sackcloth also,— 11
and they jested upon me;
they that sit in the gate sing of me, 12
and the drunkards make songs upon me.

therefore he prayeth afresh to Him,

But I make my prayer unto Thee, O Jehovah! 13
in an acceptable time, O God, in the multitude of
Thy mercy, 14
vouchsafe unto me the truth of Thy salvation!
take me out of the mire that I sink not, 15
O let me be delivered from them that hate me and
out of deep waters;
let not the water-flood drown me, 16
neither let the deep swallow me up,
let not the pit shut her mouth upon me!
hear me, O Jehovah, for Thy loving-kindness is comfortable, 17
turn Thee unto me according to the multitude of Thy
mercies;

and hide not Thy face from Thy servant, 18
for I am in trouble; O haste Thee and hear me;
draw nigh unto my soul and save it, 19
O deliver me, because of mine enemies!
Thou knowest my reproof, my shame and my dishonour, 20
mine adversaries are all in Thy sight!
rebuke had broken my heart, I was full of heaviness, 21
I looked for some to have pity on me but there was
no man,
neither found I any to comfort me;
they gave me gall in my food, 22
and when I was thirsty they gave me vinegar to drink.

III. *to punish them.*

Let their table be a snare to take themselves withal, 23
a stumblingblock for them that dwell at ease;
let their eyes be blinded that they see not, 24
and ever bow Thou down their backs;
pour out Thine indignation upon them, 25
and let Thy wrathful displeasure take hold of them;
let their habitation be void, 26
and no man to dwell in their tents!
for they persecute them whom Thou hast smitten, 27
and vex him whom Thou hast wounded;
hold them guilty according to their guilt, 28
and let them not come into Thy mercy;
let them be wiped out of the book of the living, 29
and not be written among the righteous!

Therefore the cause of the righteous and afflicted shall prevail,

As for me, when I am poor and in heaviness, 30
Thy help, O God, shall lift me up!
I will praise the name of God, with a song, 31
and magnify it with thanksgiving;
this shall please Jehovah better than an ox, 32
yea than a bullock that hath horns and hoofs!
the humble shall see this, and be glad; 33
let your heart rejoice, ye that seek after God!
for Jehovah heareth the poor, 34
He despiseth not His prisoners.
let heaven and earth praise Him, 35
the sea and all that moveth therein!

and the nation will be restored to prosperity.

For God will save Sion and build up the cities of Judah, 36
 that men may dwell there and have them in possession!
 the posterity also of Thy servants shall inherit them, 37
 they that love Thy name shall dwell therein!

§ 74. PSALM CIX.

I. *The Psalmist in persecution*

Hold not Thy tongue, O God of my praise! 1
 for the mouth of the ungodly and deceitful is opened upon me,
 they have spoken against me with false tongues, 2
 they have compassed me about also with words of hatred,
 and fought against me without a cause;
 for the love that I had unto them, lo, they take now my 3
 contrary part,
 but I give myself unto prayer;
 thus have they rewarded me evil for good, 4
 and hatred for my goodwill.

prayeth God to requite his oppressors

Set Thou an ungodly man to be ruler over him, 5
 and let an adversary stand at his right hand;
 when sentence is given upon him, let him be condemned, 6
 and let his prayer be turned into sin!
 let his days be few, 7
 let another take his office;
 let his children be fatherless, 8
 and his wife a widow,
 let his children be vagabonds and beg their bread, 9
 yea, let them seek it from their desolate homes!

II.

Let the extortioner consume all that he hath, 10
 and let the stranger spoil his labour;
 let there be no man to have pity on him, 11
 nor to have compassion upon his fatherless children;
 let his posterity be destroyed, 12
 and in the next generation let his name be clean put out;

let the wickedness of his fathers be had in remembrance in 13
the sight of Jehovah,
and let not the sin of his mother be done away;
let them be alway before Jehovah, 14
that He may root out the memorial of them from off
the earth!

for their treachery,

And that, because his mind was not to do good, 15
but he persecuted the poor and helpless man,
and him that was vexed at the heart, that he might
destroy him;
his delight was in cursing,—and it happeneth unto him; 16
he loved not blessing,—and it is far from him;
he clothed himself with cursing like as with a raiment, 17
therefore doth it come into his bowels like water,
and like oil into his bones;
let it be unto him as the cloke that he hath upon him, 18
and as the girdle that he is alway girded withal!
let it thus happen from Jehovah unto mine enemies, 19
and to those that speak evil against my soul!

III. and to have mercy on him in his oppression:

But do Thou, O Lord Jehovah, deal with me according to 20
Thy name;
deliver me, for Thy mercy is sweet!
for I am helpless and poor, 21
and my heart is wounded within me;
I go hence like the shadow that departeth. 22
and am driven away as the grasshopper;
my knees are weak through fasting, 23
my flesh is dried up for want of fatness,
for I became a reproach unto them, 24
when they looked upon me they shook their heads.

Help me, O Jehovah, my God, 25
save me according to Thy mercy,
and they shall know how that this is Thy hand, 26
and that Thou, Jehovah, hast done it!
though they curse, yet Thou shalt bless,— 27
though they rise up against me, they shall be ashamed,
but Thy servant shall rejoice;

§75. Ps. LI.] CHRONOLOGICALLY ARRANGED. 83

let mine adversaries be clothed with shame, 28
let them cover themselves with their own confusion as
with a cloke!

IV. *he rejoiceth in God.*

As for me, let me give thanks unto Jehovah with my mouth, 29
and praise Him among the multitude,
for He standeth at the right hand of the poor, 30
to save him from them that judge his life.

§ 75. PSALM LI.

I. *The Psalmist professeth his repentance and asketh for mercy:*

Have mercy upon me, O God, according to Thy great 1
goodness;
according to the multitude of Thy mercies do away
mine offences;
wash me thoroughly from my wickedness, 2
and cleanse me from my sin!
for I acknowledge my faults, 3
and my sin is ever before me;
against Thee only have I sinned, 4
and done this evil in Thy sight,
that Thou mightest be righteous in Thy sentence,
and clear when Thou art judge.

II. *he pleadeth the sinfulness of his nature:*

Behold, I was shapen in wickedness, 5
and in sin hath my mother conceived me:
but lo, Thou requirest truth in the inward parts, 6
and shalt make me to understand wisdom secretly;
Thou shalt purge me with hyssop, and I shall be clean, 7
Thou shalt wash me and I shall be whiter than snow:
Thou shalt make me hear of joy and gladness, 8
that the bones which Thou hast broken may rejoice.

III. *and prayeth for the guidance of God's spirit,*

Turn Thy face from my sins, 9
and put out all my misdeeds;

make me a clean heart, O God, 10
 and renew a right spirit within me ;
 cast me not away from Thy presence, 11
 and take not Thy holy spirit from me.
 O give me the comfort of Thy help again, 12
 and stablish me with Thy free spirit !

IV. that he may pay the true sacrifice of praise :

Then shall I teach Thy ways unto the wicked, 13
 and sinners shall be converted unto Thee ;
 deliver me from blood-guiltiness, O God, Thou God of my
 salvation, 14
 and my tongue shall sing of Thy righteousness:
 Thou shalt open my lips, O Lord, 15
 and my mouth shall shew Thy praise ;
 for Thou desirest no sacrifice, else would I give it Thee, 16
 Thou delightest not in burnt-offerings ;
 the sacrifice of God is a troubled spirit, 17
 a broken and a contrite heart, O God, shalt Thou not
 despise.

*V. in hope that when the Temple is restored, he may there repeat
 his thanksgiving.*

O be favourable and gracious unto Sion, 18
 build Thou the walls of Jerusalem !
 Then shalt Thou be pleased with the sacrifice of righteousness, 19
 with burnt-offerings and oblations ;
 then shall they offer young bullocks upon Thine altar.

§ 76. PSALM LXXI.

I. The Psalmist calleth on God to protect him as of old ;

In Thee, O Jehovah, have I put my trust, 1
 let me never be put to confusion !
 but rid me and deliver me in Thy righteousness,
 incline Thine ear unto me and save me !
 be Thou my strong hold whereunto I may alway resort, 2
 Thou hast given commandment to save me,

deliver me, O my God, out of the hand of the ungodly, 3
 out of the hand of the unrighteous and cruel man!
 for Thou, O Lord Jehovah, art the thing that I long for, 4
 Thou art my hope even from my youth;
 through Thee have I been holden up ever since I was born, 5
 Thou art He that hath blessed me from my mother's womb,
 my praise shall be always of Thee.
 I am become as it were a monster unto many, 6
 but my sure trust is in Thee;
 my mouth is filled with Thy praise, 7
 and with Thy glory all the day long;
 cast me not away in the time of age, 8
 forsake me not when my strength faileth me.

II. *describeth his need, his patience and his thankfulness;*

Mine enemies spake against me, 9
 they that lay wait for my life took counsel together,
 saying, 'God hath forsaken him;
 'persecute him and take him, for there is none to deliver him:'
 —go not far from me, O God, 10
 my God, haste Thee to help me!
 let them be confounded and perish that are against my soul, 11
 let them be covered with shame and dishonour that seek
 to do me evil!—
 but as for me, I will patiently abide alway, 12
 and will praise Thee more and more;
 my mouth shall speak of Thy righteousness, 13
 and of Thy salvation every day;
 for I know no end thereof!
 I will come with the mighty acts of the Lord Jehovah, 14
 and will make mention of Thy goodness only.
 Thou, O God, hast taught me from my youth up, 15
 I have ever been telling of Thy wondrous works;
 forsake me not, O God, in mine old age when I am grayheaded, 16
 until I have shewed Thy strength unto this generation,
 and Thy power to all them that are yet for to come!

III. *appealeth to the divine righteousness and maketh a vow of praise.*

As Thy righteousness, O God, is very high, 17
 and great are the things that Thou hast done,
 (—O God, who is like unto Thee?
 O what great troubles and adversities hast Thou shewed us! 18
 and yet wilt Thou turn and refresh us,
 yea, and bring us from the deep of the earth again!—)
 if Thou shalt bring me to great honour, 19
 and comfort me on every side,
 so will I praise Thee and Thy faithfulness, 20
 O God, upon the lute;
 unto Thee will I sing upon the harp, O Thou Holy One of
 Israel!
 my lips shall rejoice, yea, unto Thee will I sing, 21
 and so doth my soul whom Thou hast delivered!
 my tongue also shall talk of Thy righteousness all the
 day long, 22
 for they are confounded and brought to shame that seek
 to do me evil!

§ 77. PSALM XXV.

I. *A declaration of God's goodness to the holy and a prayer for growth in holiness.*

After Thee, O Jehovah, 1
 doth my soul seek, O my God!
 Behold, in Thee is my trust, let me not be confounded,
 neither let mine enemies triumph over me!
 Confounded are they that transgress without a cause, 2
 but they that hope in Thee shall never be ashamed!
 Direct me in Thy ways, O Jehovah, 3
 and teach me Thy statutes!
 Exercise me in Thy truth, for Thou art the God of my health, 4
 in Thee hath been my hope all the day long!
 Go not back, O Jehovah, from Thy tender mercies 5
 and Thy loving-kindnesses which have been ever of old!

Hold not the sins of my youth in remembrance, O Jehovah. 6
 but in Thy mercy think Thou upon me, for Thy goodness!
 In Jehovah is mercy and truth, 7
 therefore will He teach sinners in the way;
 Jehovah guideth the afflicted in judgment, 8
 such as are afflicted, them shall He learn His way;
 Loving-kindness and truth are in all His ways, 9
 unto such as keep His covenant and His testimonies;
 Merciful be Thou, O Jehovah, for Thy name's sake 10
 unto my sin, for it is great!

II.

Note thou the man that trusteth in Jehovah, 11
 him doth He teach the way that he should choose;
 Only he shall dwell at ease; 12
 his seed shall inherit the land.
 Plain is the secret of Jehovah to them that fear Him; 13
 and His covenant is to teach them;
 Raised are mine eyes unto Jehovah, 14
 for He shall pluck my feet out of the net;
 Send help unto me and have mercy upon me, 15
 for I am desolate and in misery!
 Troubles have taken hold of me; O set me at large, 16
 and bring Thou me out of my sorrows;
 Upon my adversity and misery turn Thou Thine eyes, 17
 and forgive me all my sin!
 Verily, many are they that are mine enemies, 18
 and they bear a tyrannous hate against me;
 Watch Thou over my soul and deliver me; 19
 let me not be confounded, for I have put my trust in Thee!
 Yea, let perfectness and righteous dealing wait upon me; 20
 for my hope hath been in Thee!
 Save Israel, O God, 21
 out of all his troubles!

§ 78. PSALM XXXIV.

An exhortation to praise God for his mercies.

Alway will I give thanks unto Jehovah, I
 and His praise shall be ever in my mouth!

Boast thou in Jehovah, O my soul, for the humble shall hear thereof and be glad!	2
Come with me and praise Jehovah, let us magnify His name together!	3
Diligently I sought Jehovah and He heard me; yea, He delivered me out of all my fear.	4
Enlightened are all they that have an eye unto Him; their faces are not ashamed.	5
Great was the crying of the poor and Jehovah heard him, yea, and saved him out of all his troubles.	6
Help cometh from Jehovah to them that fear Him, for His angel campeth round about them.	7
Jehovah is gracious; O taste and see, how blessed is the man that trusteth in Him.	8
Keep the fear of Jehovah, ye that are His saints, for they that fear Him lack nothing.	9
Lions do lack and suffer hunger, but they that seek Jehovah want not any thing that is good.	10
My children, hearken unto me, I will teach you the fear of Jehovah.	11
Needs must the man that lusteth to live and would fain see good days,	12
Order his tongue from evil, and his lips that they speak no guile.	13
Put away evil and do good, seek peace and ensue it.	14
Respect hath Jehovah unto the righteous and His ears are open unto their prayers.	15
Set against the wicked is the face of Jehovah to root out the remembrance of them from the earth.	16
The righteous cried and Jehovah heard them, and delivered them out of all their troubles;	17
Unto them that are of a contrite heart is Jehovah nigh, He saveth such as be of an humble spirit.	18
Verily , many are the troubles of the righteous, but Jehovah delivereth him out of all.	19
Watched of Him are all his bones, so that not one of them is broken.	20
Yet misfortune slayeth the ungodly, and they that hate the righteous are desolate.	21
Surely Jehovah delivereth the souls of His servants, all they that put their trust in Him shall not be destitute.	22

§ 79. PSALM CII.

*The prayer of the afflicted when he is faint,
and poureth forth his sighing unto Jehovah;*

I.

Hear my prayer, O Jehovah,	I
and let my crying come unto Thee!	
hide not Thy face from me in the time of my trouble,	2
incline Thine ear unto me when I call;	
O hear me and that right soon!	
for my days are consumed away like smoke,	3
and my bones are burnt up like a firebrand,	
my heart is smitten down and withered like grass,	4
so that I forget to eat my bread;	
because of the voice of my groaning	5
my bones cleave unto my flesh,	
I am become like a pelican in the wilderness,	6
and like an owl that is in the desert,	
I sleep not and am become like a sparrow,	7
that sitteth alone upon the house-top;	
mine enemies revile me all the day long,	8
and they that are mad upon me make my name a curse.	

II.

For I have eaten ashes as it were bread,	9
and mingled my drink with weeping;	
and that, because of Thine indignation and wrath,	10
for Thou hast taken me up and cast me away;	
my days are like a shadow that declineth,	11
and I am withered like grass:	
but Thy throne, O Jehovah, is established for ever,	12
and Thy remembrance unto all generations;	
Thou wilt arise and have mercy upon Sion,	13
—for it is time that Thou be gracious unto her,	
yea, the time is come;	
and why? Thy servants take pleasure even in her stones,	14
and it pitieth them to see her in the dust;—	
so shall the heathen fear the name of Jehovah,	15
and all the kings of the earth Thy majesty.	

III.

For—'Jehovah hath built up Sion, 16
 'and hath made his glory to appear;
 'He hath turned Him to the prayer of the poor destitute, 17
 'and hath not despised their desire—'
 let this be written by those that come after! 18
 and let the people that shall be born praise Jehovah;
 for He hath looked down from the height of His sanctuary, 19
 out of the heaven did Jehovah behold the earth,
 that He might hear the mourning of such as are in captivity, 20
 and deliver the children appointed unto death,
 that they may declare the name of Jehovah in Sion, 21
 and His praise in Jerusalem,
 when the nations are gathered together, 22
 and the kingdoms, to serve Jehovah.

IV. *The Psalmist is comforted by the thought of the eternity of God.*

He brought down my strength in my journey, 23
 He shortened my days;
 then I said; 'O my God, take me not away in the midst 24
 'of mine age;
 'as for Thy years, they endure throughout all generations!
 'Thou in the beginning hast laid the foundations of the earth,
 'and the heavens are the work of Thy hands; 25
 'they shall perish but Thou shalt endure, 26
 'they all shall wax old as doth a garment,
 'and as a vesture shalt Thou change them and they 27
 shall be changed,
 'but Thou art the same,
 'and Thy years shall not fail;
 'the children of Thy servants shall continue, 28
 'and their seed shall stand fast in Thy sight.'

§ 80. PSALM LXXIII.

Truly God is loving unto Israel, 1
 even unto such as are of a clean heart!

I. *The Psalmist confesseth his perplexity at the good success of the wicked,*

But as for me—my feet were almost gone, 2
 my steps had well nigh slipt;
 and why? I was envious at the proud, 3
 I did also see the ungodly in such prosperity,
 how they are in no pain, 4
 but their body is lusty and strong,
 they come in no misfortune like other folk, 5
 neither are they plagued like other men.
 Therefore is their neck so encompassed with pride, 6
 and they are clothed with cruelty as with a raiment,
 their wickedness overfloweth from the fatness of their heart, 7
 they are swollen with their own imaginations,
 they scoff, and their talking is of oppression and malice, 8
 they talk proudly as from on high,
 for they stretch forth their mouth unto heaven, 9
 and their tongue goeth through the earth.

by which the faithful are drawn after them,

Therefore fall His people unto them, 10
 yea, they drink their fill of the cup;
 'tush,' say they, 'how should God perceive it 11
 'and is there knowledge in the most High?
 'lo, these are the ungodly, 12
 'these prosper in the world and these have riches in
 possession!
 'then have I cleansed my heart in vain,
 'and washed mine hands in innocency,
 'all the day long have I been punished, 13
 'and chastened every morning!

II. *till at length his eyes are opened to see as God seeth;*

Yea, and I had almost said even as they, 14
 but lo! then I should have betrayed the generation of
 Thy children;
 then thought I to understand this,— 15
 but it was too hard for me;
 until I went into the sanctuary of God, 16
 then understood I the end of these men,

namely how Thou dost set them in slippery places, 17
and castest them down and destroyest them.

Oh how suddenly do they consume, 18
perish and come to a fearful end!

yea, even like as a dream when one awaketh, 19
so makest Thou their image to vanish at Thy presence!

when my heart was grieved, 20
and it went even through my reins,

then was I foolish and without understanding, 21
even as it were a beast before Thee.

he declareth the unchangeable trust in God,

Nevertheless I am alway by Thee! 22

Thou hast holden me by my right hand,
Thou shalt guide me with Thy counsel, 23
and shalt bring me unto honour.

Whom have I in heaven but Thee? 24
and there is none upon earth that I desire in comparison
with Thee!

my flesh and my heart faileth; 25
but God is the strength of my heart and my portion
for ever.

III. gained by the revelation of His dealings.

For lo! they that forsake Thee shall perish, 26

Thou hast destroyed all them that go a whoring from Thee:
but it is good for me to hold me fast by God: 27

in the Lord Jehovah do I put my trust,
that I may speak praises of all Thy works!

§ 81. PSALM LXXVII.

I. The Psalmist quoteth his former Song of Despair;

'I will cry unto God with my voice, 1
'even unto God will I cry and He shall hearken unto me.'

In the time of my trouble I sought the Lord, 2
I stretched out my hand and ceased not in the night-
season; my soul refused comfort:

'when I think upon God, I am in heaviness, 3
 'I muse in mine heart and my spirit waxeth faint!
 Thou didst hold fast mine eyes from slumber, 4
 I was troubled and spake nothing,
 I considered the days of old, 5
 and the years that are past:
 'let me call to remembrance my song in the night 6
 'and commune with mine heart!
 —and my spirit enquired thus within itself:—
 'Will the Lord absent Himself for ever, 7
 'and will He be no more entreated?
 'is His mercy clean gone for ever, 8
 'and His promise come utterly to an end for evermore?
 'hath God forgotten to be gracious, 9
 'will He shut up His loving-kindness in displeasure?'

which in the thought of God's eternity becometh a Psalm of Faith,

Then said I:—'this is my affliction, 10
 'even during the years of the right hand of the most Highest!
 'I will think of the works of Jehovah, 11
 'yea, I will call to mind Thy wonders of old time,
 'I will sing also of all Thy works, 12
 'and my talking shall be of Thy doings.'

II. *and he breaketh into a Hymn of Praise for the deliverance at the Red Sea.*

Thy way, O God, is holy; 13
 who is so great a god as our God?
 Thou art the God that doeth wonders, 14
 and hast declared Thy power among the nations;
 Thou didst mightily deliver Thy people, 15
 even the sons of Jacob and Joseph:
 the waters saw Thee, O God, the waters saw Thee and 16
 were afraid;
 the depths also were troubled;
 the clouds poured out water, the air thundered, 17
 and Thine arrows went abroad;
 the voice of Thy thunder was heard in the whirlwind, 18
 lightnings shone upon the world;
 the earth was moved and shook withal.

Thy way was in the sea, 19
 and Thy paths in the great waters,
 and Thy footsteps were not known,—
 Thou leddest Thy people like sheep 20
 by the hand of Moses and Aaron!

§ 82. PSALM XCIV.

I. *The Prophet crieth for retribution on the oppressor,*

O God, Jehovah, to whom vengeance belongeth, 1
 Thou God to whom vengeance belongeth, shew Thyself!
 arise, Thou judge of the world, 2
 and reward the proud after their deserving!
 how long, O Jehovah, shall the ungodly— 3
 how long shall the ungodly triumph?
 how long shall all wicked doers speak so disdainfully, 4
 and make such proud boasting?
 they smite down Thy people, O Jehovah, 5
 and trouble Thine heritage,
 they murder the widow and the stranger, 6
 and put the fatherless to death,
 and yet they say, 'tush, Jehovah shall not see, 7
 'neither shall the God of Jacob regard it!'

II. *and warneth him of the folly of trying to escape the eye of God.*

Take heed, ye unwise among the people; 8
 O ye fools, when will ye understand?
 He that planted the ear, shall He not hear, 9
 or He that made the eye, shall He not see?
 He that chasteneth the nations, shall He not punish, 10
 even He that teacheth man knowledge?
 Jehovah knoweth the thoughts of man, 11
 that they are but vain:
 blessed is the man whom Thou chastenest, Jehovah, 12
 and teachest him in Thy law,
 that Thou mayest give him patience in time of adversity, 13
 until a pit be digged up for the ungodly!
 for Jehovah will not reject His people, 14
 neither will He forsake His inheritance;

§ 83. PS. LXXXII.] CHRONOLOGICALLY ARRANGED. 95

but judgment shall turn again unto right, 15
and all such as are true of heart shall follow Him.

III. *In remembrance of God's past mercies he declareth his trust in Him.*

Who will stand up for me against the wicked, 16
who will take my part against the evil-doers?
if Jehovah had not helped me, 17
it had not failed but my soul had gone down into silence:
but when I say, 'my foot hath slipt,' 18
Thy mercy, Jehovah, doth hold me up;
in the multitude of the sorrows that I have in my heart 19
Thy comforts refresh my soul;
shall the throne of iniquity have fellowship with Thee, 20
which imagineth mischief as a law?
they gather them together against the soul of the righteous, 21
and condemn the innocent blood,
but Jehovah is my defence, 22
and my God is the rock of my refuge,
and He requiteth them with their own wickedness, 23
and destroyeth them for their malice,
yea, Jehovah our God doth destroy them!

§ 83. PSALM LXXXII.

God calleth the rulers of the world to judgment:

God standeth in the congregation of princes, 1
He giveth judgment among gods;
How long will ye judge unjustly, 2
and accept the persons of the ungodly?
defend the poor and fatherless, 3
see that such as are in need and necessity have right,
deliber the outcast and poor, 4
save them from the hand of the ungodly!

when they turn a deaf ear to His appeal, He pronounceth final sentence upon them:

They will not be learned nor understand, 5

I said, 'ye are gods, 6
 'and ye are all the children of the most Highest;'
 but ye shall die like men, 7
 and fall all the sort of ye, O ye princes!

the Psalmist prayeth God to execute His sentence.

Arise, O God, and judge Thou the earth! 8
 for Thou shalt take all heathen to Thine inheritance!

§ 84. PSALM XIV OR LIII.

God beholdeth the corruption of the nations,

The fool hath said in his heart: 'there is no God!' 1
 corrupt are they and become abominable in their doings, 2
 there is none that doeth good.
 Jehovah looked down from heaven upon the children of men, 3
 to see if there were any that would understand
 and seek after God.

and rebuketh it from heaven.

But they were all gone out of the way, they were all together
 become abominable, 4
 there was none that was doing good,
 no, not one!
 Are not they without understanding that work wickedness, 8 (5)
 that have eaten up His people as it were bread,
 and have not called upon Jehovah?

The heathen are confounded at His word.

There were they brought into great fear, yea into a fear that (6)
 was no fear;
 for God did scatter abroad their bones:
 they took counsel against the poor and were put to 10 (7)
 confusion, because God despised them!

Prayer for the restitution of Israel.

O that salvation were given unto Israel out of Sion! 11 (8)
 when Jehovah turneth the captivity of His people,
 then shall Jacob rejoice and Israel shall be right glad.

§ 85. PSALM CXX.

The pilgrim

When I am in trouble I call upon Jehovah, 1
and He heareth me:
deliver my soul, O Jehovah, from among lying lips, 2
and from the deceitful tongue!

beset by treacherous tribes

What shall He give or do unto thee, 3
thou false tongue,
thou that art as sharp arrows of the mighty,
and as hot burning coals!

calleth upon God.

Woe is me that I am constrained to dwell with Meshech, 4
and to have my habitation in the tents of Kedar!
my soul hath long dwelt among them 5
that are enemies unto peace:
I labour for peace, but when I speak unto them thereof, 6
they make them ready for battle.

§ 86. PSALM CXXI.

The exile yearning for help

I will lift up mine eyes unto the hills; 1
Oh, whence cometh my help?
my help cometh from Jehovah, 2
who hath made heaven and earth.
Will he suffer thy foot to be moved? 3
and He that keepeth thee, shall He sleep?
behold, He that keepeth Israel 4
shall neither slumber nor sleep!

hath assurance that God watcheth over his journey.

Jehovah Himself is thy keeper, 5
Jehovah is a shelter upon thy right hand,
so that the sun shall not burn thee by day, 6
nor the moon by night:

Jehovah shall preserve thee from all evil, 7
yea, it is even He that shall keep thy soul;
Jehovah shall preserve thy going out and thy coming in 8
from this time forth for evermore!

§ 87. PSALM CXXIII.

The exile in patient longing

Unto Thee lift I up mine eyes, 1
O Thou that dwellest in the heavens!
behold, even 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 :
even so our eyes wait upon Jehovah our God, 2
until He have mercy upon us.

awaiteth the summons to return.

Have mercy upon us, O Jehovah, have mercy upon us, 3
for we are utterly despised;
our soul is filled with the scornful reproof of the wealthy, 4
and with the despitefulness of the proud!

§ 88. PSALM CXXX.

The exile prayeth for deliverance.

Out of the deep have I called unto Thee, O Jehovah! 1
Lord, hear my voice! O let Thine ears consider well
the voice of my complaint! 2
if Thou, Jehovah, wilt be extreme to mark what is done amiss, 3
O Lord, who may abide it?
but there is mercy with Thee, 4
therefore shalt Thou be feared!
I look for Jehovah, my soul doth wait for Him, 5
in His word is my trust;
my soul waiteth for Jehovah, 6
more than they that watch for the morning, I say, than 7
they that watch for the morning.
O Israel, trust in Jehovah!
for with Jehovah there is mercy and with Him is plen-
teous redemption;
and HE shall redeem Israel 8
from all his sins!

§ 89. PSALM CXXXI.

Peace in resignation.

Jehovah! I am not high-minded, I have no proud looks, 1
I do not exercise myself in great matters which are too 2
high for me;
but I refrain my soul and keep it still, 3
like as a child that is weaned resteth on his mother,
so resteth my soul within me even as a weaned child.
O Israel, trust in Jehovah, 4
from this time forth for evermore.

PERIOD IV.—§§ 90—129.

PSALMS FROM THE TIME OF THE REBUILDING
OF THE TEMPLE.

§ 90. PSALM CXXIV.

A thanksgiving

If Jehovah Himself had not been on our side,	1
(now let Israel say:)	
if Jehovah Himself had not been on our side,	
when men rose up against us;	
they had swallowed us up alive,	2
when they were so wrathfully displeased at us:	
yea, the waters had drowned us,	3
and the stream had gone over our soul,	
yea, the swelling of the waterfloods	4
had gone even over our soul.	

for deliverance from captivity.

But praised be Jehovah,	5
who hath not given us over for a prey unto their teeth;	
our soul is escaped even as a bird out of the snare of the fowler,	6
the snare is broken and we are delivered!	
our help standeth in the name of Jehovah,	7
who hath made heaven and earth.	

§ 91. PSALM CXXIX.

Israel is invincible, for Jehovah hath broken the arm of the oppressor.

Many a time have they fought against me from my youth up,	1
(may Israel now say)	

many a time have they fought against me from my youth up, 2
 but they have not prevailed against me!
 the ploughers ploughed upon my back, 3
 and made long furrows:
 but Jehovah is righteous; 4
 He hath hewn the harness of the ungodly in sunder!
 let them be confounded and turned backward, 5
 as many as have evil will at Sion,
 let them be even as the grass upon the housetops 6
 which withereth afore it be grown up:
 whereof the mower filleth not his hand, 7
 neither he that bindeth up the sheaves his bosom,
 so that they who go by say not so much as, 8
 'Jehovah prosper you,
 'we wish you good luck in the name of Jehovah.'

§ 92. PSALM CXXV.

God's care the stay of the oppressed.

They that put their trust in Jehovah 1
 shall be even as the mount Sion which may not be removed,
 but standeth fast for ever:
 the hills stand about Jerusalem, 2
 even so standeth Jehovah round about His people
 from this time forth for evermore:
 for the sceptre of the ungodly shall not rest upon the lot of
 the righteous, 3
 lest the righteous put their hand unto wickedness!
 Do well, O Jehovah, unto those that are good, 4
 and unto them that are true of heart!
 but as for such as turn aside unto their own wickedness, 5
 may Jehovah drive them forth with the evil doers,
 but peace be upon Israel!

§ 93. PSALM CXXVI.

The freed captives remembering the joy of their first return,

When Jehovah turned again the captivity of Sion, 1
 then were we like unto them that dream;
 then was our mouth filled with laughter, 2
 and our tongue with joy;
 then said they among the heathen: 3
 'Jehovah hath done great things for the-:!'

yea, Jehovah hath done great things for us: 4
 then were we full of joy.

pray for help in their difficulty.

Turn our captivity, O Jehovah, 5
 as the rivers in the south;

they that sow in tears, 6
 shall reap in joy;

he that now goeth on his way weeping and beareth forth the 7
 seed

shall doubtless come again with joy,
 and bring his sheaves with him.

§ 94. PSALM CXXVII.

The virtue of God's blessing.

Except Jehovah build the house, 1
 their labour is but lost that build it;

except Jehovah keep the city, 2
 the watchman watcheth but in vain:

it is but lost labour that ye haste to rise up early, 3
 and so late take rest, and eat the bread of carefulness;

He blesseth His beloved while they sleep.

He sendeth to us children, the strength of the city.

Lo, children are an heritage of Jehovah, 4
 and the fruit of the womb is His reward;

like as arrows in the hand of a mighty man, 5
 even so are the sons of our youth;

happy is the man that hath his quiver full of them, 6
 they shall not be ashamed

when they speak with their enemies in the gate.

§ 95. PSALM CXXVIII.

The blessings of a numerous family

Blessed are all they that fear Jehovah, 1
 and walk in His ways!

for thou shalt eat the labours of thine hands, 2
 O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine, 3
 within the chambers of thine house.

thy children as the olive-branches 4
 round about thy table:
 lo, thus shall the man be blessed 5
 that feareth Jehovah.

in a beleaguered nation.

Jehovah from out of Sion shall so bless thee, 6
 that thou shalt see Jerusalem in prosperity
 all thy life long.
 yea, that thou shalt see thy children's children. 7
 Peace be upon Israel.

§ 96. PSALM CXXXIII.

The blessing of national unity.

Behold, how good and joyful a thing it is 1
 for brethren to dwell together!
 it is like the precious ointment upon the head, 2
 that ran down unto the beard, even unto Aaron's beard,
 and went down to the skirts of his clothing:
 like as the dew of Hermon which falleth upon the hill of Sion, 3
 for there Jehovah promised His blessing, 4
 even life for evermore.

§ 97. PSALM CXXXIV.

The Psalmist addresseth the Priests.

Behold now, praise ye Jehovah, all ye servants of Jehovah, 1
 ye that by night stand in the house of Jehovah; 2
 lift up your hands to the sanctuary, 3
 and praise Jehovah.

The answer of the Priests.

Jehovah that made heaven and earth 4
 shall give thee blessing out of Sion.

§ 98. PSALM CXXII.

The exile

I was glad when they said unto me; 1
 'we will go to the House of Jehovah!'

in remembrance of a former pilgrimage

Our feet did stand 3
in thy gates, O Jerusalem,—
Jerusalem, that art built 3
as a city that is compact in itself;
thither the tribes went up, even the tribes of Jehovah, 4
according to an ordinance for Israel, to praise the Name
of Jehovah;
for there was the seat of judgment, 5
even the seat of the house of David!

biddeth 'God speed' to his nation.

O pray for the peace of Jerusalem; 6
prosperous be thy pavilions!
peace be within thy walls, 7
and plenteousness within thy palaces!
for my brethren and companions' sake 8
I will wish thee prosperity;
yea, because of the House of Jehovah our God 9
I will seek to do thee good.

§ 99. PSALM LXXXVII.

The Psalmist repeateth the promises of the prophets that Jerusalem shall be the metropolis of the world and all mankind shall be counted as her citizens.

[Jehovah loveth Sion,] 1
His foundations are upon the holy hills;
Jehovah loveth the gates of Sion
more than all the dwellings of Jacob:
glorious things are spoken of thee, 2
thou city of God:
If will say of Rahab and Babylon, as of them that know Me, 3
Is, of the Philistine also and of Tyre with the Ethiopian, 4
'this man was born in her!'
and of Sion it shall be said: 5
'this man and that man was born in her,
'and the most High Himself shall stablish her!'
Jehovah shall count when He writeth up the people: 6
this man was born in her!—
singers also and dancers, 7
yea, all My fresh springs are in thee!

§ 100. PSALM CXXXVII.

I. *The Psalmist recalleth the sorrows of exile,*

By the waters of Babylon we sat down, and wept 1
 when we remembered thee, O Sion;
 as for our harps we hanged them up 2
 upon the trees that are therein;
 for they that led us away captive required of us then a 3
 song,
 and they that wasted us melody in our heaviness:
 'sing us one of the songs of Sion.'

II. *and the love of their native city;*

How should we sing the song of Jehovah 4
 in a strange land!—
 if I forget thee, O Jerusalem, 5
 let my right hand forget her cunning;
 if I do not remember thee 6
 let my tongue cleave to the roof of my mouth;
 yea, if I prefer not Jerusalem to my joy!

III. *he calleth for a curse on the Chaldeans and their allies.*

O Jehovah, remember the children of Edom, in the day of 7
 Jerusalem
 how they said: 'down with it, down with it,
 'even to the ground!'
 O daughter of Babylon, that wastest with misery! 8
 happy shall he be that rewardeth thee as thou hast
 served us;
 yea, blessed shall he be that taketh thy children 9
 and throweth them against the stones!

§ 101. PSALM CXVIII.

I. *A triumphal procession approacheth the Holy Place with sacrifice
 and thanksgiving*

[Choir.]

O give thanks unto Jehovah, for He is gracious, 1
His mercy endureth for ever:
 therefore let Israel confess, 2
His mercy endureth for ever:

therefore let the house of Aaron confess, 3

His mercy endureth for ever:

therefore let all that fear Jehovah confess, 4

His mercy endureth for ever.

for deliverance from the heathen,

[*Leader of Choir.*]

I called upon Jehovah in trouble: 5

and Jehovah heard me and set me at large:

Jehovah is on my side, I will not fear; 6

what can man do unto me?

Jehovah taketh my part with them that help me, 7

therefore shall I see my desire upon mine enemies!

It is better to trust in Jehovah, 8

than to put any confidence in man;

it is better to trust in Jehovah, 9

than to put any confidence in princes.

II.

[*Leader and Choir alternately.*]

All nations compassed me round about, 10

but in the name of Jehovah will I destroy them,

they kept me in, they kept me in, I say, on every side, 11

but in the name of Jehovah will I destroy them,

they came about me like bees, 12

and are extinct even as a fire of thorns,

in the name of Jehovah will I destroy them.

[*Leader.*]

Thou hast thrust at me that I might fall, 13

but Jehovah was my helper,

Jehovah is my praise and my song! 14

for He is become my salvation!

III. *and restoration to their country.*

Hark the voice of joy and triumph 15

is in the tents of the righteous:

the right hand of Jehovah bringeth mighty things to pass!

the right hand of Jehovah hath the pre-eminence, 16

the right hand of Jehovah bringeth mighty things to pass.

I shall not die but live, 17
and declare the works of Jehovah;
Jehovah hath chastened me sore, 18
but He hath not given me over unto death.

IV. *The procession reacheth the Holy Place.*

Open unto me the gates of righteousness, 19
that I may go in and praise Jehovah!
this is the gate of Jehovah, 20
the righteous shall enter into it;
I will give thanks unto Thee for Thou hast heard me, 21
and art become my salvation!
the same stone which the builders refused, 22
is become the headstone in the corner;
this is Jehovah's doing; 23
and it is marvellous in our eyes.

[*People.*]

This is the day that Jehovah hath made, 24.
let us rejoice and be glad in it!
give us help now, O Jehovah, 25
O Jehovah, send us now prosperity!

[*The high priest*]

blesseth the procession and the offering.

Blessed is he that cometh in the name of Jehovah! 26
we wish you good luck from the house of Jehovah!
Jehovah is God: and HE hath shewed us light; 27
bind the sacrifice with cords,
yea, even unto the horns of the altar!

[*Leader of Choir.*]

Thou art my God, and I will thank Thee, 28
Thou art my God, and I will praise Thee!

[*Choir.*]

Give thanks unto Jehovah for He is gracious, 29
and His mercy endureth for ever.

§ 102. PSALM CXV.

[*People.*]I. *The invisible God of Israel compared*

Not unto us, O Jehovah, not unto us,	1
but unto Thy name give the praise:	
for Thy loving mercy and for Thy truth's sake!	
wherefore should the heathen say;	2
'where is now their God?'	
as for our God—He is in Heaven,	3
He doeth whatsoever pleaseth Him.	

II. *with the gods of the heathen.*

As for their idols—they are silver and gold,	4
the work of men's hands:	
they have mouths and speak not,	5
eyes have they and see not:	
they have ears and hear not,	6
noses have they and smell not!	
they have hands and handle not;	7
feet have they and walk not,	
neither speak they through their throat.	

III. *The future of the Israelites dependent on the recognition of their duty to this God.*

Let them that make them be like unto them,	8
and so be all they that put their trust in them!	
but thou, O Israel, trust thou in Jehovah!	9
<i>He is their succour and defence;</i>	
ye house of Aaron, put your trust in Jehovah!	10
<i>He is their succour and defence.</i>	
ye that fear Jehovah, put your trust in Jehovah!	11
<i>He is their succour and defence.</i>	

[*High-priest.*]

Jehovah hath been mindful of us, and He shall bless us,	12
He shall bless the house of Israel,	
He shall bless the house of Aaron,	
He shall bless them that fear Jehovah,	13
both small and great:	

Jehovah shall increase you more and more, 14
 you and your children :
 blessed be ye of Jehovah, 15
 who made heaven and earth!

[*People.*]

The heavens are the heaven for Jehovah, 16
 but the earth hath He given to the children of men ;
 the dead praise not Jehovah, 17
 neither all they that go down into silence ;
 but we will praise Jehovah, 18
 from this time forth for evermore!

§ 103. PSALM CXVI.

I. *The Psalmist, calling upon Jehovah,*

I am well pleased that Jehovah hath heard 1
 the voice of my prayer :
 that He hath inclined His ear unto me, 2
 therefore will I call upon Him as long as I live.
 when the snares of death compass me round about, 3
 and the pains of hell get hold upon me,
 when I find trouble and heaviness, 4
 then do I call upon the name of Jehovah,
 ‘O Jehovah, I beseech Thee deliver my soul!’
 ‘gracious is Jehovah and righteous, 5
 ‘yea, our God is merciful :
 ‘Jehovah preserveth the simple, 6
 ‘I was in misery and He helped me!’

who delivered him aforetime,

Turn thee again then to thy rest, O my soul, 7
 for Jehovah hath dealt bountifully with thee!
 for why? Thou hast delivered my soul from death, 8
 mine eyes from tears,
 and my feet from falling.
 I will walk before God 9
 in the land of the living.
 I believe in Him when I say 10
 ‘I was sore troubled.’

II. receiveth His blessings with gratitude,

Verily I said in my trouble,
 'all men are liars.'
 What shall I render unto Jehovah, 11
 for all the benefits which He hath done unto me?
 I will receive the cup of salvation, 12
 and call upon the name of Jehovah,
 I will pay my vows unto Jehovah, 13
 yea, now in the presence of all His people!
 right dear in the sight of Jehovah
 is the death of His saints.

and will yet praise Him in the restored Temple at Jerusalem.

Behold, Jehovah, how that I am Thy servant, 14
 I am Thy servant and the son of Thine handmaid:
 Thou hast broken my bonds in sunder!
 I will offer to Thee the sacrifice of thanksgiving, 15
 and will call upon the name of Jehovah;
 I will pay my vows unto Jehovah 16
 in the sight of all His people—
 in the courts of the House of Jehovah,
 even in the midst of thee, O Jerusalem.

§ 104. PSALM CXXXVIII.

I. The Psalmist praiseth God for His truth;

I will give thanks unto Thee with my whole heart, 1
 even before God do I sing praise unto Thee.
 I will worship at Thy holy Temple and praise Thy name, 2
 because of Thy lovingkindness and truth,
 for Thou hast magnified Thy word and Thy name above
 all things,
 when I called upon Thee, Thou heardest me, 3
 and enduedst my soul with much strength.

II. the princes of the heathen shall be converted to Him,

Let all the kings of the earth praise Thee, O Jehovah, 4
 for they have heard the words of Thy mouth!
 yea, let them sing in the ways of Jehovah, 5
 that great is the glory of Jehovah!

for though Jehovah be high, yet hath He respect unto the lowly,
as for the proud, He beholdeth them afar off. 6

III. *and He shall complete His work.*

Though I walk in the midst of trouble, yet shalt Thou refresh me,
Thou shalt stretch forth Thine hand against the furious- 7
ness of mine enemies,
and Thy right hand shall save me!
Jehovah shall make good His lovingkindness towards me, 8
yea, Jehovah, Thy mercy endureth for ever!
despise not Thou the work of Thine own hands!

§ 105. PSALM XCII.

I. *The delight of praising the Lord,*

It is a good thing to give thanks to Jehovah, 1
and to sing praises unto Thy name, O most Highest!
to tell of Thy lovingkindness early in the morning, 2
and of Thy truth in the night season;
upon an instrument of ten strings and upon the lute, 3
upon a loud instrument and upon the harp.

II. *for He upholdeth the true in heart,*

For Thou, O Jehovah, hast made me glad through Thy works, 4
and I will rejoice in giving thanks for the operation of
Thy hands;
O Jehovah, how glorious are Thy works! 5
Thy thoughts are very deep!
an unwise man doth not well consider this, 6
and a fool doth not understand it.
When the ungodly were green as the grass, 7
and all the workers of wickedness did flourish,—
it was that they might be destroyed for ever,
but Thou, Jehovah, art the most Highest for evermore!

III. *and will bestow His blessing on those who visit His sanctuary.*

For lo! Thine enemies, O Jehovah, 8
for lo! Thine enemies perish:
and all the workers of wickedness are scattered abroad;

and Thou hast exalted my horn as the horn of a buffalo, 9
 I am anointed with fresh oil;
 mine eye also hath seen his lust upon mine enemies, 10
 and mine ear hath heard his desire of the wicked that
 rise up against me;
 the righteous doth flourish as a palm-tree, 11
 and spreadeth forth like a cedar in Libanus;
 planted in the house of Jehovah, 12
 and flourishing in the courts of our God,
 they shall bring forth more fruit in their age, 13
 they shall be green and full of sap;
 that they may shew that Jehovah is true, 14
 He is my rock and there is no unrighteousness in Him.

§ 106. PSALM XCIII.

I. *The Lord reigneth in heaven,*

Jehovah is king and hath put on glorious apparel, 1
 Jehovah hath put on His apparel and girded Himself
 with strength;
 He hath made the world so sure that it cannot be moved, 2
 Thy throne is established of old, 3
 Thou art from everlasting.

II. *above the raging of the sea,*

The floods have lift up, O Jehovah, 4
 the floods have lift up their voice:
 the floods lift up their waves;
 mighty is the voice of many waters, 5
 yea, mighty is the raging of the sea,
 but Jehovah, who dwelleth on high, is mightier.

III. *and must be worshipped with holy worship,*

Thy testimonies are very sure: 6
 holiness becometh Thine House,
 O Jehovah, for ever!

§ 107. PSALM XCVII.

I. *God who ruleth on high,*

Jehovah is king: let the earth rejoice, 1
 yea, let the multitude of the isles be glad thereof!

clouds and darkness are round about Him, 2
 righteousness and truth are the foundation of His throne:
 there goeth forth a fire before Him 3
 and burneth up His enemies on every side.

II. *sheweth His glory in the storm.*

His lightnings gave shine unto the world, 4
 the earth saw it and was afraid:
 the hills melted like wax at the presence of Jehovah, 5
 at the presence of the Lord of the whole earth:
 the heavens have declared His righteousness, 6
 and all peoples have seen His glory.

III. *The Psalmist quoteth a prophecy which had given assurance to Israel.*

'Confounded be all they that worship carved images, 7
 'and that delight in vain gods!
 'worship Him, all ye gods!'
 Sion heard this and rejoiced, and the daughters of Judah were 8
 glad,
 because of Thy judgments, O Jehovah!
 for Thou, Jehovah, art higher than all lands, 9
 Thou art exalted far above all gods.

IV. *In devotion to Him lieth the safety of Israel.*

Ye that love Jehovah, see that ye hate the thing which is evil! 10
 He preserveth the souls of His saints; He shall deliver
 them from the hand of the ungodly:
 there is sprung up a light for the righteous; 11
 and gladness for such as are true of heart:
 rejoice in Jehovah, O ye righteous, 12
 and give thanks at the remembrance of His holiness.

§ 108. PSALM XCIX.

I. *Jehovah, King of kings,*

Jehovah is king: the nations tremble; 1
 He sitteth between the cherubim: the earth doth shake.
 Jehovah is great in Sion, 2
 high is HE above all the peoples!
 praised be His great and glorious name, 3
 for He is Holy!

II. *He who loveth justice.*

Praised be the King's power that loveth judgment! 4
 Thou hast established equity;
 Thou hast executed righteousness and truth in Jacob!
 O magnify Jehovah our God, 5
 fall down before His footstool,
for He is Holy!

III. *and revealeth Himself to His servants, is to be worshipped with holy worship.*

Moses and Aaron among His priests, 6
 Samuel among such as call upon His name;
 these called upon Jehovah and He heard them;
 He spake unto them out of the cloudy pillar, 7
 they kept His testimonies,
 and the law that He gave them:
 Thou heardest them, O Jehovah, our God, 8
 Thou wast unto them a God of mercy,—
 but a God of vengeance to their iniquities!
 O magnify Jehovah our God, 9
 and worship before His holy mountain,
for He is Holy, Jehovah our God.

§ 109. PSALM XCVI.

I. *Praise of Jehovah,*

O sing unto the Lord a new song! 1
 sing unto Jehovah all the whole earth!
 sing unto Jehovah and praise His name! 2
 be telling of His salvation from day to day!
 declare His glory among the heathen, 3
 and His wonders among all people!
 for Jehovah is great and glorious, 4
 He is more to be feared than all gods!

as for the gods of the heathen, they are but idols, 5
 but it is Jehovah who made the heavens:
 glory and majesty are before Him, 6
 power and honour are in His sanctuary.

II. *for He shall judge the world.*

Ascribe unto Jehovah, O ye kindreds of the peoples, 7
 ascribe unto Jehovah worship and praise!
 ascribe unto Jehovah the honour due unto His name, 8
 bring offerings and come into His courts!
 O worship Jehovah in holy apparel, 9
 let the whole earth stand in awe of Him!
 tell it out among the heathen that Jehovah is king, 10
 and that He hath made the earth so fast that it cannot
 be moved:
 and He shall judge the people righteously!

III.

Let the heavens rejoice and let the earth be glad, 11
 let the sea make a noise and all that therein is!
 let the field be joyful and all that is in it, 12
 then shall all the trees of the wood rejoice
 before Jehovah, for He cometh, 13
 for He cometh to judge the earth;
 and with righteousness to judge the world,
 and the people with His truth!

§ 110. PSALM XCVIII.

I. *God hath delivered His people:*

O sing unto Jehovah a new song, for He hath done marvellous 1
 things,
 with His own right hand and His holy arm hath He 2
 gotten Himself the victory!
 Jehovah hath declared His salvation, 3
 His righteousness hath He openly shewed in the sight
 of the heathen;
 He hath remembered His mercy and truth toward the house 4
 of Israel,
 and all the ends of the world have seen the salvation
 of our God.

II. *let the world be glad thereat,*

Shew yourselves joyful unto Jehovah, all ye lands! 5
 sing, rejoice and give thanks;
 praise Jehovah upon the harp, 6
 sing to the harp with a psalm of thanksgiving!

with trumpets also and shawms, 7
 O shew yourselves joyful before Jehovah the king!

III. for He will found a righteous government upon the earth.

Let the sea make a noise and all that therein is, 8
 the world and they that dwell therein!
 let the floods clap their hands, 9
 and let the hills be joyful together
 before Jehovah, for He cometh to judge the earth; 10
 with righteousness shall He judge the world,
 and the peoples with equity.

§ 111. PSALM XCV.

I. Invitation to praise.

O come let us sing unto the Lord, 1
 let us heartily rejoice in the rock of our salvation;
 let us come before His presence with thanksgiving, 2
 and shew ourselves glad in Him with psalms!
 for Jehovah is a great god 3
 and a great king above all gods:
 in His hand are all the corners of the earth, 4
 and the heights of the hills are His also:
 the sea is His and He made it, 5
 and His hands prepared the dry land.
 O come let us worship and fall down, 6
 and kneel before Jehovah, our maker!

II. Warning against unbelief.

For HE is the Lord our God, 7
 and we are the people of His pasture and the sheep of
 His hand—
 to-day, if ye will hear His voice— 8
 harden not your hearts as at Meribah,
 and as in the day of Massah in the wilderness,
 when your fathers tempted Me, 9
 probed Me and saw My works!
 forty years long was I grieved with this generation, 10
 and said 'It is a people that do err in their hearts,
 and have not known My ways,'

§ 112. PSALM C.

I. *Praise to God for His might in creation,*

O be joyful in Jehovah, all ye lands! 1
 serve Jehovah with gladness,
 and come before His presence with a song!
 be ye sure that Jehovah He is God, 2
 it is He that hath made us and we are His,
 we are His people and the sheep of His pasture!

II. *and His lovingkindness towards the children of men.*

O go your way into His gates with thanksgiving, 3
 and into His courts with praise!
 be thankful unto Him and speak good of His name!
 for the Lord is gracious; His mercy is everlasting, 4
 and His truth endureth from generation to generation!

§ 113. PSALM LXVII.

I. *A prayer that the rule of the God of Israel*

God be merciful unto us and bless us, 1
 and shew us the light of His countenance and be
 merciful unto us!
 that Thy way may be known upon earth, 2
 Thy saving health among all nations!
 let the people praise Thee, O God! 3
 yea, let all the people praise Thee!
 O let the nations rejoice and be glad, 4
 for Thou shalt judge the peoples righteously,
 and govern the nations upon earth!

II. *may be extended over all the earth.*

Let the peoples praise Thee, O God, 5
 yea, let all the peoples praise Thee!
 the earth giveth forth her increase, 6
 let God, even our own God, give us His blessing!
 yea, let God give us His blessing, 7
 and all the ends of the world shall fear Him!

§ 114. PSALM LXVIII.

I. *Praise of God who hath led His people through the wilderness
from Babylon,*

Let God arise, and His enemies shall be scattered; 1
they also that hate Him shall flee before Him;
like as the smoke vanisheth away, 2
and like as wax melteth at the fire,
so shall the ungodly perish at the presence of God;
but the righteous shall be glad and rejoice before God, 3
they shall also be merry and joyful.
O sing unto God and sing praises unto His name, 4
make a way for Him that rideth through the wilderness,
—JAH is His name—and rejoice before Him!
He is the father of the fatherless and defendeth the cause 5
of the widows,
even God in His holy habitation:
God bringeth home them that are scattered abroad, 6
He freeth the prisoners from captivity and blesseth them,
but letteth the rebellious dwell in a parched land.

II. *as He had led their fathers from Egypt by the hand of Moses
and Joshua,*

O God, when Thou wentest forth before Thy people, 7
when Thou didst march through the wilderness,
the earth shook, the heavens dropped at the presence of God, 8
even that Sinai shook at the presence of God, who is
the God of Israel:
Thou, O God, sentest a gracious rain on Thine inheritance, 9
and refreshedst it when it was weary;
Thy people hath dwelt therein, 10
for Thou, O God, hast of Thy goodness prepared it for
the poor.

when He slew kings for their sake and sent hailstones from heaven:

The Lord giveth us a song of victory, 11
great is the company of the women that tell it abroad;
kings with their armies flee and are discomfited, 12
she that tarrieth at home divideth the spoil:
'when ye rest among the pastures, 13
'then are the wings of a dove covered with silver,
'and her feathers with shining gold;

'but when the Highest scattereth kings,
'then is there snow on Salmon.' 14

He hath chosen Sion for His dwelling, hath entered it in triumph,

A hill of God is the hill of Basan, 15

even an high hill is the hill of Basan:
wherefore look ye askance, ye high hills? 16

this is God's hill where it pleaseth Him to dwell,
yea, Jehovah will abide in it for ever!
lo, the chariots of God are twenty thousand, even thou- 17
sands on thousands—

the Lord is therein—Sinai is in the Sanctuary!
Thou art gone up on high, Thou hast led up a multitude 18
of captives,

Thou hast received gifts of men;
yea, even His enemies shall rest near Jehovah our God.

and hath signally delivered His chosen from death.

Blessed be the Lord; even the God who helpeth us, 19
who doth bear our burdens day by day;

the God who is the God of our salvation, 20
and the Lord Jehovah by whom we escape death:

yea, God will wound the head of His enemies, 21
and the hairy scalp of such an one as goeth on still in
his wickedness:

the Lord hath said—I will fetch him again from Basan, 22

I will fetch him again from the deep of the sea,
that thy foot may be dipped in the blood of thine enemies 23

and that the tongue of thy dogs may be red through
the same.

IN The priest describeth the procession to the Temple,

It is well seen, O God, how Thou goest, 24
how Thou, my God and king, wentest to the sanctuary;

the singers went before, the minstrels followed after, 25
in the midst were the damsels, playing with the timbrels;

give thanks unto God in the congregation, 26
even unto the Lord, ye that come of the waters of Israel:

there was little Benjamin their leader, 27
the mighty host, even the princes of Judah,

the princes of Zebulun and the princes of Naphthali.

*and prophesieth that kings shall come there to pay their homage to
Jehovah,*

Set forth Thy glory, O God! 28
 glorify, O God, the thing which Thou hast wrought for us!
 for Thy Temple's sake at Jerusalem 29
 let kings bring homage unto Thee!
 rebuke the beast of the reeds, the multitude of bulls with 30
 the calves—his peoples,
 so that they humbly bring pieces of silver;
 yea, scatter Thou the peoples that delight in war;
 then shall princes come out of Egypt, 31
 and Ethiopia quickly stretch out her hand unto God.

who though He be king of Heaven, yet hath His earthly throne in Sion.

Sing unto God, O ye kingdoms of the earth, 32
 sing praises unto the Lord,
 who rideth through the heaven of heavens which is of old, 33
 —lo, He doth send out His voice, yea, and that a
 mighty voice!—
 ascribe ye power unto God, whose majesty ruleth over Israel, 34
 and whose strength is in the clouds!
 terrible art Thou, O God, from out Thy sanctuary! 35
 even the God of Israel, He will give strength and power
 unto His people;
 blessed be God!

§ 115. PSALM XLVII.

I. *Invitation to all lands to praise Jehovah,*

O clap your hands together, all ye peoples, 1
 O sing unto God with the voice of melody!
 for Jehovah is high and to be feared, 2
 He is the great king over all the earth;
 He subdueth the peoples under us, 3
 and the nations under our feet.
 He chooseth out an heritage for us, 4
 even Jacob's glory which He loved.

II. *whose earthly throne is at Sion,*

God is gone up with a merry noise, 5
 Jehovah with the sound of a trumpet;

O sing praises, sing praises unto our God, 6
 O sing praises, sing praises unto our King!
 for God is the king of all the earth; 7
 O sing unto Him a glorious song.
 God reigneth over the heathen, 8
 God sitteth upon His holy seat!

III. *where chieftains do Him homage, for He is the King of kings.*
 The princes of the peoples have gathered themselves together 9
 at the Temple of the God of Abraham;
 for the shields of the earth belong unto God,
 and He is highly exalted!

§ 116. PSALM LXVI. I—II.

I. *An appeal to all nations to recognise God's power;*

O be joyful in God, all ye lands! 1
 sing praises unto the honour of His name,
 make His praise to be glorious!
 say unto God, 'Oh, how wonderful art Thou in Thy works! 2
 'through the greatness of Thy power Thine enemies feign
 obedience unto Thee:
 'all the world doth worship Thee, sing of Thee 3
 'and praise Thy Name!'

II. *for He, as from Egypt of yore, so now*

O come hither and behold the works of God, 4
 how wonderful He is in His doing toward the children
 of men!
 He turned the sea into dry land, 5
 so that they went through the water on foot;
 there did we rejoice in Him.
 He ruleth with His power for ever; 6
 His eyes behold the peoples,
 and as for the rebellious, they shall not be able to exalt
 themselves.

III. *hath delivered us from captivity and slavery.*

O praise our God, ye peoples, 7
 and make the voice of His praise to be heard!
 who hath held our soul in life, 8
 and suffered not our feet to slip!

for Thou, O God, hast proved us, 9
 Thou hast tried us like as silver is tried :
 Thou broughtest us into the net, 10
 and laidest a sore burden upon our loins ;
 Thou sufferedst men to ride over our heads, 11
 we went through fire and water,
 and Thou broughtest us out into a wealthy place.

§ 117. PSALM XCI.

1. The Psalmist addressing his soul declareth the safety of all who trust in God ;

Whoso dwelleth under the defence of the most High, 1
 shall abide under the shadow of the Almighty :
 I will say unto Jehovah, 'Thou art my refuge and my 2
 stronghold,
 'my God, in Him will I trust :
 'for He shall deliver thee from the snare of the hunter, 3
 'and from the noisome pestilence ;
 'He shall defend thee under His wings, 4
 'and thou shalt be safe under His feathers :
 'His faithfulness and truth shall be thy shield and buckler.
 'thou shalt not be afraid for any terror by night, 5
 'nor for the arrow that flieth by day,
 'for the pestilence that walketh in darkness, 6
 'nor for the sickness that destroyeth in the noonday ;
 'a thousand shall fall beside thee and ten thousand at thy 7
 right hand :
 'but it shall not come nigh thee ;
 'only with thine eyes shalt thou behold, 8
 'and see the reward of the ungodly.'

II. he again addresseth his soul.

'For Thou, Jehovah, art my refuge ; 9
 'thou hast chosen the most High for thine house of defence ;
 'there shall no evil happen unto thee, 10
 'neither shall any plague come nigh thy dwelling ;
 'but He shall give His angels charge over thee 11
 'to keep thee in all thy ways,
 'they shall bear thee in their hands, 12
 'that thou hurt not thy foot against a stone ;

'thou shalt go upon the lion and adder, 13
 'the young lion and the dragon shalt thou tread under
 thy feet.'
 Because (*saith Jehovah*) he hath set his love upon Me, 14
 therefore will I deliver him,
 I will set him up, because he hath known My name;
 he shall call upon Me and I will hear him, 15
 yea, I am with him in trouble,
 I will deliver him and bring him to honour;
 with long life will I satisfy him, 16
 and shew him My salvation.

§ 118. PSALM CXXXIX.

I. *God seeth all things:*

Jehovah, Thou hast searched me out and known me! 1
 yea, Thou knowest my downsitting and mine uprising,
 Thou understandest my thoughts long before,
 Thou art about my path and about my bed, 2
 and spiest out all my ways:
 for lo! the word is not yet upon my tongue— 3
 but Thou, Jehovah, knowest it altogether;
 Thou hast compassed me behind and before 4
 and laid Thine hand upon me;
 such knowledge is too wonderful and excellent for me, 5
 I cannot attain unto it!

II. *God is everywhere:*

Whither shall I go then from Thy spirit? 6
 or whither shall I go then from Thy presence?
 if I climb up into heaven, Thou art there, 7
 if I go down into hell, Thou art there also!
 if I take the wings of the morning, 8
 and remain in the uttermost parts of the sea,
 even there shall Thy hand lead me, 9
 and Thy right hand shall hold me!
 if I say, 'peradventure the darkness shall cover me 10
 'and the day be turned into night about me,'
 even then the darkness is no darkness with Thee, 11
 but the night is as clear as the day,
 the darkness and light to Thee are both alike!

III. *God is all merciful:*

For my reins are the work of Thine hand, 12
 Thou hast formed me in my mother's womb,
 I will give thanks unto Thee, for I am fearfully and won- 13
 derfully made,
 marvellous are Thy works,—
 and that my soul knoweth right well!
 my bones were not hid from Thee, 14
 when I was made secretly
 and fashioned beneath in the earth:
 Thine eyes did see my substance yet being imperfect, 15
 and in Thy book were all my days written,
 yea, the days were already ordered, when as yet there 16
 was none of them:
 how manifold are Thy thoughts—they overwhelm me, O God; 17
 O how great is the sum of them!
 if I tell them, they are more in number than the sand; 18
 when I wake up, I am present with Thee.

IV. *God punisheth the wicked.*

Wilt not Thou slay the wicked, O God! 19
 depart from me, ye bloodthirsty men!
 for they speak unrighteously against Thee, 20
 and take Thy covenant wickedly in their mouth!
 should not I hate them that hate Thee, O Jchovah? 21
 should not I be grieved with those that rise up against Thee?
 yea, I hate them right sore, 22
 I have counted them mine enemies!
 try me, O God, and seek the ground of my heart, 23
 prove me and examine my thoughts!
 look well if there be any way of wickedness in me, 24
 and lead me in the way everlasting!

§ 119. PSALM XLIV.

I. *Israel in memory of former blessings,*

We have heard with our ears, O God, 1
 our fathers have told us,
 what Thou hast done in their time,
 in the time of old:

how Thou hast driven out the heathen with Thy hand but 2
 planted *them* in,
 how Thou hast destroyed the nations but spread *them*
 abroad;
 for they gat not the land in possession through their own sword, 3
 neither was it their own arm that helped them;
 but Thy right hand and Thine arm and the light of Thy
 countenance, 4
 because Thou hadst a favour unto them:
 Thou art my king, O God! 5
 send help unto Jacob!
 through Thee will we overthrow our enemies, 6
 and in Thy name will we tread them under that rise up
 against us;
 for I will not trust in my bow, 7
 it is not my sword that shall help me,
 but it is Thou that savedst us from our enemies, 8
 and didst put them to confusion that hate us;
 we make our boast of God all day long, 9
 and will praise Thy name for ever!

II. *complaineth of the present evils,*

But now Thou hast cast us off and put us to confusion, 10
 and goest not forth with our armies;
 Thou makest us to turn our backs before our enemies, 11
 so that they which hate us spoil our goods;
 Thou lettest us be eaten up like sheep, 12
 and hast scattered us among the heathen;
 Thou sellest Thy people for nought, 13
 and takest no money for them;
 Thou makest us to be rebuked of our neighbours, 14
 a scorn and derision to them that are round about us:
 Thou makest us to be a byword among the heathen, 15
 so that the peoples shake their heads at us;
 confusion is daily before me, 16
 and the shame of my face hath covered me,
 the voice of the slanderer and blasphemer, 17
 for the enemy and bloodthirsty man!

III. *and professing faithfulness, crieth unto God for succour.*

Though all this be come upon us, yet do we not forget Thee, 18
 neither have we dealt falsely in Thy covenant,

our heart is not turned back, 19
 neither our steps gone out of Thy way,
 no, not when Thou hast smitten us into the place of jackals, 20
 and covered us with the shadow of death!
 if we have forgotten the name of our God, 21
 and holden up our hands to any strange god,
 shall not God search it out,
 for He knoweth the very secrets of the heart?
 nay, for Thy sake we are killed all the day long, 22
 and are counted as sheep appointed to be slain!
 up, Lord! why sleepest Thou? 23
 awake and be not absent from us for ever!
 wherefore hidest Thou Thy face, 24
 and forgettest our misery and trouble?
 for our soul is brought low, even to the dust, 25
 our belly cleaveth unto the ground:
 arise and help us, 26
 and deliver us for Thy mercies' sake!

§ 120. PSALM LXXIV.

1. The prophet complaineth of the desolation of the sanctuary;

O God, wherefore art Thou absent from us so long? 1
 why is Thy wrath so hot against the sheep of Thy pasture?
 O think upon the congregation which Thou hast purchased 2
 of old
 and redeemed to be the tribe of Thine inheritance, 3
 and upon mount Sion, wherein Thou hast dwelt!
 lift up Thy feet that Thou mayest utterly destroy all evil doings; 4
 the enemy hath done evil in the sanctuary!
 Thine adversaries roared in the midst of Thy congregation, 5
 and set up their banners for tokens;
 even as though a man should lay to his hand 6
 to hew timber out of the thick trees,
 so now with axes and hammers 7
 they break down all the carved work thereof;
 they have cast fire into Thy holy place, 8
 and have defiled the dwelling-place of Thy name even
 unto the ground,
 yea, they said in their hearts, 'let us make havoc of them 9
 together!'

we see not our tokens,
there is not one prophet more,
neither is there among us any that knoweth 'how long?' 10

II. *he moveth God to help, by appealing to His deliverances of old,*
O God, how long shall the adversary do this dishonour? 11
how long shall the enemy blaspheme Thy name, for ever?
why withdrawest Thou Thy hand, even Thy right hand? 12
pluck it out of Thy bosom and destroy them!
for God is my king of old, 13
the help that is done upon earth He doeth it Himself.
THOU didst divide the sea through Thy power, 14
THOU brakest the heads of the dragons in the waters,
THOU smotest the heads of the Leviathan in pieces, 15
and gavest him to be meat for a people of the wilderness.
THOU broughtest out fountains and waters out of the hard rock,
THOU driedst up mighty waters; 16
the day is Thine and the night is Thine, 17
THOU hast prepared the light and the sun,
THOU hast set all the borders of the earth, 18
THOU hast made summer and winter!

III. *and by recounting the blasphemy of His enemies, the oppression of His children, and His covenant.*

Remember this, how the enemy hath rebuked Jehovah, 19
and foolish people blaspheme Thy name;
O deliver not the soul of Thy turtle-dove to the multitude 20
of the robbers,
and forget not the multitude of Thy poor for ever!
look upon the covenant; 21
for the hiding-places of the earth are full of cruel habitations!
O let not the oppressed go away ashamed, 22
but let the poor and needy give praise unto Thy name!
arise, O God! maintain Thine own cause, 23
remember how the foolish man blasphemeth Thee daily!
forget not the voice of Thine enemies, 24
the tumult of them that hate Thee increaseth ever more
and more!

§ 121. PSALM LXXIX.

I. *The Psalmist complaineth of the desolation of Jerusalem;*
O God, the heathen are come into Thine inheritance, 1
Thy holy Temple have they defiled,
and made Jerusalem an heap of stones;

the dead bodies of Thy servants have they given 2
 to be meat unto the fowls of the air,
 and the flesh of Thy saints unto the beasts of the land:
 their blood have they shed like water 3
 on every side of Jerusalem, and there was no man to
 bury them;
 we are become a reproach to our neighbours, 4
 a very scorn and derision to them that are round about us.
 How long, O Jehovah—? wilt Thou be angry for ever? 5
 shall Thy jealousy burn like fire?

II. *he prayeth for vengeance on the enemy and deliverance for Israel,*

Pour out Thine indignation upon the heathen that have not 6
 known Thee,
 and upon the kingdoms that have not called upon Thy name,
 for they have devoured Jacob 7
 and laid waste his dwelling-place!
 O remember not against us the sins of our fathers! 8
 but have mercy upon us and that soon,
 for we are come to great misery;
 help us, O God of our salvation, 9
 for the glory of Thy name,
 O deliver us and be merciful unto our sins,
 for Thy name's sake!
 wherefore should the heathen say: 'where is now their God?' 10
 O let the vengeance of Thy servants' blood that is shed 11
 be openly shewed upon the heathen in our sight!

III. *and promiseth thankfulness.*

O let the sorrowful sighing of the prisoners come before Thee, 12
 according to the greatness of Thy power preserve Thou
 those that are appointed to die;
 and for the blasphemy wherewith our neighbours have blas- 13
 phemed Thee
 reward Thou them, O Lord, sevenfold into their bosom!
 so we that are Thy people and sheep of Thy pasture 14
 shall give Thee thanks for ever,
 and will alway be shewing forth Thy praise from generation
 to generation!

§ 122. PSALM LXXX.

I *An appeal to God,*

Hear, O Thou shepherd of Israel! 1
 Thou that leadest Joseph like a sheep,
 Thou that sittest between the Cherubim, shine forth!
 before Ephraim, Benjamin, and Manasses 2
 stir up Thy strength
 and come and help us!
Turn us again, O God, 3
shew the light of Thy countenance and we shall be whole!

II. *who was grievously afflicting Israel,*

O Jehovah, God of Hosts, 4
 how long wilt Thou be angry with Thy people that prayeth?
 Thou feedest them with the bread of tears, 5
 and givest them plenteousness of tears to drink;
 Thou hast made us a very strife unto our neighbours, 6
 and our enemies laugh us to scorn.
Turn us again, Thou God of Hosts, 7
shew the light of Thy countenance and we shall be whole.

III. *while He had dealt lovingly with their forefathers.*

Thou hast brought a vine out of Egypt, 8
 Thou hast cast out the heathen and planted it;
 Thou madest room for it, 9
 and when it had taken root, it filled the land;
 the hills were covered with the shadow of it, 10
 and the boughs thereof were like the goodly cedar trees;
 she stretched out her branches unto the sea, 11
 and her boughs unto the river:
 Why hast Thou then broken down her hedge, 12
 that all they that go by pluck off her grapes?
 the wild boar out of the wood doth root it up, 13
 and the wild beasts of the field devour it.
 Turn Thee again, Thou God of Hosts, 14
 look down from heaven, behold
 and visit this vine!
 forasmuch as the vine that Thy right hand hath planted, 15
 and the branch that Thou madest so strong for Thyself
 is burnt with fire and cut down, 16
 —let them perish at the rebuke of Thy countenance!—

so let Thy hand be upon the man of Thy right hand, 17
 and upon the son of man whom Thou madest so strong
 for Thyself!
 and so will we not go back from Thee: 18
 O let us live and we shall call upon Thy name!
Turn us again, Jehovah, God of Hosts,
shew the light of Thy countenance and we shall be whole!

§ 123. PSALM CXXXII.

*I. God's promise to David is now fulfilled by the joyous call from North
 to South to visit the Temple,*

O Jehovah! remember David 1,
 and all his trouble;
 how he swore unto Jehovah, 2,
 and vowed a vow unto the Almighty God of Jacob:
 'I will not come within the tabernacle of mine house, 3
 'nor climb up into my bed,
 'I will not suffer mine eyes to sleep, 4
 'nor mine eyelids to slumber,
 'until I find out a place for the Temple of Jehovah, 5
 'an habitation for the mighty God of Jacob!'
 and lo! we heard this saying at Ephrata, 6
 we found it in the fields of the forest;
 'let us go into His tabernacle, 7
 'and fall low on our knees before His footstool!'

II. to which the Psalmist prayeth Jehovah to return again;

Arise, Jehovah, into Thy resting-place, 8
 Thou and the ark of Thy strength!
 let Thy priests be clothed with righteousness, 9
 and let Thy saints shout for joy!
 for Thy servant David's sake, 10
 turn not away the face of Thine Anointed!
 Jehovah hath made a faithful oath unto David 11
 and He shall not shrink from it:
 of the fruit of thy body
 shall I set upon thy seat!
 if thy children will keep My covenant 12
 and My testimonies that I shall teach them,
 their children also shall sit
 upon thy seat for evermore.

III. *for Sion is the seat of Jehovah, where David's seed shall never cease to reign.*

For Jehovah hath chosen Sion for Himself,	13
He hath longed for her as His habitation;	
this shall be My rest for ever,	14
here will I dwell, for I have a delight therein;	
I will bless her victuals with increase,	15
and satisfy her poor with bread;	
I will deck her priests with health,	16
and her saints shall rejoice and sing;	
there will I make the horn of David to flourish,	17
I will ordain a lantern for Mine Anointed;	
as for his enemies, I will clothe them with shame,	18
but upon himself shall his crown flourish!	

§ 124. PSALM LXXXIX.

I. *From the misery of the time the Psalmist taketh refuge in the promises of God to David,*

My song shall be alway of the lovingkindness of Jehovah,	1
with my mouth will I ever be shewing Thy truth from one generation to another,	
for I have said, 'mercy shall be set up for ever,	2
'Thy truth shalt Thou stablish in the heavens!'	
I have made a covenant with My Chosen,	3
I have sworn unto David My servant;	
thy seed will I stablish for ever,	4
and set up thy throne from one generation to another!	
O Jehovah! the very heavens shall praise Thy wondrous works,	5
and Thy truth in the congregation of the holy ones.	

and in His past mercies to Israel.

For who is he among the clouds that shall be compared	6
unto Jehovah?	
and what is he among the sons of God that shall be	7
likened to Jehovah?	
God is greatly to be feared in the council of the holy ones,	8
and to be had in reverence above all them that are round about Him.	
O Jehovah, God of Hosts, who is a strong Lord like unto	9
Thee, O Jehovah?	
whose faithfulness is like Thy faithfulness, of all them that are round about Thee?	

Thou rulest the raging of the sea, 10
 Thou stillest the waves thereof when they arise;
 Thou smotest Rahab like unto one that is slain, 11
 Thou hast scattered Thine enemies abroad with Thy
 mighty arm;
 the heavens are Thine, the earth also is Thine, 12
 Thou hast laid the foundations of the round world and
 all that therein is;
 Thou hast made the north and the south; 13
 Tabor and Hermon rejoice in Thy name;
 Thou hast a mighty arm, 14
 strong is Thy hand and high is Thy right hand:
 righteousness and equity are the foundation of Thy seat, 15
 mercy and truth go before Thy face:
 blessed is the people, O Jehovah, that knoweth the joyful sound, 16
 that walketh in the light of Thy countenance;
 their delight is daily in Thy name, 17
 and in Thy righteousness do they make their boast;
 for Thou art the glory of their strength, 18
 and in Thy lovingkindness Thou shalt lift up our horns,
 for our shield is from Jehovah, 19
 from the Holy One of Israel is our king.

II. *How God chose David to be His king and promised an ever-
 lasting dominion to his seed,*

Thou spakest sometime in visions to Thy holy one 20
 and saidst, I have laid help upon one that is mighty,
 I have exalted one chosen out of the people,
 I have found David My servant, 21
 with My holy oil have I anointed him,
 My hand shall hold him fast, 22
 and My arm shall strengthen him;
 the enemy shall not be able to do him violence, 23
 the son of wickedness shall not hurt him,
 I will smite down his foes before his face 24
 and plague them that hate him,
 My truth also and My mercy shall be with him, 25
 and in My name shall his horn be exalted;
 I will set his dominion also over the sea, 26
 and his right hand over the floods;
 he shall call Me; 'Thou art my father, 27
 my God and the rock of my salvation!'

and I will make him My firstborn, 28
 higher than the kings of the earth;
 My mercy will I keep for him for evermore, 29
 and My covenant shall stand fast with him;
 his seed also will I make to endure for ever 30
 and his throne as the days of heaven:
 but if his children forsake My law 31
 and walk not in My judgments,
 if they break My statutes 32
 and keep not My commandments,
 I will visit their offences with the rod,
 and their sin with scourges;
 nevertheless My lovingkindness will I not utterly take from him,
 nor suffer My truth to fail; [33
 My covenant will I not break, 34
 nor alter the thing that is gone out of My lips;
 I have sworn once by My holiness,
 —I will not fail David!—
 his seed shall endure for ever, 35
 and his throne is like as the sun before Me;
 it shall stand fast for evermore as the moon, 36
 and as the faithful witness in heaven.

III. *and yet hath He plunged that seed into hopeless misery.*

But Thou hast abhorred and forsaken, 37
 Thou hast been wroth with Thine Anointed,
 Thou hast broken the covenant of Thy servant, 38
 and cast his crown to the ground,
 Thou hast overthrown all his hedges, 39
 and broken down his strong holds;
 all ~~they that go by~~ spoil him, 40
 and he is become a reproach to his neighbours;
 Thou hast set up the right hand of his enemies, 41
 and made all his adversaries to rejoice;
 Thou hast taken away the edge of his sword, 42
 and givest him not victory in the battle;
 Thou hast put out his glory, 43
 and cast his throne down to the ground;
 the days of his youth hast Thou shortened, 44
 and covered him with dishonour!

Jehovah! how long wilt Thou hide Thyself—for ever? 45
 and shall Thy wrath burn like fire?
 Oh, remember how short my time is, 46
 and how Thou hast made all men for nought!
 what man is he that liveth and shall not see death, 47
 and shall deliver his soul from the hand of the grave?
 Lord, where are Thy old lovingkindnesses, 48
 which Thou swarest unto David in Thy truth?
 remember, Lord, the rebuke that Thy servants have, 49
 —and how I do bear in my bosom many peoples—
 wherewith Thine enemies blaspheme Thee, O Jehovah, 50
 and slander the footsteps of Thine Anointed.

§ 125. PSALM LX.

I. *The Psalmist of the Return in his own affliction,*

O God, Thou hast cast us out, and scattered us abroad; 1
 Thou hast been displeased; O stablish us again!
 Thou hast made the earth to tremble and rent it asunder; 2
 heal the breaches thereof, for it shaketh!
 Thou hast shewn Thy people heavy things; 3
 Thou hast given us a drink of bewildering wine,
 Thou hast given a banner to such as fear Thee, 4
 —only that they should flee before the bow of their enemies!
 Oh, that Thy beloved may be delivered, 5
 help with Thy right hand and hear us!

II. *quoteth an oracle, which had comforted David in his trouble,*

God spake in His sanctuary,—let me rejoice hereat, 6
 I will divide Shechem,
 and mete out the valley of Succoth!
 Gilead is Mine, and Manasseh is Mine. 7
 Ephraim also is the defence of My head,
 Judah is My sceptre!
 As for Moab, it is My washpot, 8
 upon Edom will I cast out My shoe:
 wail aloud because of Me, Philistia!

III. *as an assurance to his countrymen that God would deliver them from their affliction.*

Who will lead me to a strong city?	9
who will bring me into Edom?	
Is it not Thou, O God, who hast cast us off,	10
and goest not forth, O God, with our hosts?	
Give us help against the oppressor,	11
for vain is the help of man!	
through God we shall gain the victory,	12
and He shall tread down our enemies!	

§126. PSALM LXXXV.

The People

offer thanksgiving for restoration to the land.

O Jehovah, Thou art become gracious unto Thy land,	1
Thou hast brought back the captivity of Jacob ;	
Thou hast forgiven the offence of Thy people,	2
and hast covered all their sins ;	
Thou hast taken away all Thy displeasure,	3
and turned Thyself from Thy wrathful indignation :	
stablish us, O God of our salvation,	4
and let Thine anger cease from us !	
wilt Thou be displeased at us for ever,	
and wilt Thou stretch out Thy wrath from one gene-	
ration to another?	
wilt Thou not turn again and quicken us,	6
that Thy people may rejoice in Thee?	
shew us Thy mercy, O Jehovah,	7
and Thy salvation !	

The Priest

with a warning of the condition of its fulfilment, revealeth to them his vision.

I will hearken what Jehovah our God will say ;	8
for He shall speak peace unto His people and to His saints,	
—but let them not turn again to folly!—	

'surely His salvation is nigh them that fear Him,	9
'that glory may dwell in our land !	
'mercy and truth are met together,	10
'righteousness and peace have kissed each other :	
'truth shall spring up out of the earth,	11
'and righteousness shall look down from heaven :	
'yea, Jehovah shall give His blessing,	12
'and our land shall give her increase ;	
'righteousness shall go before Him,	13
'and shall follow in the paths of His footsteps.'	

§ 127. PSALM LXXXIII.

I. *Prayer for protection*

Hold not Thy tongue, O God,	1
keep not still silence, refrain not Thyself, O God !	
for lo, Thine enemies rage together,	2
and they that hate Thee have lift up their head ;	
they have imagined craftily against Thy people,	3
and have taken counsel against Thy beloved ;	
they have said, 'come, let us root them out that they be no	4
more a people,	
'and that the name of Israel may be no more in remem-	
brance.'	

II. *against the conspiracy of the heathen,*

For they have cast their heads together with one consent,	5
and are confederate against Thee—	
the tents of Edom and the Ishmaelites,	6
of Moab and the Hagarenes,	
Gebal and Ammon and Amalek,	7
the Philistines with them that dwell at	
Assyria also is joined with them,	8
and hath holpen the children of Lot.	

III. *that, as the enemies of old,*

But do Thou to them as unto the Midianites,	9
unto Sisera and unto Jabin at the brook of Kison,	
who perished at Endor,	10
and became as dung for the earth ;	

make them and their princes like Oreb and Zeeb, 11
 yea, make all their kings like as Zebah and Salmunna,
 who said; 'let us take to ourselves 12
 'the habitations of God in possession.'

IV. *so they may perish.*

O my God, make them like unto the chaff, 13
 and as the stubble before the wind,
 like as the fire that burneth up the wood, 14
 and as the flame that consumeth the mountains;
 persecute them even so with Thy tempest, 15
 and make them afraid with Thy storm,
 fill their faces with shame, 16
 that they may seek Thy name, O Jehovah!
 let them be confounded and troubled for ever, 17
 let them be put to shame and perish,
 and they shall know that Thou, whose name is JEHOVAH, 18
 art only the most Highest over all the earth.

§ 128. PSALM LXXVIII.

I. *The Psalmist calleth the people to listen to the lessons of their past history.*

Hearken unto my teaching, O my people, 1
 incline your ears to the words of my mouth;
 I will open my mouth in a parable, 2
 I will declare the dark things of old!
 the things which we have heard and known, 3
 and such as our fathers have told us—
 we will not hide them from their children, 4
~~but shew to~~ the generation to come the honour of Jehovah,
 His might and His wonderful works that He hath done:
 for He established a statute in Jacob, 5
 and gave Israel a law,
 which He commanded our forefathers
 to teach their children,
 that their posterity might know it, 6
 and the children which were yet unborn,
 that when they came up they might shew their children 7
 the same;

that they might put their trust in God, 8
and not to forget the works of God,
but to keep His commandments,
and not be as their forefathers, 9
a faithless and stubborn generation,
a generation that set not their heart aright,
and whose spirit cleaveth not steadfastly unto God.

II.

Like as the children of Ephraim who being harnessed and 10
carrying bows
turned themselves back in the day of battle,
they kept not the covenant of God, 11
and would not walk in His law,
but forgot what He had done, 12
and the wonderful works that He had shewed for them:
marvellous things did He in the sight of their forefathers, 13
in the land of Egypt even in the field of Zoan;
He divided the sea and let them go through, 14
He made the waters to stand on an heap;
in the daytime also He led them with a cloud, 15
and all the night through with a light of fire;
He clave the hard rocks in the wilderness, 16
and gave them drink thereof as it had been out of the
great depths;
He brought water out of the stony rock, 17
so that it gushed out like the rivers.

III.

Yet for all this they sinned yet more against Him, 18
and provoked the most Highest in the wilderness;
they tempted God in their hearts, 19
and required meat for their lust;
they spake against God also, saying, 20
'shall God prepare a table in the wilderness?
'He smote the stony rock indeed that the water gushed out, 21
'and the streams flowed withal,
'but can He give bread also,
'or provide flesh for His people?'
when Jehovah heard this He was wroth, 22
so that the fire was kindled against Jacob,
and there came up heavy displeasure against Israel,

because they believed not in God, 23
 and put not their trust in His help:
 so He commanded the clouds above, 24
 and opened the doors of heaven;
 He rained down manna also upon them for to eat, 25
 and gave them the bread of heaven.

IV.

So they did all eat angels' food, 26
 He sent them food enough;
 He caused the east wind to blow under heaven, 27
 and through His power He brought in the south wind;
 He rained flesh upon them as thick as dust, 28
 and feathered fowl like as the sand of the sea;
 He let it fall among their tents, 29
 even round about His habitations;
 so they did eat and were well filled, 30
 for He gave them their desire;
 they were not estranged from their lust;
 but while the meat was yet in their mouths, 31
 the heavy wrath of God came upon them,
 and slew the fattest of them,
 yea, and smote down the chosen men that were in Israel.

V.

But for all this they sinned yet more, 32
 and believed not His wondrous works;
 therefore their days did He consume in vanity, 33
 and their years in trouble;
 when He slew them, then they sought Him, 34
 and turned them again and enquired after God,
 and they remembered that God was their rock, 35
 and the High God was their redeemer:
 nevertheless they did but flatter Him with their mouth, 36
 and dissembled with Him with their tongue,
 for their heart was not whole with Him, 37
 neither continued they steadfast in His covenant;
 but He is so merciful that He forgave their misdeeds and 38
 destroyed them not,
 —yea, many a time turned He His wrath away, 39
 and would not suffer His whole displeasure to arise;—

for He considered that they were but flesh, 40
 and that they were even a wind that passeth away and
 cometh not again.

VI.

Many a time did they provoke Him in the wilderness, 41
 and grieved Him in the desert;
 they turned back and tempted God, 42
 and moved the Holy One of Israel;
 they thought not of His hand, 43
 and of the day when He delivered them from the hand
 of the enemy:
 how He had wrought His miracles in Egypt, 44
 and His wonders in the field of Zoan;
 He turned their waters into blood, 45
 so that they might not drink of the rivers;
 He sent flies among them and devoured them up, 46
 and frogs to destroy them;
 He gave their fruit unto the caterpillar, 47
 and their labour unto the locust;
 He destroyed their vines with hailstones, 48
 and their mulberry-trees with the frost;
 He smote their cattle also with hailstones, 49
 and their flocks with hot thunderbolts.

VII.

He cast upon them the furiousness of His wrath, 50
 anger, displeasure and trouble,
 an host of destroying angels;
 He made a way to His indignation, 51
 and spared not their soul from death,
 but gave their life over to the pestilence,
 and smote all the firstborn in Egypt, 52
 the first-fruits of the mightiest in the dwellings of Ham;
 but as for His people—He led them forth like sheep, 53
 and guided them in the wilderness like a flock;
 He brought them out safely, that they should not fear, 54
 and overwhelmed their enemies with the sea.

and brought them within the borders of His sanctuary, 55
 even to His mountain which He purchased with His
 right hand;
 He cast out the nations also before them, 56
 and caused their land to be divided for an heritage,
 and made the tribes of Israel to dwell in their tents.

VIII.

Yet they tempted and displeased the most High God, 57
 and kept not His testimonies,
 but turned their backs and fell away like their forefathers, 58
 starting aside like a broken bow;
 for they grieved Him with their hill-altars, 59
 and provoked Him to displeasure with their images:
 when God heard this He was wroth, 60
 and took sore displeasure at Israel;
 so that He forsook the tabernacle of Shiloh, 61
 even the tent that He had pitched among men,
 and delivered up His power into captivity, 62
 and His glory into the enemy's hand;
 He gave His people over also unto the sword, 63
 and was wroth with His inheritance;
 the fire consumed their young men, 64
 and their maidens were not given to marriage;
 their priests were slain with the sword, 65
 and their widows made no lamentation.

IX.

Then the Lord awaked as one out of sleep, 66
 and like a giant refreshed with wine;
 He drove His enemies backward, 67
 and put them to a perpetual shame;
 He refused the tabernacle of Joseph, 68
 and chose not the tribe of Ephraim;
 but chose the tribe of Judah, 69
 even the hill of Sion which He loved;
 and there He built His sanctuary like the heavens on high, 70
 and laid the foundation of it like the earth that He hath
 made fast for ever;
 He chose David also His servant, 71
 and took him away from the sheepfolds;

as he was following the ewes great with young, He took him, 72
 that he might feed Jacob His people
 and Israel His inheritance;
 so he fed them with a faithful and true heart, 73
 and guided them prudently with all his power.

§ 129. PSALM LXXXI.

I. *A summons to praise God,*

Sing we merrily unto God our strength, 1
 make a cheerful noise unto the God of Jacob;
 raise the psalm, bring hither the tabret, 2
 the merry harp with the lute;
 blow up the trumpet in the new moon, 3
 and in the full moon upon our solemn feast-day:
 for this was made a statute for Israel, 4
 and a law of the God of Jacob;
 this He ordained in Joseph for a law 5
 when He came against the land of Egypt,
 what time I heard a strange language.

II. *who brought Israel out of Egypt,*

I eased his shoulders from the burden 6
 and his hands were delivered from carrying the bricks.
 Thou calledst upon Me in trouble and I delivered thee, 7
 and heard thee in the darkness of the thunder; 8
 and proved thee also at the waters of strife:
 hear, O My people, and I will testify unto thee, 9
 O Israel, if thou wouldst hearken unto Me!
 there shall no strange god be in thee, 10
 neither shalt thou worship any other god;
 I am Jehovah thy God, 11
 who brought thee out of the land of Egypt,
 open thy mouth wide, and I shall fill it!

III. *and, if the nation had been faithful,*

But My people would not hear My voice, 12
 and Israel would not obey Me;
 so I gave them up unto their own hearts' lusts, 13
 and let them follow their own imaginations!
 Oh that My people had hearkened unto Me, 14
 and Israel had walked in My ways!
 I should soon have put down their enemies, 15
 and turned My hand against their adversaries;
 the haters of Jehovah should have submitted themselves to them, 16
 but their time should have endured for ever!

IV. *would never have failed them.*

He should have fed them also with the finest wheat flour, 17
 and with honey out of the stony rock should I have
 satisfied thee.

PERIOD V.—§§ 130—153.

THE CLOSE OF THE PSALTER.

§ 130. PSALM CXIX.

AN ALPHABETICAL PSALM.

A Meditation on the Law of God.

A blessing is on them that are undefiled in the way, and walk in the law of Jehovah;	1
A blessing is on them that keep His testimonies, and seek Him with their whole heart:	2
Also on them that do no wickedness, but walk in His ways.	3
A law hast Thou given unto us, that we should diligently keep Thy commandments.	4
Ah! Lord, that my ways were made so direct, that I might keep Thy statutes!	5
And then shall I not be confounded, while I have respect unto all Thy commandments.	6
As for me, I will thank Thee with an unfeigned heart, when I shall have learned Thy righteous judgments.	7
An eye will I have unto Thy ceremonies, O forsake me not utterly.	8
By what shall a young man cleanse his way? even by ruling himself after Thy word!	9
Betimes have I sought Thee with my whole heart, O let me not go wrong out of Thy commandments;	10
Behold, Thy words have I hid within my heart, that I might not sin against Thee!	11
Blessed art Thou, O Jehovah; O teach me Thy statutes.	12

By my lips have I proclaimed all the judgments of Thy mouth.	13
Better is it to walk in the way of Thy statutes, than to possess all manner of riches.	14
Before mine eyes are Thy commandments, and I have respect unto Thy ways!	15
Blessed for ever are Thy statutes, I will not forsake Thy word.	16
Comfort Thy servant, that I may live and keep Thy word!	17
Come Thou and open mine eyes, that I may see the wondrous things of Thy law.	18
Consider how that I am a stranger upon earth; O hide not Thy commandments from me!	19
Consumed is my soul by the very fervent desire, that it hath always unto Thy judgments.	20
Confounded are the proud, and cursed are they that do err from Thy commandments.	21
Contempt and reproach do Thou turn from me, for I have kept Thy testimonies!	22
Counsel have princes taken against me, but Thy servant is occupied in Thy statutes;	23
Continually is my delight in Thy testimonies, for they are my counsellors.	24
Deep in the dust lieth my soul, O quicken Thou me according to Thy word!	25
Duly have I acknowledged my ways and Thou heardest me, O teach me Thy statutes!	26
Declare unto me the way of Thy commandments, and so shall I talk of Thy wondrous works.	27
Disquieted is my soul for very heaviness. O comfort Thou me according to Thy word.	28
Do Thou take from me the way of lying, and cause me to make much of Thy law;	29
Dear unto me is the way of truth, and Thy judgments have I laid before me.	30
Do not I cleave unto Thy testimonies? O Jehovah, confound me not.	31
Daily will I run in the way of Thy commandments, when Thou hast set my heart at liberty.	32

- E**nlighten me, O Jehovah, in the way of Thy statutes; 33
and I shall keep it unto the end.
- E**nrich me with understanding and I shall keep Thy law, 34
yea, I shall keep it with my whole heart.
- E**xercise me in the path of Thy commandments, 35
for therein is my desire.
- E**ncline mine heart unto Thy testimonies, 36
and not to covetousness.
- E**ver turn away mine eyes, lest they behold vanity, 37
and quicken Thou me in Thy way.
- E**stablish Thy word in Thy servant,— 38
even that we should fear Thee.
- E**ase me from the rebuke that I am afraid of, 39
for Thy judgments are good.
- E**ven in Thy precepts is my delight, 40
O quicken me in Thy righteousness.
- F**ollow me, O Jehovah, with Thy loving mercy, 41
even with Thy salvation according to Thy word.
- F**or so shall I make answer unto my blasphemers, 42
for my trust is in Thy word.
- F**orbear to take Thy truth utterly out of my mouth, 43
for my hope is in Thy judgments.
- F**or so shall I alway keep Thy law, 44
yea, for ever and ever.
- F**ree me and I shall walk at liberty, 45
because I seek Thy commandments.
- F**aithfully will I speak of Thy testimonies, 46
even before kings I will not be ashamed.
- F**ull of delight are Thy commandments, 47
which I have loved.
- F**or ever will I lift up my hands unto Thy commandments, 48
and my study shall be in Thy statutes.
- G**raciously think upon Thy servant as concerning Thy word, 49
wherein Thou hast caused me to put my trust.
- G**reat is the comfort thereof in my trouble, 50
for Thy word hath quickened me.
- G**rievously have the proud had me in derision, 51
yet have I not shrunk from Thy law.
- G**lad was I when I remembered Thine everlasting judgments, 52
O Jehovah, and received comfort.

- Great horror hath taken hold upon me,
because of the wicked that forsake Thy law. 53
- Glorious things have I sung of Thy statutes
in the house of my pilgrimage. 54
- Gladly have I thought upon Thy Name in the night season,
O Jehovah, and have kept Thy law. 55
- Gracious hast Thou been unto me,
because I kept Thy commandments. 56
- Have not I promised to keep Thy law?
for Thou art my portion, O Jehovah! 57
- Humbly have I made my petitions with my whole heart,
O be merciful unto me according to Thy word. 58
- Have not I called mine own ways to remembrance,
and turned my feet unto Thy testimonies. 59
- Haste have I made and prolonged not the time,
to keep Thy commandments. 60
- Hotly have the ungodly beset me on every side,
but I have not forgotten Thy law. 61
- Hear me at midnight when I rise to thank Thee,
because of Thy righteous judgments. 62
- Holy men are my companions,
and such as keep Thy commandments. 63
- Hast not Thou, O Jehovah, filled the earth with Thy mercy? 64
O teach me Thy statutes.
- In mercy hast Thou, O Jehovah, dealt with Thy servant, 65
according unto Thy word.
- Instruct me in true understanding and knowledge,
for I have believed Thy commandments. 66
- I went wrong before I was troubled,
but now have I kept Thy word. 67
- In Thee, O Lord, is goodness and mercy;
O teach me Thy statutes. 68
- Iniquitous men have imagined a lie against me,
but I will keep Thy commandments with my whole heart. 69
- In truth their heart is as fat as brawn,
but my delight hath been in Thy law. 70
- It is good for me that I have been in trouble,
that I might learn Thy statutes. 71
- Is not the law of Thy mouth dearer unto me
than thousands of gold and silver? 72

- Jehovah, Thy hands have made me and fashioned me,** 73
O give me understanding—to learn Thy commandments.
Joyful shall they be that fear Thee when they see me, 74
because I have put my trust in Thy word.
Just are Thy judgments, O Jehovah; 75
Thou of very faithfulness hast caused me to be troubled.
Jehovah, let Thy merciful kindness be my comfort, 76
according to Thy word unto Thy servant.
Jehovah, let Thy loving mercies come unto me, 77
for Thy law is my delight.
Judge Thou the proud, for they go about to destroy me, 78
but I am occupied in Thy commandments.
Join unto me those that fear Thy Name, 79
and such as have known Thy testimonies.
Joyfully shall my heart continue in Thy statutes, 80
that I be not ashamed.
- Long have I desired Thy salvation,** 81
and my hope is in Thy word.
Longed have mine eyes for Thy word; 82
saying, ‘O when wilt Thou comfort me?’
Like a bottle in the smoke am I dried up, 83
yet do I not forget Thy statutes.
Lord! how few are the days of Thy servant! 84
when wilt Thou be avenged of them that persecute me?
Lawless men, which walk not in Thy ways, 85
have digged pits for my life.
Lord, all Thy commandments are true; 86
they persecute me falsely: O be Thou my help.
Lo! they had almost made an end of me upon earth, 87
but I forsook not Thy commandments.
Let Thy loving-kindness quicken my soul; 88
so shall I keep the testimonies of Thy mouth.
- Marvellous is Thy word, O Jehovah;** 89
it endureth for ever in heaven.
Mindful art Thou of Thy truth to all generations, 90
Thou hast laid the foundation of the earth and it abideth.
Morning and evening await Thine ordinance, 91
for all these things do serve Thee.
My delight hath been in Thy law, 92
else had I perished in my trouble.

M indful am I of Thy commandments, for with them hast Thou quickened me.	93
M ercifully save me, for I am Thine, and I have sought Thy commandments.	94
M alicious men laid wait for me to destroy me, but I will consider Thy testimonies.	95
M ine eye seeth an end of all perfection, but Thy commandment is exceeding broad.	96
N ought love I like unto Thy law, all the day long is my study in it.	97
N ow am I wiser than mine enemies, for Thy commandments are ever with me.	98
N ay, I have more understanding than my teachers, for Thy testimonies are my study.	99
N ot even the aged are wiser than I, because I keep Thy commandments.	100
N ever will I turn my foot to any evil way, that I may keep Thy word.	101
N either have I shrunk from Thy judgments, for Thou teachest me.	102
N othing is sweeter than Thy words unto my throat; yea, sweeter are they than honey to my mouth.	103
N eeds must I hate every evil way, for through Thy precepts do I get understanding.	104
O God! Thy word is a lantern unto my feet, and a light unto my paths.	105
O f old have I sworn, I am steadfastly purposed to keep Thy righteous judgments.	106
O ut of measure am I troubled; quicken me, O Jehovah, according to Thy word.	107
O Lord, let the freewill offerings of my mouth please Thee, and teach me Thy judgments.	108
O fttimes have I put my life in my hand, yet do I not forget Thy law.	109
O n every side have they laid a snare for me, but yet I swerved not from Thy commandments.	110
O Lord, Thy testimonies are mine heritage for ever, and why? they are the very joy of my heart.	111
O ccupied is my heart in Thy statutes, that I may fulfil them even unto the end.	112

Profane persons do I hate, but Thy law do I love.	113
Protection art Thou unto me and shield, and my trust is in Thy word.	114
Part from me, ye evildoers, for I will keep the commandments of my God.	115
Preserve me according to Thy word, that I may live; and let me not be disappointed of my hope.	116
Prevent me with Thy help, and I shall be safe; yea, my delight shall be ever in Thy statutes.	117
Perished are all they that depart from Thy statutes, for they imagine but deceit.	118
Put away like dross all the ungodly of the earth, then shall I love Thy testimonies.	119
Perplexed am I, I tremble for fear of Thee, yea, I am afraid of Thy judgments.	120
Righteous and lawful are my dealings; O give me not over unto mine oppressors.	121
Rise up and be surety for Thy servant for good, that the proud do me no wrong.	122
Remember how mine eyes fail with looking for Thy help, and for the word of Thy righteousness.	123
Reward Thy servant according to Thy loving mercy, and teach me Thy statutes.	124
Recompense Thy servant with understanding, that I may know Thy testimonies.	125
Rise up, Jehovah!—yea, the time is come— for they have destroyed Thy law.	126
Right dearly do I love Thy precepts, yea, above gold and precious stones.	127
Respect have I unto all Thy commandments, and all false ways I utterly abhor.	128
Sure and wonderful are Thy testimonies; therefore doth my soul keep them.	129
So soon as Thy word goeth forth, it giveth light and understanding unto the simple;	130
Surely I opened my mouth and panted, for I longed for Thy commandments.	131
Send help, O God; be merciful unto me, as Thou usest to do unto them that love Thy name.	132

Set my steps aright in Thy word; so shall no wickedness have dominion over me.	133
Save me from the wrongful dealings of men; and so shall I keep Thy commandments.	134
Shew the light of Thy countenance upon Thy servant; and teach me Thy statutes.	135
Streams of waters run down mine eyes, because they keep not Thy law.	136
Thou art righteous, O Jehovah, and true is Thy judgment.	137
The testimonies which Thou hast commanded, are exceeding righteous and true.	138
The zeal of mine heart hath even consumed me, because mine enemies have forgotten Thy words.	139
Thy word is tried to the uttermost, and Thy servant loveth it.	140
Though I am small and of no reputation, yet do I not forget Thy commandments.	141
Thy righteousness is an everlasting righteousness, and Thy law is the truth.	142
Trouble and heaviness have taken hold upon me, yet is my delight in Thy commandments.	143
The righteousness of Thy testimonies is everlasting; O grant me understanding, and I shall live.	144
Unto Thee will I call with my whole heart, hear me, O Jehovah, I will keep Thy statutes.	145
Unto Thee, O Jehovah, do I call: help me and I shall keep Thy testimonies.	146
Uprising early do I cry unto Thee, for in Thy word is my trust.	147
Uprisen am I before the night-watches, that I might be occupied in Thy words.	148
Up, Lord, and hear me according to Thy loving mercy; O Jehovah, quicken me as Thou art wont.	149
Unholy men draw nigh to persecute me, they are far from Thy law.	150
Upon Thee do I call, for Thou art near, and all Thy commandments are true.	151
Unchanged are Thy testimonies of old, and Thou hast founded them for ever.	152

- V**ouchsafe to consider mine adversity and deliver me, 153
for I do not forget Thy law.
- V**ouchsafe to plead my cause and deliver me, 154
quicken me according to Thy word.
- V**erily, health is far from the ungodly, 155
for they regard not Thy statutes.
- V**ery great, O Jehovah, is Thy mercy; 156
quicken me as Thou art wont.
- V**iolent men and they that persecute me are many, 157
yet do I not swerve from Thy testimonies.
- V**exed am I when I see the transgressors, 158
because they keep not Thy law.
- V**isit me, O Jehovah, for I love Thy commandments; 159
quicken me according to Thy loving-kindness.
- V**erity and righteousness are Thine from everlasting, 160
and all Thy judgments endure for evermore.
- W**ithout cause have princes persecuted me, 161
but my heart standeth in awe of Thy word.
- W**holly do I rejoice in Thy word, 162
as one that findeth great spoil.
- W**hereas, for lies—I hate and abhor them, 163
but Thy law do I love.
- W**ith my voice do I praise Thee seven times a day, 164
because of Thy righteous judgments.
- W**ondrous peace have they that love Thy law, 165
and they are not offended at it.
- W**hen have I not looked, O Jehovah, for Thy salvation, 166
and when have I not done after Thy commandments?
- W**hen hath not my soul kept Thy testimonies, 167
and loved them exceedingly?
- W**ell have I kept Thy commandments and Thy testimonies, 168
for all my ways are before Thee.
- Y**et let my complaint come before Thee, O Jehovah! 169
give me understanding according to Thy word.
- Y**ea, let my supplication come before Thee; 170
deliver me according to Thy word.
- Y**et shall my lips be telling of Thy praise, 171
when Thou hast taught me Thy statutes.
- Y**ea, my tongue shall sing of Thy word, 172
for all Thy commandments are righteous.

Yield me help with Thy right hand, for I have chosen Thy commandments.	173
Yearned have I for Thy help, O Jehovah, and in Thy law is my delight.	174
Yet shall my soul live and praise Thee, and Thy judgments shall help me.	175
Yea, seek me, though I stray like a sheep that is lost,— seek Thy servant, for I do not forget Thy commandments.	176

§ 131. PSALM CIII.

I. *Praise to God for His lovingkindness to each of His children,*

Praise Jehovah, O my soul, and all that is within me praise His holy Name.	1
Praise Jehovah, O my soul, and forget not all His benefits;	2
who forgiveth all thy sin and healeth all thine infirmities;	3
who saveth thy life from destruction, and crowneth thee with mercy and lovingkindness;	4
who satisfieth thy desire with good things, making thee young and lusty as an eagle.	5

II. *for His revelation of Himself to mankind,*

Jehovah executeth righteousness and judgment for all them that are oppressed with wrong.	6
He shewed His ways unto Moses, His works unto the children of Israel;	7
Jehovah is full of compassion and mercy, long-suffering and of great goodness,	8
He will not always be chiding, neither keepeth He His anger for ever.	9

III. *for His mercy in forgiving sins,*

He hath not dealt with us after our sins, nor rewarded us according to our wickednesses;	10
for look how high the heaven is in comparison of the earth, so great is His mercy also towards them that fear Him:	11
look how wide also the east is from the west, so far hath He set our sins from us:	12
yea, like as a father pitieth his own children, even so is Jehovah merciful unto them that fear Him.	13

IV. *for His compassionate dealings with His creatures,*

For He knoweth whereof we are made,	14
He remembereth that we are but dust;	
the days of man are but as grass,	15
he flourisheth as a flower of the field:	
for as soon as the wind goeth over it, it is gone,	16
and the place thereof shall know it no more:	
but the merciful goodness of Jehovah endureth for ever and ever	
upon them that fear Him,	17
and His righteousness unto children's children,	
even upon such as keep His covenant,	18
and think upon His commandments to do them.	

V. *and for His sovereignty over the world.*

Jehovah hath prepared His seat in heaven,	19
and His kingdom ruleth over all.	
O praise Jehovah, ye angels of His,	20
ye that excel in strength and do His commandment,	
and hearken unto the voice of His words.	
O praise Jehovah, all ye His hosts,	21
ye servants of His, that do His pleasure:	
O speak good of Jehovah all ye works of His,	22
in all places of His dominion!	
<i>Praise thou Jehovah, O my soul.</i>	

§ 132. PSALM CIV.

I. *Praise to God, for He created the heavens,*

<i>Praise Jehovah, O my soul!</i>	I
O Jehovah, my God, Thou art exceeding glorious,	
Thou art clothed with majesty and honour!	
Thou deckest Thyself with light as it were with a garment,	2
and spreadest out the heavens like a curtain;	
who layeth the beams of His chambers in the waters,	3
and maketh the clouds His chariot,	
and walketh upon the wings of the wind;	
who maketh the winds His messengers,	4
and the flaming fire His minister.	

II. *and the earth,*

He laid the foundations of the earth,	5
that it never should move at any time:	

Thou coveredst it with the deep like as with a garment, 6
the waters stand on the hills:
at Thy rebuke they flee, 7
at the voice of Thy thunder they are afraid,
—the mountains rise, the valleys sink— 8
even unto the place which Thou hast appointed for them;
Thou hast set them their bounds which they shall not pass, 9
neither turn again to cover the earth.

III. *the dry land and all that is therein,*

He sendeth the springs into the rivers, 10
which run among the hills;
all beasts of the field drink thereof, 11
and the wild asses quench their thirst;
beside them do the fowls of the air have their habitation, 12
and sing among the branches;
He watereth the hills from above; 13
the earth is filled with the fruit of Thy works!

IV.

He bringeth forth grass for the cattle, 14
and green herb for the service of men,
that He may bring food out of the earth— 15
wine, that maketh glad the heart of man,
and maketh his face to shine as it were with oil,
and bread to strengthen man's heart:
the trees of Jehovah also are full of sap, 16
even the cedars of Libanus which He hath planted:
wherein the birds make their nests, 17
and the fir-trees are a dwelling for the stork;
the high hills are a refuge for the wild goats, 18
and so are the stony rocks for the conies.

V. *the heavenly bodies,*

He appointed the moon for certain seasons, 19
and the sun knoweth his going down:
Thou makest darkness that it may be night, 20
wherein all the beasts of the forest do move;
the lions roaring after their prey, 21
do seek their meat from God:

the sun ariseth and they get them away together, 22
and lay them down in their dens:
man goeth forth unto his work, 23
and to his labour until the evening.

VI. *the sea and all that therein is.*

O Jehovah, how manifold are Thy works, 24
in wisdom hast Thou made them all:
the earth is full of Thy riches;
so is that great and wide sea also, 25
wherein are things creeping innumerable,
both small and great beasts;
there go the ships 26
and that leviathan whom Thou hast made to take his
pastime with Thee.

VII. *He is the source of life,*

These wait all upon Thee, 27
that Thou mayest give them meat in due season;
when Thou givest it them, they gather it; 28
when Thou openest Thine hand, they are filled with good;
when Thou hidest Thy face, they are troubled; 29
when Thou takest away their breath, they die,
and are turned again to their dust;
when Thou lettest Thy breath go forth they shall be made, 30
and Thou renewest the face of the earth.

VIII. *the Sovereign and righteous Judge of the world.*

The glorious majesty of Jehovah shall endure for ever, 31
Jehovah shall rejoice in His works!
the earth shall tremble at the look of Him, 32
if He do but touch the hills, they shall smoke.
I will sing unto Jehovah so long as I live, 33
I will praise my God while I have my being!
and so shall my words please Him, 34
my joy shall be in Jehovah!
as for sinners, they shall be consumed out of the earth, 35
and the ungodly shall come to an end!
Praise thou Jehovah, O my soul.

§ 133. PSALM CVI.

Chorus.

Give thanks unto Jehovah, for He is gracious, 1
and His mercy endureth for ever!
 who can express the noble acts of Jehovah, 2
 or shew forth all His praise?
 blessed are all they that alway keep judgment, 3
 and do righteousness.

The Priest

by reciting the history of the past, setteth forth the loving mercy of God.

Remember me, O Jehovah, according to the favour Thou bearest 4
 unto Thy people,
 O visit me with Thy salvation,
 that I may see the felicity of Thy chosen, 5
 and rejoice in the gladness of Thy people,
 and give thanks with Thine inheritance!
 we have sinned with our fathers, 6
 we have done amiss and dealt wickedly!
 our fathers regarded not Thy wonders in Egypt, 7
 neither kept they Thy great goodness in remembrance,
 but were disobedient at the sea, even at the Red Sea;
 nevertheless He helped them for His Name's sake, 8
 that He might make His power to be known;
 He rebuked the Red Sea also, and it was dried up; 9
 so He led them through the deep as through a wilderness,
 and He saved them from the adversary's hand, 10
 and delivered them from the hand of the enemy;
 as for those that troubled them, the waters overwhelmed them, 11
 there was not one of them left;
 then believed they His words, 12
 and sang praise unto Him:
 but within a while they forgot His works, 13
 and would not abide His counsel,
 and lust came upon them in the wilderness, 14
 and they tempted God in the desert;

so He gave them their desire,	15
and sent leanness withal into their soul :	
they spake against Moses also in the camp,	16
and Aaron, the saint of Jehovah ;	
so the earth opened and swallowed up Dathan,	17
and covered the company of Abiram,	
and fire was kindled in their company,	18
the flame burnt up the ungodly :	
they made a calf in Horeb,	19
and worshipped the molten image,	
and changed their glory	20
into the similitude of a calf that eateth hay,	
and they forgot God their saviour,	21
who had done so great things in Egypt,	
wondrous works in the land of Ham,	22
and fearful things by the Red Sea :	
so He said, He would have destroyed them,	23
had not Moses His chosen stood before Him in the gap,	
to turn away His wrathful indignation, lest He should destroy them.	
yea, they thought scorn of that pleasant land,	24
and gave no credence unto His word,	
but murmured in their tents,	25
and hearkened not unto the voice of Jehovah ;	
then lift He up His hand and swear	26
to overthrow them in the wilderness,	
to cast out their seed among the nations	27
and to scatter them in the lands :	
they joined themselves unto Baal-peor,	28
and ate the offerings of the dead ;	
thus they provoked Him to anger with their own inventions,	29
and the plague was great among them :	
then stood up Phineas and prayed,	30
and so the plague ceased,	
and that was counted unto him for righteousness,	31
among all posterities for evermore :	
they angered Him also at the waters of Meribah,	32
so that He punished Moses for their sake,	
because they provoked his spirit,	33
so that he spake unadvisedly with his lips :	
neither destroyed they the heathen	34
as Jehovah commanded them,	
but were mingled among the heathen,	35
and learned their works,	

insomuch that they worshipped their idols, 36
 which were a snare unto them;
 yea, they offered their sons
 and their daughters unto devils,
 and shed innocent blood, even the blood of their sons and of their
 daughters, [37
 whom they offered unto the idols of Canaan,
 and the land was defiled with blood;
 thus were they stained with their own works, 38
 and went a whoring with their own inventions:
 therefore was the wrath of Jehovah kindled against His people, 39
 insomuch that He abhorred His own inheritance,
 and He gave them over into the hand of the heathen, 40
 and they that hated them were lords over them;
 their enemies oppressed them 41
 and had them in subjection:
 many a time did He deliver them, 42
 but they rebelled against Him with their own inventions,
 and were brought down in their wickedness;
 nevertheless when He saw their adversity, 43
 He heard their complaint;
 He thought upon His covenant, 44
 and pitied them according to the multitude of His mercies;
 yea, He made all those
 that led them away captive to pity them.

Chorus.

Deliver us, O Jehovah, our God, 45
 and gather us from among the heathen,
 that we may give thanks unto Thy holy Name,
 and make our boast of Thy praise!

Priest.

Blessed be Jehovah, the God of Israel, 46
 from everlasting and world without end,
 and let all the people say, AMEN.

§ 134. PSALM CVII.

Thanksgiving to God for the reunion of the scattered exiles,

O give thanks unto Jehovah, for He is gracious, 1
and His mercy endureth for ever!
 so let them sing, whom Jehovah hath redeemed, 2
 and delivered from the hand of the enemy,
 and gathered them out of the lands, 3
 from the east and from the west,
 from the north and from the sea!

I. *some of whom had been delivered from wanderings and famine,*
 Such as went astray in the wilderness out of the way, 4
 and found no city to dwell in,
 —hungry and thirsty, 5
 their soul fainted in them—
 so when they cried unto Jehovah in their trouble, 6
 He delivered them out of their distress;
 He led them forth by the right way, 7
 that they might go to a city, where they might dwell;
O that these would praise Jehovah for His goodness, 8
and the wonders that He doeth for the children of men,
 for He satisfied the empty soul, 9
 and filled the hungry soul with goodness!

II. *from prison,*

Such as sat in darkness and in the shadow of death, 10
 being fast bound in misery and iron,
 because they rebelled against the words of God, 11
 and lightly regarded the counsel of the most Highest,
 —He brought down their heart through heaviness, 12
 they fell down and there was none to help them—
 so when they cried unto Jehovah in their trouble, 13
 He delivered them out of their distress:
 He brought them out of darkness and the shadow of death, 14
 and brake their bonds in sunder;
O that these would praise Jehovah for His goodness, 15
and the wonders that He doeth for the children of men,
 for He hath broken the gates of brass, 16
 and smitten the bars of iron in sunder.

III. *from sickness,*

Such as were foolish by reason of their offences, 17
 and afflicted because of their wickedness,
 —their soul abhorred all manner of meat, 18
 they were even hard at death's door—
 so when they cried unto Jehovah in their trouble, 19
 He delivered them out of their distress:
 for He sent His word and healed them, 20
 He saved them from their destruction:
O that these would praise Jehovah for His goodness, 21
and the wonders that He doeth for the children of men,
 and offer unto Him the sacrifice of thanksgiving, 22
 and tell out His works with gladness!

IV. *from perils by sea.*

Such as go down to the sea in ships, 23
 and occupy their business in great waters,
 these men see the works of Jehovah, 24
 and His wonders in the deep;
 for at His word the stormy wind ariseth, 25
 which lifteth up the waves thereof;
 they are carried up to the heaven and down again to the deep; 26
 their soul melteth away because of the trouble:
 they reel to and fro and stagger like a drunken man, 27
 and are at their wits' end;
 so when they cry unto Jehovah in their trouble, 28
 He delivereth them out of their distress;
 He maketh the storm to cease 29
 so that the waves thereof are still:
 then are they glad because that they are at rest, 30
 so He bringeth them to the haven where they would be;
O that these would praise Jehovah for His goodness, 31
and the wonders that He doeth for the children of men,
 and exalt Him in the congregation of the people, 32
 and praise Him in the seat of the elders!

V. *The praise of God as the Creator and Preserver of His people.*

He turneth the floods into a wilderness, 33
 and the water-springs into dry ground;
 a fruitful land maketh he barren, 34
 for the wickedness of them that dwell therein;

again, He maketh the wilderness a standing water,	35
and water-springs of a dry ground;	
and there He setteth the hungry,	36
and they build them a city to dwell in;	
they sow their land and plant vineyards	37
to yield them fruits of increase;	
He blesseth them so that they multiply exceedingly,	38
and suffereth not their cattle to decrease;	
again, when they are minished and brought low,	39
through oppression, through any plague or trouble,	
He poureth contempt upon princes,	40
and maketh them wander out of the way in a wilderness;	
yet helpeth He the poor out of misery,	41
He maketh him households like a flock of sheep;	
the righteous will consider this and rejoice,	42
and the mouth of all wickedness shall be stopped.	
<i>Whoso is wise will ponder these things,</i>	43
<i>and they shall understand the lovingkindness of Jehovah.</i>	

§ 135. PSALM CXI.

AN ALPHABETICAL PSALM.

The praise, the greatness and the works of God.

A ll my heart shall praise Jehovah,	1
Before the congregation of the righteous;	
D eeds of goodness are the deeds of Jehovah,	2
Earnestly desired of all them that have pleasure therein;	
F or His righteousness endureth for ever,	3
Glorious and honourable is His work;	
H e hath made His wonderful works to be remembered,	4
In Jehovah is compassion and goodness;	
Jehovah hath given meat to them that fear Him,	5
Keeping His covenant for ever,	
L earning His people the power of His works,	6
Making them to possess the heritage of the heathen;	
N ay, the works of His hands are verity and judgment,	7
Ordered and sure are His commands,	

Planted fast for ever and ever,	8
Righteous and true are His testimonies;	
Salvation hath He sent unto His people,	9
Their covenant hath He made fast for ever;	
Upright and holy is His name,	10
Verily the fear of Jehovah is the beginning of wisdom,	
Yea, a good understanding have all they that do thereafter;	
Zealously shall He be praised for ever.	

§ 136. PSALM CXII.

AN ALPHABETICAL PSALM.

The praise, the greatness and the works of God's worshipper.

A blessing is on them that fear Jehovah,	1
Blessed is he that hath delight in His commandments;	
Dominion shall be to his seed upon earth,	2
Ever shall the generation of the faithful be blessed;	
Fulness and riches shall be in his house,	3
Grounded is his righteousness for ever;	
He is merciful, loving and righteous;	4
In the darkness there ariseth a light for the godly;	
Joyful is he that sheweth favour and lendeth,	5
Knowledge shall he have to plead his cause!	
Lo! he shall never be moved,	6
Memorials of the righteous shall endure for ever;	
Never shall he be afraid of any evil tidings,	7
On Jehovah he leaneth with a fixed heart;	
Planted firmly is his heart, and will not shrink;	8
Revenged shall he be upon his enemies;	
Scattering abroad, he giveth to the poor;	9
True and steadfast is his righteousness for ever,	
Uplifted shall be his horn—with honour,	
Vexation shall seize the ungodly, when he seeth it;	10
With his teeth shall he gnash and consume away;	
Yea, the desire of the ungodly shall perish.	

§§ 137, 138. PSALMS CXIII. CXIV.

I. *God, the deliverer at all times,*

Praise Jehovah, O ye servants,	[Ps. cxiii]	1
Praise the name of Jehovah!		
blessed be the name of Jehovah,		2
from this time forth for evermore!		
from the rising up of the sun unto the going down of the same,		3
the name of Jehovah be praised!		
Jehovah is high above all nations,		4
and His glory above the heavens!		
who is like unto Jehovah, our God,		5
that hath His throne on high,		
and yet humbleth Himself to behold		6
the things that are in heaven and in earth?		
who taketh up the lowly out of the dust,		7
and lifteth the poor out of the mire,		
that He may set him to rule with the princes,		8
even with the princes of His people;		
He setteth the barren woman to rule over the house,		9
and to be a joyful mother of children.		

II. *and especially of Israel from Egypt.*

When Israel came out of Egypt,	[Ps. cxiv]	1
and the house of Jacob from among the strange people,		
Judah was His sanctuary		2
and Israel His dominion:		
the sea saw that and fled,		3
Jordan was driven back;		
the mountains skipped like rams,		4
and the little hills like young sheep.		
What aileth thee, O thou sea, that thou fleddest;		5
and thou, Jordan, that thou wast driven back?		
ye mountains, that ye skipped like rams,		6
and ye little hills, like young sheep?		
tremble, thou earth, at the presence of the Lord,		7
at the presence of the God of Jacob,		
who turned the hard rock into a standing water,		8
and the flint stone into a springing well.		

§ 139. PSALM CXVII.

The praise of Jehovah.

Praise Jehovah, all ye peoples,
magnify Him, all ye nations of the earth!
for His merciful kindness is ever towards us,
and the truth of Jehovah endureth for ever
Praise Jehovah!

§ 140. PSALM LXXXVI.

I. Prayer to God who will help, for He is good:

Bow down Thine ear, O Jehovah, and hear me,	1
for I am poor and in misery!	
preserve Thou my soul, for I am holy,	2
my God, save Thy servant,	
that putteth His trust in Thee!	
be merciful unto me, O Lord,	3
for I will call daily upon Thee;	
comfort the soul of Thy servant,	4
for unto Thee, O Lord, do I lift up my soul!	
for Thou, O Lord, art good and gracious,	5
and of great mercy unto all them that call upon Thee.	

II. He can help, for He ruleth over the nations:

Give ear, O Jehovah, unto my prayer,	6
ponder the voice of my humble desires;	
in the time of my trouble I will call upon Thee,	7
for Thou wilt hear me!	
among the gods there is none like unto Thee, O Lord,	8
there is not one that can do as Thou doest;	
all nations, whom Thou hast made,	9
shall come and worship Thee, O Lord,	
and shall glorify Thy name;	
for Thou art great and doest wondrous things,	10
Thou, O God, and Thou alone.	

III. the Psalmist will ever walk in His ways,

Teach me Thy way, O Jehovah,	11
and I will walk in Thy truth,	
O knit my heart unto Thee, that I may fear Thy Name!	

I will thank Thee, O Lord my God, with all my heart, 12
 and will praise Thy Name for evermore,
 for great is Thy mercy toward me, 13
 Thou hast delivered my soul from the depths of the grave.
and will ever trust Him in danger.

O God! the proud are risen against me, 14
 and the company of violent men seek after my soul,
 and have not set Thee before their eyes;
 but Thou, Lord, art a God full of compassion and mercy, 15
 long-suffering, plenteous in goodness and truth.
 O turn Thee unto me and have mercy upon me, 16
 give Thy servant Thy strength,
 and help the son of Thine handmaid!
 shew some token upon me for good, 17
 that they who hate me may see it and be ashamed,
 because Thou, O Jehovah, hast holpen me and comforted me.

§ 141. PSALM CXLIII.

I. *A prayer to God in time of suffering,*

Hear my prayer, O Jehovah, and consider my desire, 1
 hearken unto me for Thy truth and righteousness' sake;
 and enter not into judgment with Thy servant, 2
 for in Thy sight shall no man living be justified;
 for the enemy hath persecuted my soul, 3
 he hath smitten my life down to the ground,
 he hath laid me in the darkness, as the men that have
 been long dead;
 therefore is my spirit vexed within me, 4
 and my heart within me is desolate.

II. *founded on His doings of old.*

Yet do I remember the time past, 5
 I muse upon all Thy works,
 yea, I meditate on the works of Thy hands;
 I stretch forth my hands unto Thee, 6
 my soul gaspeth unto Thee as a thirsty land;
 hear me, O Jehovah, and that soon, for my spirit waxeth faint! 7
 hide not Thy face from me,
 lest I be like unto them that go down to the grave!
 let me hear thy loving-kindness betimes, for in Thee is my trust; 8
 shew Thou me the way that I should walk in.

deliver me, O Jehovah, from mine enemies, 9
for I flee unto Thee to hide me!

III *Trust that God will hear the prayer of His servant.*

Teach me to do the thing that pleaseth Thee, for Thou art my God,
Thy loving Spirit shall lead me in a plain path! [10
for Thy name's sake Thou wilt quicken me, O Jehovah, 11
for Thy righteousness' sake bring my soul out of trouble,
and of Thy mercy Thou wilt slay mine enemies, 12
and destroy all them that seek my life,
for I am Thy servant!

§ 142. PSALM CXLIV.

A COMPOSITE PSALM.

I. *The praise of God, as the God of Hosts.*

Blessed be Jehovah, my stronghold, 1
who teacheth my hands to war,
and my fingers to fight;
my hope and my fortress, 2
my castle and my deliverer,
my shield, in Him do I trust,
who subdueth the peoples under me;
Jehovah, what is man that Thou hast such respect unto him, 3
or the son of man that Thou so regardest him?
man is like a thing of nought, 4
his time is like a shadow that passeth away.

II. *A prayer for deliverance,*

Bow Thy heavens, O Jehovah, and come down, 5
touch the mountains, and they shall smoke,
cast forth Thy lightnings and tear them, 6
shoot out Thine arrows and consume them,
send down Thine hand from above, 7
deliver me and take me out of the great waters,
from the hand of a strange people,
whose mouth talketh of vanity, 8
and their right hand is a right hand of falsehood!

III. *as He has delivered David,*

I will sing a new song unto Thee, O God, 9
and sing praises unto Thee upon a ten-stringed lute!

who givest victory unto kings, 10
 and hast delivered David Thy servant from the peril of
 the sword;
 take me and deliver me from the hand of a strange people, 11
 whose mouth talketh of vanity,
 and their right hand is a right hand of falsehood.

IV. and for a restoration of the Davidic era.

Our sons are as plants, that shoot up in their youth, 12
 our daughters are as pillars, yea as polished columns
 of a palace,
 our garners are full and plenteous with all manner of store, 13
 our sheep bring forth thousands and ten thousands in
 our fields,
 our cattle are big with young, and no untimely birth, 14
 no going forth to war, and no complaining in our streets;—
 happy are the people that are in such a case; 15
 yea, blessed are the people, who have Jehovah for their God!

§ 143. PSALM CVIII.

A compilation, formed by combining the last five verses of the 57th [cp. § 52] with the last eight verses of the 60th Psalm, [cp. § 41], the latter being itself a compilation.

§ 144. PSALM CV.

I. The praise of God who hath protected His people

O give thanks unto Jehovah and call upon His name, 1
 tell the peoples what things He hath done!
 O let your songs be of Him and praise Him, 2
 and let your talking be of all His wondrous works;
 rejoice in His holy name, 3
 let the heart of them rejoice that seek Jehovah;
 seek Jehovah and His strength, 4
 seek His face evermore;
 remember the marvellous works that He hath done, 5
 His wonders and the judgments of His mouth,
 O ye seed of Abraham His servant, 6
 ye children of Jacob His chosen!

II. *in the time of Abraham, of Isaac, of Jacob,*

He is Jehovah, our God,	7
His judgments are in all the world;	
He hath been alway mindful of His covenant,	8
of the promise made to a thousand generations,	
even the covenant that He made with Abraham,	9
and the oath that He sware unto Isaac,	
and appointed the same unto Jacob for a law,	10
and to Israel for an everlasting covenant,	
saying, unto thee will I give the land of Canaan,	11
the lot of your inheritance!	
when there were yet but a few of them,	12
and they strangers in the land,	
what time they went from one nation to another,	13
from one kingdom to another people;	
He suffered no man to do them wrong,	14
but reprov'd even kings for their sake;	
touch not Mine anointed,	15
and do My prophets no harm!	

of Joseph,

Moreover He called for a dearth upon the land,	16
and destroyed all the provision of bread;	
but He had sent a man before them,	17
even Joseph, who was sold to be a bond-servant,	
whose feet they hurt in the stocks,	18
the iron entered into his soul,	
until the time that His word came,	19
the word of Jehovah cleared him;	
the king sent and delivered him,	20
the prince of the people let him go free;	
he made him lord of his house,	21
and ruler of all his substance;	
that he might bind his princes to his pleasure,	22
and teach his senators wisdom;	

of Moses in Egypt,

Israel came into Egypt,	23
and Jacob was a stranger in the land of Ham;	
and He increased His people exceedingly,	24
and made them stronger than their enemies,—	

whose heart He turned so that they hated His people,	25
and dealt untruly with His servants;	
then sent He Moses His servant,	26
and Aaron whom He had chosen;	
these shewed His signs upon them,	27
His wonders in the land of Ham:	
He sent darkness, and it was dark,	28
and they were not obedient unto His word;	
He turned the waters into blood,	29
and slew their fish;	
their land brought forth frogs,	30
yea, even in the king's chambers;	
He spake the word, and there came all manner of flies,	31
and lice in all their quarters;	
He gave them hailstones for rain,	32
and flames of fire in their land;	
He smote their vines also and fig-trees,	33
and destroyed the trees that were in their coasts;	
He spake the word, and the grasshoppers came,	34
and caterpillars innumerable,	
and did eat up all the grass in their land,	
and devoured the fruit of their ground;	
and smote all the first-born in their land,	35
even the chief of all their strength;	
He brought them forth also with silver and gold,	36
there was not one feeble person among His tribes;	
Egypt was glad at their departing,	37
for they were afraid of them;	
<i>and in the wilderness;</i>	
He spread out a cloud to be a covering,	38
and fire to give light in the nightseason;	
at their desire He brought quails,	39
and He filled them with the bread of heaven;	
He opened the rock of stone, and the waters flowed out,	40
so that rivers ran in the dry places;	
for why? He remembered His holy promise,	41
and Abraham His servant;	
<i>and gave them Canaan,</i>	
so He brought forth His people with joy,	42
and His chosen with gladness;	
and gave them the lands of the heathen,	43
and they took the labours of the peoples in possession,	

on the condition that they kept His covenant.

if only they would keep His statutes,
and observe His law.

44

§ 145. PSALM CXXXV.

A SONG OF PRAISE.

The greatness of God in creation,

O praise ye the name of Jehovah,	1
praise it, ye servants of Jehovah,	
ye that stand in the house of Jehovah,	2
in the courts of the house of our God!	
O praise Jehovah, for Jehovah is gracious,	3
O sing praises unto His name, for it is lovely!	
for why? Jehovah hath chosen Jacob unto Himself,	4
and Israel for His own possession;	
for I know that Jehovah is great,	5
and that our God is above all gods;	
whatsoever Jehovah pleaseth, that He doeth	6
in heaven and in earth,	
in the sea and in all deep places;	
He causeth the vapours to ascend from the ends of the earth,	7
He sendeth forth lightnings with the rain,	
He bringeth the wind out of His treasures;	

and in His doings for His people,

He smote the first-born of Egypt,	8
both of man and beast;	
He sent tokens and wonders into the midst of thee, O thou	9
land of Egypt,	
upon Pharaoh, and all his servants;	
He smote divers nations,	10
and slew many kings,—	
Sihon king of the Amorites and Og the king of Basan,	11
and all the kingdoms of Canaan,	
and gave their land to be an heritage,	12
even an heritage unto Israel His people;	
Thy name, O Jehovah, endureth for ever;	13
so doth Thy memorial, O Jehovah, from one generation	
to another;	
for Jehovah will judge His people,	14
and be gracious unto His servants.	

contrasted with the vanity of idols.

As for the images of the heathen, they are but silver and gold, 15
the work of men's hands;
they have mouths, and speak not; 16
eyes have they, but they see not;
they have ears, and yet they hear not, 17
neither is there any breath in their mouths:
they that make them shall be like unto them, 18
and so shall all they that put their trust in them!
Praise Jehovah, ye house of Israel, 19
praise Jehovah, ye house of Aaron,
praise Jehovah, ye house of Levi, 20
praise Jehovah, ye that fear Jehovah;
praised out of Sion be Jehovah, 21
who dwelleth at Jerusalem.

§ 146. PSALM CXXXVI.

A song of thanksgiving.

O give thanks unto Jehovah, for He is gracious, 1
for His mercy endureth for ever!
O give thanks unto the God of all gods, 2
for His mercy endureth for ever!
O give thanks unto the Lord of all lords, 3
for His mercy endureth for ever!
Who alone doeth great wonders, 4
for His mercy endureth for ever!
Who by His excellent wisdom made the heavens, 5
for His mercy endureth for ever!
Who laid out the earth above the waters, 6
for His mercy endureth for ever!
Who hath made the great lights, 7
for His mercy endureth for ever!
the sun to rule the day, 8
for His mercy endureth for ever!
the moon and the stars to govern the night, 9
for His mercy endureth for ever!
Who smote the firstborn of Egypt, 10
for His mercy endureth for ever!
and brought out Israel from among them, 11
for His mercy endureth for ever!
with a mighty hand and stretched out arm, 12
for His mercy endureth for ever!

Who divided the Red Sea in two parts,	13
<i>for His mercy endureth for ever!</i>	
and made Israel to go through the midst of it,	14
<i>for His mercy endureth for ever!</i>	
and overthrew Pharaoh and his host in the Red Sea,	15
<i>for His mercy endureth for ever!</i>	
Who led His people through the wilderness,	16
<i>for His mercy endureth for ever!</i>	
Who smote great kings,	17
<i>for His mercy endureth for ever!</i>	
yea, and slew mighty kings,	18
<i>for His mercy endureth for ever!</i>	
Sihon king of the Amorites,	19
<i>for His mercy endureth for ever!</i>	
and Og the king of Basan,	20
<i>for His mercy endureth for ever!</i>	
and gave away their land for an heritage,	21
<i>for His mercy endureth for ever!</i>	
even for an heritage unto Israel, His servant,	22
<i>for His mercy endureth for ever!</i>	
Who remembered us when we were in trouble,	23
<i>for His mercy endureth for ever!</i>	
and hath delivered us from our enemies,	24
<i>for His mercy endureth for ever!</i>	
Who giveth food to all flesh,	25
<i>for His mercy endureth for ever!</i>	
O give thanks unto the God of heaven,	26
<i>for His mercy endureth for ever!</i>	

§ 147. PSALM CXLV.

AN ALPHABETICAL PSALM.

The praise of Jehovah for His mercy and faithfulness.

Alway will I magnify Thee, O God, my King,	1
and praise Thy name for ever and ever;	
Blessed art Thou every day,	2
and praised is Thy name for ever and ever.	
Consider how great Jehovah is, He is worthy to be praised,	3
His greatness past finding out.	
Declared are Thy works from one generation to another,	4
and Thy praise throughout all generations.	
Every day will I be talking of Thy worship,	5
Thy glory, Thy praise and wondrous works;	

F or men shall speak of the might of Thy marvellous acts, and I will also tell of Thy greatness.	6
G reat is Thy kindness, it shall be had in remembrance, and men shall sing of Thy righteousness.	7
H ow gracious and merciful is Jehovah, long suffering and of great goodness!	8
J ehovah is loving unto every man, and His mercy is over all His works.	9
K nown are Thy praises in Thy works, O Jehovah, and Thy saints give thanks unto Thee.	10
L o, they shew the glory of Thy kingdom, and talk of Thy power,	11
M aking Thy power and the mightiness of Thy kingdom to be known unto men.	12
N ever shall Thy kingdom be moved, and Thy dominion endureth throughout all ages.	13
O Jehovah, how true art Thou in all Thy dealing, how loving in all Thy works.	
P rotected of Him are all such as fall, yea, He lifteth up them that are bowed down.	14
R aise thine eyes unto Jehovah, and He shall give thee thy meat in due season;	15
S hall He not open His hand, and fill all things living with plenteousness?	16
T rust in Jehovah; His ways are true, and holy are all His works.	17
V erily Jehovah is nigh unto all them that call upon Him, yea, unto all such as call upon Him faithfully:	18
W hoso fear Him—He will hear their desire, He will hear their cry and will help them.	19
Y ea, Jehovah preserveth all them that love Him, but scattereth abroad all the ungodly.	20
Z ealously shall my mouth speak the praise of Jehovah, and let all flesh give thanks unto His holy name for ever and ever.	21

§ 148. PSALM CXLVI.

I. *The weakness of kings;*

Praise Jehovah, O my soul!	1
while I live will I praise Jehovah, yea, as long as I have any being, I will sing praises unto my God,	

O put not your trust in princes, 1
 nor in any child of man, for there is no help in him,
 for, when his breath goeth forth, he shall turn again to his earth, 3
 and then all his thoughts perish!

II. *the greatness,*

Blessed is he that hath the God of Jacob for his help, 4
 and whose hope is in Jehovah his God,
 who made heaven and earth, 5
 the sea, and all that therein is,
 who keepeth His promise for ever,
 who helpeth them to right that suffer wrong, 6
 who feedeth the hungry.

III. *and goodness of God.*

Jehovah looseth men out of prison, 7
 Jehovah giveth sight unto the blind,
 Jehovah helpeth them that are fallen, 8
 Jehovah loveth the righteous,
 Jehovah careth for the strangers, 9
 He defendeth the fatherless and widow;
 as for the way of the ungodly, he turneth it upside down.
 Jehovah shall be King for evermore, 10
 Thy God, O Sion, throughout all generations.

§ 149. PSALM CXLVII.

I. *The praise of God for rebuilding the city,*

O praise Jehovah, 1
 for it is a good and pleasant thing to sing praises unto our God,
 yea, a joyful and pleasant thing it is to be thankful!
 Jehovah doth build up Jerusalem, 2
 and gather together the outcasts of Israel;
 He healeth those that are broken in heart, 3
 and bindeth up their wounds;
 He telleth the number of the stars 4
 and calleth them all by their names;
 great is our Lord and great is His power, 5
 yea, and His wisdom is infinite;
 Jehovah setteth up the meek, 6
 and bringeth the ungodly down to the ground!

II. for His works of creation,

O sing unto Jehovah with thanksgiving,	7
sing praises upon the harp unto our God!	
who covereth the heaven with clouds,	8
who prepareth rain for the earth,	
who maketh grass to grow upon the mountains,	
who giveth fodder unto the cattle,	9
and feedeth the young ravens that call upon Him;	
He hath no pleasure in the strength of an horse,	10
neither delighteth He in any man's legs;	
but Jehovah's delight is in them that fear Him,	11
and put their trust in His mercy!	

III. and for the restoration of Sion.

Praise Jehovah, O Jerusalem,	12
praise thy God, O Sion,	
for He hath made fast the bars of thy gates,	13
and hath blessed thy children within thee!	
He maketh peace in thy borders,	14
and filleth thee with the flour of wheat;	
He sendeth forth His commandment upon earth,	15
and His word runneth very swiftly;	
He giveth snow like wool,	16
and scattereth the hoar-frost like ashes;	
He casteth forth His ice like morsels;	17
who is able to abide His frost?	
He sendeth out His word, and melteth them,	18
He bloweth with His wind, and the waters flow!	
He sheweth His word unto Jacob,	19
His statutes and ordinances unto Israel;	
He hath not dealt so with any nation,	20
neither have the heathen knowledge of His laws.	

§ 150. PSALM XXXIII.

A call to praise God,

Rejoice in Jehovah, O ye righteous,	1
for it becometh well the just to be thankful!	
praise Jehovah with the harp,	2
sing praises to Him with the ten-stringed lute!	
sing unto Him a new song,	3
play skilfully with a loud noise!	

I. because He is the God, who made and keepeth the universe,

For the word of Jehovah is true, 4
 and all His works are faithful;
 He loveth righteousness and judgment, 5
 the earth is full of the goodness of Jehovah;
 by the word of Jehovah were the heavens made, 6
 and all the host of them by the breath of His mouth;
 He gathered the waters of the sea together, as it were in a bottle, 7
 and laid up the deep as in a treasure-house;
 let all the earth fear Jehovah; 8
 stand in awe of Him, all ye that dwell in the world!
 for HE spake, and it was done, 9
 HE commanded, and it stood fast:
 Jehovah bringeth the counsel of the heathen to nought, 10
 and maketh the devices of the peoples to be of none effect;
 the counsel of Jehovah shall endure for ever, 11
 and the thoughts of His heart from generation to generation.

II. and hath blessed His people Israel.

Blessed is the nation whose God is Jehovah, 12
 and blessed are the folk that He hath chosen to Him
 to be His inheritance!
 Jehovah looked down from heaven, 13
 and beheld all the children of men;
 from the habitation of His dwelling
 He considereth all them that dwell on the earth;
 He fashioneth all the hearts of them, 14
 and understandeth all their works:
 there is no king that can be saved by the multitude of an host, 15
 neither is any mighty man delivered by much strength;
 a horse is counted but a vain thing to save a man, 16
 neither shall he deliver any man by his great strength;
 behold, the eye of Jehovah is upon them that fear Him, 17
 upon them that hope in His mercy,
 to deliver their soul from death, 18
 and to feed them in the time of dearth.
 Our soul tarrieth patiently for Jehovah, 19
 He is our help and our shield;
 for our heart rejoiceth in Him, 20
 because we have hoped in His holy name;
 let Thy merciful kindness, O Jehovah, be upon us, 21
 like as we do put our trust in Thee.

§ 151. PSALM CXLIX.

I. *Praise to God,*

O sing unto Jehovah a new song,
 let the congregation of saints praise Him!
 let Israel rejoice in Him that made him, 2
 and let the children of Sion be joyful in their king;
 let them praise His name in the dance. 3
 let them sing praises unto Him with tabret and harp!

II. *who hath given His people victory over their enemies,*

For Jehovah hath pleasure in His people, 4
 He maketh glad the poor with victory;
 let the saints be joyful with glory, 5
 let them rejoice in their beds;
 let the praise of God be in their mouth, 6
 and a two-edged sword in their hands:

III. *and will avenge them on the heathen.*

to be avenged of the heathen, 7
 and to rebuke the peoples,
 to bind their kings with chains, 8
 and their nobles with links of iron;
 that, as it is written, they may be avenged of them: 9
 such honour have all His saints.

§ 152. PSALM CXLVIII.

I. *The praise of the Creator due from all in heaven,*

O praise Jehovah from the heavens, 1
 praise Him in the heights;
 praise Him, all ye angels of His, 2
 praise Him, all His host;
 praise Him, sun and moon, 3
 praise Him, all ye stars and light;
 praise Him, ye heavens of heavens, 4
 and ye waters that are above the heavens;
 let them praise the name of Jehovah, 5
 for He commanded, and they were created;
 He hath made them fast for ever and ever, 6
 He hath given them a law which shall not be broken!

II. *in earth,*

Praise Jehovah from the earth,	7
ye dragons and all deeps,	
fire and hail, snow and ice,	8
wind and storm fulfilling His word;	
mountains and all hills,	9
fruitful trees and all cedars;	
beasts and all cattle,	10
worms and feathered fowls;	
kings of the earth and all peoples,	11
princes and all judges of the world;	
young men and maidens,	12
old men and children;	

III. *and from His people.*

let them praise the name of Jehovah,	
for His name only is excellent,	
and His praise above heaven and earth;	
and He hath exalted the horn of His people,	13
all His saints praise Him,	
even the children of Israel, even the people that serveth Him!	

§ 153. PSALM CL.

Praise God in His sanctuary,	1
praise Him in the firmament of His power!	
praise Him in His noble acts,	2
praise Him according to His excellent greatness!	
praise Him in the sound of the trumpet,	3
praise Him upon the lute and harp!	
praise Him in the cymbals and dances,	4
praise Him upon the loud cymbals!	
let everything that hath breath praise Jehovah!	

END OF THE PSALMS.

NOTES.

PERIOD I. *The Psalms of David.* §§ 1—20.

§ 1. **Psalm xi.** *History.* David pursued by Saul; cp. 1 Sam. xviii. 9, 11; xix. 1, 11; xxii. 23; xxiii. 12, 19; xxvi. 2, 20; xxvii. 1.

Vv. 1—3. The three utterances in vv. 1, 2 and 3 are disconnected suggestions of despair from David's friends, which he answered with the words 'In Jehovah put I my trust!'

Ver. 1. *unto your hill*, i.e. so as to be safe from the snare of the fowler, who sets his nets on the plain; a proverbial expression; the image is continued in ver. 2. Cp. § 90. cxxiv. 6.

Ver. 3. *the foundations*, i.e. of social order, meaning the eternal principles of right and wrong upon which society is based; cp. § 38. lxxv. 3, 4.

Ver. 6. *trieth*, i.e. proveth. Faith is perfected by trial. Cp. James i. 12.

Ver. 7. The *ungodly* are represented (1) as overwhelmed by *fire* from heaven (cp. Gen. xix. 24; § xviii. 12, 13), and (2) as compelled to drink in *fiery heat*, i.e. the deadly air of the Simoom.

§ 2. **Psalm vii.** *History.* David's open dealing with Saul does not protect him from the treachery of the King's agents; cp. 1 Sam. xxiv. 4; xxvi. 7.

Ver. 2. *he*, the change from plural to singular points to a special enemy, who, if tradition be true, was Cush, a Benjamite, probably an adherent of Saul, the Benjamite king.

Ver. 5. *honour*, i.e. my dignity of soul, or *life*, the noblest part of my being; his *honour* or *glory* is a favourite idea with David, cp. § 14. iii. 3; § 12. xviii. 43—48; 2 Sam. vi. 21; and *glory* § 52. lvii. 9.

Ver. 6. *stand up—judgment*. The Psalmist appeals to God to come down from heaven and hold a solemn judgment upon earth, where amidst the assembled tribes the integrity of His Anointed may be proved. Cp. 1 Sam. xvi. 11. *command judgment*, i.e. order the trial to proceed.

Ver. 7. *on high*. The Psalmist in a vision sees God leaving the judgment seat, and returning to heaven.

Ver. 9. *stablish thou the just*. The Psalmist passes in imagination from the close of the judgment to the execution of the sentence, and in the thought of the eternity of God's justice, the storm of passion is lulled to rest.

Ver. 10. *reins*. See Glossary.

Ver. 11. *shield*, the natural symbol of David's warrior life in the wilderness. *with God*, i.e. kept in the armoury of God.

Ver. 12. *angry*, i.e. with the wicked, which the Bible Version supplies.

Ver. 13. *he*, i.e. mine enemy.

Ver. 14. *arrows of fire*. Cp. Eph. vi. 16; 'fiery darts,' a metaphor from arrows tipped with blazing tow used in sieges.

§ 3—5. **Psalm xxiv. xv. ci.** *History*. The establishment of David's kingdom, the capture of Jebus, the triumphal entry of the Ark from Kirjath-jearim and the consecration of the house of David. David had lived for seven years as king of the two tribes at Hebron; now, on the death of Ishbosheth, he was called by the voice of the whole nation to be king of Israel. He fixed on the stronghold of Jebus for his capital. It was forthwith taken by Joab from the Jebusites and became from that day the city of David.

§ 3. **Psalm xxiv. 7—10.** *Structure*. The 24th Psalm contains in itself two distinct Psalms; of which vv. 1—6 form the one, vv. 7—10 the other. The order of these two is inverted, because vv. 1—6 describe a time when Sion was already *the hill of Jehovah* and *the place* was already *holy* and are therefore historically subsequent to vv. 7—10, which describe the first inauguration of Sion as a holy hill.

History. David's first thought was to fetch the Ark from its exile at Kirjath-jearim. The first attempt to move it was unsuccessful: cp. 2 Sam. vi. 2. This was the second and was made by David himself, who led up the procession, as priest and king. These verses of the Psalm were sung at the triumphal entry of the Ark into the newly conquered fortress. (2 Sam. vi.)

Ver. 7. *gates*. The old doors are to become young, and to rise to a greater height in honour of the new King. Cp. Prov. xvii. 19. The height of the gates expressed the dignity of the King for whom they were prepared. Hence the Eastern custom of building gates of extraordinary height.

§ 4. **Psalm xxiv. 1—6.** *History*. The fame and grandeur of the Holy Place had attracted crowds of worshippers; and this Psalm teaches the lesson that the only true worshipper is he who is pure in heart and life; and that such and such only will receive the blessing of God.

The sentiment, if not the actual language of the whole Psalm, is repeated in Isaiah xxxiii. 15—16: at a time when the Holy City was in peril from Sennacherib.

He that walketh righteously and speaketh uprightly;
 he that despiseth the gain of oppressions;
 that shaketh his hands from the holding of bribes,
 that stoppeth his ears from hearing of blood,
 and shutteth his eyes from seeing evil;
 he shall dwell on high,
 his place of defence shall be the munitions of rocks;
 bread shall be given him,
 his waters shall be sure.

Ver. 1. *compass*. The Hebrews regarded the earth as a plane surrounded by the ocean stream. Cp. Prov. viii. 27, 29.

Ver. 3. *hill of Jehovah*; i.e. Sion.

Ver. 4. *to deceive*, i.e. with the intention of deceiving. Cp. § 5. xv. 5, note.

Ver. 5. *blessing*. Right and health [i.e. prosperity], *righteousness* and *blessing* are often coupled together, as the reward bestowed upon the righteous by God.

Righteousness and blessing are indissolubly connected: God alone is truly righteous, therefore He alone is truly blessed; but every man who approaches God, may receive a part of His righteousness; and this divine righteousness will bear its appropriate fruit in an increase of the divine blessing: hence *righteousness* is often used for what we should call the 'fruits of righteousness,' that is *health* or '*blessing*.' Cp. § 25. xxiii. 3; § 69. xxii. 32, and especially § 123. cxxxii. 9 and 17; also § 115. lxvii. 2; Ps. xlii. 11 (Bible Version); Isaiah lviii. 8; Jer. xxx. 17.

Ver. 6. *Jacob*, a poetical name for the people of Israel, cp. § 119. xliv. 5, note.

§ 5. **Psalm xv.** *History*. By this second description of the true worshipper David rebukes all superstitious feelings to which the new worship may have given rise. This Psalm teaches the great lesson that sanctity of life and truth of heart are the only essentials of spiritual religion.

Ver. 1. *holy hill*, i.e. Sion.

Ver. 5. *sworn—and changeth not*, i.e. who abides by his oath, even when he perceives that he has sworn to his own hurt.

§ 6. **Psalm cl.** *History*. The ode of inauguration celebrating the Sion as the seat of David and the dwelling of Jehovah. David was engaged in the task of ordering his household.

Ver. 1. *mercy*, i.e. Thy mercy. He selects the two attributes of God as King, which His vicegerent is most bound to imitate.

Ver. 2. The cry, *When wilt Thou come unto me?* is at the same time a prayer, and though parenthetical, expresses the main thought of the psalm. The coming of God here prayed for is not outward or visible by an outward sign, as in 2 Sam. vi. 7, but rather God's spiritual presence, as in Gen. xx. 3 and Exodus xx. 18—24. David's continual hope and prayer is, that Jehovah may come and abide with him always, and this abiding presence he can only win by striving to be like him.

Ver. 3. *house*. The king's *house* in an Eastern monarchy included the government of his army and the administration of justice.

Ver. 4. *set before mine eyes*, i.e. I will have no unworthy aim.

Ver. 6. *slandereth—proud*. Compare Prov. vi. 17, 18; xxi. 4; xxviii. 25. Pride is coupled with slander because both have their root in self seeking.

Ver. 11. *every morning*. The morning was the time for administering justice. Cp. Jer. xxi. 12, 'execute judgment in the morning,' and 2 Sam. xv. 2.

§ 7—9. **Psalms xxix. xli. viii.** *History*. Psalms of Nature. David's shepherd life on the hill sides of Judah had given him experience, such as none other had, of God's creation. See 1 Sam. xvi. 19, xvii. 15, 34—36. Cp. Browning's 'Saul.'

§ 7. **Psalm xxix.** *Subject.* The Hebrews believed that God's immediate presence was revealed in the thunderstorm: the clouds are His chariot; the lightning is the fire of His nostrils; if He do but touch the hills, they shall smoke. Under this image they pictured to themselves God's greatest judgments. Cp. Is. xxx. 27—30.

Structure. The closest examination of this Psalm only reveals more strikingly the perfection of its structure. It has the regular form of the pæan or triumphal ode and is divided into three members:

I. The Prelude, in which the Psalmist calls on the angels round the throne to do homage to Jehovah, when He shall reveal Himself in thunder and lightning to the world.

II. The Body of the Psalm, in three equal strophes, each of five lines, marking the successive stages of the storm; 1st, its distant gathering; the low faint muttering of the thunder in the far off unapproachable realms of sky; 2nd, its sudden advance, seizing the mountains and crushing the cedars; then, in the 3rd, it passes on and spreads over the plain and dies away; thus making the whole universe to tremble from sky to earth, from Lebanon in the north to the wilderness of Kadesh in the south. These contain the revelations of Jehovah to man, issued like royal mandates in peals of thunder.

Nay more, each of these strophes is itself divided into five lines, and each line begins with a fresh burst of the storm.

In strophe 1 we have in the first line the distant muttering of the thunder; the peal becomes louder and clearer in lines 2 and 3; and in lines 4 and 5 rings with ever-increasing and more continuous roll, the voice of Jehovah, through the world.

In strophe 2 the storm falls with its crashing power on the cedars; then with bounding speed upon the mountains themselves, making them to skip like buffaloes; and it ends with the flashing of the forked lightning.

In strophe 3 we have the same structure; the sound of Jehovah making the wilderness to tremble, sweeping in jubilant might from Lebanon to Kadesh; bowing the very beasts in the throes of labour, while the hurricane strips the forest of its leaves, till it is hushed and lost in the diapason, which through all the world telleth of His glory.

III. The Conclusion, that men may learn the protecting love of Jehovah; who though He sitteth a King above the waters of heaven, shall give strength unto His people and the blessing of peace.

Ver. 1. *Give*, i.e. ascribe. *sons of God*, i.e. celestial beings spoken of in Scripture as forming the court in Heaven. Cp. Job i. 6, xxxviii. 7.

Ver. 2. *name*, i.e. not merely the title of God, but what He is, as revealed not only in His dealings with man but also in the works of Nature, which are the subject of this Psalm. Cp. § 48. liv. 1 and note. *holy apparel*, i.e. as for the solemn day of God's revealing Himself in thunder to man.

Ver. 3. *Hark! Jehovah*, literally the voice of Jehovah, or Jehovah revealed in thunder. *waters—waterfloods*, i.e. above the waters in the heavens. Cp. the description of the thunderstorm Jer. x. 13, and § 12. xviii. 11.

Ver. 6. *Lebanon—Sirion*, i.e. the mountains of the North: *Sirion* is the Sidonian name of Hermon. Cp. Deut. iii. 9.

Ver. 7. *Kadesh*, i.e. the wilderness of the South. Cp. § 38. lxxv. 7.

Ver. 8. *palace*, i.e. in heaven. Cp. § 1. xi. 4; § 12. xviii. 6; Micah i. 2.

shouteth glory. Cp. Isaiah vi. 3, 'And the Seraphim cried one with another and said, Holy, Holy, Holy is Jehovah, God of Hosts; His glory the fulness of the earth.'

§8. Psalm xix. *Subject.* The praise of Jehovah in the Firmament and in the Law. Cp. §7—9, p. 183.

Structure. The first six verses are, like the 29th Psalm, a Psalm of nature. This is a fragment of a Psalm by David; cp. note on ver. 6. The remaining verses, beginning with 'The law of Jehovah' belong to the period after the finding of the law in Josiah's reign (2 Kings xxii. 8). Observe the difference of structure; 'the lyric movement' of the first part; the didactic regularity and repetition of the second.

Ver. 2. *day—night*, i.e. *day* with its sun, and *night* with its moon and stars, hand down to the days and nights which follow their testimony to the glory of the Creator.

Ver. 5. *tabernacle.* The *sun* has pitched his tent in the heavens, at the *end of the world*, the western horizon, in which after his daily journey he sinks to *rest*.

Ver. 6. The train of thought in vv. 1—6 is manifestly incomplete: the idea of v. 2 is not carried out; we are not told, as we should expect after v. 6, how the night teaches the glory of God. We see from §9. viii. 3, 'The moon and the stars which Thou hast ordained,' that the night also teaches His glory, differently perhaps but not less powerfully; and this suggests the idea, that some such beautiful words are lost after v. 6 of this Psalm. The construction of the strophe leads us to the same conclusion, that four lines are lost, which would suffice for the expression of the missing sense.

Ver. 8. *giveth light unto the eyes* i.e. of the understanding. The expression in §27. xiii. 3 and Ezra ix. 8, means giving light to eyes growing dim from sorrow. But here the Psalmist is speaking of the teaching and commandments of Jehovah.

Ver. 9. *clean*, i.e. from error.

Ver. 12. *wist not of.* Cp. Lev. v. 2—4.

Ver. 13. *presumptuous men.* It was no easy task in those times to keep free from the seduction or constraint of the great men who inclined to heathenism. Hence the frequent prayers of later Psalmists for strength; §48. liv. 1—3; §41. cxli. 4; they felt that it was only by escaping this temptation they could avoid great transgression, and that unconscious breaches of the law were more pardonable than a conscious leaning towards the ways of the heathen. This fear of falling away into heathenish ways increased still more, when the newly built Jerusalem was actually under the dominion of the heathen, §92. cxxv. 3.

§9. Psalm viii. *Subject.* The praise of Jehovah in the creation of man. Cp. Gen. i. 26, 27.

Ver. 2. *mouth of babes—still the enemy.* The proof of man's heavenly origin is sought in the purity of his infancy. In this praise of God from babes and sucklings the Psalmist finds an argument to silence the noisy clamour of those who rebel against God. Compare H. Vaughan in the *Retreat* (Golden Treasury, p. 63), and Wordsworth's great *Ode on intimations of Immortality from recollections of early childhood* (Golden Treasury, p. 301).

Vv. 4, 5. *What is man—madest him a little lower than God.* The sense of man's weakness arising from the contemplation of God's omnipotence leads the Psalmist to the expression of the dignity which God had given to man by creating him in His own image. This living connection of man with God is the source of human dignity; and though man is physically as nothing in presence of God's stupendous power, yet he possesses in the presence of God in his soul a source of spiritual power, which raises him above all creation and affiliates him to the Divine. Cp. Gen. i. 26.

§§ 10—12. *Psalm cx. ix. xviii. History.* David's great wars against the heathen. 2 Sam. viii. 1--14.

§ 10. *Psalm cx.* Ver. 1. *my lord*, i.e. the king. Cp. 1 Sam. xxii. 12. *sit thou on My right hand.* Jehovah is described as driving to the battle in His chariot of war, with the king as His earthly vicegerent seated at His side.

For a similar picture of God's leadership of the Israelite host, cp. § 119. xlv. 10; 2 Sam. v. 24, and Deut. ix. 3; Judg. iv. 14; Isa. lii. 12, &c.

Ver. 3. *free will offering*, i.e. are ready to sacrifice themselves for the cause. *holy array*, i.e. their armour, in which they were decked as if for sacrifice. Literally, '*in holy array, from the womb of the morning*, thou hast the dew of thy youth.' Youth is used in the collective sense of 'youthful warriors.' There are two prominent ideas in the metaphor of the *dew*, (1) its numberless drops, (2) its refreshing influence.

The king need have no anxiety about the insufficiency of his force: the troops, so far from dwindling away or being scattered from him, will take their stand in numbers on the morning of the battle, armed and eager for the fight; a sight as refreshing to his eyes as dew-drops to the parched ground.

Ver. 4. The transition is, 'Thou who hast been a warrior art now a priest as well.' The union of priesthood and kingship in David was more complete than in any other sovereign of Judah. At the election of Saul the two offices were entirely distinct; and Saul's attempted usurpation of the priestly functions was severely rebuked and punished, 1 Sam. xiii. 9. This possibly was not without effect in causing the massacre of the priests at Nob; certainly after the massacre the hopes of the priesthood were centred in David, as their protector and future king. Cp. 1 Sam. xxiii. 6, 9; 1 Chron. xii. 27. After this David was recognised as the head of the priesthood, offered sacrifices, 2 Sam. vi. 14--18, and delivered the priestly benediction. So also Solomon, 2 Chron. vi. 3. Though the offices were never subsequently separated in the popular mind, there was occasionally strong antagonism between them, as in the case of Uzziah. See *Biblical Dictionary*, articles 'David' and 'Priest;' and the larger edition of this work.

For ever, an unlimited time of which the prophet does not see or wish to see the end; cp. the common wish 'May the king live for ever.' 1 Kings i. 31, &c. Cp. also, § 22. xxi. 4; § 23. xlv. 3; § 49. lxi. 7; Prov. xxix. 14, &c. *order*, i.e. manner. Thou art a priest-king as Melchisedek was.

Ver. 6. *smiteth heads in sunder over a wide country.* The Psalmist thus describes the appalling appearance of the field after the utter destruction of

Ver. 7. *he*, that is, 'the king;' the change from *thou* to *he* is significant; such transitions from the second to the third person are characteristic of the Hebrew manner of conquering emotion; cp. § 21. xx. v. 9. The king is not to lose the fruits of victory by thirst or weariness under the Eastern sun; his head shall not droop, 'for the brook which he passes on the borders shall sustain him as he drives his foe far beyond the limits of the land.' For the need, compare how David longed in the heat for the water of the well of Bethlehem (2 Sam. xxiii. 15); how Jonathan and the people were 'faint and distressed' in the pursuit from Michmash (1 Sam. xiv. 24, 29, 30, 31); how Gideon was 'faint, yet pursuing,' Judges viii. 4; and how the people had murmured of old on account of the terrible thirst in the wilderness (Ex. xv. 22), till they too were relieved by the sustaining brook of Massah (Ex. xvii. 6). This last short strophe depicts as it were the calm after the storm, when the Psalmist sees clearly in faith the battle ended and the good irresistibly triumphant.

§ 11. Psalm lx. 6—8. *History.* A Psalm of David. When he strove with Aram of the two rivers [the Syrians of Mesopotamia] and with Aram of Zobah; when Joab returned and smote of Edom in the valley of Salt twelve thousand. Cp. Appendix B.

Structure. This Oracle was especially treasured by the Jews and is found inserted in two Psalms the 60th and the 108th (§ 125 and § 143) written at times when the comfort of such promises was greatly needed.

Ver. 6. *Let me rejoice.* These words are spoken by the Psalmist. *Shechem* and *Succoth*, as ancient towns on either side of Jordan, stand for the whole of Canaan, which God will *mete out* for Himself, so that no enemy can take it.

Ver. 7. *Gilead and Manasseh are Mine: Ephraim is My helmet; Judah is My sceptre*—but as for My enemies, *Moab* shall be *My washpot*, *Edom* shall acknowledge Me conqueror, and *Philistia* shall bewail her defeat.

Ver. 8. The ignominious vassalage of *Moab* and *Edom* is depicted under the image (1) of the washpot, in which the conqueror returning in triumph washed off the sweat of battle, and (2) of the ground on which [some say, the slave to whom] he flung his sandals. *over Philistia will I triumph*, so it runs in the later version of this oracle which is incorporated in the 108th Psalm. In the earlier version contained in the 60th Psalm it is 'cry aloud because of Me, Philistia,' i.e. probably 'wail aloud.' So the meaning of the two expressions is the same. See § 125. notes.

§ 12. Psalm xviii. *History.* This Psalm, as we gather from the conclusion of it (vv. 36—51), was composed at the close of the forty years during which David ruled over Israel. He had captured Jebus (1 Chron. xi.), defeated the Philistines on the West (2 Sam. viii. 1), the Moabites on the East (2 Sam. viii. 2), the Syrians in the North (2 Sam. viii. 3), and the Edomites on the South: and had further consolidated the empire by the defeat of the rebellious Ammonites (2 Sam. xi. 19), and the conquest of Rabbah (2 Sam. xii. 19). By these conquests the empire was extended from Egypt to Lebanon and from the Euphrates to the Mediterranean.

Ver. 1. *shield and horn*, i.e. the weapons of defence and offence. Cp. § 32. lxxv. 5, note.

Ver. 3. The storm here described is not a real tempest as in the 29th Psalm, but an imaginary one, in which David depicts Jehovah as descending with storm and thunder to rescue His beloved king. The whole poem is allegorical. By the storm is denoted the eventful and troubled life of David: by the descent of the Almighty, the various interpositions of Providence by which he had been raised from the sheepfold to the throne.

Ver. 4. *chains of hell*, i.e. the grip of death.

Ver. 7. *pillars*. The heaven was represented by the Hebrews as resting on the hills which were its foundation, hence called the pillars of heaven. Cp. Job xxvi. 11, 'The pillars of heaven tremble and are astonished at His reproof.'

Ver. 8. *smoke from His nostrils*. Cp. § 7. xxix. 6. 'Hark! Jehovah how He flasheth forth the flames of fire.'

Ver. 9. *bowed the heavens*. In a thunderstorm the clouds (the *pavilion* of God) often seem to sink and touch the mountains.

Ver. 10. *cherub*. The cherubim formed the moving throne of God. Cp. Ezek. x. 1, 'Behold in the firmament, which was above the head of the cherubim, there appeared as it were a sapphire stone as the appearance of the likeness of a throne.'

Ver. 11. *His pavilion*, cp. § 7. xxix. 3. 'Hark! Jehovah is above the waters,' and the note on that Verse.

Ver. 12. *hailstones*. Hail was rare in Palestine and so regarded with greater awe. Cp. Joshua x. 11.

Ver. 14. *them*, i.e. my enemies.

Ver. 19. *a place of liberty* is opposed to the narrow abyss in which the Psalmist had lain. Cp. § 57. xxxi. 9. 'Thou hast not delivered me into the hand of the enemy—Thou hast set my feet in a large room.'

Ver. 20. *after*, for the meaning of this word, see Glossary.

Ver. 23. *mine iniquity*, i.e. the sin which most easily besets me.

Ver. 25. *shewest thyself*. That God's revelation of Himself in the soul and in the world depends upon the character of man, and that man's conception of God rises or falls with his moral life, is a decree of eternal justice. The converse of this, that our moral nature rises or falls with our conception of God is equally true: for 'man must needs assimilate himself to what he worships.' This is well expressed by Professor Kingsley: 'It makes him at last like the false God whom he is preaching (for every man at last copies the God in whom he believes), dark and deceiving, proud and cruel.'

Ver. 30. *is tried* and standeth the test.

Ver. 32. *cleared my way*, i.e. let nothing hinder me in *my* march against mine enemies.

Ver. 33. *high places*. The armies of the Israelites consisted entirely of infantry at this time, and the possession of the heights secured the possession of the country.

Ver. 35. *graciousness*, i.e. Thou stoopest to make me great.

Ver. 44. *whom I knew not*, i.e. a foreign nation.

Ver. 49. *the violent man*, i.e. the kings of the heathen.

§13. **Psalm xxxii.** *History.* The occasion of this Psalm is to be sought in the history of Bathsheba, (2 Sam. xxii.).

Ver. 2. *self-deceiving*, i.e. does not try to stifle the voice of conscience or trifle with its verdicts.

Ver. 4. *moisture* describes the fever of anguish arising from God's displeasure. Cp. Job xxx. 30, 'my skin is black upon me, and my bones are burnt with heat.'

Ver. 6. *forgavest*, i.e. Thou didst wash out the guilt of my sin.

Ver. 10. *horse and mule.* For this metaphor cp. Prov. xxvi. 3, 'a whip for the horse, a bridle for the ass, a rod for the fool's back.' The lesson here conveyed is that God has made us free if we use our freedom aright. In the case of repentance, those who refuse to repent are brought to God's feet by *great plagues*; see v. 11. Cp. Zeph. iii. 2.

§14. **Psalm iii.** *History.* See 2 Sam. xv—xvii. This psalm was composed during the rebellion of Absalom and was sung on the morning (v. 5) after the king's flight from the city.

Ver. 1. *they that trouble me*, i.e. the party in the state who instigated Absalom to rebellion.

Ver. 4. *I call*, expressing a habit [see *I call*, §15. iv. 3] in contrast with the special occasion indicated by the tense *I laid* in verse 5. *holy hill*, i.e. Sion. The priests in their anxiety for the king's cause brought the ark to the camp. David ordered it to be returned to Sion, 2 Sam. xv. 25.

Ver. 8. *Thy people.* The thought of the horrors of a civil war overcame in David's mind all personal considerations. That the Psalm closes with a prayer for his rebellious subjects is due to the same generous and forgiving spirit which forbids the father to make any allusion to his ungrateful son.

§15. **Psalm iv.** *History.* This even-song (v. 9) belongs to the same time if not to the same day as the last, but was sung in an hour of still greater trial. He had now heard of the calumnies which had followed his flight (ver. 2); but his true and heroic soul in the hour of peril and unjust persecution, awakes to a consciousness of its strength and integrity.

Ver. 1. *my righteousness*, i.e. who upholdest my right and maintainest my righteousness.

Ver. 2. *honour.* For David's sense of the reverence due to the Anointed of Jehovah, see 1 Sam. xxiv. 6, xxvi. 4. The attacks on his kingly worth and position imply to David's mind irreverence towards the God who had selected him to fill the throne.

Ver. 4. *stand in awe—be still*, i.e. tremble at the thought of opposing God's elect; reflect on the folly of your endeavours, and still your slanderous tongues.

Ver. 5. *offer the sacrifice that is due*, i.e. rightly due for the sin of blaspheming God and the king, in the hope that He will accept your sin-offering.

Ver. 6. *see some good*, i.e. many of my adherents in despair say 'Would we could see some manifestation of divine favour!'

Ver. 8. *corn and wine.* Great interest was taken by the kings in the tillage of the land. At this time the 'hunger, weariness and thirst' of his army in the desert naturally turned David's thoughts into this channel. See 2 Sam. xvii. 27—29.

§ 16. Psalm II. History. 'Solomon thy son he shall build My house: for I have chosen him to be *My son*, and I will be his father. Moreover I will establish his kingdom for ever.' 1 Chron. xxviii. 6, xxii. 10.

This Psalm contains the words of Nathan relating God's promise to David and his house, that they were to be the representatives of God upon earth, and that they might call to Him in the words of the 89th Psalm, 'Thou art my Father, my God, and the rock of my salvation,' and that He would make them 'His firstborn, higher than the kings of the earth.' § 124. lxxxix. 20—28. The promise was dependent on a condition, which was not fulfilled either by Solomon or his successors; see 1 Kings ix. 4—9.

Ver. 2. *rulers take counsel together.* Hadad the Edomite left Egypt as soon as he heard of the death of David and the fate of Joab, 1 Kings xi. 21; and 'beside the mischief that Hadad did,' Rezon the Syrian was an 'adversary of Israel all the days of Solomon' (ibid 25).

Ver. 3. *let us*, i.e. the kings of the earth, dramatically introduced as speaking. *bonds* (i.e. bands) *and cords*, the straps and ropes by which the yoke is fastened. Cp. Jer. v. 5. 'I will get me unto the great men, for they have known the way of Jehovah and the judgment of their God, but these have altogether broken the yoke and burst the bonds.' The metaphor is from unruly oxen. Cp. Is. x. 27.

Ver. 4. *throne in heaven* as opposed to *the kings of the earth*, ver. 2.

Ver. 5. *then.* Now, while they are plotting, He looks on in quiet scorn, but *then*, if they attempt actual rebellion, His words shall be heard with thunder. Observe the climax, the *laugh* of security, the *derision* of rising anger, and then the *word* and the *terror* which follows it. *Yet have I*, i.e. notwithstanding their plots. *I* is emphatic; it is I whom you are attacking, for the king is My vicegerent. Cp. 1 Sam. xvi. 1.

Ver. 7. *decree*, compare 'God's covenant in a vision with Solomon' 1 Kings ix. 1—9. For similar statutes mutually ratified by king and people at coronations, see 1 Sam. x. 25; 2 Sam. v. 3; § 20. 2 Sam. xxiii. 1—7. *My son*, see above *History*. For similar expressions attributing divine honour to rulers, see § 83. lxxxii. 6, 7. So the term 'gods' is applied to 'judges' (Ex. xxi. 6): and bringing a case to trial before a judge is called 'enquiring of God' (Exod. xviii. 15). Cp. also (ib. ver. 19), 'Be thou for the people to God-ward, that thou mayest bring the causes unto God'—implying a reservation of the more important causes for the decision of the direct representative of God. (Cp. *Bibl. Dict.* 'Judges.') Perhaps too Judges v. 8 'they chose new Gods' may be thus explained. Cp. § 53. lviii. and notes. *this day*, the day of the king's coronation; for the king who is God's king must be spiritually born again when he is appointed to act in the place of God. The metaphor is from a birthday—'from henceforth art thou My son.'

Ver. 12. *take warning.* The P. B. version '*kiss the son*,' i.e. 'do homage to the king as the Lord's Anointed,' would suit with ver. 2, '*the rulers take counsel together against Jehovah and against His Anointed*;' but it is too questionable as a translation to be retained. The word translated 'son' is not the word used by the Psalmist in ver. 7, nor was it in use till a far later period. 'Take warning' is given by Ewald and others, following the translation of the LXX and another ancient version; but whether the sentence means 'do homage purely,' 'embrace cleanness' (i.e. take a solemn oath), or 'take heed,' is uncertain.

'do homage to Him,' the general sense is the same; the kings are called upon to show submission, *lest Jehovah be angry. lest he be angry*. Most translators make *Jehovah* the subject of the sentence: indeed the mention of any earthly king would be here an anticlimax; for the Psalm is continually mounting from the lower to the higher, and the earthly attributes of the king are lost sight of in the sublime thought of the real identity of his rule with that of Jehovah.

§ 17. Psalm cxliv. 12—15. *History*. This description of the golden age of Israel applies best to the end of David's or to the beginning of Solomon's reign. The mention of the sculptured pillars, supporting, like Caryatides, the inner roof of a palace, points to a time when architecture was much thought of and the great works of Solomon were familiar to the people. These verses are quoted in a Psalm from the period of the Return from Captivity, one of the most striking features of those Psalms being a yearning after this golden time and the protection of Jehovah which it implied.

Ver. 14. *going forth to war*. Cp. Amos v. 3, alluding to the hardships of conscription.

§§ 18—20. 2 Sam. i. 19—27. iii. 33, 34. xxiii. 1—7. The Davidic Psalms from the second book of Samuel.

§ 18. 2 Sam. i. 19—27. *History*. David's lament over Saul and Jonathan. See 1 Sam. xxxi. 2.

Structure. In 2 Sam. i. 18, this song is called 'the bow,' which is rendered in our Translation 'the use of the bow,' meaning 'the song of the bow.'

Ver. 19. *The beauty of the forest*, i.e. the larger kind of gazelle, the name by which Jonathan was known among his comrades.

Ver. 21. *Gilboa*, the scene of the battle, is a range of hills on the east side of the plain of Esdraelon, rising over the city of Jezreel. *fields of offerings*, i.e. your fertile slopes, so productive in offerings. *not anointed*, i.e. the holy oil rubbed off in the mire. *not*, i.e. no longer.

Ver. 22. *the mighty*, i.e. the huge giants of Philistia.

Ver. 24. *daughters*, waiting the arrival of the king laden with spoils [*delights*] for them. Cp. 1 Sam. xviii. 6 and Judges v. 30.

Ver. 25. *they*, i.e. of Gilboa.

Ver. 27. *the mighty*, i.e. those by whom the war was waged.

§ 19. 2 Sam. iii. 33, 34. *History*. David's testimony before Israel that Abner's death had not been, as Joab would have made it appear, the well-merited punishment of a villain, but the treacherous murder of an honourable man.

Ver. 34. *wicked men*, i.e. murderers, revenging the death of their brother Asahel.

§ 20. 2 Sam. xxiii. 1—7. *History*. The last words of David. Cp. David's charge to Solomon 1 Kings ii. 1—11; and to the princes of Israel, 1 Chron. xxviii. 1—10; and xxix. 22.

Ver. 5. The *covenant* between Jehovah and the king, His vicegerent on earth, like all contracts, requires witnesses to its truth and guarantees for its observance. The true prophets are the guarantees and the witnesses, and their words are the evidence upon which this covenant rests. Compare 2 Sam. vii. and § 10. cx. *it*, i.e. the covenant.

PERIOD II. §§ 21—63. *From Solomon to the Captivity, including the Psalms commemorating the destruction of Sennacherib.*

§ 21. **Psalm xx.** *History.* It is a prayer before an expedition against overwhelming odds, such as that recorded in 2 Chron. xiv. 9—15. Compare especially the 11th verse of that chapter with the 7th verse of the Psalm. 'And Asa cried unto the Lord his God and said, 'Lord, it is nothing with Thee to help, whether with many or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, Thou art our God, let not man prevail against Thee.'

Structure. A relic of the ancient Liturgy, an antiphonal hymn, of which the strophes were sung alternately by the congregation and the priest. The king waits to see if the sacrifice is favourably accepted. The scene is in the Temple.

Ver. 2. *send thee help from the sanctuary*, probably in allusion to the presence of the ark or rather of the ephod in battle. Once the ark was moveable (1 Sam. iv. 4), now the help is to come 'out of the sanctuary of Sion.' Cp. Stanley, *Jewish Church*, II. p. 215.

Ver. 5. *thy prosperity*, they see that the sacrifice of ver. 3 is accepted, and at once change their prayer into a thanksgiving for the victory which they feel is certain. *set up*, as an ensign. So the Bible Version 'in the name of our God we will set up our banners.'

Ver. 6. *Now*, i.e. because the people are so full of trust in Jehovah, and because the sacrifices have been favourably received.

know I. The change from the plural to the singular marks the division between the words of the priest and those of the people.

Ver. 7. *chariots* were part of the Ethiopian force, 2 Chron. xiv. 9. So of the Canaanites, Judg. i. 19; iv. 3, 13; Josh. xvii. 16, and occasionally of the Israelites, 1 Kings x. 26, 29; Is. ii. 7.

Ver. 8. *bowed down*. Cp. the 'trembling of God' which fell upon the Philistines, 1 Sam. xiii. 5; xiv. 15.

Ver. 9. *O may He hear us*. The change from the second to the third person is characteristic of the Hebrew manner of conquering emotion and sinking into calmer language at the close of a poem. Cp. § 10. cx. 7.

§ 22. **Psalm xxi.** *History.* A Liturgical Psalm sung by Priest and People during a sacrifice before an expedition. It celebrates the birthday (ver. 4) or coronation (ver. 3) of a king. The scene is probably the Temple.

Ver. 1. *salvation*, i.e. saving help (ver. 5).

Ver. 3. *forestallest*, or P. B. 'preventest,' with the same meaning, i.e. givest him gifts even before he asketh Thee.

Ver. 4. *for ever and ever*, the regular formula of blessing, esp. of kings. Cp. 'May the king live for ever,' 1 Kings i. 31. Neh. ii. 3. § 10. cx. 4. note. Cp. also xxiii. 6, 'I will dwell in the house of Jehovah for ever.'

Ver. 6. *blessing*, i.e. shall be blessed himself and a channel of God's blessing to others. Cp. Gen. xii. 2.

Ver. 8. Here as in § 21. xx. it is probable that the first part is a hymn sung during the sacrifice and that the second part represents the priest's blessing at its favourable acceptance.

Ver. 9. *fiery oven*, cp. the doom of Sodom, Gen. xix. 28.

Ver. 10. *fruit, seed*, i.e. posterity. Cp. Lam. ii. 20.

§ 23. Psalm xlv. History. A Royal Marriage Psalm, or a 'Song of Loves' (as the superscription of the Bible Version has it. On the superscriptions see Appendix B). A procession is conducting the bride to the palace of the king.

Ver. 2. *thou*, i.e. the king.

Ver. 3. *grace*, for beauty and stature being regarded as a sign of fitness for royalty, cp. Saul, 1 Sam. ix. 2, David, xvi. 12, Absalom, 2 Sam. xiv. 25. *therefore*. The recurrence of this word marks the burden or chorus of the Psalm; cp. the refrain in § 18, 'How are the mighty fallen!' The meaning is 'from the presence of these outward blessings I conclude the blessing of God is upon thee.' *for ever*, cp. § 22. xxi. 4.

Ver. 4. *gird thee*. There may have been a special ceremony like the binding the sword and spur on a knight at his creation. *glory and majesty*, i.e. deck thyself in thy royal arms for war.

Ver. 5. *and in thy majesty*; the psalmist is still dwelling on the splendour of the king's armour. *in the name of truth*; cp. the knight's oath—to keep faith, protect the distressed, and maintain right against might. The king is to have no thought of danger, he is to trust in God, who will strengthen his right hand, so that nations will quail before him, while the leaders fall under his arrows. *truth*, i.e. justice, defending the oppressed. Cp. in Litany, 'giving the magistrates grace to execute justice and maintain *truth*.' *right hand teach thee*; God will strengthen the right hand to do deeds of prowess, which will be a lesson of God's power even to the doer; so that nations will quail before him, while their leaders fall under his arrows.

Ver. 7. *God's throne*, i.e. the throne of the kingdom of Jehovah, cp. 1 Chron. xxviii. 5. A repetition of the great promise of Nathan to the house of David. Cp. § 16. ii. 7, 2 Sam. vii. 14.

Ver. 10. *thy honourable women*, or 'loved ones.' The poet pictures the new queen as already there at his right hand, i.e. exalted above all in the palace. Cp. Esther ii. 9, 17.

Ver. 13. *the daughter of Tyre*, i.e. the Tyrians, 'the rich' of the next line: they are specially mentioned both on account of their wealth, and also their nearness to the Israelites. The Psalm is referred by many to the northern kingdom, in which case the allusion to Tyre would be specially applicable.

Ver. 14. *cometh*, i.e. within the palace. This is the meaning of the P. B. translation 'all glorious within.'

Ver. 17. *children*. The future glories of his race shall be greater than the past.

Ver. 18. *therefore* depends on ver. 17. *world without end*, the repetition of *for ever and ever* is one of the characteristics of the Psalm, cp. vv. 3, 7, and for the meaning, cp. § 10. cx. 4, note.

§ 24. **Psalm xxvii.** *Structure.* This is one of the composite Psalms. See Appendix A.

The first 7 verses speak of danger from war (vv. 2, 3, 6). In them the imagery is Davidic, but the 4th verse must have been written after the temple was built. To this part the last two verses seem to form a natural sequel.

The central portion from 'Hearken unto my voice' to 'false witnesses and such as breathe out cruelty' differs from the rest not only in form, by the lines being much shorter, but also in matter, as it speaks not of enemies from without, but of persecutions from within, such as befel the martyrs at the close of the Monarchy. It has a melancholy tone, quite foreign to the period of David, but resembling the writings of Jeremiah.

Ver. 1. Cp. § 117. xci. for the full expression of the same idea.

Ver. 5. *tabernacle*. The same metaphor of the sheltering tent is used Is. iv. 6, 'There shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge and for a covert from storm and rain.' Is. xxv. 4, 'Thou hast been a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.' Cp. § 57. xxxi. 22, etc.

rock is used (1) as a tower of strength against foes cp. § 12. xviii. 33 (note), and Proverbs xviii. 10: 'The name of the Lord is a strong tower; the righteous runneth into it, and is safe;' while, as Leighton says, 'they who know not this refuge, when any danger arises fly and flutter they know not whither;' (2) as a symbol of a sure foothold, cp. § 72. xl. 2, 'He brought me also out of the horrible pit, out of the mire and clay, and set my feet upon the rock.'

Ver. 9. *Thy word*, i.e. 'Seek ye My face.'

Ver. 12. *father and mother*, a frequent expression in the prophets; cp. Is. xlix. 15, 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea they may forget, yet will not I forget thee;' and Is. liii. 16, 'Doubtless Thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not.'

Ver. 13. *a plain path*, i.e. free from the dangers of ambuscade. Cp. Jer. xxxi. 9, 'I will cause them to walk in a straight way, wherein they shall not stumble.' § 57. xxxi. 5, 'Draw me out of the net that they have laid privily for me.'

Ver. 15. *Oh...if I had not*. The Bible Version supplies the omitted clause by 'I had fainted.' For similar expressions, cp. Luke xix. 42, 2 am. v. 8, 'Whosoever smiteth the Jebusites—!' where the Bible Version supplies 'he shall be chief and captain.' The abruptness of the transition from ver. 14 to ver. 15 will be explained if the last two verses are attached to the 1st part of the Psalm, to which indeed they seem to form a natural sequel.

§ 25. Psalm xxiii. History. The mention of God's House in this (ver. 6), as well as in the 27th Psalm, requires that both alike at least in their present shape should be assigned to a period subsequent to the building of the temple; but an almost universal feeling has connected this Psalm with the name of David, the shepherd-king.

Ver. 2. *waters of comfort*, i.e. refreshing and restoring water.

Ver. 3. *paths of righteousness* or blessedness which is the fruit of righteousness, cp. § 4. xxiv. 5, note. For the intimate connexion of righteousness and happiness, cp. Balaam's prayer, 'Let me die the death of the righteous, and let my last end be like his' (Numb. xxiii. 10). *for His name's sake*, that His name may be glorified for this proof of His faithfulness towards His servants.

Ver. 4. *valley of shadow of death*, or 'of trouble,' i.e. 'a valley dark and gloomy as death.' For the dread with which the Hebrews regarded desolate scenery, cp. Hos. ii. 14, 15; Is. lxxv. 10; 'Achor' means valley of trouble.

Ver. 5. *a table*. God is spoken of as the host who entertains the suppliant in defiance of his pursuers, and makes him the favoured guest and constant inmate of His house. Cp. Job xxxvi. 16. Compare David's joy at the loyal help of Barzillai, when he was 'weary and weak-handed' in his flight from Absalom, and his 'people were hungry and thirsty in the wilderness.' 2 Sam. xvii. 2. *anointed with oil*, preparatory to a feast. Cp. § 41. cxli. 6, note; § 132. civ. 15; Luke vii. 46.

§§ 26, 27. Psalms vi, xiii. History. Records of victory over depressing sickness and of the triumph of a good conscience over calumny. A time of religious persecution from godless citizens. The despairing view of death (vi. 5) is a mark of an early date, and may be contrasted with the Psalms at the commencement of the next Period (§§ 64—66). At this time there is no glimpse of an immortality even for the righteous: in the later period it is only the godless who are 'like the beasts that perish.' Cp. note on ver. 5.

§ 26. Psalm vi. Ver. 3. *how long* (will it be, before Thou turnest)? § 124. lxxxix. 45. § 24. xxvii. 15, note.

Ver. 5. *in death no man remembereth Thee*; the dread is of a disembodied existence apart from the light of God's presence. 'The early saint pleaded with God for life, in order that that life might be consecrated to His service: with the weakness of man's heart trembling at dissolution there mingled the childlike confidence that God's glory was concerned in granting its request' (Perowne). Compare Hezekiah's prayer, 'the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day.' Is. xxxviii. 18, 19.

§ 27. Psalm xiii. History. See § 26.

Ver. 3. *sleep not in death*, i.e. 'Let not this *sleep* into which I am now sinking be changed into the sleep of *death*.' Cp. § 26. vi. 5.

§ 28. Psalm xxx. History. See § 26. A Thanksgiving probably accompanied with music and dancing (v. 12 note), and sung in the Temple while the thank-offering is offered.

Ver. 3. *out of the grave*, in Bible Version, 'out of hell;' hell is the Biblical expression for the lower world, the abode of the dead: hence often used where we should say 'death,' or 'the grave,' as it is in the Creed; so § 65. xvi. 11, 'Thou shalt not leave my soul in hell.' § 12. xviii. 4, 'The pains of hell came about me:' where it is parallel with 'the snares of death;' § 43. lv. 16, 'Let them go down quick into hell,' i.e. alive to the grave. Also § Cr. ix. 17. § 118. cxxxix. 7.

Ver. 5. *a night*. Cp. Isa. liv. 8. Isa. xvii. 14, 'And behold at evening trouble, and before the morning he (the enemy) is not.'

Ver. 6. *But in my prosperity I said*. Cp. Deut. viii. 12, 14, 17, 'Lest when thou hast eaten and art full, thou say in thy heart, *my* power and the might of mine hand.'

Ver. 7. *troubled*. Cp. § 132. civ. 29, 'When Thou hidest Thy face they are troubled; when Thou takest away their breath they die, and are turned again to the dust.' For *hill* as an image of security, cp. 'setteth me upon the high places of the land,' § 12. xviii. 33: so 'rock,' 'strength' (i.e. stronghold), 'castle,' etc.

Ver. 9. *what profit*, i.e. what advantage wilt Thou derive from shedding my blood, for I can render Thee no service in the grave? see note on § 26. vi. 5.

Vv. 9—11 are the words of his prayer.

Ver. 10. *Thy truth*, i.e. fidelity, faithfulness to Thy servants who trust in Thee. Cp. § 72. xl. 12, 'My talk hath been of Thy truth, and Thy salvation.' § 52. lvii. 11, 'For the greatness of Thy mercy reacheth unto the heavens, and Thy truth unto the clouds;' where the parallelism shows that it is the same as the 'greatness of Thy mercy.'

Ver. 12. *my heaviness into joy*. Lit. 'mourning into dancing.' So in the next line, 'girded me with gladness,' refers to the dress of the dancer.

Ver. 13. *glory*, or 'praise;' that God's glorious acts of deliverance may be vocal with His praise, that so He may receive the worship due to His name for His faithfulness to His servants. Cp. § 7. xxix. 1, 'Ascribe unto the Lord worship and strength;' § 109. xcvi. 7; § 151. cxlix. 5, 'Let the saints be joyful with glory,' i.e. rejoice in glorifying Him.

§ 29. Psalm xli. See § 26. A personal thanksgiving for deliverance from sickness.

Ver. 1. *poor and needy*, i.e. the sick and suffering. For this meaning of the word 'poor,' as equivalent to 'in misery,' cp. in § 72. xl. ver. 20 with vv. 2, 15, § 63. lxix. 30.

Vv. 1—3. The Psalmist passes from the general blessing on sympathy for the suffering to the special blessing which he feels has attended his sympathy with others in misfortune.

Ver. 6. *come to see me*, i.e. to visit him on his bed of sickness. He singles out one of his enemies as specially employed on this treacherous mission: cp. ver. 9.

Ver. 8. *evil is poured out upon him*, i.e. an evil death as the fate of evil deeds. The Psalmist quotes here the words of evil which they are said to whisper (ver. 7).

Ver. 9. *lifted up his heel*, a frequent metaphor. Cp. Deut. xxxii. 15, 'waxed fat and kicked,' and 1 Sam. ii. 29.

Ver. 12. The connexion is, 'I said, 'Jehovah, be merciful to me,' and 'Thou (didst hear my prayer, and) didst hold me fast in my innocency;' all which intervenes between ver. 4 and ver. 12 is parenthetical, being the words of the Psalmist's prayer which was thus favourably received.

Structure. The Bible Version has a 13th verse: 'Blessed be the Lord God of Israel, world without end. Amen.' But this is merely the general Doxology which closes the first smaller collection contained in the present Hebrew Psalter (i—xli), and has no special reference to this particular Psalm. Cp. other doxologies: § 63. lxxii. 18, 19 (and 20 in A. V.); § 124. lxxix. 50; § 133. cvi. 46, and Appendix A.

§ 30. Psalm lxvi. 12—18. *History.* See § 26. A Temple hymn.

Structure. This part of the 66th Psalm is a thanksgiving for personal deliverance. The first part, to which it has been appended, celebrates the second great Exodus of the Israelites, the return from the Assyrian Captivity, and was designed for a national thanksgiving. See Period IV. § 124.

Ver. 15. *with my tongue.* Lit. 'I called unto Him with my mouth, praise *under* my tongue;' the word which the mouth dwells on being compared to a *hidden* treasure, as in Job xx. 12: 'Though wickedness be sweet in his mouth, though he *hide* it *under* his tongue, though he spare it and forsake it not, but keep it still within his mouth.'

Ver. 16 is a quotation from the prayer, made by the Psalmist in the hour of trouble, of which this is the leading thought; he had purified his heart before he dared to address the Lord, and by this he had won the answer to his prayer.

§ 31. Psalm xli. *History.* A national Elegy. The mission of the prophets, perhaps of Isaiah, has already begun, and the promise which they have given of a Divine judgment is the ground of the Psalmist's confidence amid the growing corruption of the whole nation.

Ver. 2. *vanity*, i. e. falsehood: cp. § 142. cxliv. 11, where the parallelism shews its connexion with 'iniquity.'

Ver. 3. *proud things*, the proud speech is given in ver. 4.

Ver. 4. *with our tongue will we prevail*, or better, 'We are allied with our tongues.' They say in their hearts, if not openly, 'Our god is that which wins us our way in the world, viz. Deceit and Lies.' Cp. Hab. i. 11, 16, 'They sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.' Cp. Phil. iii. 19.

Ver. 6. *The words of Jehovah*, with reference to the oracle of God quoted in ver. 5. *earth*, i. e. from alloy of earthy particles and dross.

Ver. 7. *them*, the godly of ver. 1. *him*, the godly sufferer who longeth for God's salvation [ver. 6].

Ver. 8. The last verse is merely a description of *this generation*.

§ 32. Psalm lxi. *History.* The 62nd and 39th Psalms supplement one another, recording the triumph of faith in (1) religious isolation and (2) mortal sickness.

Ver. 1. *wait upon God.* Cp. Exod. xiv. 13. *only*, the frequent recurrence of this word is characteristic of this and the xxxixth Psalms: see vv. 1, 2, 4, 5, 6, 9, (*but*, i. e. *only*), and § 33. xxxix. 6, 7.

Ver. 4. *height*, i. e. spiritual eminence.

Ver. 9. *but a breath*. The whole race of men weigh nothing, when put in the scales: this refrain occurs again in Ps. xxxix. 6, 12. Cp. Dan. v. 27. 'Thou art weighed in the balances and found wanting.'

Ver. 11. *twice also*, i. e. 'often.' Cp. Job xxxiii. 14, 'God speaketh, yea twice,' and Job xl. 5.

§ 33. Psalm xxxix. History. Cp. § 32, and notice the remarkable similarity between this Psalm and the speeches contained in the chapters of Job from the 3rd to the 31st.

Ver. 3. *desire*, literally, of the good which I had lost and which I wished to regain.

Ver. 12. *moth*, cp. Job xiii. 28, 'and he as a rotten thing consumeth, as a garment that is motheaten.'

Ver. 14. *sojourner*, cp. Gen. xlvii. 9.

Ver. 15. *Thy face*, i. e. 'the look of Thy displeasure,' Job vii. 19; xiv. 6.

§ 34. Psalm xc. History. 'The funeral hymn of the world.' A meditation on the frailty of man, and the transitoriness of human greatness. This thought had been familiar to Jews, since the great hopes of David's kingdom had been crushed.

Ver. 2. *before the mountains*. Cp. Prov. viii. 25, (wisdom speaketh)

'Before the mountains were settled, before the hills was I brought forth—while as yet He had not made the earth nor the fields, * * when He prepared the heavens, I was there; when He set a compass upon the face of the deep.'

Ver. 4. *yesterday, when it vanisheth*, i. e. at its vanishing; the minutes seem to flow more quickly, as the day nears its close.

Ver. 5. *dream...grass*. There is here a double comparison; life is compared to a dream, and to flowers, which in Palestine spring up in the morning and are killed by the midday sun. For the former cp. § 33. xxxix. 7; § 80. lxxiii. 19; Isaiah xxix. 8; for the latter cp. § 62. xxxvii. 2; Job xiv. 2; Isaiah xxxvii. 27.

Ver. 8. *misdeeds*, cp. Jeremiah xxxii. 19, 'For Thine eyes are open upon all the ways of the children of men, to give every one according to his ways and according to the fruit of his doings.'

Ver. 10. *their strength*, i. e. the prime of their years, when their strength is at the height.

Ver. 11. *majesty*, i. e. dreadfulness. Ezek. i. 18.

Ver. 13. *how long?* i. e. how long will it be before Thou turnest to visit us? Cp. § 124. lxxxix. 45; Isai. vi. 11; Rev. vi. 10.

Ver. 15. *after*, i. e. according to or in proportion to, as in the Litany, 'Neither reward us *after* our iniquities.'

Ver. 16. *Thy work*. The great work here prayed for is that of the Deliverer or Messiah, to which the Prophets of the 8th century so often refer, Isa. xxviii. 21; xxix. 23; Hab. iii. 2.

§§ 35—39. **Psalms xlii, xlviii, lxxvi, lxxv, lxxv.** The destruction of Sennacherib and the repulse of the Assyrian Invasion. *History.* See 2 Kings xviii. xix, 2 Chron. xxxii, Is. xxxvi, xxxvii. Sennacherib the son of Sargon was king of Assyria in the 7th century B. C. He suffered some terrible disaster at Libnah and Pelusium, by which 185,000 Assyrians are said to have been overthrown. Of this destruction no more precise information is given in the Bible than that 'the Angel of the Lord slew them.' The supposition that the overthrow was brought about by an earthquake might seem to derive support from xlii. 1—3, lxxvi. 8.

§ 35. **Psalm xlii.** *History.* This Psalm apparently was composed immediately after the Assyrian overthrow: and is an invitation to the inhabitants of Jerusalem to come to the enemy's camp to see the great works that the Lord had done, and behold the spears and unhorsed chariots of the Assyrians cast into the fire.

Ver. 1. *refuge.* This was Luther's favourite Psalm in times of peril; he founded on it the well-known hymn, 'Ein feste Burg ist unser Gott.'

Ver. 3. *Jehovah... strength.* The burden has been inserted here. The Psalm was apparently composed for a public festivity with a burden to be sung by the multitude after each of the three divisions.

Ver. 4. *stream.* Compared with the waterless deserts around, Judæa and Jerusalem were well watered, and drought pressed more severely on the besiegers than the besieged. The allusion here is to the well-known rill and pool of Siloam. So in Isaiah viii. 6, the blessing of God's protection is represented by the 'waters of Siloah, which go softly.'

Ver. 9. *burneth.* The horses of the Assyrian army were smitten as well as the soldiers, and the abandoned chariots were burned as useless; cp. Isai. ix. 5, 'for every greave of the warrior in the conflict, and every garment rolled in blood, shall be for burning and fuel of fire.'

§ 36. **Psalm xlviii.** *History.* See § 35. This Psalm was plainly designed as a *Temple-song* (ver. 8). The burthen has been introduced at the end of the first division, as in the preceding Psalm.

Ver. 2. *Sion*, though 300 feet lower than the Mount of Olives, had from its sanctity a grandeur to the Jews far above all *hills*. See § 114. lxviii. 16. *sides of the north.* See Isai. xiv. 13, 'For thou hast said in thine heart, I will ascend into heaven. I will sit also on the sides of the north.' The oriental heathens regarded the extreme north as the Elborg or dwelling of their Gods. It was to them what Olympus was to the Greeks, the Walhalla to the Teutons and Scandinavians. Not unnaturally, the Psalmist in speaking of the Assyrians applies their term to Jerusalem the real residence of God.

Ver. 6. *Fear took hold upon them* as they beheld Sion, and their ranks were broken, even as a storm broke the fleet of Jehoshaphat at Eziongeber. See 1 Kings xxii. 48.

Ver. 11. *Tell ye*, i. e. count; said in mockery. The Assyrians had counted the towers of Sion for destruction. So Isai. xxxiii. 18 of the same event, with a similar irony. 'Where is the scribe? where is the weigher? where is he that counteth the towers?' The whole chapter should be read as illustrative of this Psalm.

§ 37. **Psalm lxxvi.** *History.* See §§ 35—40 and § 35.

Ver. 2. *Salem*, poetical abbreviation of Jerusalem, betokening the dwelling of peace, the abode of Jehovah, before whose walls the fury of battle must cease.

Ver. 3. *arrows*, literally 'the lightnings of the bow,' see Zech. ix. 14, 'And his arrow shall go forth as the lightning.'

Ver. 4. *strongholds*, i. e. the fortresses of Palestine from which the Assyrians swept down upon Jerusalem. According to ancient custom their walls had gleamed with the splendour of the invaders' shields. See Cant. iv. 4, 'Thy neck is like the tower of Damascus, builded for an armoury, whereon they hang a thousand bucklers, all shields of mighty men.' Ezekiel (xxvii. 11), speaking of the splendid appearance of Tyre, says, 'They hanged their shields upon thy walls round about: they have made thy beauty perfect.' See Stanley, *Jewish Church*, Part II. Chap. xxvi. note.

Ver. 5. *the proud*, i. e. the warriors were stripped of their gleaming arms and powerless as though they had lost their hands and were sleeping the sleep of death.

Ver. 10. *fierceness—praise.* A new view of the judgments of Jehovah. He chasteneth the heathen that they may turn to Him. Many are fallen, but the remnant shall learn His power and worship His name with praise. *residue of fierceness*, i. e. the remnant of the wild barbarians, who had escaped the recent judgment of God.

§ 38. **Psalm lxxv.** *History.* This Psalm, like the preceding one, contains one of the great lessons drawn by the prophets from the Assyrian overthrow. It was to them but the type of a greater judgment by which God would purify the world of ungodliness, arrogance, and pride.

Ver. 2. *wondrous works*, i. e. Thy presence is revealed in the wondrous works which we have seen. This serves to introduce the words of Jehovah, proclaiming that His judgment cometh in due time, unalterable as the everlasting hills, on which as *pillars* He hath established the earth. Cp. § 4. xxiv. 1—6, note.

Ver. 5. The word *horn* was used by the Hebrews metaphorically to express either honour, as § 136. cxii. 9, § 123. cxxxii. 18, &c., or strength, Mic. iv. 13, 'I will make thine horn iron.' Deut. xxxiii. 17, &c. To humble and cast down was often represented by the figure of breaking or cutting off the horn, as here (ver. 11). Lam. ii. 3, 'Cut off all the horn of Israel.' To exalt the horn of any one was to bestow honour and dignity upon him, or make it bud. Cp. §§ 123. 124. cxxxii. 18, lxxxix. 18. Ezek. xxix. 21. Here 'to set up the horn' betokens presumption. Horn was also somewhat later a symbol for kingdom; Zech. i. 18, and Daniel, *passim*.

Ver. 7. *the desert*, i. e. the desert towards Egypt—the South: the hills are those of Hermon and Lebanon to the North. The meaning of the passage is, Judgment comes not from the visible portions of the earth, but from the invisible hand of God. He as Lord of the house offereth to each the cup of retribution and tribulation as here, or of blessing, as in § 65. xvi. 6. Cp. Jer. xxv. 15.

§ 39. **Psalm lxxv.** *History.* A Psalm of thanksgiving for rain after a

protracted drought (vv. 1, 2, 9), and for the hope of an abundant harvest. It was composed after some great national movement (ver. 7) such as the Assyrian invasion, and when the dispersion had already begun (vv. 4, 5, note).

Ver. 4. *House*. See Isa. xi. 11—xii. 3. Already the sorrows of exile had prevented many from attending the festivals at Jerusalem.

Ver. 6. *girded*, i. e. as the Lord of Hosts in battle. *setteth fast the mountains*, i. e. with especial reference to the impregnability of the hill of Sion during the Assyrian siege. Cp. § 92. cxxv. 1, 'They that trust in the Lord shall be even as Mount Sion, which may not be removed, but standeth fast for ever.'

Ver. 12. *fatness*. Compare Job xxxviii. 26—30.

Ver. 14. *they*, this is interpreted by some commentators as referring to the cultivators, 'that *men* rejoice and shout for joy.'

§ 40. **Psalm cxl.** *History*. Persecution of the faithful under the idolatrous kings of Judah, especially Manasseh, 'for Manasseh shed innocent blood very much till he filled Jerusalem from one end to the other.' See 2 Kings xx., xxi., 2 Chron. xxxiii.

§ 41. **Psalm cxli.** *History*. The Psalmist indignantly refuses to join in the music and festivities of the idolatrous so long as his friends are suffering persecution.

Ver. 2. *evening sacrifice*. An allusion to the daily evening sacrifice at the Temple.

Ver. 5. *reprove me*, i. e. rather would I endure the reproving counsel of the upright for whom my grateful prayer rises in their affliction, than join in the festivities of the wicked.

oil. Cp. § 25. xxiii. 5, 'Thou anointest my head with oil, my cup runneth over.' Dan. x. 3, 'I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all.' Oil was used by the Jews as by other oriental nations, partly for comfort, partly to give a glossy appearance at festivities to the skin and hair: here it is connected with dainties in ver. 4, and means the oil used in the feasts of the wicked.

Ver. 7. *their judges*, i. e. the judges belonging to the *righteous* (ver. 5), with whose party the Psalmist associates himself (ver. 8). *overthrown*, i. e. have been either actually dashed down from a height on to rocks (cp. 2 Chron. xxv. 12), or as is more in accordance with the sense of the passage, cast out to get their bread in desolate, unproductive places: whence the starvation of ver. 8. *they*, i. e. the righteous; the Psalmist asks, 'Shall my own partisans in the midst of their afflictions hear of my merriness at the festivities of the wicked?'

Ver. 8. *furroweth*, i. e. our bodies are furrowed from starvation, so that our bones are staring and starting through the skin, ready to be flung into the grave. Cp. Job xxxiii. 21:

'His flesh is consumed away that it cannot be seen,

'and his bones, which are not seen, stick out:

'yea, his soul draweth near unto the grave and his life to the destroyers.'

And § 69. xxii. 14.

§ 42. **Psalm cxlii.** *History*. See §§ 40, 41.

§§ 43—53. **Psalm** lv. v. lxiv. lli. xxxvi. liv. lxi. lxiii. lvi—lviii.

§ 43. **Psalm** lv. *History*. The dissensions of the falling kingdom, and the decline of Jerusalem (vv. 10, 16). A prophet of this time says, 'They all lie in wait for blood; they hunt every man his brother with a net.' 'A man's enemies are those of his own house' (Micah vii. 1—6). Cp. vv. 14, 19, 22 of this psalm, and contrast with them David's ideal city as described in §§ 5, 6. xv. ci. The persecution is so hot (ver. 19) that the weaker spirits desert the cause of Jehovah, and betray their friends, who joined with them in the Temple service (ver. 15).

Ver. 4. *the fear of death*. Cp. § 103. cxvi. 3.

Ver. 10. *they*, i.e. violence and strife.

Ver. 14. *a man like unto myself*, i.e. of the same station as myself; so Jeremiah was opposed by a brother prophet, Pashur, the son of Immer (Jer. xx. 6), one of his earliest persecutors.

Ver. 15. *house of God*, i.e. the Temple.

Ver. 16. *alive*, like Korah, Dathan, and Abiram. Cp. Numb. xvi. 23—34.

Ver. 19. *heat of the battle*, i.e. the hot persecution by the ungodly.

Ver. 21. *he*, i.e. mine enemy. *laid his hand upon*, i.e. did violence to. *covenant*, i.e. the covenant of friendship.

§ 44. **Psalm** v. *Structure*. A psalm for liturgical use (ver. 7).

History. The dissensions of the falling kingdom. No Jews have yet been carried into captivity, and the Psalmist is still able to offer his morning hymn (ver. 3) in the Temple, ver. 7.

Ver. 3. *watch*, i.e. look out as a watchman.

Ver. 4. *wickedness*; he is sure of safety in God's house; for he will meet none of the wicked there.

Ver. 8. *plain*. Cp. § 24. xxvii. 13.

Ver. 10. *open sepulchre*. Such is their lying that a man may fall un-awares into their wiles, as into an open grave.

§ 45. **Psalm** lxiv. *History*. The plots of the persecuting faction thicken upon the Psalmist. Cp. §§ 43, 44. *History*.

§ 46. **Psalm** lli. *History*. The denunciation of the leader of the persecuting faction. Cp. the condemnation of Shebna by Isaiah (xxii. 15—19), and of Pashur by Jeremiah (xx. 1).

Ver. 2. *whereas the goodness of God*, i.e. though God in his goodness is ever watchful to protect His servants, and destroy their enemies.

Ver. 3. *razor*. Cp. § 40. cxi. 3; § 45. lxiv. 3; § 52. lvii. 5; § 54. lix. 7.

Ver. 6. *so*, i.e. 'in like manner as thou hast destroyed others, so may,' &c.

Ver. 9. *olive-tree*. In contrast to the ungodly, the Psalmist will flourish like the olive-trees which grew in the precincts of the Temple. Cp. § 195. xcii. 11—13.

§ 47. **Psalm** xxxvi. *History*. The peril of separation from Jerusalem has become imminent (ver. 11), and the Psalmist fears that he will soon be torn from the Temple.

Ver. 4. *bed.* Contrast with this the beautiful prayer of Banquo,
‘Merciful powers!

‘Restrain in me the cursed thoughts that nature

‘Gives way to in repose!’—*Macbeth*, Act II. Sc. 1, l. 9.

Ver. 6. the *righteousness* of God is high as the mountains, and deep as the sea, i.e. infinite, immovable, mightier than the mightiest works of creation.

Ver. 7. *mercy—wings.* This metaphor would have a special meaning to one who was for ever in God’s *house* (ver. 8), where the colossal cherubim, His moving throne, overshadowed the mercy-seat of the ark with the canopy of their wings.

Ver. 11. *drive me away*, i.e. from the Temple mentioned in ver. 8.

§ 48. **Psalm lrv.** *History.* The internal dissensions of Jerusalem have brought their proper fruit; heathen nations (ver. 3) are already threatening the kingdom with destruction.

Ver. 1. *Thy name’s sake.* Cp. § 21. xx. 1. ‘The name of the God of Jacob defend thee.’ Is. iv. 10, ‘Let him trust in the name of the Lord and stay upon his God.’ God’s name is not merely His appellation which we utter with our lips, but also and principally the idea we attach to it—His Being and attributes, so far as they are confessed, revealed and known.

Ver. 3. *strangers*, i.e. foreign enemies.

Ver. 6. *It*, i.e. the name of God.

§ 49. **Psalm lxi.** *History.* Some of the Jews have already been carried into captivity: the Psalmist is no longer amid the dissensions of Jerusalem, but torn from the Temple, a captive in ‘the ends of the earth’ (ver. 2). He prays for the safety of the king (ver. 6), no longer a persecuting Manasseh, but one who like Josiah was the champion of the right.

Ver. 3. *upon the rock*, i.e. over the difficulty which without Thee I could not surmount.

Ver. 5. *the heritage*, i.e. to dwell in the Holy Land.

Ver. 7. *reign before God*, i.e. not sink into the grave. § 51. lvi. 13, ‘to walk before God in the light of the living.’ But the phrase also means ‘in the favour of God.’ This prayer for the king’s life may be compared with § 50. lxiii. 12.

Ver. 8. *vows*, which were fulfilled by singing praises to God.

§ 50. **Psalm lxiii.** *History.* A lamentation from a foreign land (ver. 2), and a prayer for the safety of a king (ver. 12); see § 49.

Ver. 3. *thus*, i.e. as my God. So also in ver. 5.

Ver. 12. *swareth by him.* For the custom of swearing by the king’s name, see Gen. xlii. 15, 2 Sam. xi. 11. Such an oath was regarded as a proof of loyalty. The prayer here is for the triumph of the loyal over the disaffected, who may during the exile have taken the oath of allegiance to a foreign king by swearing by his name.

§ 51. **Psalm lvi.** *History.* The persecution of a captive in a heathen

land, and his hope of a coming judgment; more complete than the Assyrian overthrow, and the establishment of a Messianic kingdom (ver. 7).

Ver. 4. This verse describes the office of His prophet; his highest and essential duty was to proclaim aloud in God's name and by God's inspiration His word, to proclaim this word in its unchangeable truth, to comfort the weak and warn the proud, to make men feel that it and not the wayward passions even of the mightiest ruled the world. This gave the prophet a confidence which no power of man could daunt, and to the Jews the prophet was not so much, according to current ideas, the preacher, as the visible witness and proclaimer of the ultimate triumph of God's cause over all oppressors and wrong. The word here spoken as '*His word*,' and in ver. 10 as '*the word*,' was no written document, but his living consciousness of Jehovah's rule declared by the mouth of His prophets. Cp. § 88. cxxx. 5.

Ver. 5. *wrest*, i.e. they so report and misrepresent his prophetic utterances as to arouse the hostility of the people and expose him to strife. Then they lie in wait for an outburst of popular feeling, or watch for an opportunity of removing him by stealth (ver. 6).

Ver. 7. *the peoples*, i.e. not only my enemies, but the enemies of God everywhere. He invokes the judgment generally expected before the coming of the Messiah.

Ver. 8. *bottle*. The tears of the suffering godly are treasured by Jehovah as costly unguents, and essences by man.

Ver. 13. *light of the living*, i.e. this life. Cp. Job xxxiii. 30, 'Bring his soul from the pit to be enlightened with the life of the living.'

§ 52. Psalm lvii. *History*. The afflictions of captivity, and the yearning of the righteous for God.

Ver. 2. *Thy wings*. For this exquisite expression of a soul fleeing with tender affection to God, 'which has no parallel in heathen literature' [Perowne], cp. Deut. xxxii. 11, 12, 'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so Jehovah alone did lead him.'

Ver. 7. *net*. A repetition of the metaphor of lions, ver. 5. *is bowed down*, i.e. is in danger of being caught in the net.

pit. For the metaphor, cp. § 2. vii. 16, § 61. ix. 15, 16, § 70. xxxv. 8.

Ver. 9. *my glory*, i.e. my soul, the noblest part of my being. Cp. 'honour,' § 2. vii. 5, note, and the Prayer-book translation, 'The best member that I have.'

§ 53. Psalm lviii. *History*. A bitter outcry against corrupt judges, and a prophecy of the coming judgment by which God would purify the world of ungodliness, injustice, and cruelty. See § 38. lxxv. *History*.

Ver. 1. *O ye gods*. Judges in the East were regarded with especial reverence, as the executors of the will of God. Hence they were frequently called 'gods' in the Bible. Cp. Ex. xxi. 6, where the word rendered 'judges' is really 'gods.' So Luther's version; and compare Ex. xxii. 8. See § 83. lxxxii. 6, note.

Ver. 2. *weigh out*, i.e. you pretend to hold the scales of justice in your hand, but you dispense violence instead of justice.

Ver. 3. *froward*, i.e. from-ward, estranged from God and holiness. See Glossary.

Ver. 4. *serpents*. As some dangerous serpents in the East could not be tamed by the arts of the serpent charmer, so do the ungodly shut their ears to the voice of conscience and its admonitions to a holier life. Cp. Jer. viii. 17, 'I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith Jehovah.'

Ver. 5. *lions*, i.e. 'ravaging men,' as in § 52. lvii. 5.

Ver. 8. *thorns*. The unrighteous judges are likened to *thorns*; before any of them *perceive* that destruction is coming, God shall destroy *the thicket*, i.e. the entire company of them. Cp. § 20. vv. 6, 7, where the wicked are called 'abominable thorns.'

§ 54. Psalm lix. *History*. An invasion of Palestine by nomad barbarians, who went out by day to plunder and returned to watch by night (ver. 6). Jeremiah, who lived in the time of Josiah (Jer. i. 2), describes such an invasion as occurring in his time. See chaps. iv.—vi. and especially vi. 1—5: 'Evil appeareth out of the north, and great destruction. The shepherds with their flocks (i.e. the Nomads) shall come unto her; they shall pitch their tents against her round about; they shall feed, every one in his place. (And say) Prepare ye war against her; arise, and let us go up at noon. Arise, and let us go up by night, and destroy her palaces.' Herodotus tells us (i. 105) that the Scythians reached the south of Palestine and were bribed by Psammetichus, king of Egypt, to retire; some stayed and sacked the temple of Ashtaroah at Ashkelon. Scythians was a name given to barbarian hordes on the steppes of southern Russia, known in later times as Cossacks. There is a relic of this Scythian invasion in the name of Scythopolis, given to the old Canaanitish city of Bethshan in the plain of Esdraelon (Judith iii. 10, 2 Macc. xii. 29).

Ver. 5. *robbers*. Cp. Jer. iv. 20, 'Suddenly are my tents spoiled;' and 31, 'Zion bewaileth, saying, Woe is me now! for my soul is wearied because of murderers;' and vv. 16, 17, 'Their quiver is as an open sepulchre.' 'They shall eat up thine harvest.'

Ver. 6. *back in the evening*, i.e. to beleaguer the gates. Cp. Jer. iv. 16, 17: 'Watchers come from a far country, and give out their voice against the cities of Judah. As keepers of a field, are they against Jerusalem round about.'

a dog. A writer of the western world, to convey the same idea, would write wolves or hyænas. The dogs of the East, the wild dogs of Jezreel who devoured Jezebel, were savage and hungry animals, wandering about the fields and streets of cities, devouring dead bodies and other offal, and hence were objects of general abhorrence. Cp. 1 Kings xiv. 11, 2 Kings ix. 36. The same idea is conveyed by Jer. v. 6: 'A lion out of the forest shall slay them, a wolf of the deserts (i.e. the nomads from the steppes) shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces.'

Ver. 7. *boast aloud*. Cp. Jer. vi. 23: 'They are cruel, and have no mercy; their voice roareth like the sea; set in array as men for war against thee, O daughter of Zion.'

Ver. 11. *slay them not.* We should expect the Psalmist's prayer to have been, 'slay them.' This unexpected turn only marks the intensity of the vengeance; he prays that they may be preserved for an open slaughter before the whole nation assembled on the walls.

Ver. 14. *let them return.* The Psalmist prays for retributive justice. *Let them only come back* to spoil the city, and God shall spoil them.

Ver. 15. *rush violently*, i.e. and in truth they will *rush* greedily to the prey; they will drink the cup to the dregs, which shall prove a cup of vengeance, and be their death.

§ 55. **Psalm xxvi.** *History.* A Temple Psalm, composed after a general visitation of plague or sickness in a time of increasing estrangement between the worshippers of Jehovah and the idolatrous faction. It is the prayer of a man who in the consciousness of his integrity and his love to God, prays that he may escape the scourge which should fall on the bloodthirsty and the wicked.

Ver. 6. *go about Thine altar.* According to the Hebrew custom, by which the man who offered sacrifice *went about the altar* singing and giving thanks during the service. Cp. Lev. iii. 2, 8, 13.

§ 56. **Psalm xxxviii.** *History.* Composed under circumstances of still more pressing danger than the last. The latter part of the Psalm, vv. 7—10, seems to have been added when the afflictions described in vv. 1—6 were past and the prayer for deliverance had been answered.

Ver. 2. *hold up*, i.e. in prayer, from the place built for the king (2 Chron. vi. 13) in the Temple, a kind of covered throne (2 Kings xvi. 18) attached to a pillar (2 Kings xi. 14 and xxiii. 3), from which on Sabbath days he surveyed and could address the congregation; it was thence called the Sabbath-throne, the 'covert for the Sabbath,' as distinguished from the other throne from which he gave judgment. *mercy-seat*, i.e. cover of the ark overshadowed by the cherubim.

Ver. 4. *after*, i.e. according to.

Ver. 9. *their*, i.e. of Thy people.

§ 57. **Psalm xxxi.** *History.* Compare ver. 11 with Jer. xx. 18; also ver. 15 with Jer. xx. 10. The simile of the broken vessel in ver. 14 is a favourite with Jeremiah; cp. xviii. 4, xxii. 28, xxv. 34, xlviii. 38; and the tender and plaintive tone of quiet resignation peculiar to Jeremiah indicate him as the writer of the Psalm. As in the preceding Psalm, a sequel has been added (vv. 21—27) declaring the fulfilment of the Psalmist's prayer in vv. 1—20.

Ver. 7. *lying vanities*, i.e. gods, which are no gods. Cp. Deut. xxxii. 21, Jer. viii. 19.

Ver. 9. *large room.* Cp. § 12. xviii. 19; § 55. xxvi. 12.

Ver. 17. *times*, i.e. the vicissitudes of life that time brings with it. Cp. 2 Chron. xxix. 30, 'With all the times that went over him;' and Is. xxxiii. 6, 'Wisdom and knowledge shall be the stability of thy times.'

Ver. 24. *the sight of Thine eyes*, i.e. the sunshine of Thy favour.

§ 58. **Psalm lxxxviii.** The Israelites looked for the rewards of righteousness in the present world. Hence an early death was to them

peculiarly awful; and hence the Psalmist's bitter anguish at this threatening of mortal sickness in his youth. He is deserted by his friends and, as it were, dead and out of God's sight.

Ver. 3, 5. *pit*, i.e. the grave; *deep*, a word usually applied to the sea, here means Sheol, or Hades. Cp. § 65. xvi. 11, note.

Ver. 7. *acquaintance*. Cp. Job xix. 13.

Ver. 8. *shut in*, i.e. not in prison, but in his own abandonment and misery; cp. Lam. iii. 7, 'He hath hedged me about that I cannot get out: he hath made my chain heavy.' And Job iii. 23, xix. 8.

Ver. 10—12. The words of his prayer.

Ver. 18. *the grave*. Cp. Job xvii. 13, 14.

§ 59. **Psalm 1. History.** King Josiah had succeeded in re-establishing the worship of Jehovah. The Book of the Law was now become a fundamental part of the Constitution. Its text was increasingly studied; commentaries were written to explain it; and to those who did not learn the spiritual lessons it was intended to convey, it became an object of superstitious reverence. A magical influence was attached to the very name of 'Temple of the Lord' (Jer. vii. 4). The Prophet sees the Almighty in a magnificent vision pronouncing solemn sentence against such degradation of His worship, and teaching the people that only a holy life is the test of a spiritual religion.

Ver. 2. *Sion*. Cp. Lam. ii. 15, of Jerusalem: 'Is this the city that men call the perfection of beauty, the joy of the whole earth?' Cp. § 36. xlviii. 2.

Ver. 2, 3, 4. For a similar prophetic vision of judgment, cp. Micah i. 1—4: 'The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.' Cp. § 2. vii. 6, 7.

Ver. 3. *not keep silence*, i.e. shall proclaim His judgment with thunder and lightning, as at Sinai.

Ver. 6. *Heavens declared*. The thunder and lightning are here the preludes to God's sentence, as in Sinai. Cp. Hab. iii. 3—5.

Ver. 23. *thanks and praise—conversation*. The two avenues to Divine favour are spiritual service, and a holy life; as the evils rebuked above are two also, lifeless ceremonial (ver. 7—15), and worldly hypocrisy (ver. 16—21); *conversation*, see Glossary.

§ 60. **Psalm 1.** The derision of the scornful (ver. 1); duty of studying the written law (ver. 2); the coming judgment which shall annihilate the wicked (vv. 6, 7), are thoughts especially characteristic of the later period of the monarchy.

Ver. 6. *to stand in the judgment* (a legal term) i.e. to maintain one's

congregation, i.e. they shall be winnowed out of the society of the true Israel by the fan of God's judgment. Cp. Ezek. xiii. 9, where the allusion is to false prophets.

Ver. 7. *knoweth*, i.e. seeth and approveth. Cp. Job xxiii. 10, Nah. i. 7, and § 62. xxxvii. 18.

§ 61. Psalms ix. x. History. The original arrangement as one Psalm has been preserved in the Septuagint.

A thanksgiving for some Divine vengeance on one of the great empires of the world. As Jerusalem was still standing (ix. 4), and as there is a prayer that the heathen may be driven out of the land (x. 18), the allusion is probably to the Assyrian empire, which finally perished when Nineveh was destroyed, A.C. 606; and the cities (ver. 6) would be the cities of which Nineveh was composed; and the partial subjugation of Judæa by the Egyptians at this time may give occasion to the prayer (x. 18).

The Alphabetical structure. There are in the Psalter nine Psalms [§ 61. ix. x.; § 62. xxxvii.; §§ 77, 78. xxv. xxxiv.; § 130. cxix.; §§ 135, 136. cxi. cxii.; § 147. cxlv.] on the acrostic or alphabetical arrangement; the most elaborate specimen is the 119th Psalm (see § 130, note). Each letter of the alphabet in order forms the initial letter of consecutive verses. In most cases each letter is once employed; in the 3rd chapter of Lamentations each letter forms the beginning of three, and in the 119th Psalm of eight consecutive verses. Such an arrangement is constrained and artificial, adapted for didactic rather than for lyrical expression; but it is an aid to memory, and was employed as a vehicle for lamentations or consolations addressed to others; or for purposes of private devotion, to express confidence in the watchful protection of Jehovah (§ 77): to dwell on His attributes (§ 147); and to meditate lovingly on every aspect and title of His written Law (§ 130). In the present Psalm the alphabetical structure is incomplete.

Ps. ix. 12. *them*, i.e. the unjustly slain; *poor*, i.e. afflicted. Cp. § 29. xii. 1, note.

Ver. 18. *poor*. Cp. ver. 12. See Glossary.

Ps. x. 3. *his own heart's desire*, i.e. he worships no God, but his own heart's ambition. Cp. Habbakkuk i. 11—16, 'Then shall his mind change and he shall pass over and offend, imputing this his power unto his god.... Therefore they sacrifice unto their net and burn incense unto their drag, because by them their portion is fat and their meat plenteous.' The *heart's desire* in both passages being the same: in the Psalm, of the wicked persecuting the poor, ver. 2; in the Prophet, of the Chaldeans slaying the nations.

Ver. 5. *far above*, i.e. God's judgments are so remote that he careth not for them. Cp. Job xxii. 13: 'And thou sayest, How doth God know? can He judge through the dark cloud?'

Ver. 8. *villages*; away from towns, where they might exercise their robberies unobserved.

Ver. 16. *to grave them*, i.e. so that they may be ever before Thee, and remembered for punishment. Cp. Is. xlix. 15, 16, 'Yet will I not forget thee. Behold, I have graven thee upon the palms of My hands.' Cp. also Deut. xxxii. 34, 35.

Ver. 17. *his works*, i.e. Thou shalt efface the results of his misdeeds, so that no trace remains even to the searching eye of God. Cp. § 62. xxxvii. 10.

§ 62. **Psalm xxxvii.** An alphabetical Psalm; see § 61, *structure*. *History.* The destruction of unrighteous empires, probably the fall of Nineveh, A. C. 606, is taken as a text whereby to impress on the people the sure connexion between wickedness and punishment. There are many quotations from other books. Cp. ver. 1 with Prov. xxiv. 19; ver. 4 with Job xxvii. 10; ver. 6 with Job xi. 17; vv. 10 and 36 with Job viii. 18; ver. 13 with Ps. ii. 4; ver. 16 with Prov. xv. 16; and ver. 23 with Prov. xx. 24.

Ver. 10. *clean gone.* Cp. § 61. x. 17 and note.

§ 63. **Psalm lxxii.** *History.* A prayer for blessing on a king who had just ascended the throne, (perhaps for Josiah or for one later still,) that the diminished and impoverished kingdom of David might be restored to its former greatness and position. It is the hope of an anointed king, a Messiah, who should restore the kingdom to Israel, which fills so many of the Prophets from this time forward, and which led up to the expectation of that great Deliverer, to whom finally the name of the Messiah was attached.

Structure. For the two verses which are added at the end of the Psalm in the Authorized Version, see Appendix A. Cp. § 29. xli. note on *structure*.

Ver. 1. *Thy judgments*, i.e. the decisions which the king would be called on to make in his character of judge. The Psalmist prays that these may be in accordance with the will of God. For the meaning of righteousness and the understanding heart, see Solomon's prayer, 1 Kings iii. 9.

Ver. 30 *mountains—righteousness.* Cp. Isaiah xxxii. 16, 17. 'Then judgment shall dwell in the wilderness and righteousness remain in the fruitful field: and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.'

After ver. 4 one verse of two lines is wanting to complete the sense and the structure of the stanza. Perhaps the sense of ver 1 is repeated; and the missing link may be supplied by words like,

'give the king Thy judgments, O God!
and cover him with Thy righteousness;'

Ver. 6. *it*, i.e. God's righteousness imparted to the king. Cp. ver. 1, note.

Ver. 8. *sea to sea*, i.e. from the Arabian Gulf on the South-East to the Great or Mediterranean *sea* on the North-West; and again from the *river* Euphrates on the North-East to the wildernesses on the South-West of Canaan, the *world's end*. This describes the boundaries of the Davidic empire.

Ver. 16. *his fruit*, i.e. let the posterity of the king be numerous and strong, as a heap of corn piled high as mount Lebanon. Cp. § 22. xxi. 10.

Ver. 17. *for ever.* Cp. § 10. cx. 4.

PERIOD III. *Psalms of the Captivity.* §§ 64—89.

§ 64. Psalm xvii. *History.* Written amidst the terror caused by persecution; it is full of passionate appeal, of alternations of hope and despair. Every hope and affection seemed to be crushed by being forced to leave this temple and city; and there was no rest left for the pious but in God's presence. The new thought of this period is the disregard of material prosperity in comparison with spiritual communion with God.

Ver. 2. *sentence*, i.e. I submit myself to Thy judgment, and in confidence await Thy sentence.

Ver. 10. *in fat*, i.e. are bloated with the presumption bred of prosperity. Cp. § 80. lxxiii. 7, § 130. cxix. 70, and Deut. xxxii. 10.

Ver. 14. *this world*. Cp. Job xxi. 7—14. The idea of the *world* in the New Testament sense has not occurred before. *this life*, i.e. of material prosperity in contrast with that spiritual communion with God, which the Psalmist prays may be his portion. *treasures*, i.e. abundance of God's material gifts.

Ver. 16. Compare this prayer for spiritual communion with God with the earlier conceptions of seeing Him face to face, and speaking with Him mouth to mouth; once the privilege of Moses (Numbers xii. 8), was unique; it has now in the new sense become the privilege of every righteous man.

§ 65. Psalm xvi. A further unfolding of the characteristic thought of this period. Friends have deserted; God is the only refuge; in Him alone is life and joy and abiding peace.

Ver. 3. *saints*, i.e. the Israelites, called 'the kingdom of priests, the holy nation,' Ex. xix. 6, 'the saints,' Deut. xxxiii. 3, 'My beloved,' Jer. xi. 15, yet follow the example of the heathen, in running after strange Gods.

Ver. 6. *portion. cup*. The double image of the division of a conquered land and the handing of the *cup* from the head of the family to each member seated at the table. *His portion* is the living presence of Jehovah, who counsels, warns and protects him against evil.

Ver. 7. *lines*, (1) a cord for measuring land. Cp. Amos vii. 17, 'thy land shall be divided by *line*;' (2) the portion of land so measured, as here.

Ver. 10. *thy glory*, i.e. the soul. Cp. § 52. lvii. 9, and note.

Vv. 10—12. For this assurance of immortality for the soul of man in the presence of God cp. § 66. xlix. 15 and Job xix. 26, 27: in § 47. xxxvi. 9, and Proverbs xii. 28 we find the same thought more faintly expressed.

Ver. 11. *grave*. In the Authorized Version two Hebrew words, Sheol and Gehenna, are both rendered 'Hell;' but as Hell is understood to mean a place of punishment (which in Hebrew is Gehenna), it is replaced in this version by the word 'grave,' whenever the original is Sheol, i.e. Hades.

§ 66. **Psalm xlix.** *History.* A didactic Psalm to teach the great lesson which may be learnt from the terror and sorrow and trouble of this period. To the harrowing bitterness of long persecution were added the new troubles peculiar to the Captivity, contempt for the sufferings of Israel, contempt for Jehovah as a God who could neither hear nor help; and separation from His presence in the Temple. Such suffering was needed to open their eyes to the truth that all outward greatness passes away, and that only in God's spiritual presence within the heart is life.

Ver. 4. *incline mine ear*, i.e. listen in reverent silence for the divine revelation or teaching. *dark speech*, i.e. a fact or a truth to be explained. Cp. Numbers xii. 8. Compare in the N. T. the use of the word 'mystery,' to express a truth before hidden but now revealed. The sense therefore is; I will explain by my song what was before a riddle, viz. the prosperity of the wicked.

Ver. 8. *redeem the soul*, i.e. ransom the life, cp. v. 9. Man is so far below God, that he can find no ransom which would persuade God to let him live.

Ver. 14. *sheep*. Cp. § 119. xliv. 12, 23.

Ver. 15. *redeem—grave*. Cp. § 65. xvi. 10—12, and Hos. xiii. 14, and Gen. v. 24.

Ver. 18. *thee* is equivalent to *him* of the preceding line, but is more graphic. *doest well*, i.e. prosperest. For the thought cp. Luke xii. 19, &c.

§ 67. **Psalms xlii. xliii.** *History.* Jehoiachin, the last of David's line, the lion cub of the house of Judah (Ezek. xix. 6), was cast away like a broken vessel (Jer. xxii. 24, 28); the voice of the young lion (Ezek. xix. 8), was no longer to be heard from the mountains of Israel; the topmost shoot of the royal cedar-tree (Ezek. xvii. 4) had been plucked by the eagle of the East and planted in the merchant city of the Euphrates. From the top of Lebanon, from the heights of Bashan, from the ridges of Abarim the widowed country shrieked aloud, as the train of captives departed for the East; and this psalm may not improbably be the outpouring of the King himself from the heights of Hermon, as he looked down for the last time on the land which he was leaving. See Stanley, *Jewish Church*, II. 541.

[Ps. xlii.] Ver. 2. *living God*, as opposed to the lifeless idols of the heathen.

Ver. 4. *I pour out my heart*, so that it brings me to despair, when amid the mockery of wicked men I think on the time when I led up processions to the Temple of God. Cp. Job x. 1 & xxx. 16.

Ver. 8. *the land of Jordan and of the two Hermons*, signifies the North, *the hill of Mizar*. The name signifies 'smallness'; hence in the Prayer-Book Version 'little hill' of Hermon; perhaps it means the lower as contrasted with the upper ridge of Hermon.

Ver. 9. *one flood calleth to another*. At the thunder of the torrent of God's displeasure, wave biddeth wave come on;—a picture of a rapid succession of calamities.

Ver. 12. *my bones are smitten asunder*. The mockery and reproach of my enemies is as though my very bones were being crushed and destroyed within me.

§ 68. **Psalm lxxxiv.** *History.* Probably written by the same king Jehoiachim, who composed the 42nd Psalm. He languished for thirty-six years in a Babylonian prison; and this Psalm must have been written early in that period, for the Temple is still standing (ver. 4). Pilgrimages to the Holy city were not uncommon (vv. 4—7).

Ver. 4. *shall yet*, i. e. a better time shall come for those who are at Jerusalem.

Ver. 6. *vale of misery*, i. e. those who having undertaken a pilgrimage to Jerusalem, go through the Baka valley, '*the vale of misery*,' which forms the entrance to Palestine. The cheering prospect of reaching God's House covers the barren desert with blessing. For this picture compare Hosea ii. 14, 15; Is. xxxv. 6, 7.

Ver. 7. *strength to strength*. Each difficulty surmounted shall prove a fresh source of strength.

§ 69. **Psalm xxii.** *History.* An exile in the hands of heathen captors (ver. 7) depicts with tenderness and patience the many dangers (vv. 1, 7, 11, 14, 18, 30) to which the worship of Jehovah has exposed him. The terrors of his dungeon, even his condemnation to death (ver. 18), do not shake his confidence in ultimate deliverance.

Ver. 1. *so far*. cp. § 119. xliv. 23, 24; § 76. lxxi. 10.

Ver. 3. This title, *who dwelleth among the praises of Israel*, has supplied the place of the older title '*which dwelleth between the cherubims*;' which occurs in 1 Sam. iv. 4 and 2 Sam. vi. 2, and is repeated in later Psalms § 108. xcix. 1, and § 122. lxxx. 1. The Israelites loved to think of God as dwelling in the Temple they had built, and ever at hand to aid them: to them it was '*our holy and our beautiful house, where our fathers praised Thee*' [Isaiah lxiv. 11;] in its '*most holy place, even under the wings of the cherubims*' was the oracle of God [1 Kings viii. 6]; hence the older title denoted a God, never far from His people, ever ready to aid and to counsel them. The new title expresses the same attributes of God, but no longer connects them with the place '*where our fathers praised God*,' but with *the praises* they uttered; wherever the people were gathered together to praise God, there was He in the midst of them.

Ver. 7. *shoot out their lips*. Cp. Job xvi. 10, '*They have gaped upon me with their mouth.*' *shake*. Cp. Lam. ii. 15; § 119. xliv. 15; § 74. cix. 24.

Ver. 9. *mother's womb*, cp. § 76. lxxi. 5.

Ver. 12. *oxen*, i. e. his persecutors. *mighty bulls*: literally '*mighty ones*.' The same metaphor occurs also Amos iv. 1, '*Hear this word, ye kine of Bashan* [i. e. ye well-fed women], *that are in the mountain of Samaria, which oppress the poor, which crush the needy*,' and Ezek. xxxix. 18.

Ver. 14. *poured out like water*, i. e. unstrung with grief; so *melting wax*; cp. Lam. ii. 11, '*My liver is poured upon the earth for the destruction of the daughter of my people.*' *stick out*. This is explained by Job xxxiii. 21; § 41. cxli. 8.

Ver. 15. *dried up*. Cp. § 13. xxxii. 4, '*My moisture is like the drought in summer.*'

Ver. 17. *staring*, i. e. triumphing over me in my captivity and ill-treatment.

Ver. 18. *lots*, as was customary in the case of condemned prisoners. Cp. Joel iii. 3; Ob. 11; Nah. iii. 10.

Vv. 20, 21. *dog, lion, buffaloes*. The Psalmist here, to describe his enemies, returns to the use of the images used in vv. 12, 13, 16.

my darling. Cp. § 70. xxxv. 17; the parallelism shews that this expression is synonymous with *my soul*, and therefore denotes the Psalmist.

Ver. 21. *from among*, the prayer of the Psalmist comes to God from among the horns of the buffaloes, who close him *in on every side* (ver. 12).

Ver. 26. *cat*. In contrast to the time when all his *bones stuck out* (ver. 14). *your*, i. e. their; by a change not uncommon in Hebrew poetry.

Ver. 29. *shall eat*, i. e. their sadness is changed into banqueting, carrying out the metaphor of ver. 26.

Ver. 30. *dust*, i. e. 'of death' (ver. 15). *whoso keepeth not*: literally, 'who hath not respited his life;' i. e. a prisoner in immediate peril of execution.

§§ 70—78. Psalms xxxv. xxxviii. xl. (including lxx.), lxi. cix. li. lxxi. xxv. xxxiv. A group of Psalms telling the tale of a life in captivity.

§ 70. Psalm xxxv. *History*. The warlike character of the metaphors in this and the succeeding Psalm show the Psalmist to have been conversant with military life (vv. 1, 2, 3). He is now attacked by dangerous sickness (ver. 15), and beset by the false accusations of powerful enemies. His very misfortunes are taken as proofs of his guilt (ver. 11).

Ver. 4. This verse, which makes the first strophe longer than the two succeeding, may have been inserted here from § 72. xl. 17, where it also occurs.

Ver. 8. *him*. The change from the plural to the singular shews the concentration of personal feeling against the leader of his enemies.

Ver. 11. *know not of*, i. e. they demand satisfaction at my hands for injuries said to have been inflicted by me, of which I have never even heard.

Ver. 13. *my prayer*, i. e. his sorrow was so great that while he prayed his head remained bowed upon his bosom. Cp. 1 Kings xviii. 42, where Elijah, when praying, 'put his face between his knees.'

Ver. 15. *in mine adversity*, that is, 'when I fell ill.' *scourges*, that is, the scourges of pitiless and reviling tongues: cp. Job v. 21: 'the scourge of the tongue.' *and I know it not*, i. e. I am innocent.

Ver. 16. *deceit*. Literally 'crookedness,' that is, 'intentional distortion of the truth.'

Ver. 17. *darling*. Cp. § 69. xxii. 20 and note. *lions*. Cp. § 69. xxii. 12, 16, 21.

Ver. 19. *wink with their eyes*, i. e. in mockery.

Ver. 21. *saw it*, i. e. that the Psalmist was struck down with sickness.

Ver. 22. *Thou hast seen it*. A quick transition. If his enemies have seen his fall and rejoiced over it, there is one, even God, who has seen their malicious exultation.

§ 71. Psalm xxxviii. See § 70. xxxv.

§ 72. **Psalm xl.** (including **lxx**). *History.* The golden age of the written Law, before misunderstanding and misuse had obscured its spiritual meaning. The entire impossibility of fulfilling the service of the written Law has forced upon the Psalmist one of the lessons of the captivity, that God is not a God who delighted in the blood of victims, but in the sacrifice of the will.

Structure. Ps. xl. consists of two parts, a thanksgiving for a former deliverance (vv. 1—15), and a prayer for fresh help (vv. 14—21). The last strophe (vv. 16—21) is complete in itself, and reappears as Ps. lxx. of the Psalter.

Ver. 2. *pit—mire.* The allusion is to a dungeon similar to that in which Jeremiah was confined: see Jer. xxxviii. 6, 'and in the dungeon there was no water, but mire; so Jeremiah sunk in the mire.' Cp. § 73. lxix. 2.

Ver. 3. *thanksgiving.* The Psalmist had before been in trouble, had prayed to God (ver. 2), and been delivered (ver. 3), and here the sentence *he put a new song* is followed by a quotation from the song of thanksgiving; the words may have run thus,

'Thanks be to our God!
see this, ye people, and fear,
and put your trust in Jehovah.'

He then quotes in verses 5—7 the succeeding words of the thanksgiving.

Ver. 8. *opened.* Literally, had bored through his ears, i. e. made him who was deaf before, to hear: cp. Ruth iv. 4; 1 Sam. ix. 15; 2 Sam. vii. 27; Is. l. 5. This means, that God by His former dealings, had brought him to a clearer knowledge of His ways.

Ver. 10. *I come with the roll of the book.* Under the image of bringing the roll of the newly found law he expresses his approach to God with the sacrifice not of victims but of an obedient heart. Cp. 1 Sam. xv. 22. The image accords well with the period to which the Psalm has been assigned. *roll.* Cp. Jer. xxxvi. 2, 8.

for me, i. e. prescribing *for me* the obedience which God requires.

Ver. 17. This verse occurs again § 70. xxxv. 4, where it has been inserted possibly from this Psalm.

§ 73. **Psalm lxix.** *History.* See § 72. xl. Cp. allusions to captivity in vv. 34, 36.

Ver. 1. *soul.* Here, as in other passages where the context requires it, *life* may be substituted for '*soul*.' Cp. Jer. iv. 10; § 70. xxxv. 4; § 74. cix. 30; § 76. lxxi. 9, where A.V. uses '*soul*' for '*life*' and 1 Sam. xix. 11; Job ii. 6, where '*life*' is admitted.

Ver. 4. *bones.* There are two readings here, 1. They that would destroy me, being mine enemies wrongfully, are mighty; 2. They that are my wrongful enemies are more numerous than my bones. The 2nd has been adopted, retaining the Prayer Book expression *that they would destroy me guiltless.* The number of the human bones was a familiar thought to this Psalmist, cp. § 78. xxxiv. 20; § 70. xxxv. 10; § 29. li. 8.

Ver. 5. *pay them that I never took,* i. e. under false accusation he is compelled to make restitution for robberies of which he is guiltless. Cp. § 70. xxxv. 11.

Ver. 12. *gate*, the place of public resort. Cp. Gen. xix. 1; Ex. xxxii. 26; 2 Sam. iii. 27; Jer. xvii. 19.

Ver. 13. *acceptable* time, i.e. the time of God's good pleasure.

Ver. 14. *truth*, i.e. faithful fulfilment.

Ver. 15. *pit*. Cp. ver. 2, 'deep mire,' and § 72. xl. 2, 'out of the horrible pit, out of the mire and clay,' and note.

Ver. 22. *they gave me*, i.e. when I looked for sympathy, I found mockery. *gall*. By this word the A.V. denotes some bitter and poisonous herb, which cannot be exactly identified; in Hos. x. 4 the same word is translated 'hemlock.'

Ver. 23. *table*. Cp. Is. xxi. 5. He prays that his persecutors may be ruined by their luxury, the thought of which appears suggested by his own want (ver. 22).

Ver. 29. *book of the living*, i.e. from the register, or civil list in which the names of citizens are enrolled. Cp. Ezek. xiii. 9; Ezra ii. 62; Ex. xxxii. 32.

§ 74. Psalm cix. History. The darkest hour of the captivity, marked (1) by the animosity of renegade Israelites, and (2) by an increasing vindictiveness in the sufferers from their persecution.

Ver. 1. *God of my praise*, i.e. the receiver of my praise.

Ver. 3. *my*, i.e. a part contrary to me.

Ver. 5. *him*, i.e. his special enemy. *an adversary*, i.e. accuser, who had the right hand assigned to him, so that all his suggestions might be heard. See Zech. iii. 1. In ver. 30, the constant readiness of God to help is expressed by His standing at the right hand of the helpless.

Ver. 6. *prayer be turned into sin*, i.e. his prayer for mercy shall only aggravate his guilt, and increase his condemnation. Cp. Prov. xxviii. 9, 'his prayer shall be abomination.'

Ver. 9. *bread—homes*, i.e. let their night be spent in ruins, and their days in begging their bread.

Ver. 10. *stranger*. Cp. Is. v. 17, 'the waste places of the fat ones shall strangers eat.'

Ver. 17. *cursing—oil into his bones*. The curse upon him penetrates his being through and through: the cursing, which he wore to poison the lives of others, now poisons his own.

Ver. 22. *that departeth*, literally, when it departeth. The Psalmist is compared to a shadow, which is on the point to fade away. Cp. § 79. cii. 11; § 142. cxliv. 4; and § 34. xc. 4, note. *grasshopper*, i.e. locust *driven away* by the wind. Cp. Joel ii. 20, 'I will remove far off from you the northern army (i.e. the locusts), and will drive him away' (i.e. by the wind); Job xxxix. 20; Nahum iii. 17, 'Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away.'

Vv. 27—30. The idea of the fall of the wicked suggests that of the rise of the good: hence the Psalm closes in peace.

Ver. 30. *judge his life*, i.e. oppress him by unjust judgment on a capital charge.

.. § 75. **Psalm 11. History.** The rise of a law higher than the law of outward ritual consequent on the fall of the Temple (vv. 18, 19). The immediate occasion is the commission of a great crime by the Psalmist, a 'blood guiltiness' which required not only to be expiated by the 'hyssop' of the ceremonial law but by a spiritual purification of the heart. Contrast the subtle analysis of thought in this Psalm with the simplicity which marks the outburst of David's feelings on a similar occasion, (§ 13. xxxii).

Ver. 4. *against Thee—judge.* I think only of my sin in relation to God, and the alienation from Him, which it has brought as its punishment. I see why I have been allowed to sin, in order that God's righteousness may be made clear by his performing the highest act of a judge, viz. by passing such a sentence as will lead to the reformation of the offender. *against Thee.* It appears from vv. 2, 14, that the Psalmist has been guilty of some crime against a particular man. In what sense then can he say that he has sinned only against God? The Psalmist looks beyond the actual crime to the cause from which it sprung, his own sinful nature. So far does the cause outweigh the act in importance, that he loses sight of the offence against man. Some recompence or some ceremonial purification may restore him to his place among his fellow-men; but his estrangement from God will last as long as its cause remains, that is, till the sinner honestly acknowledges his sinfulness, and renews his relation with his God. Cp. § 71. xxxviii. 18; Isaiah lix. 12; Amos v. 21. *that*, i. e. in order that. It is at first sight difficult to suppose it to be meant that God for his own good purposes intended that the Psalmist should sin. But the idea is not uncommon in the Old Testament: to the Jews God was the ruler by whose fiat each event took place: without His consent Satan could not tempt Job (cp. Job i. 12): without Him the heart of Pharaoh could not be hardened to refuse to let the children of Israel go (cp. Ex. iv. 21), or that of Sihon to oppose their march (cp. Deut. ii. 30). It is in this view the Psalmist could say that God made him to sin. The result of the Psalmist's sin has been his discernment of the righteousness of God; he describes the result as if it had really been God's aim in letting him sin. *sentence*, i. e. the judicial sentence of alienation from God, which was the punishment of his sin. This sentence was not delivered outwardly by the mouth of a prophet, but inwardly by the voice of conscience speaking to him in his own heart. *clear.* God as a judge is regarded as an officer under account; His judgment in this case will be *clear* from all imputation of injustice.

Ver. 5. *behold.* This verse expresses the truth that in every human being there exists through the very conditions of his nature an hereditary germ of future sin. Cp. Job xiv. 4, 'Who can bring a clean thing out of an unclean? not one.' Cp. Job v. 6, 7.

Ver. 6. *secretly*, i. e. in the hidden chambers of the heart.

Ver. 7. *hyssop.* According to Num. xix. 16, 17, 18, in the case of uncleanness from touching a dead body, hyssop was to be dipped in water containing the ashes of the red heifer and sprinkled over the unclean person. If the Psalmist had been guilty of murder (cp. ver. 14), such lustration would have been required by the law; hence its metaphorical use here would be appropriate. *snow.* Cp. Is. i. 18.

Ver. 8. *bones—broken*, metaphorically for 'a contrite heart' (ver. 17). Cp. § 26. vi. 2, 'heal me for my bones are vexed, my soul also is sore troubled.'

Ver. 12. *free*, i. e. freely imparting its gifts: cp. glossary 'free.'

Ver. 14. *blood guiltiness*, perhaps alluding to the special sin, which gave occasion to the Psalm.

Ver. 17. *The sacrifice—spirit*. Cp. § 15. iv. 5.

Ver. 18. The connexion between the last two verses and the rest of the Psalm is not obvious. As we have seen from § 72. xl. 8, 9; § 73. lxix. 31, 32, the idea, that the outward act can be dispensed with so long as the will be there, is not strange to this time; but why then does the Psalmist recur to the thought of ceremonial sacrifice? Because he yields to the force of circumstances, and submits to the fact that he cannot offer his thanksgiving publicly in these troublous times, yet when Sion shall have been restored, he will not abuse the law of liberty by neglecting to join his private gratitude to the public thanksgiving.

Ver. 19. *of righteousness*, i. e. a sacrifice rightly and duly performed.

§ 76. Psalm lxxi. *History*. The close of the exile's life (vv. 8, 16).

Vv. 1, 2. These verses are taken with slight alteration from § 57. xxxi. 1—3.

Ver. 5. *womb*. Cp. § 69. xxii. 9, 10.

Ver. 6. *monster*, i. e. prodigy. So unnatural and incredible have been his sufferings that he is looked on as such. See Glossary.

Ver. 8. *cast*. Cp. § 75. li. 11.

Ver. 14. *I will come with*, i. e. will bring into the Temple as an offering to Thee the praise of Thy deeds. Cp. § 72. xl. 9, 10, 'then said I, lo I come with the roll of the book, that is written for me,' and note.

Ver. 17. He vows (ver. 20), by the two attributes of God, which can aid him in his present distress, viz. His righteousness and greatness, that in expectation of deliverance he will ever praise God.

Ver. 18. *us*, i. e. the Psalmist and his people: at this time the individuality of the Psalmist is becoming more and more merged in the common nationality.

§§ 77, 78. Psalms xxv, xxxiv. *Structure*. Didactic psalms, marked by a peculiar alphabetical arrangement. See § 77. xxv. 7, note.

§ 77. Psalm xxv.

Ver. 7. In the alphabetical arrangement of the original no verse begins with the sixth letter of the Hebrew alphabet, but the full number of twenty-two verses usual to alphabetical psalms is made up by the repetition of the 17th letter at the beginning of the last verse. This peculiarity has been imitated here to keep up the similarity of structure between this and the 34th Psalm. Cp. note on the alphabetical structure, p. 208.

Ver. 8. *judgment*, i. e. maintains their case before the judge. *His way*, i. e. His government, by which he helps the oppressed and punishes the oppressor.

Ver. 16. *at large*. Cp. § 13. xviii. 19.

§ 78. **Psalm xxxiv.** *Structure*, see § 77. xxv. ver. 7, note.

Ver. 6. *the poor*, i. e. the Psalmist.

Ver. 7. *angel*, i. e. the angelic host encompassing them as a guard. Cp. § 117. xci. 11.

§ 79. **Psalm cii.** *History*. Jerusalem deserted and in ruins (cp. Lam. iv. 1, 2); the Jews awaken to thoughts of a restored nationality.

The prayer. The superscription of this Psalm differs in style from that of any other, and may best be compared with Hab. iii. 1. See Appendix B. It seems to be written by the Psalmist himself and is therefore included in the Psalm.

Ver. 4. *so that I forget to eat*. His sorrow is so great that he cannot eat. Cp. 1 Sam. i. 7; 2 Sam. xii. 17, 21.

Ver. 5. *cleave*. For this sign of extreme emaciation, cp. Job xix. 20, 'My bone cleaveth to my skin and to my flesh,' and Lam. iv. 8, 'Their visage is blacker than a coal; they are not known in the streets; their skin cleaveth to their bones; it is withered, it is become like a stick.'

Ver. 6. *pelican—owl*. These birds are frequently used by the Hebrews to convey the idea of loneliness and desolation. Cp. Job xxx. 29, 'I am a brother to jackals, and a companion to owls.' The owl is called in Arabic 'the mother of ruins.'

Ver. 8. *curse*, i. e. use my name as a proverb in their oaths. Cp. Is. lxxv. 15; Num. v. 21; Zech. viii. 13; Jer. xxix. 22, 'And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire.'

Ver. 9. *ashes—bread*, a hyperbolical form of expression for 'affliction is my daily portion.' For similar expressions, cp. Is. xlv. 20; Lam. iii. 15, 16, 'He hath filled me with bitterness, he hath made me drunken with wormwood. He hath also broken my teeth with gravel-stones, he hath covered me with ashes.'

Ver. 10. *cast me away*. The metaphor is the same as in Is. xxii. 17, 18; the Psalmist is lifted up on high and then tossed away like a ball.

Ver. 11. *shadow that declineth*. Cp. § 74. cix. 22, and note. Here the allusion is to the rapidity with which shadows lengthen and disappear at the close of day.

Ver. 15. *heathen—kings of the earth*. For the amplification of this hope, which was intensified after the captivity, see Zech. xiv. 9, 16, and § 63. lxxii. note.

Ver. 18. *this*, i. e. the quotation of the thanksgiving contained in the two preceding verses.

Ver. 20. *children appointed unto death*, literally, children of death, i. e. the dying.

Ver. 23. *journey*, i. e. the journey of life.

§ 80. **Psalm lxxiii.** *History*. The riddle of the captivity. Why does God allow the wicked to be so prosperous, the righteous to be so persecuted? The Psalmist, while he trusts that the wrongs of the righteous will be redressed, feels also that even for the present the blessing of communion with God is higher than any earthly happiness.

Vv. 4, 5. *how they are in no pain.* The abrupt change of tense may be explained by supposing the Psalmist to be quoting the actual words of a previous Psalm, according to a common usage of this period. Cp. § 72. xl. 5.

Ver. 6. *their neck is encompassed with pride*, as with a necklace, so A.V. 'compasseth them about as a chain.' Cp. also Is. iii. 16. *raiment.* Cp. § 74. cix. 17, 18.

Ver. 7. *fatness of heart.* Cp. § 64. xvii. 10. This very luxury and prosperity breed the proud thoughts of vv. 8, 9.

Vv. 8, 9. *from on high—heaven.* The heathen tyrants give their commands to the world, as if they were the gods of it. Compare the magnificent vision of the fall of Babylon, Is. xiv. 12, 13, 14, 'How art thou fallen from heaven, O Lucifer, son of the morning!...thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also in the mount of the congregation, in the sides of the north (cp. note on § 36. xlviii. 2): I will ascend above the heights of the clouds; I will be like the Most High.' *tongue*, i. e. their proud proclamations.

Ver. 10. *Therefore*, i. e. by letting the heathen remain unchecked in their prosperity. *fall His people unto them*, or more exactly, 'God alloweth His people to be led' into some temptation. *they drink their fill of the cup*, i. e. of the cup of treachery to God, cp. *Christian Year*, 2nd Sunday after Epiphany,

Such is the world's gay garish feast,
in her first charming bowl
infusing all that fires the breast,
and cheats the unstable soul.

Literally, 'they drink water in full (measure).' God's people, tempted by the offer of the prosperity which the godless vaunt as the reward of apostasy, drink in the dangerous doctrines as eagerly as a thirsty traveller would drink water from a well. Cp. Job xv. 16, 'drinketh iniquity like water,' and Prov. iv. 17, xxvi. 6.

Vv. 11—13. *Then have I.* Here the speech of those who are tempted to fall away unto the wicked, introduced by the words *say they* (ver. 11), is made more dramatic by being put into the mouth of one of them. The temptation of the still faithful Israelite depicted in these graphic words lies in this thought—that he has subjected himself to the discipline of God's law in vain, if blessings are thus showered on the head of the apostate.

Ver. 14. *I should have betrayed*, i. e. by not upholding the faith of a true Israelite, and thereby adding to the temptations of the remnant of the faithful.

Ver. 16. *until I went*, i. e. until I was admitted unto the secret counsels of God's dealings, and learnt that the heathen are only raised to such prosperity, that the example of their final fall may strike more terror into the world.

Ver. 19. *dream.* Cp. § 34. xc. 5, and Job xx. 8, 9, 'He shall fly away as a dream and shall not be found: yea he shall be chased away as a vision of the night: the eye also which saw him shall see him no more; neither shall his place any more behold him. *at Thy presence*, i. e. when Thou arisest in

Ver. 20. *was grieved*, i. e. at the prosperity of the wicked.

Ver. 21. *foolish*. Cp. § 66. xlix., 'Man in his glory so he have no understanding is like unto the beasts that perish,' lack of understanding being equivalent to unfaithfulness to God.

§ 81. **Psalm lxxvii.** *History.* The despair at the length of the captivity is dissipated by the thought that the same God, who delivered Israel from Egypt of yore, can also redeem him from the land of Babylon now. Cp. § 80. *History.*

Structure. This Psalm has two parts. The first part, consisting of the first 12 verses, is mainly composed of quotations from a former psalm, which depicted a struggle between despair and hope in a night of anguish, and described how relief came from remembering God's deliverances in the past. The 2nd, 4th, and 5th verses describe the feelings of the Psalmist at the time of composing this former Psalm; the first part thus forms a preface to the 2nd (vv. 13—20), which is a hymn of triumph springing from the words 'my talking shall be of Thy doings.'

Ver. 2. *I stretched out mine hand*, i. e. in entreaty to God. Cp. § 119. xliv. 21, 'if we have forgotten the name of our God, and holden up our hands to any strange god.' Also § 58. lxxxviii. 9; Job xi. 13; Lam. ii. 18, 19; Exod. xvii. 10.

Ver. 3. *when I think upon God*, i. e. upon His dealings, as yet unintelligible. Cp. § 80. lxxiii.

Ver. 4. *Thou didst hold fast mine eyelids*, i. e. 'I could not close them in sleep, so perplexed was I.'

Ver. 10. *This is my affliction, even during the years of the right hand*, i. e. 'this my suffering lasts, notwithstanding that Jehovah still rules the world.' This reminds him of the deeds of Jehovah in the time of old, and gives him hope of a second Exodus, a glorious march across the desert which now divides him from his home.

Ver. 15. *Joseph*, as the father of Ephraim and Manasseh, is the representative of the Northern kingdom. Ephraim is used in the prophets in the same way, as being the most powerful tribe of the Northern kingdom.

Vv. 16—18. For the description of God's deliverance under the figure of a thunderstorm compare the song of Deborah (Judges v. 4, Appendix C); § 114. lxviii. 7, 8, and § 12. xviii.

Ver. 19. *footsteps were not known*, i. e. because the waters closed again upon the path, by which He led them through the Red sea.

§ 82. **Psalm xciv.** *History.* The Captivity. An appeal to God, who 'chasteneth the nations,' not to 'reject His people' for ever, but to arise as judge of the world by taking vengeance on the oppressor, and to redress the wrongs, under which the Psalmist labours.

Ver. 13. *pit*, i. e. a pitfall to catch them, a common metaphor for retribution, taken from hunting. Cp. Ezek. xix. 4, 'the lion was taken in their pit,' and 8.

Ver. 30. *throne of iniquity*, an unrighteous judgment-seat, where de-

§ 83. Psalm lxxxii. History. A vision of judgment in the Captivity. The Prophet appeals to God to judge the princes, who are oppressing Israel, and claiming to be the gods of the world. The hope of the conversion of the heathen is one of the new features of the time (ver. 8, note). This Psalm must be closely compared with the words of the contemporary prophet Ezekiel (xxviii. 2—10).

'Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, 'I am a god, I sit in the seat of God, in the midst of the seas;' yet thou art a man, and not God, though thou set thine heart as the heart of God;... behold, therefore, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness: they shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, 'I am God'? but thou shalt be a man, and no god in the hand of him that slayeth thee: thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord God.' Cp. also ib. vv. 14, 25, 26; xxxi. 3, 15—18.

Ver. 1. *in the congregation of princes.* Cp. 'the mighty' in the Authorised Version; more literally, 'in gods assembly,' i. e. either 'the assembly that God holds' or 'the assembly of gods;' by 'gods' or *princes* are meant the heathen princes or rulers who oppress the Israelites in their captivity. Cp. ver. 8, and § 53. lviii, notes. *He giveth judgment.* For a similar picture cp. Is. iii. 13—15, 'The Lord standeth up to plead, and standeth to judge the people: the Lord will enter into judgment with the ancients of His people, and the princes thereof;... 'what mean ye that ye beat My people to pieces and grind the faces of the poor?' saith the Lord God of hosts.'

Ver. 2. *accept the persons.* Cp. Deut. i. 17, 'Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man.' So to express the impartiality of Divine justice it is said that God 'accepteth no man's person.'

Ver. 5. *foundations*, i. e. of social order. Cp. § 1. xi. 3, note. The perversion of justice produces anarchy in the state.

Ver. 6. *I said, 'ye are gods.'* For the meaning of this title cp. § 16. ii. 7, note: for similar false assumptions cp. the description of the courtiers of Darius the Mede (Dan. v.), and the title of 'Divus,' which the Roman emperors arrogated to themselves. As justice was the highest virtue in the ancient world, judges were looked upon as the very oracles and expounders of God's will. The office of judge was the function, which Moses specially reserved to himself, and which he only allowed to be exercised by others as his delegates, when its duties finally outran his powers: as early as Exodus, a judge was nearly synonymous with a prince (Ex. ii. 14; Num. xvi. 13), and before the establishment of the monarchy this was the only royal function which was assigned to any earthly ruler. Hence to the Israelitish mind a peculiar sanctity was always attached to the office.

Ver. 8. *all heathen.* The relation of the God of Israel to the heathen, the fact that He was Lord over all the peoples of the earth, was one of the

§ 84. **Psalm xiv or lili.** The Captivity (ver. 11). See § 83. *History.* The prophet's tone is more hopeful; perhaps Babylon is already tottering to its fall. For a similar prophetic utterance cp. Is. xxi. 2, 6, 8, 9, 'A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam, besiege, O Media;...for thus hath the Lord said unto me, 'Go, set a watchman, let him declare what he seeth.' And he cried, 'Behold here cometh a horseman and a couple of horsemen.' And he answered and said, 'Babylon is fallen, is fallen; and all the graven images of her gods He hath broken unto the ground'.'

Structure. The 14th and 53rd are different versions of one and the same Psalm. Between the 4th and 5th verses the Prayer Book Version following the Vulgate and a MS. of LXX. inserts the following three verses, which are not found in the Authorised Version. 'Their throat is an open sepulchre, with their tongues do they deceive, the poison of asps is under their lips: their mouth is full of cursing (or perjury) and deceit: their feet are swift to shed blood. Destruction and unhappiness is in their ways, and the way of peace do they not know. There is no fear of God before their eyes.' The fact of these three verses, which are really a cento from various Psalms, following immediately upon the quotation of the 3rd and 4th verses in the Epistle to the Romans (iii. 13—18) led the copyist into the belief that it was a continuous quotation, and he consequently inserted the three verses in the MS. of the Psalm.

Ver. 1. *the fool.* As righteousness was equivalent to blessedness (cp. § 25. xxiii. 3, note), so wisdom or understanding was synonymous with godliness and virtue, cp. vv. 2, 3. The *fool* or 'vile person' is defined (Is. xxxii. 6) as one who 'worketh iniquity and uttereth error against Jehovah.' The heathen as idolaters were specially thus designated, cp. Deut. xxxii. 21, 'I will provoke them to anger with a foolish nation,' and Wisd. i. 3.

Ver. 3. *the children of men*, i. e. the heathen as distinguished from the chosen people of God.

Ver. 8 (5). *eating up My people as it were bread.* Cp. Jer. l. 17, 'Israel is a scattered sheep; the lions have driven him away: first, the king of Assyria hath devoured him, and last, this Nebuchadrezzar king of Babylon hath broken his bones.' And Micah iii. 3, 'Hear, ye princes of the house of Jacob: 'Is it not for you to know judgment?...who eat the flesh of My people and flay their skin from off them; and they break their bones and chop them in pieces as for the pot, and as flesh within the caldron'.'

Ver. 9 (6). *that was no fear*, i. e. was no mere fear but a stern reality; a forcible picture of the sudden destruction which would be brought by God on their present oppressors as on Assyria of old. It marks the deep impression made on the mind of the nation by the catastrophe of the great army of Sennacherib. This is the version of the 53rd Psalm; the 14th has,

'then were they afraid with a fear,

that God was in the generation of the righteous!

they took counsel against the poor, but ye shall see that it is vain,
for Jehovah is his refuge!'

Ver. 10 (7). *poor*, i. e. the afflicted people of Israel.

§§ 85—108. *History.* The fourteen Psalms which begin with the 120th and end with the 134th (omitting the 132nd) appear to form a smaller

Psalter by themselves. They are called the 'songs of the goings up,' i.e. of the goings up from captivity: in fact, they are 'pilgrim odes.'

§ 85. Psalm cxx. *History.* The pilgrim, passing through the desert from Babylon to his home in Palestine, is beset by savage tribes (ver. 5), who have no reverence for the sanctity of a treaty.

Ver. 2. *deliver my soul*, i.e. save my life from the treachery of these Bedouin tribes.

Ver. 3. *give or do unto thee*. Cp. the formula of cursing, 'God do so to thee and more also.' 1 Sam. iii. 17.

Ver. 4. The *arrows* are often interpreted as the reward of the false tongue, but cp. § 52. lvii. 5, 'whose teeth are spears and arrows, and their tongue a sharp sword,' and § 54. lix. 7, 'swords are in their lips,' where swords and arrows are the types of the tongue of a foe. Cp. also Jer. ix. 8. *hot burning coals*, in the Authorised Version, 'coals of juniper;' more correctly, of broom. Burchardt, the Syrian traveller, mentions that the root of the broom was used for fires in the desert, and retained its heat for a considerable time. The *tongue* is spoken of as a fire in James iii. 6.

Ver. 5. *Meshech and Kedar*, two tribes mentioned as being far from Jerusalem, and on account of their remoteness considered types of barbarism. *Meshech*, the Moschi of Herodotus, a tribe in the extreme North (dwelling on the skirts of the Caucasus), and so contrasted with *Kedar* or Arabia (Is. xxi. 13, 16) on the South; as if they were the Scylla and Charybdis of a passage through the desert. *Meshech* appears as an ally of Magog, i.e. of the Scythian hordes, in Ezekiel xxxviii. 2. See Gen. x. 2.

§ 86. Psalm cxxi. *History.* A Pilgrim Ode. A prayer for safe conduct through the desert. For the answer to the prayer, compare the description of the power of God carrying all Israel safely through the perils of their return in Is. xl. 10, 11, 30, 31.

Ver. 1. *hills*, i.e. of Palestine. The exile is yearning for the mountains of Israel, cp. Nahum i. 15, and Ezek. vi. 3, xxxiv. 13, xxxvi. 4. *whence cometh*. The thought in these lines is 'I long for my native hills; Who will guide me to them? God.' Cp. § 3. xxiv. 8, 10.

Ver. 3, 4. *keepeth thee*, i.e. as the sentinel of the nightly encampment.

Ver. 5. *shelter* (or shade) against the rays of the sun. Compare 'abide under the shadow of the Almighty,' § 117. xci. 1, where the idea is expanded (1—14).

Ver. 6. *the moon*. The idea of the baneful influence of the *moon* is common in the East.

Ver. 8. *going out—coming in*. A common expression in the Bible for the whole daily life.

§ 87. Psalm cxxii. *History.* A sigh of the exiles for their return: they are waiting in patience for the summons of the Almighty.

Ver. 1. *look unto the hand*, i.e. as slaves wait for their master's hand to beckon them. The expression is especially appropriate in the mouth of one working among the slave-owners of Babylon.

Ver. 4. *wealthy*, more exactly 'those that are at ease.' (A. V.)

§ 88. * Psalm cxxx. *History.* A Pilgrim Ode. The exile longeth for the sun of Jehovah's mercy to rise and chase away the dark night of captivity (vv. 7, 8).

Ver. 4. This is a time when the *fear* of God will be better promoted by an exhibition of His gentler attributes of loving *mercy* and faithfulness than by a further revelation of His power.

Ver. 5. *His word*, i. e. His promise of blessing and deliverance. Cp. § 51. lvi. 5, 10.

Ver. 6. *more*, i. e. more eagerly than the sentinel waiteth for the dawn of day, which is to free him from his wearisome post.

Ver. 8. *from* the penalty of the *sins* of their prosperity, for which they are now suffering retribution in their exile. Cp. Jer. ix. 13—16.

§ 89. Psalm cxxxi. *History.* A Pilgrim Ode, describing the unruffled calm of an exile, who trusts in God.

Ver. 2. *I do not exercise myself in great matters*; I speak only of the simple duty of submission to God's will; I do not indulge in restless thoughts or visions of a great deliverance. Cp. Jer. xlv. 5.

Ver. 3. *refrain*, literally 'level.' The storm of passion is lulled to rest. *a weaned child*. As the child that is fully weaned rests quietly on its mother's bosom without yearning any longer for the breast, so the Psalmist's soul rests *within* him (or upon him), weaned from passionate longing and acquiescing in the dispensation of God. The difficulty lies in the words *within me*, which, to make the comparison accurate, should be translated 'on me,' as though a man's soul were resting on his arms, like a child on the breast of its mother.

PERIOD IV. §§ 90—129. *Psalms from the Time of the rebuilding of the Temple.*

§§ 90—129. *History.* The destruction of Babylon by Cyrus freed Israel from the thralldom of the Chaldeans. In the following Psalms we see the results of the captivity, which may be thus briefly epitomized.

The nation once careless of the law were becoming worshippers of its very letter; once tempted by idolatry, they now treated it with scorn; once below the teaching of sacrifices, they had now risen to spiritual worship through prayer; once rigorously exclusive, they now saw their ideal in the king who should enrol all the world as citizens of a spiritual Jerusalem. The future duty of the nation was to make themselves ready for his advent.

§ 90. *Psalm cxxiv. History.* A Pilgrim Ode. The rule of Babylon had been broken by Cyrus, and the captives were freed from the meshes of the net which had so long kept them struggling in its toils (ver. 6).

Ver. 2. *swallowed.* Cp. § 43. lv. 16; Prov. i. 12. Compare the fate of the company of Korah as described in Num. xvi. 32, 33.

Ver. 3. *waters*, i.e. 'enemies.' The picture of a swollen mountain-torrent sweeping all before it is frequently used to describe the sudden and overwhelming attack of enemies. So in Is. viii. 7 it is used of the Assyrian invasion. Cp. also § 142. cxliv. 7; § 12. xviii. 16.

§ 91. *Psalm cxxix. History.* An outburst of joy at deliverance from captivity.

Vv. 3, 6, 7. *ploughers, grass, mowers*; for the frequency of agricultural images, compare the prophet Amos.

Ver. 3. *back.* Cp. Is. i. 6, 'I gave my back to the smiters.' Ib. li. 23, 'They that afflict thee have said to thy soul, 'Bow down that we may go over;' and thou hast laid thy body as the ground, and as the street, to them that went over.'

Ver. 4. *harness.* More exactly, 'cut the traces.' As when the cords which bind the oxen to the plough are broken, the plougher can no more furrow the earth, so God has cut off from the tyrants the means of the exercise of their tyranny. Cp. § 90. cxxiv. *History.*

Ver. 6. *grass*, from Is. xxxvii. 27. 'Therefore their inhabitants were of small power, they were dismayed and confounded, they were as the grass of the field, and as the green herb, as the grass of the housetops, and as the corn blasted before it be grown up.'

Ver. 8. *Yehovah prosper you.* Cp. the greeting of Boaz to his reapers Ruth ii. 4.

§§ 92, 93. *Psalms cxxv, cxxvi. History.* The new community had been established in Jerusalem by Zerubbabel (cxxv. 1, 2), but the rebuilding of the temple was at a standstill from the heavy pressure of the Samaritans, supported by Persian nobles. Inspired no doubt by the denunciations of the contemporary Prophets, Haggai and Zechariah, the Psalmist dispels the terrors of the despairing by his confident assurance of future victory (Ezra iv. 4).

§ 92. Psalm cxxv.

Ver. 2. *stand about*. Though to the traveller who faces Jerusalem the towers seem to stand out against the sky and to be higher than the hills in the immediate neighbourhood, yet to the worshipper in the Temple, the Mount of Olives, which considerably overtops even the highest part of Mount Sion, might from the fact of its outlying portions bending round towards the city, naturally give the effect of *standing round about Jerusalem*. Like Rome the Holy City had its nearer and more remote barriers of protecting hills; as Rome had its Janiculum hard by and its Apennine and Alban mountains in the distance, so Jerusalem had its Olivet hard by, and on the outposts of its plain, Mizpeh, Gibeon and Ramah and the ridge which divides it from Bethlehem. These hills act as a shelter and must be surmounted before the traveller can see, or the invader attack, the Holy City; and the distant line of Moab would always seem to rise as a wall against invaders from the remote East. (From Stanley's *Sinai and Palestine*, 3rd Edit. pp. 174, 175.)

so standeth Jehovah round about His people. Cp. Zech. ii. 4, 5. 'Jerusalem shall be inhabited as towns without walls, for I, saith the Lord, will be unto her a wall of fire round about.'

Ver. 3. *rest upon*, i. e. the heathen shall not always lay his hand so heavily upon the promised land (the *lot* of the true Israelite), lest the people be tempted by prolonged adversity to leave the true religion.

Ver. 5. *crooked ways*, i. e. let those who are Israelites by birth, but renegades at heart, be swept away with the evildoers, i. e. the heathen foe to whose camp they really belong.

§ 93. Psalm cxxvi. *History*. A contrast between the many dangers of the present with the unclouded joy of the first years after the return from captivity.

Ver. 1. *captivity*, i. e. captives. Cp. Jer. xxx. 17—19. 'Because they called thee an outcast, saying, 'This is Sion, whom no man seeketh after:' thus saith Jehovah; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof; and out of them shall proceed thanksgiving, and the voice of them that make merry.' *dream*, i. e. we could not believe our senses for joy; we seemed to be dreaming.

Vv. 1, 2, 3, 4. *then—then—then—then*, i. e. at the time of the return, which is contrasted with their present time of danger.

Ver. 5. *rivers in the south*, so Job compares his false friends to the 'stream of brooks, which when it is hot are consumed out of their place..... they go to nothing and perish' (Job vi. 15, 17, 18).

Ver. 6. *sow in tears*. Sion though now built in tears shall have a glorious future. The new colonists seem to have experienced the literal meaning of the words in the alternations of drought and plenty; cp. the words of the contemporary prophet Haggai (i. 10. 11; ii. 19), as also § 113. lxvii. 6; § 126. lxxxv. 12.

Ver. 7. *he that now...sheaves with him*, more exactly,
going he shall go and weep, bearing a load of seed;
coming he shall come and sing, bearing his sheaves with him.

§ 94. Psalm cxxvii. History. The re-peopling of Jerusalem. The people are rebuked for rebuilding their own homes before they restored the Temple of the Lord (Haggai i. 2—9).

Ver. 3. *blesseth*, i. e. by watching over them Himself. The things which are to others the fruits of anxious toil come to those who cast their care on God as things in a dream, without forethought or expectation on their part. Cp. Prov. x. 22: 'The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.'

Ver. 5. *arrows—quiver*, an image especially appropriate when the immediate need was of men to defend the walls (Ezra iv. 4); so *arrows* are called in Lam. iii. 13 'the sons of the quiver.' *the sons of our youth*, i. e. those that would soon be grown up in time to protect the city walls.

Ver. 6. *gate*. Cp. Gen. xxii. 17: 'thy seed shall possess the gate of his enemies,' and xxiv. 60: 'be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.'

§ 95. Psalm cxxviii. See § 94.

Ver. 2. *shall eat the labour of thine hands*, perhaps a reference to the inroads of Samaritan foes, who often carried away the harvest, the hard-earned fruits of toil.

§ 96. Psalm cxxxiii. History. An appeal to the tribes now colonizing Canaan to recognize the pre-eminent sanctity of the hill of Sion as the seat of their national worship (cp. § 36. xlviii. 2; § 114. lxviii. 18).

Ver. 1. *dwelt together*, i. e. be gathered together again from their dispersion in captivity. Cp. Jer. xxxi. 10: 'Hear the word of Jehovah, O ye nations, and declare it in the isles afar off, and say, 'He that scattered Israel will gather him, and keep him as a shepherd does his flock.' The blessings of unity are compared (1) to the all-pervading fragrance of holy oil, and (2) to the moisture that is borne from the snow-capped Hermon and falls in refreshing drops on the dry southern hills of Judah. The thought of the High Priest suggests the idea of the Temple, and this naturally passes into the thought of the Holy Hill: while the earthly dew of Hermon passes into the heavenly blessing of Sion. The verse shews the mutual dependence of North and South.

Ver. 2. *ointment*, cp. Ex. xxix. 7.

Ver. 4. *life for evermore*. Contrast the blessing here promised with the threat contained in Jer. xxxi. 36: 'If those ordinances depart from before me, then the seed of Israel also shall cease from being a nation before me for ever.'

§ 97. Psalm cxxxiv. History. A Temple-hymn. For the efforts made to re-establish something like the old Temple-worship before the new Temple was built, see the accounts of Jeshua and Zerubbabel (Ezra iii. 6, 8, 9).

Ver. 2. *by night*, the priests lodged round about the House of God, and some were employed day and night. Cp. 1 Chron. ix. 27, 34. The lamps were kept burning all night, Ex. xxvii. 20, 21.

Ver. 3. *to the sanctuary*, or rather to the mercy-seat. (§ 56. xxviii. 2.)

Ver. 4. *thee*, i.e. the Psalmist himself, for he represents the priests as pronouncing a blessing on the congregation in answer to their previous appeal in vv. 1—3.

§ 98. **Psalm cxxii.** *History.* A blessing on a party of pilgrims.

Vv. 1, 8, 9. *I*, the speaker is apparently an aged exile, himself unequal to a journey across the desert.

Ver. 3. *compact*. 'The deep ravines which separate Jerusalem from the rocky plateau of which it forms a part are a rare feature in the scenery of the Holy Land. Something of the same effect is produced by the vast rents surrounding Granada on the table lands which crown the summits of the Spanish mountains. But in Palestine Jerusalem alone is so entrenched and from this cause derives in great measure her early strength (2 Sam. v. 6, Josh. xv. 63), and subsequent greatness.... The deep depressions which thus secured the city, must, like the Jordan valley to the whole country, have always acted as its natural defence, but they also determined its natural boundaries. The city, wherever else it spread, could never overleap the valley of the Kedron or of Hinnom... The expression of *compactness* was still more appropriate to the original city if, as seems probable, the valley of Tyropœon formed in earlier times a fosse within a fosse, shutting in Sion and Moriah into one compact mass not more than half a mile in breadth.' (Stanley, *Sinai and Palestine*, 3rd edition, pp. 172, 173.)

Ver. 4. *went up*. In allusion to the law requiring all males to attend the three great feasts. Ex. xxiii. 17, xxxiv. 23 : Deut. xvi. 16.

Ver. 5. *house of David*, an allusion especially appropriate at a time when Zerubbabel, a descendant of David, was the Tirshatha at Jerusalem. Cp. Ezra ii. 1, 63.

Vv. 6, 7. *peace—prosperous, peace—plenteousness*, the alliteration in these verses represents the play on the meaning of Jerusalem as a 'peaceful possession.'

Ver. 9. *seek to do thee good*, i.e. win a blessing for thee by my prayers.

§ 99. **Psalm lxxxvii.** *History.* The foundation of the new temple by Zerubbabel (Ezra iii. 10). The hope of the comprehension of the heathen is the great lesson which the Jews learnt by their connection with the captivity. This is the ruling idea of the Psalm. Of every man, be he Egyptian, Chaldæan, Philistine, Tyrian, or Ethiopian, it shall be said 'he was born in Sion,' if only he be a worshipper of Jehovah. In the words of the contemporary prophet (Zech. viii. 22, 23), many and strong nations would come to seek the Lord of Hosts in Jerusalem and to pray before the Lord; men of all languages of the world would take hold of the skirt of him that was a Jew, saying, 'we will go with you, for we have heard that God is with you.'

Ver. 1. The first verse stands simply 'His founded (city) upon the holy hills,' cp. Is. xiv. 32. The abruptness of the opening requires us to supply in words or in thought the commencement of the next verse.

Ver. 2. *are spoken of thee*, i.e. by the prophets, and especially by Isaiah, cp. ii. 2—4, 'The mountain of the Lord's house shall be established... and all nations shall flow unto it.' xi. 10, 'There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek;' so with

special reference to Ethiopia (xviii), Egypt (xix), Philistia (xx), Tyre (xxiii), cp. especially xix. 21-25, 'The Egyptians shall know the Lord in that day, and shall do sacrifice and oblation: yea, they shall vow a vow unto the Lord and perform it... Blessed be Egypt My people and Assyria the work of My hands and Israel Mine inheritance.' The promises in some passages seem to be limited to 'the outcasts of Israel and the dispersed of Judah,' in others to be more general.

Ver. 3. *Rahab*, literally 'the proud one,' i.e. Egypt; a poetical name especially used where there is an allusion to Israel's escape out of the clutches of Egypt, cp. Job xxvi. 12, 'He divideth the sea with His power, and smiteth through Rahab' (A.V. 'the proud'), Ib. ix. 13, 'the helpers of Rahab' (A.V. 'the proud helpers') do stoop under Him.' Cp. also Is. li. 9, § 124. lxxxix. 10.

Ver. 4. *this man*, i.e. each individual of all this innumerable multitude of nations shall have the rights of Jewish descent and be counted for sons of Abraham born in Jerusalem. Cp. note on ver. 2, and vv. 5, 6.

Ver. 6. *Jehovah shall count* their names when He maketh the lists of citizens in His city, cp. Ezek. xiii. 9, 'they shall not be in the assembly of My people, neither shall they be written in the house of Israel, neither shall they enter into the land of Israel.' For the custom of keeping rolls of citizens cp. Ezra ii. 59, Neh. vii. 5.

Ver. 7. *singers also and dancers*. A picture of the future glories of Sion, when the *singers and dancers* of the world should no longer prostitute their talents to the services of profane or lascivious worship but raise their united voice to Jehovah in His Temple. *fresh springs*, i.e. the sources of all joys. The change from the description of the actual services to the idea of the potential greatness of Sion is abrupt. But the brevity of expression is so great that the meaning is necessarily obscure. Another rendering, with a slight alteration of the Hebrew punctuation, is; 'They both dance and sing, all that dwell in thee.'

§ 100. **Psalm cxxxvii.** *History.* The restoration under Zerubbabel. The hopes of a revival of the ancient empire of David intensified the patriotic zeal of the nation. This feeling vents itself on the Edomites, who had joined the invading host of Nebuchadnezzar in that fatal 'day of Jerusalem,' and had received a portion of the land as a reward for their share in the destruction of the kingdom. Cp. Stanley's *Jewish Church*, II. pp. 556, 7. Contrast with the bitterness of this Psalm the comprehensive spirit of the last, § 99. lxxxvii.

Ver. 5. *right hand*. Cp. 1 Kings xiii. 4, § 37. lxxvi. 5. *cunning*, i.e. musical skill. Cp. Glossary.

Ver. 6. *to my joy*. So A.V. 'prefer Jerusalem above my chief joy.'

Ver. 7. *Remember (against) the children of Edom the day of Jerusalem*, i.e. requite them for their share in its destruction.

Ver. 8. *daughter of Babylon*. The word *daughter* is used of cities in general, which are thus personified. Cp. Is. x. 32, 'He shall shake his hand against the mount of the daughter of Sion, the hill of Jerusalem.' *wastest with misery*, ambiguous; either 'layest waste,' thus giving the justification of the following prayer for vengeance; or 'wasting away,' i.e. doomed to destruction; Babylon had been already conquered.

Ver. 9. *throweth them against the stones*, cp. Hos. x. 14 (of Israel), 'all thy fulness shall be destroyed, as Shalman spoiled Betharbel in the day of battle: the mother was dashed to pieces upon her children.'

§§ 101—104. Psalms cxviii, cxxv, cvi, cxxxviii. *History.* All these Psalms were composed after some great deliverance. The first two were designed for an elaborate Temple service, and were probably sung at the great festivals celebrating the restoration of the Hebrews to their country under Zerubbabel (Ezra iii. 4).

§ 101. Psalm cxviii. Compare vv. 5, 10—12, 22 and note with §§ 101—104. *History.*

Ver. 1. *O give—for ever*, from Jer. xxxiii. 11, 'Praise the Lord of Hosts: for the Lord is good: and His mercy endureth for ever.' § 46. cxxxvi. 1, 'O give thanks unto the Lord: for He is gracious, and His mercy endureth for ever,' and § 133. cvi. 1; we see that the form of praise in the first verse was a customary formula in the Temple services. Here it is to be thrice uttered by the Israelites and repeated by the proselytes, here called 'those who fear Jehovah,' as in § 69. xxii. 23, where 'they that fear the Lord' are distinguished from 'the seed of Israel and Jacob.'

Ver. 9. *princes*. Of the fickleness of princes the Israelites had had full experience in captivity, see Ezra iv. Cp. § 148. cxlvi. 3

Ver. 12. *bees*, cp. Ex. xxiii. 28, 'I will send hornets before thee, which shall drive out the Hivite, etc.'

Ver. 18. *Jehovah—death*. Cp. Jer. x. 24, 25.

Ver. 19. *gates of righteousness*, i. e. the gates of the Temple open only to the righteous. Cp. § 5. xv. 1, 2 and Is. xxvi. 2, 'Open ye the gates that the righteous nation... may enter it,' i. e. the strong city of Judah.

Ver. 22. *stone which the builders refused*. The meaning is that the despised nation of Israel whom the proud 'builders of Babel' had discarded and would have destroyed, is really the first stone and foundation of the kingdom of God. Cp. Is. xxviii. 16. 'Therefore thus saith the Lord God, 'Behold, I lay in Sion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation,' while in Jer. li. 26 it is said of Babylon striving for universal dominion, 'they shall not take of thee a stone for a corner, nor a stone for a foundation.' For the expression cp. Job xxxviii. 6; for the thought contained in the verse, see Zech. iv. 6—10.

Ver. 24. *day*, i. e. a feast day celebrated in accordance with ancient custom.

§ 102. Psalm cxv. *History.* See §§ 101—104. This psalm contains the great lesson of the Captivity. The Jews had been hitherto prone to idolatry, but after their return they treated it with scorn.

Ver. 1. *mercy—truth*, *mercy* in delivering us from the heathen, cp. ver. 2; *truth* in keeping the promises made to our forefathers. Cp. Glossary.

Vv. 16—18. *the earth hath He given to the children of men* that they may praise Him thereupon: so will we for evermore.

§ 103. Psalm cxvi. History. Cp. §§ 101—104.

Ver. 3 is derived from § 12. xviii. 4.

Vv. 7, 8, 9 are derived from § 51. lvi. 13.

Ver. 10. *when I say*. The meaning is this, The afflictions I have endured have taught me the lesson of confidence in God and the folly of trusting to man. When I exclaim, 'I have been sore troubled but am already delivered' my faith revives; the remembrance of deliverance from past dangers makes me believe in deliverance from my present trouble. *was*. This word is emphatic; his troubles are a thing of the past.

Ver. 12. The *cup* is a frequent metaphor for the portion allotted to man (1) of blessing as in § 65. xvi. 6, § 25. xxiii. 5, (2) of adversity as in § 1. xi. 7, § 38. lxxv. 9. Here by a figure Jehovah is represented as a host offering a cup of blessing to His guest. The meaning is 'my best thank-offering to God is cheerfully to accept the blessings which He bestows.'

Ver. 13. *dear is the death of His saints*, i.e. my deliverance from the jaws of death is a proof of the value God sets upon the lives of His saints. Cp. § 63. lxxii. 14.

Ver. 14. *bonds*, i.e. freed me from captivity.

§ 104. Psalm cxxxviii. History. For the hope of the conversion of heathen nations, characteristic of the time of Zerubbabel, see Zech. viii. 20, 23, and ix. 7.

Ver. 1. *before God*, i.e. before the mercy seat, in the Holy Place, the Temple. Cp. 2 Kings xiii. 23.

Ver. 2. *word*, i.e. fulfilment of promise. *above all things*, i.e. above all that we have heard of Thee hast Thou fulfilled Thy promise. *God's Name* here as elsewhere means not only His titles, but all that is known of Him by revelation and tradition.

Ver. 6. *lowly*. Cp. Is. lvii. 15, 'Thus saith the High and Lofty One that inhabiteth eternity; 'I dwell in the High and Holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones.'

Ver. 8. *despise—work*, i.e. complete the good work of deliverance, which thou hast begun.

§ 105—112. Psalm xcii, xciii, xcv—c. Psalms of joy composed after the return from captivity.

§ 105. Psalm xcii.

Ver. 9. *oil*. Cp. § 41. cxli. 6.

Ver. 10. *his* is the old form of 'its.' See Glossary.

§ 106. Psalm xciii. History. The fury of the heathen quelled by the voice of Jehovah. The fury of the heathen is represented under the figure of a stormy sea. Cp. Jer. xlv. 7, 8, where the fury of Egypt is represented as a flood.

Ver. 5. *voice*. The imagery is from thunder. As the thunder drowns the fury of the waves, so the voice of God silences the tumults of the world. Cp. § 35. xlv. 3.

Ver. 6. *testimonies*, i.e. oracles, commandments. See Glossary, *holiness becometh Thine House*, i.e. only the holy people (Israel) shall enter it, cp. Joel iii. 7, 'Then shall Jerusalem be holy, and there shall no strangers pass through her any more.'

§ 107. **Psalm xcvi.** *History.* The triumph of Jehovah over the heathen. The three new lessons learnt in captivity are here expressed: 1, the great deliverance (vv. 3—6); 2, the scorn of idols (ver. 7); 3, the extension of view to countries beyond the sea (ver. 1).

Ver. 1. *isles*, i.e. shores. This expression is used (1) for the islands or shores of the Mediterranean (cp. § 63. lxxii. 10), (2) for the 'lands of the heathen' generally, as in the Psalms of this period, and in the contemporary prophet (Is. xl—lxx). In Ezek. xxvii. 15 it is used of the Persian gulf.

Ver. 3. *fire*, i.e. lightning; cp. ver. 4. For the picture see § 12. xviii. 7—13.

Ver. 8. *judgments*, i.e. on the heathen.

§ 108. **Psalm xcix.** An exhortation to praise Jehovah from the past experiences of His mercy and judgments.

Ver. 1. *cherubim*, cp. § 69. xxii. ver. 3, note. *shake*, i.e. 'at the Theophany or manifestation of the Divine presence.' Cp. § 12. xviii. 7, 8.

Ver. 4. *power*, i.e. a power which is only used to execute the fiat of His justice.

Ver. 5. *footstool*, cp. Ezek. xciii. 7.

Vv. 6—8. The meaning must be gathered from the 8th verse. God deigns to reveal Himself to His servants; but even they may not transgress with impunity. Thus Moses and Aaron were punished by exclusion from the holy land, and Samuel by the sorrow of his later years, and by the apostasy of his sons (1 Sam. viii. 3). Cp. God's revelation of Himself, in Ex. xxxiv. 6, 7. *priests*, i.e. mediators, cp. Jer. xv. 1, 'though Moses and Samuel stood before me, yet my mind could not be towards this people.'

§§ 109, 110. **Psalms xcvi, xcvi.** The most general thanksgivings in the Psalter, praising Jehovah as the Deliverer of old, the present Ruler and the future Judge of the whole world.

§ 109. **Psalm xcvi.** Vv. 5, 6. These verses which break the structure of the Psalm were possibly added from another Psalm on account of their exact coincidence with the line of thought.

Ver. 12. *field be joyful—trees of the wood rejoice.* The metaphor ver. 12 is probably derived from Is. lv. 12, 'The mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands.'

§ 110. **Psalm xcvi.**

Ver. 3. *salvation*, i.e. deliverance from captivity.

Ver. 7. *shawm*, a reed-pipe. See Glossary.

§ 111. **Psalm xcv.** *History.* The deliverance from the Babylonian captivity naturally recalls the memory of the Exodus from Egypt. This subject is viewed under two aspects, (1) God's dealing with man (1st strophe),

and (2) man's dealing with God (2nd strophe). The Psalm is called the Invitatory Psalm, because it was early used to *invite* the people to leave their work, and join in the worship of God.

Ver. 1. *salvation*, cp. § 110. xcvi. 3, note.

Ver. 8. *Meribah*. Cp. Ex. xvii. 7.

Ver. 9. *proved Me*, i.e. tempted Me, tested My forbearance. *My works*, i.e. the punishments I inflicted on them.

Ver. 11. *rest*, i.e. the land of promise. Cp. Deut. xii. 9, 'For ye are not as yet come to the rest and to the inheritance, which Jehovah your God giveth you.'

§ 112. Psalm c.

Ver. 4. *truth*, i.e. fulfilment of promise.

§ 113. Psalm lxxvii. *History*. An expansion of the old blessing pronounced in Numbers vi. 24 upon the children of Israel. Like that blessing upon their ancestors, it was probably delivered by a priest; unlike it, it looks far beyond the limits of Judæa and the immediate prosperity of the Hebrew nation. Cp. Haggai throughout.

Ver. 2. *way*, i.e. Thy dealings with Thy people.

§ 114. Psalm lxxviii. *History*. The second dedication of the Temple, which had been rebuilt by Zerubbabel and Jeshua with the aid of the prophets Haggai and Zechariah (Ezra vi. 15, 16). The recent deliverance from captivity is celebrated in the song of triumph which forms the centre of the Psalm. At such a time the thoughts of Israel were turned to the great times of the past: the deliverance from captivity reminded them of the Exodus from Egypt and the victories of the Judges; while the dedication of the Temple recalled the triumphal enthronement of the Ark under David. The first words are taken from the chant of the Levites, who carried the Ark in the wilderness (cp. Num. x. 35); in the body of the Psalm there are constant allusions to the Song of Deborah (see translation in Appendix C), and the whole is full of quotations from other songs now lost.

Ver. 1. *arise*; a quotation from Numbers x. 35. *scattered*, i.e. as the Egyptian host was, when God looked upon it (Ex. xiv. 24).

Vv. 4, 7, 8. Compare the procession of the Ark through the wilderness in Num. x. For the return from Babylon see Is. xxxv. xl. 3; the liberation from captivity is there alluded to in vv. 5, 6. *make a way*, i.e. as pioneers for a royal progress.

Ver. 5. *habitation*, i.e. in heaven.

Vv. 7—9. The meaning appears to be that the same God who revealed Himself in storms on Sinai also revealed Himself in gracious rain, preparing the promised land for the coming of the Israelites. The words are of course taken from Judg. v. 4—6, 30. For the celebration of victories by choruses of women, see Ex. xv. 20, 1 Sam. xviii. 6, 7. For the division of the spoil, Judg. v. 11. *that Sinai*, i.e. Sinai yonder: Deborah is pointing to the mountain.

Ver. 10. *poor*, i.e. oppressed. See Glossary.

Vv. 13, 14. Probably a quotation from a song of victory. The allusion is to the play of colour on the wings of a dove. The meaning apparently is, 'When ye (the men of Israel) rest on the soft pastures of Palestine after

war, then are the wings of the dove illumined with gold, as the fields are covered with sunshine: still when Jehovah willeth to destroy kings to preserve His inheritance, then doth He send hailstones and snow from heaven: cp. the battle of Bethhoron under Joshua [x. 11], and Judg. v. 19, 20. The rarity of snow in Palestine caused it to be regarded as an especial wonder. Job xxxviii. 22, 'Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?' *Salmon*. Possibly the hill of this name near Shechem, mentioned in Judges ix. 48; a low hill, where snow would be unusual.

Ver. 15. *Basan* was bounded on the north by the range of Anti-Libanus: of which Hermon the southern peak was the loftiest and grandest hill in Palestine; it had a claim to be ranked as a 'hill of God,' but He chose the hill of Sion for His residence. For the priority thus bestowed upon Sion cp. § 36. xlviii, and notes.

Ver. 16. *askance*, i. e. with jealousy.

Ver. 17. *gone up on high*. God is represented as taking possession of Sion as an earthly conqueror of a conquered citadel, Hab. iii. 8. Here we have extracts from an ancient Psalm. *Sinai*. The honours of Sinai are now transferred to Sion, and God and the heavenly train are pictured as moving in triumphal procession thence to Sion and leading His enemies as captives.

Ver. 18. *gifts of men*, i. e. of the rebellious, who have become the vassals of Jehovah and do Him homage.

Vv. 22, 23. Again a quotation from some now lost Psalm. The meaning is, 'Should their enemies in the day of judgment hide in Bashan or in the deep sea, I the Lord will drag them forth:' cp. the picture of the desolation of Israel in Amos ix. 3, 'Though they hide themselves in the top of Carmel, I will search and take them out thence, and though they be hid from my sight in the bottom of the sea, thence will I command the serpent and he shall bite them.'

Ver. 26. *waters of Israel*. The lineage of Israel is likened to the source of a river, cp. Is. xlviii. 1, li. 1, where 'the hole of the pit' means the spring or well, which was the source of the nation; and possibly Deut. xxxiii. 28.

Ver. 27. *Benjamin—Judah—Zebulun—Naphthali*; four tribes are mentioned here; Zebulun and Naphthali represent the Northern kingdom; Judah and Benjamin the Southern. *little*, as being the smallest tribe. *leader*, because Saul the first king came from it. *mighty host*, because Judah was the most populous tribe.

Ver. 28. *set forth Thy glory*. A prayer that God will manifest His glory from this His newly consecrated Temple as He had of old from the Temple of Solomon.

Ver. 30. *the beast of the reeds*. Under the image of king of the jungle, surrounded by bisons and calves, is typified the great Persian king, with his train of satraps and subject peoples. So the kings of Babylon and Egypt are typified by the dragons of the river or crocodiles, § 120. lxxiv. 14, Ezek. xxix. 3, and Is. li. 9, 'Art Thou not he that hath cut Rahab, and wounded the dragon?'

Ver. 31. *then—God*. Cp. Is. xix. 23—25. 'In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the

Assyrians, In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria, the work of My hands, and Israel My inheritance.' *Ethiopia.* Cp. Is. xlv. 14, 'They (the Ethiopians) shall fall down unto thee (Israel), they shall make supplication unto thee, saying, 'God is in thee only; and besides there is none else.'"

Ver. 33. *heaven of heavens*, i. e. the highest heavens, cp. Deut. x. 14. *which is of old*, i. e. first created.

§ 115. Psalm xlvii. A Psalm composed for the dedication of the Temple, and sung during the procession (ver. 5).

Ver. 4. *Jacob's glory*, i. e. the Holy Land. Cp. § 49. lxi. 6, Ez. xx. 15, 'That I would bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands,' and Ez. xxiv. 21, 'the excellency of your strength.'

Ver. 5. *is gone up.* Cp. § 114. lxviii. 18.

Ver. 7. *glorious*, literally 'a skilfully constructed song,' i. e. to be accompanied with more elaborate music: the word 'maschil' occurs in the musical direction superscribed to 14 Psalms.

Ver. 9. *princes.* Cp. Is. xiv. 1. The princes probably were Persian emissaries, but the precise facts are unknown. *shields*, i. e. chiefs. The word is rendered 'rulers' Hos. iv. 18.

§ 116. Psalm lxvi. 1—11. History. A celebration of the deliverance from Babylon, as a repetition of the great deliverance under Moses.

Structure. For the other Psalm appended to this in the Psalter see § 30.

Ver. 2. *feign obedience*, or pay 'Thee court. P. B. 'were found liars,' as Deut. xxxiii. 29. See Glossary, 'liars.' *Thine enemies*, the heathen, comprised in 'all the world,' or all nations, ver. 3.

Ver. 10. *into the net*, or snare, so as to be the prey of the enemies' hand, hence into captivity. Cp. Hos. vii. 12. *a burden on our loins*, made us like beasts of burden, i. e. brought us into slavery.

Ver. 11. *Thou—heads.* Cp. Is. li. 23, 'They that afflict thee have said to thy soul, 'Bow down that we may go over,' and thou hast laid thy body as the ground, as the street for them that went over.'

§ 117. Psalm xci. *History.* A special application of the idea of God's fatherly care, as shown in the late deliverance from captivity; here He is regarded as watching with His 'special Providence' not only over Israel, but over each Israelite.

Vv. 1—3. For the change from 3rd to 1st, and afterwards (ver. 9) to the 2nd person, cp. Job xii. 4. *thee*, ver. 3, i. e. the Psalmist. *defence of the most High*, i. e. Sion.

Ver. 8. *only with thine eyes.* Thou shalt be so far removed from it as not to feel it, but only to see it at a distance.

Vv. 14—16. A sudden transition. *he*, i. e. the Psalmist, as *thou*, ver. 9, is 'the Psalmist' also.

§ 118. Psalm cxxxix. *History.* See § 100. The Psalmist is in

'Am I a God at hand,' saith Jehovah, 'and not a God afar off? Can any hide himself in secret places that I shall not see him?' saith Jehovah. 'Do not I fill heaven and earth?' saith Jehovah.

Ver. 8. *parts of the sea*, i. e. if like the first ray of the rising sun which darts across to the far west, I flee to the utmost horizon of the sea. *The sea* stands for *the west*, in all the Scriptures which were written in Palestine. Cp. § 134. cvii. 3, note.

Ver. 10. *If I say*, etc. i. e. if I reach the far west—the land of sunset and darkness—and the day be turned into night.

Ver. 11. *night as clear*. Cp. Job xxvi. 6, 'Hell is naked before Him and destruction hath no covering,' and Job xxxiv. 21, 22.

Ver. 12. *reins*. See Glossary.

Vv. 14, 15. Cp. Job x. 8—11.

Ver. 17. *thy thoughts*, i. e. God's counsels in the creation and government of the universe, which are ever-present and overwhelming both in number and in weight. 'How heavy are Thy thoughts' is the literal rendering of the first line of the verse.

Ver. 20. *take Thy covenant—mouth*. Cp. § 59. l. 16.

§ 119. Psalm xlv. History. The return from captivity was not followed by unchequered prosperity. Though the people continued faithful to God and did not relapse into idolatry (ver. 21), yet in the moment of expected triumph anguish and perplexity have overtaken them. This very loyalty to Jehovah roused the jealousy of the Persian court.

Ver. 2. *them*, i. e. our forefathers. The word is emphatic.

spread them abroad, i. e. extended their borders. Cp. § 122. lxxx. 8—11.

Ver. 5. *Jacob*, more commonly Israel, the name given to Jacob after his wrestling with the angel. The name was originally applied to the twelve tribes collectively (Ex. iii. 16); after the captivity the returned exiles, though mainly of the kingdom of Judah, resumed the name of Israel as their common designation. Cp. § 4. xxiv. 6; § 115. xlvii. 4, where 'Jacob's glory' means the Holy Land.

Ver. 13. *for nought*. For the expression cp. Jer. xv. 13, 'without price.'

Ver. 15. *shake their heads*. Cp. Jer. xviii. 16.

Ver. 20. *the place of jackals* (A.V. 'den of dragons'), is the symbol of desolation. Cp. Jer. ix. 11 and x. 22; Is. xxxiv. 13, 'It shall be an habitation of dragons (jackals) and a court for owls.'

Ver. 21. *if—strange God*, this appeal to the national freedom from idolatry marks the Psalm as after the captivity. See § 107. xcvi. *History*, and the 2nd Isaiah, who wrote after the captivity, xl. 19, 20, xli. 7, xlii. 17, and especially xlv. 14—17.

§ 120. Psalm lxxiv. History. The misery of the Jews is complete; the Holy Place of the Temple has been defiled by the banners of the heathen (ver. 5); its decorations are destroyed (ver. 7); the Prophets have disappeared (ver. 10); the caverns of refuge are in the hands of the foes (ver. 21). Cp. Neh. vi. 14.

Ver. 5. *roared*, cp. Lam. ii. 7, 'They made a noise in the House of the

Vv. 5 and 10. *tokens*. The only symbols of the Divine presence known to the Israelites were the Cherubim. These the heathen destroyed and set up their own symbols instead.

Ver. 9. *houses of God*, i. e. houses of prayer.

Ver. 10. *knoweth*; for the description of the Jewish people in this last stage of decay cp. Is. vi. 11, a passage five times repeated in the New Testament (Matt. xiii. 13; Mark iv. 12; Luke viii. 10; John xii. 39; Acts xxviii. 25), cp. also Lam. ii. 9.

how long? Cp. § 121. lxxix. 5. As the Prophet addressed this wayward generation his spirit sank within him, and he repeats the words, 'Lord, how long?' In the answer to this question was contained at once the darker and the brighter side of the future,—the judgments of prophecy and the great deliverance to which those judgments would lead.

Ver. 12. *pluck it out*. Cp. Is. li. 9, 10, 'Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?'

Ver. 14. *dragons*, i. e. the *crocodile*, which is symbolical of the power of the princes of Egypt; as 'the beast of the reeds' (§ 114. lxviii. 30 and note) is symbolical of the king of Assyria.

Ver. 15. *Leviathan* stands for the crocodile (Job xli.) as Behemoth for the elephant or hippopotamus (Job xl. 15—24). In poetry these names often represented nations, as in Ezek. xxix. 3, 'Pharaoh, king of Egypt, the great *dragon* that lieth in the midst of his rivers:' so Isaiah li. 9, 'Thou— that hath cut Rahab and wounded the *dragon*,' i. e. Egypt; and again xxvii. 1, 'Jehovah shall punish Leviathan the running serpent and Leviathan the wreathed serpent, and he shall slay the *dragon* that is in the sea,' where the *dragon* again means Egypt and *leviathan* probably means the Assyrians, or Medes and Persians. So here *leviathan* might mean the Assyrian or Persian empire, called 'the beast of the reeds' (§ 114. lxviii. 29), out of whose hands the Jews had just escaped; but coming as it does between the mention of 'the dividing of the sea' and 'the bringing of water out of the hard rock' it would seem rather to be a synonym for the dragon, i. e. Egypt. In the apocryphal book of Esdras (2 Esdras xlix. 52) Leviathan is the typical monster of the deep, as Behemoth of the land.

meat for a people of the wilderness, i. e. 'Thou gavest the dead bodies of the Egyptians to be a prey to the tribes of wild beasts inhabiting the wilderness.' The wild beasts are here called a *people* as the locusts a nation in Joel i. 6.

Vv. 17, 18. For this general expression of the beneficent power of God, cp. Is. xlii. 15, xliv. 27, Job xxviii. 10.

Ver. 21. *hiding-places*, i. e. refuges or asylums, called 'houses of God' in ver. 9, which should be for the protection of God's people, but which have fallen into the possession of the heathen and are filled with their violence and cruelty.

nation like that described to Nehemiah by Hanani (Neh. i. 3), when he was still in captivity, 'The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire;' and cp. ii. 13, 17.

Ver. 6. The verse is quoted from Jer. x. 25.

Ver. 10. The verse is quoted from Joel ii. 17.

Ver. 12. *prisoners*, i. e. the whole nation.

§ 122. Psalm lxxx. An appeal to God in the imagery of the prophets, Jer. ii., Is. v., Ezek. xv., xvii.

Vv. 1, 2. *Ephraim, Benjamin, Manasses*. The division into tribes had long ceased and Sion could now boast of including the whole of Israel. These names therefore stand here merely for old and famous portions of the nation. At the same time the mention of *Joseph* three times, § 81. lxxvii. 15 and note, § 129. lxxxi. 5, and here, can hardly be accidental; the presence of representatives from the dwellers in the northern tribes at this dedication may probably be inferred. Cp. § 114. lxviii. 27. *Cherubim*. Cp. § 69. xxii. 3 and note.

Ver. 2. *before Ephraim*. In the order of the ancient march the rear of the Ark was guarded by the warrior tribes of *Ephraim, Benjamin, and Manasseh*, the brother and sons of Joseph. Numbers ii. 18—22.

Vv. 3, 7, 19. *Turn us again*. This burden is sung by the whole congregation.

Ver. 11. *sea—river*. To the Mediterranean Sea on the West, and to the Euphrates on the East. This expression, here and § 124. lxxxix. 26, is taken from § 63. lxxii. 8.

Ver. 17. *let Thy hand be upon the man*. By the *man* is here meant the congregation of Israel, spoken of as *this vine* in ver. 14, and as *us* in ver. 19. God's hand is to be upon them to protect and deliver them.

§ 123. Psalm cxxxi. *History*. A prince of the house of Judah (ver. 10), recalling to his memory the older oracles given to David, sees in the rebuilding of the Temple the renewal of God's favour to His Holy place.

Ver. 1. *trouble*, i. e. anxious care to build a Temple. Cp. 2 Sam. vii.

Ver. 6. *this saying*, i. e. the summons (ver. 7) to go into His tabernacle. *Ephrata*, the older and more solemn name for Bethlehem, here signifies the South, as the *forest*—Libanon, the great forest of Canaan—signifies the North. So the whole connection is, 'David's vow (vv. 2—5) was not in vain; for we, his people, heard from North to South and obeyed the joyous invitation to come to the Temple at Sion.' The name *Ephrata* is united with Bethlehem, Micah v. 2. It is probably here mentioned from its connection with David. *Libanon* called here, as in Is. xxii. 8, xxix. 17, simply the forest.

Ver. 8. *ark of Thy strength*, i. e. as the pledge of the manifestation of Divine power (1 Sam. iv. 3), cp. § 128. lxxviii. 62, note. So § 10. cx. 7, 'rod of Thy strength' or 'sceptre of power.'

Vv. 8—10 occur again 2 Chron. vi. 41, 42.

Ver. 9. *righteousness*, i. e. the results of righteousness or blessing. Cp.

servant, who addresseth Thee: as explained in 2 Chron. vi. 42, 'Lord God, turn not away the face of Thine anointed; remember the mercies of David Thy servant.' Here the expression 'turn not away the face' is made clear by its contrast with 'remember.' Cp. also marginal reference to 1 Kings ii. 16.

Ver. 12. *testimonies*. See Glossary.

Ver. 16. *health*, i. e. the divine blessing.

Ver. 17. *horn*, cp. Ezek. xxix. 21, 'In that day I will cause the horn of the house of Israel to bud forth.'

For the *lantern*, or lamp, or candle, i. e. the light, of Israel cp. 1 Kings xi. 36, xv. 4, 2 Sam. xxi. 17, cp. also § 12. xviii. 28 and note.

§ 124. **Psalm lxxxix.** *History*. See § 123. cxxxii. A time of trouble has come upon the prince of the house of David (vv. 37—44, and ver. 50), and he appeals to God as the defender of David's line.

Ver. 2. *truth*. See Glossary.

Ver. 3. The words following contain the promise alluded to in the word *truth* in ver. 2.

Ver. 5. *holy ones*, i. e. sons of God, or celestial Beings spoken of in Scripture as forming the court of God in heaven, cp. Job i. 6, v. 1, xv. 15, xxxviii. 7.

Ver. 7. *sons of God*, i. e. angels, § 7. xxix. 1, notes.

Ver. 9. *of all them—round about Thee*. The P. B. omits the words 'of all them' and takes it as the faithfulness with which God is clad, as with a garment.

Ver. 11. *Rahab*, 'the proud one,' i. e. Egypt. Cp. § 99. lxxxvii. 4, and note.

Ver. 13. *Tabor and Hermon*; the most striking natural features of Palestine.

Ver. 16. *the joyful sound*, i. e. the sound of the trumpet at Thy festivals: cp. Lev. xxiii. 24, Num. x. 10.

Ver. 18. *horns*. Cp. § 38. lxxv. 3, note.

Ver. 19. *king*, i. e. our King is appointed by God.

Ver. 20. *Thy holy one*, i. e. Nathan, the holy one of Jehovah, cp. 1 Chron. xvii. 15, 2 Sam. vii. 17.

Ver. 23. *shall not be able to do him violence*, i. e. as a creditor to a debtor who cannot pay his debt. 'This is an allusion to the state of debt and distress in which the Jews at this time were sunk.'

Vv. 27, 31—33. Cp. 2 Sam. vii. 14, where the promise here applied to David is applied to Solomon. Cp. § 16. ii. *History*.

Ver. 34. *once*, i. e. once for all; said of the unchangeableness of divine things, as opposed to the mutability of things human. 1 Peter iii. 18, Jude 3. *fail*, i. e. I will not lie unto David.

Ver. 36. *stand fast*, i. e. sure as the day follows the night. *witness*, i. e. God's covenant with sun and moon. Cp. Jer. xxxiii. 20—21, 'Thus saith the Lord; If ye can break My covenant of the day and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne.' Cp. also Jer. xxxi. 35—37.

Ver. 49. *bear in my bosom many peoples*. The anointed prince speaks of uniting in his own bosom as in that of his nation all the peoples of the earth.

a doxology appended by an editor to a smaller collection of the Psalms, and does not belong to the Psalm itself.

§ 125. Psalm lx. History. Prayer to God to turn the captivity indeed by ending the disappointment which followed the restoration. The Psalmist, after repeating the oracular words (vv. 6—9) in which Nathan had depicted the glories of David's empire, cries with plaintive tenderness, 'Who shall lead *me* into the strong city? who will bring *me* into Edom?' that is, lead *me* to destroy that Edom which had helped Nebuchadnezzar to destroy the Holy City, and had lately joined in the great confederacy against Nehemiah. See § 11. lx. vv. 6—8.

Structure. The beginning verses (vv. 1—5) are due to this period, and introduce an oracle given to David (vv. 6, 7, 8, and possibly 9). This is followed by a conclusion (vv. 10—12) written at the same time as the beginning.

Ver. 4. *banner—flee.* The original is a play upon words, 'A flag not to conquer, but to flag before our enemies.'

Vv. 6—8. See notes on these, § 11. lx.

Ver. 10. How much of the introduction and conclusion in the Psalm, as it stands at present, is from the hand of David, it is impossible to say. What may have been the general character of both may be gathered generally from the 3rd and 4th Psalms, which were composed by David under similar circumstances; but the whole Psalm in its present form belongs to the class which looks back from the troublous times of the restoration with longing hope that the glorious time of David may return.

§ 126. Psalm lxxxv. History. A Temple Psalm describing the affliction of the people after restoration to Jerusalem, apparently written in the interval between the disappearance of Zerubbabel and the coming of Ezra, when the Israelites were harassed by the Samaritans and other neighbouring tribes. See Neh. iv.

Ver. 1. *brought back our captivity*, i. e. the captives.

Ver. 4. *stablish us*, i. e. 'turn our captivity,' as § 93. cxxvi. 5, 'turn us again,' § 122. lxxx. 3, i. e. restore us fully.

Ver. 6. *quicken*, i. e. give us life. See Glossary.

Ver. 8. *I will hearken.* Cp. the similar introduction to the utterance of prophetic words, Hab. ii. 1, 2, 'I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, . . . and Jehovah answered me, and said, &c.'

Ver. 9. *salvation—land*, i. e. the approaching deliverance will bring glory, and so fulfil the hopes of the contemporary Haggai (ii. 7, 8, 9), 'I will fill this house with *glory*, saith the Lord of Hosts. The silver is Mine, and the gold is Mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts.'

Ver. 13. *righteousness.* The beautiful figures in which the descriptions of the future kingdom are clothed were no mere metaphor to men whose whole subsistence was at the mercy of an eastern climate, and who were at this time more than usually exposed to the attacks of their Bedouin neighbours.

material world as the *righteousness* of its inhabitants, when their fidelity should no longer fail of its appropriate reward, cp. Hosea ii. 19, where under the figure of the presents of the bridegroom to his love, (i. e. of God's promised blessing to His faithful people,) their fidelity is made a condition of the return of rainfall. 'I will betroth thee unto Me in faithfulness . . . and I will answer to the heavens, and they shall answer to the earth, and the earth shall answer to the corn and the wine and the oil, and they shall answer to Jezreel' (i. e. to the sowing of God). Hosea ii. 20, 21, 22.

§ 127. **Psalm lxxxiii.** *History.* The description of the confederation of the heathen tribes carries us at once to the time 'when Sanballat (Neh. iv. 7) and the army of the Samaritans, Tobiah the Ammonite with Geshem the Arabian and the Ashdodites were very wroth' at the news, that under the vigorous administration of Nehemiah, 'the walls of Jerusalem were rising up again, and the breaches were beginning to be stopped,' 'and conspired all of them together to come and fight against Jerusalem and hinder it.'

Ver. 2. *rage together.* Cp. § 16. ii. 1.

Ver. 3. *beloved*, literally 'hidden ones,' i. e. hidden under the shadow of Thy wings, cp. § 62. xxxvii. 7, § 57. xxxi. 22.

Ver. 6. *Ishmaelites*, i. e. the Arabians, cp. Neh. iv. 7, vi. 1, *Hagarenes* (the children of Hagar), and *Gebal*, the once terrible tribe of *Amalek*, were all tribes lying south of the Dead Sea.

Ver. 7. *Philistines—Tyre.* These two are coupled together as being both of Phœnician origin.

Ver. 8. *Assyria*, or *Assur*, the old name of the Empire of the North, means *Persia*. Ezra vi. 22. For the hostility of Sanballat the Persian satrap, cp. Neh. iv. 1. The king had perhaps been led to suspect that Nehemiah might aim at setting himself up as an independent prince on the completion of the walls. *children of Lot*, i. e. Moab and Ammon.

Ver. 9. *Midianites*, for the victory of Gideon, cp. Judg. vi, vii.

Vv. 9, 10. For *Sisera*, cp. Judg. iv, v. The name of *Endor* is not mentioned there; perhaps the Psalmist is quoting from a lost chronicle.

Ver. 11. *Oreb and Zeeb*, cp. Judg. vii. 25. *Zebah and Salmunna*, cp. Judg. viii. 5—10, 18—21.

Ver. 13. *chaff*, cp. Is. xvii. 13, 'They shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.'

Ver. 14. *flames—consumeth*, cp. Deut. xxxii. 22.

§ 128. **Psalm lxxviii.** *History.* A didactic Psalm recalling the past history of the nation, and especially of the tribe of Ephraim. The story of the rejection of this tribe for its half-hearted service (vv. 10, 61) would have a special meaning to the Jews at a time when the Northern tribes, of which Ephraim was the representative, were the chief opponents of the restoration at Jerusalem (Neh. iv. 2).

Ver. 1. *my teaching—parable*, these words mark the didactic character of the Psalm. The Psalmist addresses the people as a prophet, or teacher. *dark things*, i. e. the riddle of their past history—why God at one time supported and at another rejected them.

Ver. 10. *who being harnessed and carrying bows*, i. e. who though

armed with bows and having the power to cast out the heathen failed to do so during their ascendancy. Ephraim is compared to the bow that fails at the moment of need, cp. Hosea vii. 16.

Ver. 13. *the field of Zoan*, i. e. the country round the ancient city of Tanis, the abode of the shepherd kings. Though Zoan is not mentioned in Exodus, it is supposed to have been the abode of the Israelites in their bondage.

Ver. 14. *He—heap*. A quotation from the song of Miriam, Ex. xv. 8, 'With the blast of Thy nostrils the waters were gathered together, the floods stood upright as a heap.' See Appendix C.

Ver. 15. For the smoke-like *cloud*, alternating with *fire*, as the beacon on their march, cp. Exod. xiii. 21, 22. A remarkable passage in Curtius, v. 2. § 7, describing Alexander's army on the march, mentions a beacon hoisted on a pole from the head-quarters as signal for marching; 'observabatur ignis noctu, fumus interdiu.' This was probably an adoption of an Eastern custom. Similarly the Persians used as a conspicuous signal, an image of the sun enclosed in crystal (Curtius, iii. 3 § 9). 'Caravans are still known to use such beacons of fire and smoke, the cloudlessness and often stillness of the sky giving the smoke great density of volume, and boldness of outline.' *Bib. Dic.* on 'pillar of cloud.'

Vv. 16, 17. For the murmuring at Rephidim, and the *water from the rock* of Horeb, cp. Exod. xvii. 1–6. Part of ver. 17 is a quotation from Numb. xx. 8, which contains the account of the similar gift at Kadesh.

Ver. 19. *for their lust*, i. e. out of mere lust, cp. Numb. xi. 4, 5, 'And the mixt multitude that was among them fell a lusting, and the children of Israel also wept again and said, 'Who shall give us flesh to eat? We remember the fish which we did eat in Egypt, &c.'

Ver. 20. *prepare a table*, cp. § 25. xxiii. 5, 'Thou shalt prepare a table before me against them that trouble me, Thou hast anointed my head with oil (as for a feast) and my cup shall be full.'

Ver. 24. The Psalmist passes to the description of the gift and does not return to the punishment till ver. 31.

Ver. 26. *they*, i. e. every man. Cp. Exod. xvi. 16, 'Gather it every man according to his calling, an omer for every man.'

angels' food, i. e. the bread of the strong or mighty ones, i. e. the bread of Heaven, ver. 25. § 144. cv. 39. Cp. Wisd. xvi. 20.

Ver. 27. *under heaven*, i. e. from heaven, or *through His power*, as the next line has it.

Ver. 28. *flesh*, the quails that were given in wrath at the fatal Kibroth-hattaavah, or 'the graves of lust,' cp. Numb. xi. 31–35.

Ver. 29. *His habitations*, i. e. the land of the chosen people.

Ver. 30. *not estranged*, cp. Numb. xi. 33, 'While the flesh was yet between their teeth, ere it was chewed.'

Ver. 31. *fattest*, i. e. the hale and strong ones, the hope of the nation. *chosen men*, literally 'the young men.'

Ver. 33. *in vanity*, i. e. He let their days fade away as a breath.

Vv. 45–49 are a parenthesis explaining vv. 43, 44. For the plagues cp. Exod. ix, x.

Ver. 46. *devoured them up*. Cp. Philo's description of the dog-flies of

Egypt, 'They rest not till they have satisfied themselves with blood and flesh.

Ver. 48. For the *vines* of Egypt cp. the butler's dream, Gen. xl. 9.

Ver. 49. *hailstones—thunderbolts*. Cp. Exod. ix. 23, 'The Lord sent thunder and hail, and the fire ran along upon the ground.'

Ver. 55. *His mountain*, i. e. the hill of Shiloh, cp. ver. 61 and Exod. xv. 17, 'Thou shalt bring them in and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established.' The mention of Sion here would be out of place, as the Psalmist is still dealing with the trial of the tribe of Ephraim.

Ver. 57. *testimonies*, i. e. did not obey the warnings by which He testified to them His displeasure.

Vv. 57, 58, 59. Cp. Judg. ii. 12, 13.

Ver. 58. *like a broken bow*, cp. ver. 10 and Hos. vii. 16.

Ver. 61. *Shiloh*, cp. Josh. xviii. 1.

Ver. 62. *His glory*, i. e. the ark. Cp. 1 Sam. iv. 21, 22, 'And she named the child Ichabod, saying, 'the glory is departed from Israel:' because the ark of God was taken,' § 123. cxxxii. 8, 'Thou and the Ark of Thy strength.' The Ark is called 'power,' as the pledge of the manifestation of Divine power (1 Sam. iv. 3), or 'beauty,' or 'ornament,' as the place of the manifestation of His glory.

Ver. 63. *sword*. Cp. 1 Sam. iv. 10, for the great slaughter by the Philistines in which 30,000 Israelites perished.

Ver. 64. *fire*, i. e. of war. For this metaphor cp. Numb. xxi. 26—28.

Ver. 65. The state was so utterly ruined, that there could be no public lamentation, cp. Job xxvii. 15, 'This is the portion of the wicked man with God...his widows shall not weep.' Ezek. xxiv. 21, 23, 'And your sons and your daughters whom ye have left shall fall by the sword...and your tires shall be upon your heads, and your shoes upon your feet; ye shall not mourn nor weep.' Cp. the account of the fall of Jehoiakim, Jer. xxii. 18.

§ 129. **Psalm lxxxi. History.** A festival Psalm for Temple use. The seventh month was ushered in by the feast of Trumpets, or the new moon (ver. 3), and contained also the feast of Tabernacles after the full moon. This latter feast was not only a harvest festival (ver. 17), but a commemoration of the dwelling in leafy booths in the wilderness. The historical allusions to the Exodus were specially appropriate on such a day.

Ver. 2. *tabret*, see Glossary.

Ver. 5. *Joseph*, i. e. the 12 tribes, Ephraim then being chief. *against*, i. e. destroying the first-born, cp. Ex. xi. 4. *I*, i. e. Israel. *a strange language*, i. e. a foreign tongue. Cp. § 138. cxiv. 1, where 'a strange people' means foreigners from Egypt.

Vv. 5, 6. For the change from *He* to *I*, cp. § 117. xci. 14, note.

Ver. 6. *burden*, literally basket.

Ver. 11. *open—fill it*. Referring to the harvest festival, see *History*.

Vv. 13—17. An epitome of Deut. xxxii.

Ver. 17. *He—I*, a sudden change from the 1st to the 3rd person not uncommon in the Hebrew writings, cp. Isai. xiv. 26.

PERIOD V. *The close of the Psalter.* §§ 130—153.

§ 130. Psalm cxix. *History.* The elaborate study of the written Law was one of the features of the later age. An allusion to deliverance from captivity is seen in ver. 54.

Structure. One of the Alphabetical Psalms. These are Psalms in which each letter of the alphabet in succession forms the initial letter of one or more consecutive verses. It is employed principally in meditative psalms and lamentations, probably because the arrangement formed an artificial aid to memory. Cp. note on *Alphabetical Structure*, p. 208.

Ver. 83. *bottle in the smoke.* The bottle being of skin would shrivel and burn in the smoke like leather; an apt metaphor for one, the sap of whose life was dried up by trouble.

§ 131. Psalm ciii. A Hymn of praise; for the imagery cp. Is. xl. 6—8, 22, 26, 31.

Ver. 5. *as an eagle.* As the eagle moults its feathers every year, and renews its strength, so is the believer in God renewed. Cp. Is. xl. 31,

‘They that wait upon the Lord shall renew their strength;
they shall renew their wings, as eagles,’

and Ter. *Heaut.* 3. 2. 11.

Ver. 8. *full of compassion.* Cp. Exod. xxxiv. 6.

Ver. 20. *Angels—excel in strength*, i.e. the mighty ones, the warrior host. Cp. Joel iii. 11, (where ‘Thy mighty ones’ (A.V.) means the angels,) and the expressions below, ‘*Ye that excel in strength.*’

Vv. 20—22. *Angels—hosts—works*, the three orders of created beings who carry out the behests of God, (1) the highest angels in the immediate presence of God (§ 7. xxix. ver. 1, note), (2) the hosts of heaven including the stars, the winds ‘His messengers,’ (3) His creatures, or *works* on earth.

§ 132. Psalm civ. A hymn of praise to Jehovah as the Almighty Creator of the world.

Structure. The order of creation as given in Genesis is exactly followed here. Cp. ver. 2, the light; vv. 2—4, the heavens; vv. 5—18, the dry land; vv. 19—23, the heavenly bodies; vv. 24—26, fish and fowls; 27—30, man and beast.

Ver. 2. *like a curtain.* Cp. Is. xl. 22, ‘It is He that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.’

Ver. 3. *the beams of His chambers.* Cp. Am. ix. 6, ‘It is He that buildeth His stories in the heavens.’ As the under and dark clouds are represented as the foundations of heaven, so the lighter and etherial clouds form its upper chambers or stories.

Ver. 4. *the flaming fire*, i.e. the lightnings.

Vv. 5—9. Observe the progress of creation, (1) the earth fixed fast, (ver. 5), (2) the earth covered with waters (ver. 6), (3) the waters gathered in one place, and the dry land appearing (ver. 7), as described in Gen. i. 9, and compare Job xxxviii. 8.

Vv. 7, 8. *rebuke*, i. e. God's chiding voice in thunder. *are afraid even unto the place*, i. e. the waters flee in terror to their appointed beds.

Ver. 9. *them*, i. e. the waters.

Vv. 10—18. Cp. Job xxxviii. 26.

Ver. 18. *conies*, see Glossary.

Vv. 19, 20. Cp. Job xxxviii. 12.

Ver. 24. *Thy riches*, i. e. the riches of Thy creation.

Ver. 26. *with Thee*, literally with Him, i. e. Jehovah. Cp. Job xli. 5, 'Wilt thou play with him [the Leviathan] as with a bird?' The meaning in both these passages is that these monsters so dangerous to man are as subdued and tame to Jehovah, as are the smaller animals to man.

§§ 133, 134. **Psalms cvi, cvii.** *History.* These two Psalms are closely connected together. Both are composed probably in Babylon by exiles, to whom the privilege of return with 'the captivity' had been denied. Cp. § 133. cvi. 4, 5, 45; § 134. cvii. 3 (note).

§ 133. **Psalm cvi.** A Thanksgiving concluding with an earnest prayer for a more complete deliverance and reunion in the Holy land.

Ver. 1. Cp. § 101. cxviii. 1—4.

Ver. 3. *keep judgment*, i. e. fulfil their duty.

Vv. 7—13. Cp. Exod. xiv—xvi.

Ver. 15. Cp. Num. xi. 20.

Vv. 19—22. Cp. Ex. xxxii—xxxiv.

Vv. 24—27. Cp. Num. xiv.

Ver. 26. *lift He up His hand, and swear.* Cp. Deut. xxxii. 40, 'For I lift up My hand to heaven, and say, 'I live for ever.''

Vv. 28—31. Cp. Num. xxv.

Ver. 29. *inventions*, i. e. the doings which their own hands found to do, so in ver. 38.

Ver. 28. *the dead*, i. e. dead idols as opposed to the living God.

Ver. 32. *Meribah.* Cp. Num. xx. 13.

Ver. 38. *devils.* Cp. Deut. xxxii. 17, 'They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not;' the word translated 'devils' is literally 'lords,' as opposed to the true Lord. The allusion is to the human sacrifice and abominable worship of Moloch.

§ 134. **Psalm cvii.** *History.* This Psalm contains the thanksgiving of exiles (ver. 3), apparently not yet returned to Jerusalem but already escaped from the thralldom of Babylon.

Structure. The italics indicate the parts in which the chorus joined; the main body of the Psalm is sung only by the leader.

Ver. 3. *sea*, i. e. the South as contrasted with the North. This cannot therefore be spoken with reference to Palestine, for in that case the sea

always means the west; (cp. Num. xxxiv. 6, 'And as for the western border, ye shall even have the great sea for a border; this shall be your west border,' so Josh. i. 4, and Ezek. xlvii. 20, and § 118. cxxxix. 8, note); but it is with reference to Babylon that the *sea* means the south (cp. Isaiah xxi. 1). From this it would seem that the writer though not a captive is still in Babylon.

Vv. 8, 15, 21, 31. *O that these*, answering to *such as* in vv. 4, 10, 17, 33.

Ver. 16. *gates of brass*, borrowed from Is. xlv. 2, 'I will break in pieces the gates of brass, and cut in sunder the bars of iron.'

Ver. 40. *them*, i.e. the princes, the oppressors of Israel. The expression *pour contempt upon princes* is taken from Job xii. 21, and *causeth them to wander out of the way in the wilderness* is from ver. 24.

§§ 135, 136. **Psalms cxi, cxii.** *Structure.* See note on Alphabetical Psalms, p. 208.

§ 135. Psalm cxi.

Ver. 6. *the heritage of the heathen.* This is one of the numerous passages of Scripture which announce the advent of a great kingdom, of which Jehovah should be King and His chosen people the vicegerents. See § 136. cxii. 2. For the growth of this idea, see § 37, § 63 notes (larger Edition).

§§ 137, 138. **Psalms cxiii, cxiv.** *History.* These two Psalms form part of a Passover service. A sacrifice may have been offered in the interval between the two Psalms. The two Psalms together form a grand picture of the great Exodus from Egypt, and of the throes of nature and of nations which attended the birth of the Israelitish kingdom.

Psalm cxiii. Vv. 7, 8. These verses occur also in 1 Sam. ii. 6—8.

Ver. 9. *barren.* Barrenness deprived the lawful wife of the rule, as in the case of Sarah.

Psalm cxiv. Ver. 2. *His*, i.e. of Jehovah. The emphatic use of Jehovah's name in each of the first five verses of the 113th Psalm explains the omission of it here. This is a strong reason for supposing the two Psalms to form one whole.

Ver. 3. *the sea.* See Ex. xiv. and cp. Hab. iii. 8. *Jordan.* Cp. Josh. iii.

Ver. 4. *mountains*, i.e. Sinai. See Ex. xix. Cp. the older Psalm xxix. 6 (§ 7) and Hab. iii. 10, 'The mountains saw Thee and they trembled.'

Ver. 8. *rock.* See Ex. xvii. Numb. 20.

§ 140. Psalm lxxxvi.

Ver. 1. Cp. § 72. xl. 16, 20, 21.

Ver. 2. Cp. § 15. iv. 3.

Ver. 4. Cp. § 77. xxv. 1.

Ver. 6. Cp. § 103. cxvi. 2.

Ver. 8. Cp. Ex. xv. 11.

Ver. 9. Cp. § 69. xxii. 27.

Ver. 11. Cp. § 24. xxvii. 13; § 44. v. 8; § 77. xxv. 3.

Ver. 13. *depths of the grave*, literally 'nethermost Sheol,' see note on § 65. xvi. 11.

Ver. 14. Cp. § 48. liv. 3.

Ver. 15. Cp. Ex. xxxiv. 6.

Ver. 16. Cp. § 103. cxvi. 14.

§ 141. Psalm cxlii.

Ver. 2. Cp. Job xiv. 3.

Ver. 3. Cp. § 58. lxxxviii. 4, 5; Lam. iii. 6.

Ver. 4. Cp. § 42. cxlii. 3, § 81. lxxvii. 3.

Ver. 5. Cp. § 81. lxxvii. 6.

Ver. 6. Cp. § 50. lxiii. 2.

Ver. 7. Cp. § 56. xxviii. 1.

Vv. 8, 10. Cp. § 75. li. 10-13.

§ 142. Psalm cxliv. *Structure.* A composite Psalm. See Appendix A. This Psalm is plainly divisible into two parts. The first part (vv. 1-11) is a compilation; the three next verses (vv. 12-14) are a fragment composed at a much earlier time, and have already been given in their chronological place (§ 17); the last verse (ver. 15) expresses the compiler's hope that the golden era of the monarchy may once more return.

Vv. 1, 2, 5-7. The expressions are borrowed from § 12. xviii. 34, 1, 48, 9, 14, 16.

Ver. 3. Cp. § 9. viii. 4.

Ver. 4. Cp. Job xiv. 2.

Ver. 5. Cp. § 132. civ. 32.

Ver. 6. *them*, i.e. the enemies of the Psalmist. The compiler quotes consecutively the 9th and 14th verses of the 18th Psalm. The omission of the intervening verses breaks the connection.

Vv. 7, 11. Cp. § 12. xviii. 44.

Ver. 8. *right hand of falsehood*, i.e. perjured, as having been uplifted, when the oath was taken. Cp. § 133. cvi. 26, Deut. xxxii. 40, and Gen. xiv. 22.

§ 144. Psalm cv. *History.* The achievements of the past a motive to obedience, in the present time of subjection to foreign power, probably to Persian satraps. Cf. Neh. ii. 9, iii. 7, vi. 1.

Vv. 8-15. Cp. Gen. xii-xxv.

Ver. 15. Cp. Gen. xx. 7.

Vv. 16-24. Cp. Gen. xxxvii-l.

Ver. 16. *provision*. Literally staff of bread. Cp. Is. iii. 1.

Ver. 22. *bind*, i.e. that Joseph might bind Pharaoh's princes to do Joseph's pleasure. *teach his senators*, i.e. be the leader of his ministers.

Ver. 27. *upon them*, i.e. upon the Egyptians.

Ver. 40. *rock*. Cp. Num. xx. 7.

§ 145. Psalm cxxxv.

Vv. 1, 2. From § 97. cxxxiv. 1, 2.

Ver. 3. From § 46. lii. 10.

Ver. 7. From Jer. x. 13.

Vv. 15-18. From § 102. cxv. 4-11.

§ 146. Psalm cxxxvi. *Structure.* The thoughts of the 145th Psalm

here reappear in a different arrangement: the mention of each great act of Jehovah is followed by a burden, in which the whole congregation bear witness that the mercy of God is the true ground of His praise.

In each verse, the words 'O give thanks unto Jehovah' must be supplied before the burden.

§ 147. Psalm cxlv. *Structure.* An alphabetical Psalm. See p. 208, note.

Ver. 13. *O Jehovah—works.* The absence of the 14th letter shews the omission of a verse, which is thus supplied in the Septuagint.

§ 148. Psalm cxlvi. *History.* In this Psalm the same exulting thoughts reappear as in the 103rd (§ 131). The power of kings and princes is as nothing to him whose help is in the Lord his God.

Ver. 10. *Thy God, O Sion*, i.e. shall be King *throughout all generations.*

§ 149. Psalm cxlvii. *History.* The rebuilding of Jerusalem, and the restoration of the ancient ritual (Ezra vi. 3) had inspired the nation with new hopes. Cp. § 152. cxlviii. 11, § 115. xlvii. 9, and the prophet Malachi, i. 11.

Ver. 10. *horse*, i.e. cavalry. *any man's legs*, i.e. infantry. Cp. Is. xxxi. 1.

Ver. 18. *them*, i.e. the frost, the snow, and the hoar-frost. God sendeth a thawing wind, and the ice is broken up.

§ 150. Psalm xxxiii. *History.* A Psalm obviously designed to celebrate a deliverance from some powerful heathen nation.

Ver. 3. *new*, i.e. a song which springs up freshly from a thankful heart. Cp. Lam. iii. 23, 'The Lord's mercies are new every morning.' Is. xlii. 10. *skilfully.* The same expression occurs 1 Sam. xvi. 17.

Ver. 7. *gathered the waters.* An allusion not to a special intervention of Providence, as in Ex. xv. 8, but to the Creation. Cp. § 132. civ. 9, Job xxvi. 10. *bottle.* So Job xxxviii. 37, 'Who can stay the bottles of heaven?' *treasure-house.* Cp. Job xxxviii. 22.

Ver. 16. *horse.* Cp. § 21. xx. 7, and § 149. cxlvii. 10.

§ 151. Psalm cxlix.

Ver. 5. *beds.* This verse is best understood by contrasting it with their condition in exile, as described in Hos. vii. 14, 'and they have not cried unto Me with their heart, when they howled upon their beds.'

Ver. 6. Cp. Neh. iv. 17, 18.

§ 152. Psalm cxlviii.

Ver. 6. Cp. Esther i. 19; ix. 27.

Ver. 11. Cp. Mal. i. 11; § 115. xlvii. 10.

Ver. 13. *horn*, § 38. lxxv. 3.

APPENDIX A.

On the origin and arrangement of the Psalter.

It has been stated in the Preface, that the Psalms have been arranged, not by their common numbering in the Psalter, but according to the periods of the History, to which they seem most nearly to relate. This change has been made because the accepted order of the Psalms has obscured their historical meaning¹. That order is only the result of accidental growth, the Psalter itself resembling rather such a volume as would be produced if several different hymn-books were bound together than one carefully ordered selection.

1. *Superscriptions.* The *superscriptions*², or titles, which will be found at the head of most of the Psalms in the Bible Version, are hardly in any cases the work of the authors of the Psalms: they have for the most part been added in a later age, to suggest historical circumstances from which the psalm might naturally have originated³, or to give directions for the music by which it was to be accompanied in the services of the 2nd Temple⁴.

2. *Composite Psalms.* Several of the Psalms bear traces of being themselves a compilation; these have been called *composite* Psalms, as containing within them parts of more than one Psalm. The most remarkable cases are the following; the 60th Psalm (§§ 11, 125) of which the keynote is, 'O God thou hast cast us out and scattered us abroad,' could only have been written at the time of the dispersion; but it contains an older fragment, inserted between the 5th and 10th verses, which is an oracle given to David, and promising victory over Edom and Moab. The independence of this part is clearly proved by its recurrence in the 108th Psalm.

The 19th Psalm (§ 8) consists of two parts (vv. 1—6 and 7—15); the first reflects the joy of David in the works of nature: the second the joy of some later Israelite in the study of the Law.

The 108th Psalm is not strictly speaking a psalm at all, being merely the result of the combination of part of the 57th, with the oracle mentioned above as forming part of the 60th. See § 143.

The 24th Psalm (§§ 3, 4) is composed of two psalms, both apparently the work of David; the first (vv. 7—10) sung before the Ark had been established at Jerusalem, and summoning the gates to be lifted up to receive the Ark; the 2nd (vv. 1—6) written after Jerusalem had become known as 'the hill of Jehovah.'

The 144th Psalm contains three verses (vv. 12—14) which do not harmonize with the despairing tone of the rest of the psalm, but describe, in all

1 Cp. Perowne, *The Book of Psalms*, Introduction, p. lxxxix. 'To give a reason for the place of each Psalm is as impossible as to give a reason for the order of the different Suras in the Koran.'

2 See Appendix B.

3 As the notices of authorship or history, pp. 253, 254.

4 As the musical directions, p. 256.

the joy of the golden era of David, the plenteousness of a time of national prosperity.

The 68th Psalm, the great Dedication Ode (§ 114) contains quotations from the song of Deborah and other hymns of triumph.

The 27th Psalm (§ 24) contains a plaintive psalm inserted between the 7th and 15th verses of the original psalm; it breaks off suddenly from 'offering offerings of joy in the Temple' with the cry 'Hearken unto my voice O Jehovah, when I cry... for there are false witnesses risen up against me and such as breathe out cruelty.'

In 1 Chron. xvi., the psalm given by the chronicler as sung at the Consecration of the Temple of Solomon consists of portions of several psalms; thus vv. 8—22 came from § 144. cv. 1—15, vv. 23—33 from § 34, xc. 1—13, and vv. 34, 35 from § 133. cvi. 1, 45, 46.

3. *Recurrence of Psalms.* It may be added that there are instances in which a psalm occurs in more than one place. These instances prove that the several collections out of which the Psalter was made were formed independently of one another; or else the same psalm would not have occurred more than once. Thus (1) the 70th Psalm occurs again in the 40th; see § 72; (2) the 14th Psalm, 'The fool hath said in his heart, etc.' occurs again as the 53rd; see § 84; (3) parts of the 57th and 60th occur in the 108th, see § 143; and (4) the 18th Psalm occurs also in 2 Sam. xxii.

4. *Doxologies.* Where the different smaller collections begin and end is a matter of conjecture. The Psalter has generally been considered to consist of five books: the 1st containing Pss. i—xli; the 2nd, xlii—lxxii; the 3rd, lxxii—xc; the 4th, xc—cvi; the 5th, cvi—cl; of some such division traces still remain.

Thus it appears to have been the custom among the compilers to conclude any collection of psalms with a doxology, or set form of praise to Jehovah. It is probable that this custom was adopted from the Temple service, where the call to praise Jehovah would be used as we use the 'Gloria Patri.' These doxologies, differing considerably from one another, appear four times in the Psalter, as follows:

§ 29. xli. 13. Blessed be Jehovah, God of Israel,
from everlasting to everlasting!
Amen and Amen.

§ 63. lxxii. 18, 19. Blessed be Jehovah God, the God of Israel,
who only doeth wondrous things;
and blessed be the Name of His majesty for ever,
and all the earth shall be filled with His majesty.
Amen, Amen!

§ 133. cvi. 46. Blessed be Jehovah, God of Israel,
from everlasting and world without end,
and let all the people say, Amen.

§ 124. lxxxix. 50. Praised be Jehovah for evermore.
Amen and Amen.

The doxology at the end of the 106th Psalm is quoted as part of the psalm in 1 Chron. xvi. 35, 36, and therefore either we must assume that it was con-

stantly used with the psalm in the Temple service, (for which reason it has been printed with the psalm taken on p. 159,) or the quotation in Chronicles must be from the minor collection of psalms to which the doxology had been already appended. The separation between the 4th and 5th books cannot therefore be pressed.

Besides the doxology after the 72nd Psalm, we have a notice appended, 'The prayers of David, the son of Jesse, are ended,'—prayers here means psalms, as in Hab. iii. and Ps. cii. (p. 89). The notice marks a change of subject rather than the conclusion of a book, as may be seen by comparing it with the similar notices in Job xxxi. 40, 'The words of Job are ended,' and in Jer. li. 64, 'Thus far are the words of Jeremiah.'

5. *Smaller collections, of which the Psalter is made up.* On the whole it is agreed that there are at least three distinct collections, Pss. 1—41; Pss. 42—89; Pss. 90—150; the two latter of which are themselves compiled from several sources.

The 1st collection (Pss. 1—41) is generally accepted as containing more Davidian psalms than the others: all except four¹ are assigned by the superscriptions to him, and, of these, eleven² have been held in this work to be certainly his. The 'use or song of the bow'³ was handed down by memory, and this may at first have been the case with some of the old relics⁴ of David's time. In the time of Solomon however, or the kings of his century, a collection must have been formed to preserve the longer psalms; at any rate, whether previously compiled or not, they were arranged together about the time of Josiah, incorporated with others, which were supposed to be of the same date, and the name of David was given to the whole collection. This compiler (in the 7th century) probably wrote Ps. 1 (§ 60) as an introduction to the whole, and may have inserted Ps. 2 (§ 16) from some extant group of Solomon's songs⁵. The further characteristics of this first division are the use of the word Jehovah⁶, the presence of several historical notices, (which appear to come from original sources and not from the books of Samuel,) and finally, the comparative meagreness of musical directions.

The 2nd collection (Pss. 42—89) consists of two parts, one mainly assigned to David (Pss. 51—72), and the other to David's singers (Pss. 42—50; Pss. 73—89). Hence it has been suggested that the order of the Psalms in this collection has been changed, and that originally the Davidic section (51—72) came first, and was followed by the non-Davidic section (42—50 and 73—89). This second collection is characterized (1) by the use of Elohim, and not of Jehovah, (2) by the fullness of musical directions, (3) by the assignment of

¹ These are Pss. 1, 2, 10 and 33. Of these Ps. 10 should be united to Ps. 9 as in LXX., see § 61. Ps. 33, which has no superscription, comes from a very late period, and seems to have been once joined by mistake to Ps. 32.

² Pss. 3, 4, 7, 8, 11, 15, 18, 19, 24, 29, 32, and perhaps 23, 27.

³ § 18. 2 Sam. i. 18. Cp. the superscription of Ps. 60, *to teach*, i.e. to be learnt.

⁴ Cp. §§ 10, 11. Pss. 110, 60.

⁵ Cp. 1 Kings iv. 32.

⁶ Three titles are applied to the Deity: Adonai, which has been translated, Lord;

many psalms to traditionally celebrated musicians, (4) by the prevalence of historical inscriptions of an untrustworthy character¹. It contains only one really Davidic psalm², viz. a fragment inlaid in a psalm of a later time. The collection seems to have been arranged by a compiler after the Captivity, who had the special desire of the period to resuscitate all relics of David, whether genuine or not, and who took part in the restoration of the Temple music as far as possible in its old form. In his reverence for the traditional founders of his art, he forgot the difference between the poet who composed the poem and the musicians who arranged the service, and thus attributed psalms to men who, even had the psalms been the product of David's time, would not have been likely to be the authors³.

The 3rd and concluding division (Pss. 90—150) has been divided into the 4th and 5th Books, from an uncertain interpretation of Ps. cvi. 46. It contains in itself several minor collections:

(1) The 15 pilgrim odes. Pss. 102—134: see § 85.

(2) The 20 Hallelujah psalms. Pss. 103—107; 111—118; 135, 136; 146—150. These are a group of psalms evidently designed for Temple use, in most of which Hallelujah occurs either at the beginning or the close. We may imagine the singing and music to cease, and the people, to the sound of the priests' trumpets, to join in a mighty chorus of 'Praise Jehovah.'

(3) Pss. 92—100, a group marked by the almost entire absence of superscriptions.

The further characteristics of this division are

- (1) the comparative meagreness of the superscriptions,
- (2) the preservation of a few really Davidic psalms,
- (3) the return to the use of the name 'Jehovah'⁴.

These three great collections were thus compiled at different times and by different men, from materials which they found ready to their hands from various sources: for the individual psalms they either adapted the extant or traditional superscriptions, or themselves invented new ones according to the use and nature of the psalm itself.

On the whole we come to the following conclusions:

1. that the present Psalter is composed of collections originally distinct;
2. that though some grouping together of contemporaneous psalms may be noticed in the minor divisions, the compiler of the whole did not attempt a fusing of the different collections, with a view to a complete chronological arrangement;
3. that internal criticism, an examination, in fact, of the language and historical allusions, is the only means by which the Psalms can be arranged in any chronological order.

¹ See Appendix B, p. 255.

² Ps. 60, see §§ 11, 125.

³ For the early distinction of poet and singer, cp. Ex. xv. 1, 20, 21. Cp. the evident interest in musical details displayed by the author of the Books of Chronicles, especially 1 Chron. vi. xxv.; 2 Ch. v.

APPENDIX B.

On the superscriptions, or titles of the Psalms.

IN this edition the superscriptions have not been given with the psalms to which they belong, nor have the notes been burdened with discussions as to their meaning. The latest English critic¹ has stated as the result of his study, that in historical notices as in statements of authorship, the superscriptions cannot be relied on. 'They are sometimes genuine, and really represent the most ancient tradition². At other times they have been invented by the caprice of later editors and collectors, the fruits of conjecture³ or of dimmer and more uncertain traditions⁴. In short, the superscriptions of the Psalms are like the subscriptions to the Epistles of the New Testament. They are not of any necessary authority, and their value must be weighed and tested by the usual critical processes.'

The superscriptions are of four classes, (1) those that relate to authorship, (2) to historical circumstance, (3) to the purpose of the psalm, (4) to the musical accompaniment.

(1) *Authorship.*

In the Hebrew text, out of the 150 Psalms, 73 are assigned to David, 24 to David's singers, 2 to Solomon, 1 to Moses, 50 are anonymous.

The customary belief has associated all with David, and still pertinaciously claims for him at least those which in the Hebrew titles are assigned to him. But this belief simply arises from a misunderstanding of the Jewish custom, by which a composite work was soon called by the name of its most eminent author; the Psalms being quoted as early as the time of the Maccabees as the work of David, just as all the Pentateuch was quoted as the work of Moses.

There is no proof that the Hebrew psalmists were in the habit of prefixing their names to their works. A prophet may, it is true, from the nature of his office, add his name to give weight to his words, but there is no such necessity for the psalmist; that the custom was not an universal one is proved by the existence of 50 anonymous psalms. Again, internal criticism has shown that many of these superscriptions are unquestionably erroneous. The conclusive arguments which may be derived from language⁵ must be taken on the verdict of scholars; but historical criticism will come home to every reader. No one, for instance, would hesitate in rejecting the superscription in the Septuagint which assigns to David the 137th Psalm, which begins with the words 'By the waters of Babylon we sat down and

¹ Perowne, *The Book of Psalms*, Introduction, p. cxi.

² As in Pss. 3, 7, 18, 60, 102.

³ As in Pss. 30, 34, 51-59, 72, 127, etc.

⁴ As Ps. 90.

⁵ As from the Chaldaisms, which mark the writings of the Return from Captivity.

wept:’ even the compiler in his first attempts at criticism did not hesitate to suggest the more possible authorship of Jeremiah. It is equally impossible to conceive that David could write in the 14th Psalm, ‘when Jehovah turneth the captivity of His people, then shall Jacob rejoice,’ or that at any period of his life he could have written the last two verses of the 51st Psalm; or again, that, when he fled from the court of Achish, he should have vented the feelings of his wild nomad life in an acrostic psalm¹.

It is easy in some cases to trace the grounds of internal criticism which have caused the assignment of psalms to particular authors. For instance, the assignment of the 127th (§ 94) to Solomon seems to rest simply on the words ‘Except Jehovah build the house,’ which have misled the critic into the idea that the building of Solomon’s Temple is the subject of the Psalm; and so again the mention of Sheba and Tarshish² may have led to the assignment of the 72nd (§ 63) to the same author.

The assignment of 12 Psalms to Asaph, 12 to the sons of Korah (including 1 to Heman the Ezrahite, a descendant of Korah³), and 1 to Ethan or Jeduthun⁴, points to a collection in which equal numbers were assigned to each of three great traditional musicians. If so, the other 11 of Ethan are either omitted or lost⁵.

(2) *Historical circumstance.*

Of the 73 Psalms assigned to David by the titles, only 13 have historical notices prefixed to them.

Of these historical notices four are prefixed to Psalms undoubtedly Davidic, and bear the marks of independent tradition. These are

Ps. 3. ‘When he (David) fled from Absalom, his son.’

Ps. 7. ‘Which he sang unto Jehovah, concerning the words of Cush, the Benjamite.’ Cush is not mentioned in the historical books.

Ps. 18. ‘David, the servant of Jehovah, who spake unto Jehovah the words of this song in the day that Jehovah delivered him from the hand of all his enemies, and from the hand of Saul, and he said.’ The superscription and Psalm occur in 2 Sam. xxii.⁶

Ps. 60. For the superscription see p. 187. The historical notice therein contained does not agree in details with the accounts in 2 Sam. viii. 13, 14; x. 16; 1 Chron. xix. 6–19; and must therefore, as well as that of

¹ Ps. 34, where Abimelech (Gen. xx. 2) in the superscription is a mistake for Achish, see 1 Sam. xxi. 10. Other Alphabetical Psalms attributed to David are 9, 25, 37.

² Cp. § 63. Ps. lxxii. 10 with 2 Chron. ix. 1, 21.

³ Cp. 1 Chron. vi. 33, 37.

⁴ Cp. 1 Chron. xv. 16–22 with xxv. 1, 3.

⁵ There seems to be some confusion after the 87th, for the heading of the 88th is obviously made up of two: not only is the authorship assigned to both the sons of Korah, and to Heman, but the Psalm is called both an ordinary Psalm and a Maschil. See p. 256, *Musical accompaniment*. We must either suppose that the Psalm has had superscriptions written for it by two compilers, or more probably that the first heading, ‘A Song or Psalm, by the sons of Korah,’ belongs to a lost Psalm.

⁶ Cp. § 47. xxxvi. and § 142. cxliv. 10. The title ‘servant of Jehovah’ is not used of a living person, see Deut. xxxiv. 5; Josh. i. 1.

Ps. 7, be founded on some other chronicles, unknown to us; these two are therefore of more weight than the generality of these superscriptions.

The nine others¹, for instance, do not seem worthy of credit: they appear chiefly in the Davidian portion of the second Collection (51—72), and are in all cases founded on the Books of Samuel: in these cases it would seem that the compiler, starting with the idea that the Psalms were David's, selected such incidents from the history as he considered adapted to the thoughts in the Psalms.

The superscription of Ps. 102 has no parallel among the Psalms: its poetical character and peculiar style seem to mark it as the work of the Psalmist himself. (See p. 218).

(3) *Purpose of the Psalm.*

Superscriptions of this character are prefixed to 116 Psalms.

In respect of its purpose a poem is described as song, prayer, or hymn of praise. *Song* is the general term², denoting a metrical, or at least rhythmical piece, not necessarily set to music, and is usually coupled with some more definite designation. It occurs in 30 superscriptions, and may be used with any of those which follow. Thus it occurs with a musical notice, Ps. 46; with 'Psalm' in 12 titles; '*song of loves*,' i. e. a bridal song, Ps. 45, see p. 193.

'*Song of ascents*' (degrees, A. V.) Pss. 120—134, that is, as explained p. 222, 'of the goings up to Jerusalem from exile.' So Ezra vii. 9, 'the foundation of the going up;' cp. John xii. 20.

'*Song at the dedication of the house*,' Ps. 30; these words are apparently inserted between a *psalm—of David*; the house is not David's but the Temple; the compiler probably considered vv. 11, 12 to allude to 2 Sam. vi.

'*Song for the sabbath day*,' Ps. 92; so the LXX. adds notices to Pss. 24, 29, 31, 37, 48, 66, 94, 95, assigning particular Psalms for use on different days of the week, and on feast days.

Prayer is applied apparently by the authors themselves to Ps. 102 and Hab. iii.; it occurs also Pss. 17, 86, 90, 142: it may be used with either Shiggaion (Hab. l. c.) or Maschil (Ps. 142). Cp. Ps. lxii. 20.

Hymn of praise only applied to Ps. 150, though the whole Psalter is styled in the Hebrew text 'the hymns.'

The purpose of a *Psalm* is further defined in Ps. 100 as 'a Psalm for thanksgiving;' in Psalm 60 as 'to teach,' i. e. to be learnt by heart. Cp. 2 Sam. i. 18.

¹ Ps. 34, from 1 Sam. xxi. 10; for the mistake, see above, p. 254, note; Ps. 51, from 2 Sam. xii. suggested by vv. 4, 14; Ps. 52, an Alphabetical Psalm, the notice comes from 1 Sam. xxii. 6, suggested by vv. 1, 2; Ps. 54, from 1 Sam. xxiii. 19, suggested by ver. 3; Ps. 56, from 1 Sam. xxi. 11—16; Ps. 57, from 1 Sam. xxii.; Ps. 59, from 1 Sam. xix. 11, suggested by vv. 6, 14, which, however, do not describe the siege of a house, but of a town; Ps. 63, from 1 Sam. xxii. evidently because in ver. 1 'a dry and thirsty land' was taken literally; Ps. 142, same as Ps. 57.

² Cp. Is. v. 1; Song of Solomon i. 1, etc.

In Pss. 38, 70, as 'a Psalm to bring to remembrance;' i.e. to be used with a penitential sacrifice, as we learn from Is. lxvi. 3, 'he that maketh a memorial,' translated in A. V. 'he that burneth incense.' Cp. Lev. ii. 2.

(4) *Musical accompaniment.*

The musical directions are of three kinds, which are placed in a regular order.

1. The title translated (A. V.) 'to the chief musician' in any case denotes that the Psalm is set to music. This title has been translated 'for the leader,' 'by the leader,' and 'for leading;' it occurs in 55 Psalms, and appears in a longer form in 6 Psalms and Habakkuk, 'for leading with music.'

2. The kind of accompaniments is defined by the use of one and only one of four designations: Psalm, Maschil, Michtam, Shiggaion.

Psalm is the most common, being applied 56 times; hence the Greek translation, connected with psaltery, has been used to designate all the 150 poems; it denotes 'a song with an accompaniment;' i.e. with the harp, psaltery (lute), and cymbals, the ordinary Temple music. Cp. § 52. lvii. 9 and § 153. cl. 3.

Maschil is applied to 14 Psalms: 'a skilfully constructed song,' i.e. with more elaborate music. It occurs § 115. xlvii. 7, where its connection with music is clear from the context, and where it has been translated 'glorious' from an inability to convey more accurately the musical idea.

Michtam is applied to 6 Psalms, and to the *writing* of Hezekiah in Is. xxxviii. It might be translated either a golden poem, i.e. of peculiar value; or a hidden poem, a mystery, a dark speech (cp. § 66. xlix. 4): but neither affords the necessary contrast to the last two terms. Ewald considers Maschil was accompanied only by the harp, and the treble cymbals; Michtam, the song of more deep import, by the psaltery and loud or bass cymbals (see § 153. cl. 4).

Shiggaion, an ode with wild and *changing* music, applied to Ps. 7, like the Greek dithyramb; so Hab. iii. 1, we have 'to dithyrambic measures.'

3. The tone or mode to be used is then given, chiefly by a quotation from some familiar poem which had already been set to that particular mode. Of these modes we find 10: much difference of opinion exists as to their meaning, and their interpretation throws no light whatever on the Psalms. The reader is referred for a list of them to the larger edition of this work, or to the articles on them in the *Dictionary of the Bible* by Mr Wright.

There is only one term used in the course and at the conclusion of Psalms. This direction, *Selah*, is given in its place in the A. V., and denotes, 'higher, up;' it seems to be a direction to the music to play loud, during an interval in which the voices are silent. It occurs 71 times in 39 Psalms, and 3 times in Hab. iii., generally at the end of a strophe: once, in Ps. ix. 16, we find 'Higgaion. *Selah*,' 'upon a loud instrument, music play loud,' a more complete form of the same. Cp. Ps. xcii. 3, 'upon a loud instrument, upon the harp.'

APPENDIX C.

Containing the triumphal Songs of Moses and Miriam and of Deborah.

THE SONG OF MOSES AND MIRIAM. EXODUS XV

Prelude.

*Sing unto Jehovah, for He hath triumphed gloriously;
the horse and his rider hath He thrown into the sea.*

I.

I will sing unto Jehovah, for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea!	1
Jehovah is my strength and my song; for He was my salvation;	2
He is my God and I will praise Him, my father's God and I will exalt Him;	
Jehovah is mighty in war: Jehovah is His name:	3
Pharaoh's chariots and his host hath He cast into the sea: his chosen captains were drowned in the Red sea;	4
the depths have covered them, they sank to the bottom as a stone.	5

II.

Thy right hand, O Jehovah, is glorious in power, Thy right hand, O Jehovah, hath dashed in pieces the enemy; and in the greatness of Thy Majesty hast Thou overthrown them that rose up against Thee;	6
Thou sendest forth Thy wrath and consumest them as stubble;	7
for with the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea;	8
the enemy said, 'I will pursue, I will overtake, I will divide the spoil, 'my desire shall be satisfied upon them.	9
'I will draw my sword, my hand shall destroy them:' Thou didst blow with Thy wind: the sea covered them; they sank as lead in the mighty waters.	10

III.

Who is like unto Thee, O Jehovah, among the gods? 11
 who is like unto Thee, glorious in holiness,
 fearful in praises, doing wonders?
 Thou stretchedst out Thy right hand; the earth swallowed them: 12
 * * * * *
 Thou in Thy mercy hast led forth the people, which Thou hast redeemed, 13
 Thou hast guided them in Thy strength to Thy holy habitation.

IV.

The nations heard; they tremble; 14
 terror took hold on the inhabitants of Palestine;
 then were the dukes of Edom amazed, 15
 the mighty men of Moab—trembling taketh hold of them;
 all the inhabitants of Canaan are melted away;
 fear and dread fall upon them, 16
 by the greatness of Thine arm they are as still as a stone,
 till the people pass over, O Jehovah,
 till the people pass over, which Thou hast purchased;
 Thou bringest them in and plantest them on the hill of Thine inheritance, 17
 in the place, O Jehovah, which Thou hast made for Thee to dwell in,
 in the sanctuary, O Lord, which Thy hands have established.
 Jehovah is King for ever and ever. 18

Prelude. This is taken from ver. 21; being Miriam's answer to the early portion of the song, as sung by Moses and the children of Israel.

Ver. 17. *sanctuary*, i.e. Shiloh. This allusion shews that the original poem must have been remoulded for a Passover Ode to be sung at Shiloh, after the people were already settled in the land. For the living interest in their past history, which induced the Jews to join the old to the new, compare the 60th Psalm; and the account of *Composite Psalms* in Appendix A, p. 249.

THE SONG OF DEBORAH. JUDGES V.

I.

Prelude.

*Forasmuch as the leaders led in Israel,
 forasmuch as the people willingly offered themselves,
 praise Jehovah!*

I.

Deborah recalleth the glories of the Exodus of old,
 Hear, O ye kings! give ear, O ye princes!
 I, even I, will sing unto Jehovah,
 I will sing praises to Jehovah. God of Israel,

Jehovah, when Thou wentest forth from Seir, 4
 when Thou marchedst out of the field of Edom,
 the earth trembled and the heavens dropped,
 the clouds also dropped water;
 the mountains melted before Jehovah,
 even that Sinai before Jehovah, God of Israel. 5

2.

and how from the evil times of the early Judges deliverance came;
 In the days of Shamgar, the son of Anath, 6
 in the days of Jael the highways kept holiday,
 and the travellers walked through byways;
 the leaders kept holiday, yea they kept holiday in Israel, 7
 until that I, Deborah, arose,—
 that I arose, a mother in Israel.
 They chose new judges; 8
 then were the gates of the enemy taken,
 yet was not a shield or spear seen among forty thousand in Israel.

3.

she calleth on Israel to give thanks for the same.
 My heart saith to the captains of Israel, 9
 and to them that offered themselves willingly, among the people,
 'praise ye Jehovah!'
 sing praises, ye that ride on white asses, 10
 ye that sit in chariots,
 and ye that walk on foot, sing praises!
 with the noise of the singers by the wells of water, 11
 there let them rehearse the righteous acts of Jehovah,
 the righteous acts of His leading in Israel.

Chorus.

Then besieged they the gates—the people of Jehovah!

II.

Chorus.

Awake, awake, Deborah! 12
awake, awake, utter the song!
Arise, Barak! lead on thy captives, thou son of Abinoam!

I.

She telleth of the gathering;

Then a remnant of the nobles, of the people, did go down, 13
 Jehovah Himself, with the captains, did go down;
 from Ephraim did they go—they whose roots are in Amalek— 14
 after thee, Benjamin, among thy people,—
 from Machir did the captains go down,
 and from Zebulun they that hold the staff of judgment,

and the princes in Issachar, like Deborah,— 15
 and Issachar, even as Barak,—
 even so did his feet bear him down into the valley.

2.

of the recreants;

By the streams of Reuben there are great purposes of heart! 16
 O why abodest thou by the sheepfolds to hear the pipings of the flocks?
 by the streams of Reuben there are great searchings of heart!
 Gilead abideth beyond Jordan, 17
 and Dan—why tarrieth he by the ships?
 Asher continueth by the sea shore,
 and abideth in his havens!
 Zebulon is a people that jeopardeth their lives unto death, 18
 and Naphtali, that dwelleth on the heights.

3.

of the battle;

The kings came and fought,
 then fought the kings of Canaan, 19
 at Taanach by the waters of Megiddo;
 they took no spoil of silver:
 the stars fought from heaven, 20
 the stars from their courses
 fought against Sisera;
 the torrent of Kishon swept them away, 21
 that torrent of war, the torrent Kishon.

Chorus.

Up, O my soul; be lifted up with strength.

4.

of the flight;

Then stamped the hoofs of the horses, 22
 with the gallopings, the gallopings of the mighty ones;
 'Curse ye Meroz,' saith the angel of Jehovah, 23
 'curse ye bitterly the inhabitants thereof;
 'because they came not to the help of Jehovah,
 'to the help of Jehovah among his captains.'
 Blessed above women be Jael, 24
 the wife of Heber the Kenite;
 blessed may she be above women of the tent!

5.

of the destruction of the captain;

He asked water, she gave him milk, 25
 yea, curded milk in a lordly dish,
 she put her hand to the pin of the tent, 26
 and her right hand to the workman's hammer,
 and with the hammer she smote Sisera, she smote in pieces his head,
 she brake it in pieces, she smote through his temples :
 at her feet he bowed, he fell, he lay down, 27
 at her feet he bowed, he fell;
 where he bowed, there he fell down dead.

6.

and of the bewilderment of his home at Harosheth.

Through the window she looked out afar and cried— 28
 the mother of Sisera through the lattice;
 'Why is his chariot so long in coming,
 why tarry the wheels of his chariots?'
 the wise ones of her ladies make answer, 29
 —but she repeateth to herself her words—
 'have they not sped? are they not dividing the prey? 30
 'to every man a damsel or two?
 'to Sisera a prey of divers colours, a prey of divers colours, of em-
 broidery,
 'one of divers colours, two of embroidery for the neck of the queen?

Chorus.

So let all Thine enemies perish, O Jehovah! 31
 but they that love Him are as the sun when he goeth forth
 in his night.

NOTES TO SONG OF DEBORAH.

Ver. 3. *kings—princes*, i. e. of Canaan, enemies of Israel.

Ver. 4, 5. Deborah relates to the enemy the manifestations of God's power as Lord of Hosts, as He was leading forth His people from the south, from *Edom* and mount *Seir*, the eastern boundary of Edom, to take possession of the land of promise. *melting*, i. e. in terror at the storm.

Ver. 6. *Jael* is the name of a judge not known, and is not to be confused with the wife of Heber the Kenite of the same name in ver. 24.

Ver. 8. *judges*, literally gods; cp. note on § 53. lviii. 1.

Ver. 11. *wells of water*. She calls on the herdsmen staying away with their flocks to join in the song of triumph.

Ver. 14. *whose roots are in Amalek*, i. e. whose inheritance is in Mount Amalek, in Ephraim, cp. Judges xii. 15. *Machir*, i. e. Manasseh, cp. Joshua xvii. 1, meaning western Manasseh, just as Gilead (ver. 17) means eastern Manasseh.

Ver. 15. *like Deborah—as Barak*, i. e. with the same zeal as their leaders. *valley*, i. e. from Mount Tabor, where they had taken up their position, so as to be secure against the chariots of Jabin, down to the battle in the *valley* of Esdraelon. *his*, i. e. Issachar's.

Ver. 16. *purposes—searchings*. Reuben had first good *purposes*, then hesitation and *searchings* whether he would go or not.

Ver. 19. *Taanach*. The kings of Canaan came down from Harosheth and encamped with their chariots of iron in the great plain of Esdraelon. Into this plain runs the long promontory of *Taanach*, from which Deborah watched the encampment of the foe, and from which she saw the encampment on Mount Tabor of the little host which was so soon to sweep down into the valley and destroy them.

Ver. 20. *from their courses* the stars came down; i. e. the elements left their usual courses to aid in the destruction. So at Bethhoron, the sun and the moon stayed their course; compare in modern times, how at Cressy the rain and cold came on out of course and disabled the enemy's archers and swordsmen.

Ver. 21. *Kishon*. As their flight was towards the north, they had to cross the *Kishon*, usually a dry bed, then a swollen torrent. This and the morass which was formed by the waters proved the destruction of his chariots.

Ver. 23. *Meroz*, a city by which the rout passed and which gave no help in the pursuit. Hence the curse.

Ver. 24. *women of the tent*, i. e. Bedouin Arab women.

Ver. 29. *her words*, i. e. of doubt and fear in ver. 28. The mother's instinct guesses the cause, and is not deluded by the ladies who thought only of victory and spoil.

Ver. 30. *queen*. The Hebrew word for queen differs from that for prey only by one letter. It is impossible to make sense with 'prey' except by the insertion of several words, a much greater alteration than the substitution of one letter for another.

APPENDIX D.

List of difficult Passages in Prayer-Book Version.

SECTION

- 61 ix. 6. O thou enemy, *destructions are come to a perpetual end*, even as the cities which *thou* hast destroyed; their memorial is perished with them.
- 61 x. 17. Break thou the jaws of the ungodly and malicious; take away his ungodliness and thou shalt find none.
- 1 xi. 3. For the foundations will be cast down; and what hath the righteous done?
- 12 xviii. 26. with the froward thou shalt learn frowardness.
29. with the help of my God I shall leap over the wall.
45. the strange children shall dissemble with me.
- 69 xxii. 21. Thou hast heard me from among the horns of the unicorns.
29, 30. all such as be *fat* upon earth have eaten and worshipped; all they that go down into the dust shall kneel before him, and no man hath quickened his own soul.
- 4 xxiv. 6. This is the generation of them that seek him, even of them that seek thy face, O *Jacob*.
- 7 xxix. 7. The voice of the Lord divideth the flames of fire. [The connexion is obscured throughout the Psalm.]
- 57 xxxi. 22. Thou shalt hide them privily by thine own presence from the provoking of all men.
23. Thanks be to the Lord, for he hath shewed me marvellous great kindness in a *strong city*.
24. and when I *made haste*, I said, I am cast out of the sight of thine eyes.
- 13 xxxii. 7. but in the great waterfloods *they* shall not come nigh him.
10. be not ye like to horse and mule, which have no understanding, whose mouths must be held with bit and bridle lest they fall upon thee.
- 70 xxxv. 13. my prayer shall *turn into* mine own bosom.
- 71 xxxviii. 17. And I truly am set in the plague.
- 72 xl. 9, 10. Then said I, lo, I come, in the volume of the book it is written of me, that I should fulfil thy will.
- 67 xlii. 8. therefore will I remember thee concerning the land of Jordan and the little hill of Hermon. One deep calleth another because of the noise of the waterspouts, &c.

SECTION

- 119 xlv. 20. when thou hast smitten us into the *place of dragons*.
- 23 xlv. 14. the king's daughter is all glorious *within*.
- 35 xlvi. 4. The rivers of the flood *thereof* shall make glad the city of God.
- 36 xlviii. 2. upon the *north* side lieth the city of the great king.
- 66 xlix. 4. I will incline mine ear to the parable, and *shew my dark speech* upon the harp.
5. When the *wickedness of my heels* compasseth me round about.
14. they lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.
- 75 li. 4. against thee only have I sinned and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.
- 84 liii. 6. They were afraid *where no fear was*; for God hath broken the bones of him that besieged thee.
- 52 lvii. 5. I lie even among the children of men that are *set on fire*, whose words are spears and arrows.
- 53 lviii. 8. or ever your pots be made hot with thorns; so let indignation vex him even as a thing that is raw.
- 54 lix. 14. And in the evening they will return, grin like a dog, and go about the city.
- 125 lx. 4. thou hast given a token for such as fear thee.
6. God hath spoken in his holiness; I will rejoice and divide Sichem and mete out the valley of Succoth.
8. Moab is my washpot; over Edom will I cast out my shoe; Philistia, be thou glad of me.
- 114 lxviii. 13. Though ye have lien among the pots, yet shall ye be as the wings of a dove.
- lxviii. 14. When the Almighty scattered kings for their sake, then were they as white as snow in Salmon.
- lxviii. 27. there is little Benjamin their ruler, and the princes of Judah their counsel.
- 30, 31. When the company of the spearmen and the multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver,...then shall the princes come out of Egypt, the Morians' land shall soon stretch out her hands unto God.
- 76 lxxi. 6. I am become as it were a *monster* unto many.
- 120 lxxiv. 15. Thou smotest the heads of *Leviathan* in pieces, and gavest him to be meat for *the people in the wilderness*.
- 37 lxxvi. 4. Thou art of more honour and might than the hills of the *robbers*.
- 81 lxxvii. 10. And I said, It is mine own infirmity, but I will remember the years of the right hand of the most Highest.
- 122 lxxx. 2. before Ephraim, Benjamin, and Manasses stir up thy strength, and come and help us.
- 83 lxxxii. 6. I have said, Ye are gods, and ye are all the children of the

SECTION

- 99 lxxxvii. 3. I will think upon Rahab and Babylon with them that know me.
4. Behold ye the Philistines also; and they of Tyre with the Morians; lo, there was he born.
7. The singers also and trumpeters shall he rehearse: All my fresh springs shall be in thee.
- 58 lxxxviii. 4. free among the dead, like unto them that are wounded.
- 124 lxxxix. 36. He shall stand fast for evermore as the moon: and as the *faithful witness* in heaven.
- 34 xc. 5. as soon as thou scatterest them, they are even as a sleep.
11. for even thereafter *as a man feareth* so is thy displeasure.
- 82 xciv. 15. until righteousness turn again unto judgment: all such as are true of heart shall follow it.
20. wilt thou have anything to do with the *stool of wickedness*?
- 133 cvi. 28. they ate the offerings of the *dead*.
- 74 cix. 5. let *Satan* stand at his right hand.
- 10 cx. 3. In the day of thy power shall the people offer thee freewill offerings with an holy worship; *the dew of thy birth* is of the womb of the morning.
7. He shall drink of the brook in the way; therefore shall he lift up his head.
- 103 cxvi. 12. I will receive the *cup of salvation* and call upon the name of the Lord.
- 130 cxix. 83. For I am become like a bottle in the smoke.
96. I see that all things *come to an end*, but thy commandment is exceeding broad.
131. I opened my mouth and *drew in my breath*: for my delight was in thy commandments.
- 85 cxx. 4. Wo is me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar.
- 92 cxxv. 3. for the rod of the ungodly cometh not into the lot of the righteous.
- 93 cxxvi. 5. Turn our captivity, O Lord; *as the rivers in the South*.
- 94 cxxvii. 3. for so he giveth his beloved sleep.
- 91 cxxix. 3, 4. The plowers plowed upon my back: and made long furrows: but the righteous Lord hath hewn the snares of the ungodly in pieces.
- 123 cxxxii. 6. lo, we heard of the same at Ephrata and found it in the wood.
- 96 cxxxiii. 3. like as the dew of Hermon which fell upon the hill of Sion.
- 41 cxli. 6. But let not their precious balms break my head; yea, I will pray yet against their wickedness.

GLOSSARY

Of Archaisms or Ambiguous Expressions in the Prayer Book Version of the Psalms.

abide patiently upon Him, patiently *abide* the Lord, i.e. wait for, rest upon, xxxvii. 7, 9. *abide* is connected with *abeyance*, 'suspense;' it has often been replaced by 'look for,' as it has been in 'to all that *abiden* the redemption of Israel,' Luke ii. 38, and in '*abiding* and highing (hieing or hasting) unto the coming of the day of our Lord,' 2 Pet. iii. 11 (Wiclif).

abject, subst.—the very *abjects* came together against me, i.e. the vilest persons, xxxv. 15. Lat. *abjectus*, 'thrown away,' cp.

'I deemed it better so to die,
than at my foeman's feet an *abject* lie.'

Mirror for Mag.

after—comfort us again *after* the time that Thou hast plagued us, i.e. in proportion to, xc. 15. Cp. 'deal not with us *after* our sins' (Litany). So 'to do for him *after* the custom of the law,' Luke ii. 27. 'Let the earth bring forth the living creature *after* his kind,' Gen. i. 24, i.e. 'each according to,' and 'let us make man *after* our likeness,' ib. 26. Also in Wiclif, 'he schal yelde to every man *after* his works,' Matt. xvi. 27. *after*, with 'aft,' 'afar,' comes from 'af' or 'of,' and so means 'from the basis of.'

altogether lighter than vanity itself, i.e. all (of them) together, lxii. 9.

bonds—break their *bonds* asunder, i.e. bands of yoke, ii. 3. Cp. Jer. v. 5, 'these have broken the yoke and burst the *bonds*.'

comfortable—praise Thy Name, because it is so *comfortable*, i.e. comforting, consoling, liv. 6. So Juliet cries 'O *comfortable* friar!' *Romeo and Juliet*, v. 3. 148.

compass—when the wickedness of my heels *compasseth* me round about, i.e. encompass, go round, xlix. 5; xxxii. 8, &c.

coney—stony rocks for the *conies*, civ. 18. Prov. xxx. 26, 'the *conies* are but a feeble folk. yet make they their houses in the rocks' i.e. the Syrian

conversation—such as are of a right *conversation*, i. e. path, mode of life, l. 23. Cp. Phil. iii. 20, 'our *conversation* is in heaven,' where it means 'citizenship.' So 'having your *conversation* honest among the Gentiles,' 1 Pet. ii. 12. Latin, 'versari.'

cunning—let my right hand forget her *cunning*, i. e. skill, used, as 'craft' was, in a good sense (Germ. kennen), cxxxvii. 5.

darling—deliver my *darling* from the power of the dog, i. e. my dear life, xxii. 20; xxxv. 17. It is used like 'mine honour,' 'my glory,' as parallel with 'soul' and 'life,' vii. 5. *darling* is diminutive of dear; Wiclif uses '*darlings* of God' for 'beloved of God,' Rom. i. 7.

discover the thick bushes, for 'uncover,' i. e. 'strip off leaves from,' xxix. 8. Compare 'whether any man have pulled down or *discovered* (unroofed) any church' (Grindal) and

'Go draw aside the curtains and *discover*

the several caskets to this noble prince.' *Mer. of Ven.* ii. 7.

dissemble, the strange children shall *dissemble* with me, xviii. 45, i. e. pay court. Cp. under *liars*.

dragons—1. 'smitten into the place of *dragons*,' i. e. haunts of jackals, xlv. 20; 2. 'brestest the heads of the *dragons* in the waters,' i. e. crocodiles, representing Egypt, lxxiv. 14.

ensue—seek peace and *ensue* it, i. e. 'follow after and overtake' (Fr. *ensuivre*), xxxiv. 14, quoted in 1 Pet. iii. 11. Wiclif translates 'seek peace and *sue* it,' and Matt. viii. 1, 'much people *sued* (followed) him.' Cp.

'let not to-morrow then *ensue* to-day.' *Rich. II.* ii. 1.

eschew evil, i. e. flee from, shun, avoid, xxxiv. 14. (Germ. scheuen, Eng. shy.) Cp. Shaksp. *Merry Wives*, v. 5, 'What cannot be *eschewed* must be embraced.'

fain—my lips will be *fain*, i. e. glad, lxxi. 21. So 'no man alive so *fain* as I,' 2 *Henry VI.* iii. 1. (To fawn on is to 'seem fain at seeing.')

fellow—the virgins that be her *fellows*, i. e. companions, equals or followers, xlv. 15, 8. *Fellow* properly means partner: it is used in the *Tempest* for 'wife,'—'to be your fellow you may deny me, but I'll be your servant.' *T.* iii. 1. 84.

flitting—Thou tellest my *flittings*, i. e. wandering (flit, flee, fleet), lvi. 8.

folk—blessed are the *folk*, that He hath chosen to Him to be His inheritance, i. e. nation (Germ. volk), xxxiii. 12.

free among the dead, i. e. fully, without reserve. Cp. lxxxviii. 4.

free spirit, i. e. freely given of God's own impulse with no compulsion from without. Cp. li. 12. So those who were of a free (liberal) heart, 2 Chron. xxix. 31.

fret—a moth *fretting* a garment, i. e. eat, devour, xxxix. 12. Cp. Lev. xiii. 55, if the garment 'is *fret* inward,' i. e. eaten into by the plague (Germ. fressen).

froward—with the *froward* thou shalt learn frowardness, i. e. cross, perverse ('from-ward,' opp. of 'toward'), xviii. 26; lviii. 3; lxiv. 2.

fruit shall shake like Libanus, i. e. fruit of body, posterity, lxxii. 16. Cp. Lam. ii. 20, 'shall the women eat their *fruit* and children of a span long?'

- glory*—awake up, my *glory*, i. e. my soul, or 'the best member that I have' (cviii. 1). lvii. 9, cp. *darling*.
- grave* (verb)—he hath *graven* and digged up a pit, i. e. dig, vii. 16 (Germ. graben).
- health*—looking for Thy health, i. e. 'saving help,' or 'mercy,' 'salvation' (Germ. heil, Eng. heal, hail, hale, whole), cxix. 123; li. 14; lxvii. 2, &c.
- hell*—they lie in the *hell* like sheep, i. e. Hades, or 'abode of dead,' xlix. 14; xxx. 3 n. (p. 196), as in 'He descended into *hell*.'
- his*—mine eye shall see *his* lust of mine enemies, i. e. its, xcii. 10; cp. Matt. vi. 33, 'the kingdom of God and *his* (its) righteousness,' and 1 Cor. xv. 38, 'God giveth...to every seed *his* (its) own body. 'Its' is not used in the A. V. of 1611.
- hold of* superstitious vanities, i. e. hold to, with, xxxi. 7.
- indite*—my heart is *inditing* of a good matter, i. e. dictate, compose, xlv. 1. (Old French, endicter.)
- inform* his princes after his will, i. e. mould by instruction, cv. 22; xxxii. 9.
- isles*, lxxvii. 1 and note. The Hebrew word thus translated, as in 'the isles of the Gentiles,' &c. originally meant any habitable land, as opposed to sea, and not merely islands. In fact, it was like our word coast (French, côte, a side), which is not properly limited to sea coasts.
- knap*—peth the spear in sunder, the old form of 'snap,' xvi. 9. (Germ. knappen.)
- know-eth* the way of the righteous, i. e. recognize with approval, § 60. i. 7. Cp. Nah. i. 7, He *knoweth* them that trust in Him.'
- large*—the Lord heard me *at large* (perhaps for 'fully'), the meaning is 'heard [and set me] *at large*,' i. e. at liberty, cxviii. 5.
- lay to*—it is time for Thee, Lord, to lay-to Thine hand, i. e. 'apply,' cxix. 126. Cp. Shaksp. *Temp.* iv. 1, 'lay to your fingers: help to bear this away.'
- learn*—lead me forth in Thy truth and *learn* me, i. e. 'teach,' xxv. 4, 8; cxix. 66, &c.
- leasing*—seek after *leasing*, iv. 2; speak *leasing*, v. 6; i. e. 'lying,' 'falsehood.' (A. S. leas, empty, false.)
- liars*—to be found *liars*; often a translation of 'feign obedience,' 'pay homage,' 'submit to.' § 116. lxvi. 2 and Deut. xxxiii. 29. Cp. 'the strange children shall dissemble (q. v.) with me,' xviii. 45.
- lien*—though ye have *lien* among the pots, i. e. 'lain,' part. of 'to lie,' lxviii. 13. Cp. Gen. xxvi. 10, 'have *lien*.'
- lighten* mine eyes, i. e. give light to (enlighten), xiii. 3; 'they had an eye unto Him and were *lightened*,' xxxiv. 5.
- lines* have fallen unto me in pleasant places, i. e. land divided by line, heritage, xvi. 7.
- lover*—my *lovers* and my neighbours did stand looking on my trouble, i. e. a loving or intimate friend, xxxviii. 11.
- memorial*—their *memorial* is perished with them, i. e. memory of them, ix. 6. Cp. Esther ix. 28, 'nor the *memorial* of them (the days of Purim) perish,' so 'Thy *memorial* endureth from one generation to another,' i. e. remembrance of Thy mercies, cxxxv. 13.
- monster* unto many, i. e. a marvel, in sense of Lat. monstrum, a thing pointed

at, lxxi. 6, used by Chaucer in a good sense, 'she...was her (Nature's) chief patron of beaute, and chief ensample of all her werke and monster,' *Book of Duchess*, 912. Cp. Gk. δακτυλοδακτός.

Morians' land, i. e. Moors, blackamoors, for Ethiopia or Cush, § 114. lxviii. 31, § 99. lxxxvii. 4.

mouth—making *mouths*, altered by the printers from making *mows*, i. e. pouting faces, Fr. moue, so quoted by Johnson. Cp. *Tempest*, II. 2. 9, 'apes that *mow* and chatter at me,' and in Stage Direction, ib. III. 3, 'Enter the shapes with mocks and *mows*.' In *Hamlet*, II. 2, 'make *mows* at him,' but ib. IV. 4, 'makes *mouths* at the invisible event.'

multitude of Thy mercy, v. 5; *multitude* of their ungodliness, v. 11; cp. *multitude* of sins, 1 Pet. iv. 8, now only used of persons.

noisome pestilence, i. e. noxious, hurtful (an-noy, nuisance), xci. 3.

or ever your pots be made hot with thorns, i. e. before, lviii. 8; *or* is the same word as *ere*; *or ever* is perhaps for *or ere*.

pate—fall on his own *pate*, i. e. crown of head, vii. 16 (perhaps connected with paten, a plate, &c.): now only in vulgar use.

poor—lo, the *poor* crieth and the Lord heareth, i. e. the man 'in misery,' meaning the Psalmist himself, xxxiv. 6, lxix. 30; often of 'captives,' &c., i. e. 'in trouble,' 'oppressed.'

port—within the *ports* of the daughter of Sion, i. e. gate, ix. 14.

preach the law (i. e. declare the covenant), simply to 'speak,' 'tell of,' ii. 7; lxviii. 11, &c.

prevent—mine eyes *prevent* the night-watches, i. e. anticipate, i. e. I am risen up before the watches commence, cxix. 148. Cp. Lam. ii. 19, 'Arise, cry out in the night; in the beginning of the watches pour out thine heart.' xxi. 3, 'Thou shalt *prevent* him with blessings,' i. e. forestall his wishes; xviii. 18, 'they *prevented* me in the day of my trouble,' i. e. got before me to injure me. So '*prevent* us, O Lord, in all our doings' (Pr. Bk.) means, 'go before us to help us.'

proved me, i. e. tested, tempted, xcv. 9.

quarrel—judge my *quarrel*, i. e. cause of debate, right to reprisal, xxxv. 23. Lat. querela.

quick—go down *quick* into hell, i. e. alive, lv. 16; they had swallowed us up *quick*, cxxiv. 2, as in the Creed: so Spenser,

'peeping close into the thick
might see the moving of some *quick*,'

i. e. of some live animal: so 'a bank set with *quick*' (Mortimer), i. e. a hedge of living plants; so we say 'cut to the *quick*,' i. e. the living flesh: 'wick' is said to be still used in Yorkshire in sense of 'alive.'

quicken—make alive, cxix. 25, 37, 88, 149, 154, 159, &c.

ramping lion, i. e. tearing, pawing, A. V. 'ravening' (Lat. rapere, Eng. rob, &c.), xxii. 13.

refrain my lips, xl. 11; *refrain* my feet, cxix. 101, &c., 'bridle' or 'rein in,' i. e. 'check,' lxxvi. 10, 12.

reins—my *reins* also chasten me in the night-season, xvi. 8, &c., literally

- do to the 'heart' and 'head,' i. e. seat of thought, feeling, emotion, &c.
- remember themselves* (old reflexive use), xxii. 27. Compare 'He repenteth Him,' Joel ii. 13, and 'endeavour ourselves' (Pr. Bk.). So 'turn thee unto me,' xxv. 15, &c.
- require*—I have *required* that they even mine enemies should not triumph over me, i. e. simply to 'ask' without idea of claiming as a right, xxxviii. 16; xxvii. 4.
- reward*—plenteously *rewardeth* the proud doer: i. e. requite with evil (or with good), xxxi. 26; xxviii. 4; liv. 5, &c. So 'neither *reward* us after our iniquities' (Pr. Bk.).
- rid* me of mine enemies, lxxi. 2, i. e. set me free, cp. A. V. lxxxii. 4, cxliv. 7, 11 (Germ. retten).
- right* way, i. e. straight, plain or level path, free from danger, xxvii. 13.
- room*—hast set my feet in a large *room*, i. e. space, xxxi. 9; xviii. 36 (Germ. raum).
- runagates*—letteth the *runagates* continue in scarceness, lxviii. 6; i. e. renegades, rebellious run-a-ways (gate = way).
- salvation*, i. e. help, saving from mortal danger, victory, iii. 8, especially used of deliverance from captivity, § 110. xcvi. 3, § 111. xcv. 1. See *health*. Latimer uses 'helmet of *health*' for 'helmet of salvation,' Eph. vi. 17.
- set by*—setteth not by himself, i. e. set (store) by, value, esteem, xv. 4. Cp. Deut. xxvii. 16, set light by, i. e. value lightly.
- shawm*, (A. V. cornet,) reedpipe resembling the clarinet, xcvi. 7; it is coupled with trumpets and clarions in Spenser *F. Q.* i. 12.
- soul*—made a pit for my soul, i. e. life, xxxv. 7. Cp. 231 n.
- still*—soul truly waiteth *still* upon God, i. e. in stillness or in silence (not 'yet' or 'all this time'), lxii. 1; so 'hold thee *still* in the Lord,' xxxvii. 7.
- stomach*—whoso hath a high stomach, i. e. pride, ci. 7.
- strange* children, i. e. foreign nations, xviii. 45, cxiv. 1. Cp. Gen. xlii. 7, 'made himself *strange*,' i. e. played the foreigner.
- tabret* (tabouret), timbrel, or tabor, a hoop with parchment stretched across it, sometimes with pieces of brass fixed in it to make a jingling noise: it was specially used in peaceful celebrations.
- tarry* thou the Lord's leisure, i. e. wait on the Lord, xxvii. 16.
- tell* the towers thereof, i. e. count them. So, 'I may *tell* all my bones,' xxii. 17. 'Thou *tellest* my flittings,' lvi. 8. Cp. Milton, *L'Allegro*, 67,
 'And every shepherd *tells* his tale,
 under the hawthorn in the dale.'
- testimonies*—i. e. commandments, xciii. 6, cxxxii. 12.
- there*—fear came *there* upon them (there, emphatic, i. e. at that place), xlviii. 5. So *there* the Lord promised his blessing, i. e. to it, cxxxiii. 4.
- thereafter*—as a man feareth, so &c., i. e. accordingly, xc. 11. See *after*.
- to . . . ward* (separated)—to us-ward, xl. 6.
- truth*—shall the dust declare thy truth, i. e. fulfilment of promise, xxxii. 10, and note.

unto—my goods are nothing *unto* Thee, i. e. in comparison with, xvi. 2.

vanity—speak *vanity*, i. e. falsehood, xii. 2.

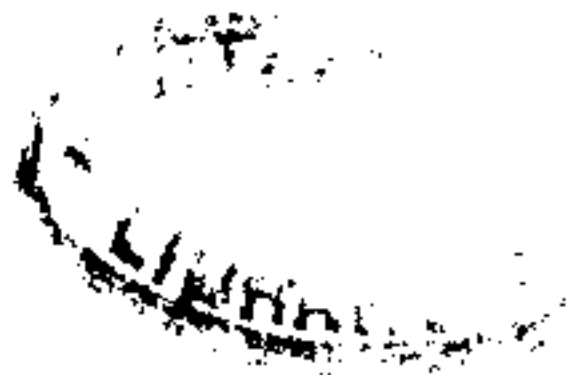
visit, i. e. have regard to, send good to, viii. 4.

wholesome strength of His right hand, i. e. saving, xx. 6 (Germ. heilsam).

See *health*.

within—the king's daughter is all glorious *within*, i. e. within doors, xlv. 14.

. For fuller information, consult Nares' *Glossary*, Wedgwood's *Etymology*, and especially the *Bible Word-Book*, by Eastwood & Wright (Macmillan, 1866), to which several of these references and illustrations are due.



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