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

1—150. THE FIVE BOOKS†.

A 1—41. THE GENESIS BOOK‡: CONCERNING MAN. The counsels of God concerning him. All blessing bound up in obedience (cp. 1. 1 with Gen. 1. 28). Obedience is man’s “tree of life” (cp. 1. 3 with Gen. 2. 16). Disobedience brought ruin (cp. Ps. 2 with Gen. 3). The ruin repaired only by the Son of Man in His atoning work as the seed of the woman (cp. Ps. 8 with Gen. 3. 15). The book concludes with a Benediction and double Amen.

B 42—72. THE EXODUS BOOK‡: CONCERNING ISRAEL AS A NATION. The counsels of God concerning Israel’s Ruin, Israel’s Redeemer, and Israel’s Redemption (Ex. 15. 3). Cp. Ps. 68. 4 with Ex. 15. 3, “Jah”. It begins with Israel’s cry for deliverance, and ends with Israel’s king reigning over the redeemed nation. The book concludes with a Benediction and a double Amen.

C 73—89. THE LEVITICUS BOOK‡: CONCERNING THE SANCTUARY. The counsels of God concerning the Sanctuary in its relation to man, and the Sanctuary in relation to Jehovah. The Sanctuary, Congregation, Assembly, or Zion, &c., referred to in nearly every Psalm. The book concludes with a Benediction and a double Amen.

D 90—106. THE NUMBERS BOOK‡: CONCERNING ISRAEL AND THE NATIONS OF THE EARTH. The counsels of God concerning the Earth, showing that there is no hope or rest for the Earth apart from Jehovah. Its figures and similes are from this world as a wilderness (cp. the references to mountains, hills, floods, grass, trees, pestilence, &c.). It begins with the prayer of Moses (the Man of the Wilderness), Ps. 90, and closes with a rehearsal of Israel’s history in the wilderness (Ps. 106). Note “the New Song” for “all the earth” in Ps. 96. 11, where the theme is contained in one sentence which gives an Acrostic, spelling the word “Jehovah” : “Let the heavens rejoice, and let the earth be glad” (see note on 96. 11). The book concludes with a Benediction and Amen.

E 107—150. THE DEUTERONOMY BOOK‡: CONCERNING GOD AND HIS WORD. The counsels of God concerning His Word, showing that all blessings for Man (Book I), all blessings for Israel (Book II), all blessings for the Earth (Book III), and all blessings for the Nations (Book IV), are bound up with living on the words of God (Deut. 8. 3). Disobedience to Jehovah’s words was the source of Man’s sorrows, Israel’s Dispersion, the Sanctuary’s ruin, and Earth’s miseries. Blessing is to come from that Word written on the heart (cp. Jer. 31. 33, 34. Heb. 8. 10—12; 10. 16, 17.). Ps. 119 is in this book. The Living Word (John 1. 1) began His ministry by quoting Deut. 6. 13, 16; 8. 3; 10. 20 in Matt. 4. 4, 7, 10. The book begins with Ps. 107, and in v. 20 we read, “He sent His Word and healed them”, and it concludes with five Psalms (one for each of the five books), each Psalm beginning and ending with “Hallelujah”.

* Manuscript and Masoretic authorities, the Talmud (Kiddushin 33a) as well as the ancient versions, divide the Psalms into five books. The Midrash on Ps. 1. 1 says, “Moses gave to the Israelites the five books of the Law; and corresponding with these David gave them the five books of the Psalms.”

The Structure of each Psalm being perfect in itself, we may well expect to find the same perfection in the arrangement of the five books respectively as well as of the one hundred and fifty Psalms as a whole.

Many attempts have been made from ancient times to discover the reason for the classification of the Psalms under these five books; but none of them is so satisfactory as to preclude this further attempt.

It is certain that the present order in which we have the Psalms is the same as it was when they were in the hands of our Lord, and were quoted repeatedly by Him, and by the Holy Spirit through the Evangelists and Apostles. Indeed, in Acts 13. 34, the Holy Spirit by Paul expressly mentions “the second Psalm”. This puts us upon sure ground.

There must be a reason therefore why “the second Psalm” is not (for example) the seventy-second; and why the ninetieth (which is the most ancient of all the Psalms, being a prayer of Moses) is not the first.

The similar endings to each book are noted above. There are in all seven “Amen’s”, and twenty-four Hallelujahs. All the latter (except the four in Book IV) are in Book V.

† For the relation of the five books of the Pentateuch to each other see Ap. 1.

‡ For the relation of the five books of the Psalms to the Pentateuch, see above, and the Structures prefixed to each book.

Ⅰ For the Divine Names and Titles occurring in the Psalms see Ap. 68. V.

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The Companion Bible

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E. W. Bullinger
(Division.)

A3 16-41. "THE MAN CHRIST JESUS."

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

(Introversion and Alternations.)

B1 1. MAN BLESSED. THE LAW OF JEHOVAH HIS DELIGHT (Refers to Paradise).

E 2. REBELLIOUS MAN. VAINLY MEDITATING AGAINST THE SON OF GOD,

THROUGH WHOM ALONE Universal Dominion can be Restored (v. 12 and Heb. 1. 6).

C F 3. PRAYER IN VIEW OF THIS REBELLION (Morning).

G 4. PRAYER IN VIEW OF THIS REBELLION (Night).

ENEMIES WITHOUT.

5. PRAYER IN VIEW OF THIS REBELLION (Morning).

6. PRAYER IN VIEW OF THIS REBELLION (Night).

SOWINGS WITHIN.

B2 7. MAN BLESSED. TRUST IN JEHOVAH HIS DEFENCE.

E 8. REBELLIOUS SUBDUED. THE SON OF MAN EXALTED WITH DOMINION IN THE EARTH.


(Introversion.)

A2 H 9 (H'), 10 (H'). "THE MAN OF THE EARTH." THE ANTICHRIST. His Days, Character,

AND END. "THE TIMES OF TROUBLE" (9, 9; 10, 1). THE GREAT TRIBULATION. The Two Psalms

Linked together by an Acrostic Alphabet, broken, like those "times".

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

L 12. THE VANITY OF MAN.

J K 13. PRAYER IN VIEW OF (9 and 10) THOSE "TIMES OF TROUBLE."

L 14. THE DEPRAVITY OF MAN.

H 15. THE PERFECT MAN. His Character and Eternal Abiding. Leading up to A3.

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

(Extended Alternations.)

A3 M P 16 f. TAKING HIS PLACE OF SUFFERING. JEHOVAH APPOINTING HIS LOT.

Q 17. PRAYER AND APPEAL IN VIEW OF Ps. 16 (P).

R 18. ANSWER TO THE PRAYER OF Ps. 17, AND PROMISE OF DELIVERANCE AND TRIUMPH.

S 19. HIS PEOPLE ACKNOWLEDGING GOD'S GLORY IN CREATION AND REVELATION.

T 20. THEIR PRAYER AS THEY SEE IN MESSIAH THEIR OWN SALVATION.

U V 21. THEIR EULOGIZATION IN MESSIAH'S EXALTATION.

O 22. THE GOOD SHEPHERD IN DEATH (John 10, 11). ATONEMENT THE BASIS OF ALL BLESSING.

W 23. THE GREAT SHEPHERD IN RESURRECTION (Heb. 18, 20). RESURRECTION THE BASIS OF PRESENT BLESSING.

X 24. THE CHIEF SHEPHERD IN GLORY (1 Pet. 5, 4). ADVENT THE BASIS OF ALL FUTURE BLESSING.

M P 25. PRAYER WITH REFERENCE TO Ps. 16 (P). THE "PATH" AND THE "WAY" (cp. vv. 4, 8-10, 12

with 16, 11).

Q 26. PRAYER WITH REFERENCE TO Ps. 17 (Q). APPEAL TO INTEGRITY (cp. 17, 1, 3, 4).

R 27 (R'), 28 (R'). PRAYERS WITH REFERENCE TO Ps. 18 (R). ANSWER FROM JEHOVAH, AS

HIS "ROCK" AND "DELIVERER."

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

T 30 (T), 31 (T), 32 (T), 33 (T). THEIR PRAISE AS THEY SEE THE ANSWER

TO Ps. 20 (Ps. 33) BEING THE FIRST "NEW SONG" IN THE PSALTER.

U V 34. THEIR EULOGIZATION IN MESSIAH'S EXALTATION. AS IN "U", Ps. 21.

O 35 (V'), 36 (V'). PRAYER AND PRAISE WITH REFERENCE TO ATONE-

MENT AS BEING THE BASIS OF ALL BLESSING. CP. 22 (V).

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

X 38 (X'), 39 (X'), 40 (X'), 41 (X'). PRAYER AND PRAISE

WITH REFERENCE TO FUTURE BLESSING. CP. 41, 12, THE DIVINE

ANSWER TO 24, 3 (X).

* For notes, see p. 722.
NOTES ON THE STRUCTURE, PAGE 721.

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

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

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

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

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

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

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

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

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

∥ Ps. 16 is the first Mich'lam Psalm. The others are Ps. 56-60. See Ap. 65. xii.

§ Ps. 32 is the first Maschil Psalm, denoting instruction.
THE O-PASALMS.

BOOK I.

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

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

3 And he shall be like a tree planted by the rivers of water, That bringeth forth his fruit in his season; His leaf also shall not wither; And whatsoever he doeth shall prosper.

4 The ungodly are not so:

But are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, Nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous:

But the way of the ungodly shall perish.

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

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

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

4 He That sitteth in the heavens shall laugh; The LORD shall have them in derision.


6 For. Effect latent in first clause: cause latent acknowledged. Fig. Metonymy (of Cause). Ap. 6.

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

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


the LORD. Heb. Jehovah. Ap. 4, II. meditate: i.e. continuously and habitually. be = become, or prove. Fig. Simile. Ap. 6. like a tree. The first of two comparisons. See v. 4. planted: i.e. in a garden. Not a "tree of the field", rivers = divisions irrigating a garden. Heb. pālgy-mâyim. See note on Prov. 21, 1. etc. = not so the ungodly. like the chaff. The Heb. rašṣā'. Ap. 9. stand = rise. No part in congregation = assembly. righteous = justified. knoweth = approveth, or perish = come to naught.


    B | 4. The ungodly.
    C | 5-6. The godly.

1-5 (A, 1-3; B, 4, 5). (Introversion and Alteration.)

    D a | 2. Their character. Their godly.
        b | 3. Comparison. way.
    B D a | 4. Their character. Their way.
        b | 4. Comparison. way.

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2 (E, p. 721). REBELLIOUS MAN. (Repeated Alteration.)


E | 10. Mankind. Spoken to.
    G | 12. The Son. His judgment.

2 Why...? Fig. Erōtēsis. Ap. 6. Repeat at beginning of v. 2. Ap. 23, 26. heathen = nations. Note the quadruple Anabasis (Ap. 6) nations, peoples, kings, rulers. Cp. 1, 1. rage = tumultuously assemble. people = peoples. imagine. Same as meditate in 1, 2. set themselves = take their stand. take counsel together = have gathered by appointment. So the Sept. and Aram. Cp. 49, 4. the LORD. Heb. Jehovah. Ap. 4, II. Anointed = Messiah. So Ps. 18, 50; 20, 6; 28, 8; 84, 9; 89, 38, 51; 132, 10, 17. In Dan. 9, 25, 26, rendered Messiah. saying. The Fig. Ellipsis (Ap. 6) correctly supplied. their: i.e. Jehovah’s, and Messiah’s. laugh. Fig. Anthropopathia. Ap. 6. The LORD*. Primitive text was Jehovah. Altered by the Sopherim to Adonai. See Ap. 32.
2. 5. 6

PSALMS.

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

Yet have I set My king
Upon My holy hill of Zion.

I will declare the decrees:
The LORD hath said unto Me, "Thou art My Son;
This day have I begotten Thee.

Ask of Me, and I shall give Thee the uttermost parts of the earth for Thy possession.

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

A Psalm of David, when he fled from Absalom his son.

1 LORD, how are they increased that trouble me!
Many are they that rise up against me.

2 Many are they that say of my soul, "There is no help for him in God."
Selah.

But Thou, O LORD, art a shield for Thine inheritance;
And He heard me out of His holy hill.

I cried unto the LORD with my voice;
And He heard me out of His holy hill.

Selah.

I laid me down and slept;
I awakened; for the LORD sustained me.

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

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

3 (Ps. 2, 72). PRAYER IN VIEW OF PSALM 2 (MORNING). (Intenison and Repeated Alternation.)
3. 8. PSALMS.

8 Salvation belongeth unto the LORD:
Thy blessing is upon Thy People. Selah.
To the chief Musician on Neginoth.

4 A Psalm of David.

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

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

5 Offer the sacrifices of righteousness,
And put your trust in the LORD.

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

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

8 I will both lay me down in peace, and sleep:
For you, LORD, only makest me dwell in safety.
To the chief Musician upon Nehiloth.

5 A Psalm of David.

F L

1 Give ear to my words, O LORD,
Consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God:
For unto Thee will I cry.

3 My voice shalt Thou hear in the morning, O LORD;
In the morning will I direct my prayer unto Thee, and will look up.

To the chief Musician. See Ap. 64.

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

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Neginoth—strings; from nəḡōn, to strike, as on strings. See Ap. 65, xv. Here the reference is to the smiting with words in Ps. 3, as in Lam. 3. 6 (cp. Job 30. 9, Lam. 3. 14). Cp. the other Neginoth Psalms : 32 ; 6, 8; 63, 1; 54, 8; 60, 1, 11, 12; 69, 10–12; 75, 4–6 (cp. 77, 7, Isa. 38, 6, and Hab. 3. 16).

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

G J

1 Prayer to Jehovah.

K f

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

5 Offer the sacrifices of righteousness,
And put your trust in the LORD.

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

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6. 10.

A Psalm of David.

Psalm 6

6. 10. PRAYER IN VIEW OF PSALM 2

(NIGHT).

Prayer offered.

Q | 6. Exhaustion.
R | 7. Tears.
K | 8. Prayer answered.

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


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


4 Vexed = troubled. Same as John 12. 27. Cp. 49. 5,

6. 8. how long? = until when? Fig. Erotêseis; and, before and after these words, the Fig. Apostopôsis. Ap. 6.

4 mercies = mercy's. Heb. lovingkindness.

5 no remembrance. See 30. 5; 82. 10-12; 115. 17;

118. 17. Isa. 88. 18, 19. Ecc. 9. 10.


7 consumed = wasted.

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

9 Iniquity. Heb. 'aven. Ap. 44. iii.

10 I heard . . . receive. Fig. Synonymia. Ap. 6.

To the chief Musician on Neginoth upon Sheminith.

6. 10. PRAYER IN VIEW OF PSALM 2

A Psalm of David.

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To the chief Musician on Neginoth upon Sheminith.
Shiggaion of David, which he sang unto the Lord, concerning the "words of Cush" the "Benjamite."

1 O Lord my God, in Thee do I put my trust; Save me from all them that "persecute me, and deliver me:"

2 Let the "enemy" persecute my soul as a lion, Rending it in pieces, "while there is none to deliver."

3 O Lord my God, if I have done this; If there be "iniquity" in my hands; If I have rewarded evil unto him that was at peace with me; (Yea, I have delivered him that without cause is mine enemy:)

4 Let the "enemy" persecute my soul, and "take it;"
Yea, let him tread down my life upon the earth, And lay mine honour in the dust. °Selah.

5 Arise, O Lord, in Thine anger, Lift up Thyself because of the rage of mine enemies: And awake for me to the judgment that Thou hast commanded.

6 So shall the congregation of the °people compass Thee about: For their sakes therefore return Thou on high.

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

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

9 My "defence" is °God, Which saveth °the upright in heart.

10 God judgeth °the "righteous, And °God is angry with °the wicked" every day.

11 If he turn not, °He will whet °His sword; He hath bent °His °bow, and made it ready.

12 He hath also prepared for him the instruments of death; °He ordaineth °His arrows against the persecutors.

13 °Behold, he °travaileth with °iniquity, And °hath conceived °mischief, and °brought forth falsehood.

14 He made a pit, and digged it, And is fallen into the ditch which he made.
15 His °mischief shall return upon his own head, And his violent dealing shall come down upon his own °pate.
16 I will praise °the Lord according to His righteousness: And will sing praise to the name of °the Lord °MOST HIGH.

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

D S | 1. Trust in Jehovah for defence.

T | 1. Prayer for deliverance.

U | 2. The evil to be delivered from.

V | 3, 4., Demerit.

V | 4. Merit.

S | 5-10. Trust in Jehovah for defence.

Title. Shiggaion = a loud cry in danger or joy, from sh'dag, always rendered "roar". Occurs twenty-one times. Both meanings are seen in this Psalm, and Hab. 3. 1 (pl. "set to" = concerning), the only two occurrences. See Ap. 66, XX. words = matters, or business. Cush. Who it was is not known: an evidence of genuineness. Benjamite. Hence probably an adherent or servant of Saul, and therefore long before Shimei and Absalom.


3 My "defence" = °God.

4 do I = have I

5 let my trust = flee for refuge. Heb. מטפ. See Ap. 69. ii.

6 persecute = pursue me. Refers probably to Saul.

7 he = i.e. Cush.

tear. Heb. תּראפ. Refers to living prey.


9 while there is none to deliver. Sept., Syr., and Vulg. read "and there be no deliverer to rescue". Better, no sign of a rescuer. Cp. Lam. 5. 8.

10 iniquity. Heb. 'idal. Ap. 44. vi, not the same as v. 14.

11 in my hands. Hands put by Fig. מְסֻמֶּמֶעָב (of Cause), Ap. 6, for what is done by them.

12 delivered = rescued. Aram. and Syr. read "oppressed".

13 enemy = foe. Heb. יִיהֶב. persecute ... take ... tread. Fig. Anabasis. Ap. 6.

14 Selah. Connecting the treading down of °v<sup>5</sup> with the rising up of Jehovah. See Ap. 68. II.

15 °people = peoples,

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

16 wickedness = °lawlessness.

17 °wickedness = °lawlessness.

"defence" = °shield, See note on "shield", 6.12.

"iniquity" = °living things. Or business.


10 defense = shield. See note on "shield", 6.12.

11 righteous. Plural.


13 ordaineth = will ordain.

14 Behold. Fig. Asteriemos. Ap. 6.

15 travaileth = conceived.

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


To the chief Musician. See Ap. 64.

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

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

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


Thy name: i.e. Jehovah Himself; "name" being put by Fig. מְסֻמֶּמֶע (of Adjunct), Ap. 6, for His character, person, and attributes. See 20. 1. Cp. 5. 11.

the earth: i.e. the great subject of this Psalm. See note on vv. 4, 5.

A Psalm of David.

1 O Lord our °Lord, How excellent °Thy name in all °the earth!

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Who hast set Thy glory above the heavens.

2 Out of the mouth of babes and sucklings hast Thou ordained strength.

Because of Thine enemies, That Thou mightest still the enemy and the avenger.

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

4 What is man, that Thou art mindful of him? And the son of man, that Thou visitest him?

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

Thou madest him to have dominion over the works of Thy hands; Thou hast put all living under his feet:

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

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

9 1 LORD our LORD, How excellent is Thy name in all the earth!

A Psalm of David.

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

2 I will be glad and rejoice in Thee: I will sing praise to Thy name, O Thou Most High.

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


9 (H, above). THE LAWLESS ONE. (GENERAL.)

X h (p. 729) j X h

A² H² Y

(p. 728)

1 (q) To the chief Musician upon Muth-labben.

A Psalm of David.

9 1 LORD our LORD, How excellent is Thy name in all the earth!

9 A to the chief Musician upon Muth-labben.

Z A 3 When mine enemies are turned back, They shall fall and perish at Thy presence.

Title. A Psalm. See Ap. 65. XVII. I will - Let me.


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

3 at Thy presence = from before Thee.
For Thou hast maintained my right and
my cause;
Thee hast sat in the throne judging right.
Thou hast rebuked the heathen, Thou hast destroyed the wicked,
Thou hast put out their name forever and ever.

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

But the LORD shall endure for ever:
He hath prepared His throne for judgment.
And shall judge the world in righteousness,
He shall minister judgment to the people.

For Thou hast maintained my right and my cause;
Let them be taken in the devices they have imagined.
10. 3. PSALMS. 11. 4.


5 sight = ken. enemies = adversaries. puffeth at = despiseth.

6 said in his heart. Cp. v. 11.

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

1 I p. 7. His mouth and tongue. q § —. Comparison to beast of prey. p § —. His eyes. q § —. Comparison to beast of prey.

2 the poor = a weak one. Heb. küdak. 


5 the humble = the humble ones. Cp. v. 17, and 9. 12, 18. 

12 Wherefore...? Fig. Evtōtis. Ap. 6. require it = investigate.

14 Thou hast seen. Cp. v. 11.

15 the evil = an evil one. Heb. rā'ā. Ap. 44. viii. 

16 The Lord, &c. Quoted in Rom. 3. 14. 

17 heard = prepare = cause. Fig. Anabasis. Ap. 6. prepare = establish. 

ear. Fig. Anthropopathia. Ap. 6. 


20 the man of the earth. Spoken of above as the “lawless one”. To the chief Musician. See Ap. 64.

11 (X, p. 729). PRAYER IN VIEW OF PSALMS 9 and 10. (Introverson.)


M | 2. The lawless. Violence manifested. 

N | 3. The righteous. Tried. 

O | 4. Jehovah's temple and throne in heaven. 

O | 5. Jehovah's eyes and eyelids on earth. 


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


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


2 the wicked = the lawless ones. Heb. rā'ā. Ap. 44. x. privily = in the darkness. 

the upright = upright ones. 

3 the foundations: hashšāḵābth = settled order of truth or institutions; not the roof or walls. the = a. do. Notsay or think, but lawfully and effectually “do”. 

4 eyes = eyelids. Fig. Anthropopathia. Ap. 6. 

children = sons. 


That they may privily shoot at the upright in heart.

3 If the foundations be destroyed, 

What can the righteous do? 

4 The Lord is in His holy temple, 

His eyes behold, His eyelids try, the children of men.
### 11. 5. **PSALMS.**

| N | 5 | The LORD trieth **the righteous**: But the **wicked** and him that loveth violence **His soul hateth.**
| L | 6 | Upon the **wicked** He shall rain snares, Fire and brimstone, and an horrible **tempest:** this shall be the portion of their cup.
| L | 7 | For the righteous **LORD loveth righteousness;**
|   |   | **His countenance** doth behold **the upright.**

**To the chief Musician upon Sheminith.**

| P | 12 | **A Psalm of David.**
| P | 1 | **Help,** **LORD;** for the **godly man** ceaseth: For the **faithful** fail from among the **children of men.**
| Q | 2 | They speak vanity every one with his neighbour: With flattering lips and with a **double** heart do they speak.
| Q | 3 | The **LORD shall cut off all flattering lips,** and **the tongue that speaketh proud things:**
| Q | 4 | Who have said, **"With our tongue will we prevail; Our lips are our own: who is lord over us?"**

**To the chief Musician.**

| 13 | **A Psalm of David.**
| 1 | How long will Thou forget me, **O LORD?** for ever?
| 2 | How long shall I take counsel in my soul, **having** sorrow in my heart daily?
| 3 | Consider and hear me, **O LORD my **God:** Lighten mine eyes, lest I **sleep the sleep of death;**
| 4 | Lest mine enemy say, **"I have prevailed against him;"** And those that trouble me rejoice when I am moved.

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13. 5. PSALMS.

5 But I have trusted in Thee, O mercy;
My heart shall rejoice in Thy salvation.
6 I will sing unto the LORD,
Because He hath dealt bountifully with me.
   "To the chief Musician.

14 A Psalm of David.

L x
(p. 732)

1 "The fool hath said in his heart, "There
is no God." They are corrupt, they have done
abominable works.
2 "The Lord looked down from heaven
upon the children of men, To see if there were any
that did understand.
   And seek God.
3 They are all gone aside, they are all
together become filthy:
   There is none that doeth good.
4 Have all the workers of iniquity no
knowledge? Who eat up My People as they eat bread,
And call and not upon the Lord.
5 There were they in great fear:
For God is in the generation of the
righteous.
6 Ye have shamed the counsel of the poor,
Because the Lord is his refuge.

y
(p. 733)

7 Oh that salvation of Israel were
come out of Zion! When the Lord bringeth back the
captivity of His people,
   Jacob shall rejoice, and Israel shall be glad.

15 A Psalm of David.

H T
(p. 733)

1 Lord, who shall abide in Thy tabernacle?
Who shall dwell in Thy holy hill?
2 He that walketh uprightly, and worketh
righteousness,
   And speaketh truth in his heart.
3 He that keepeth his tongue from evil,
   Nor doeth evil to his neighbour,
   Nor taketh up a reproach against his neighbour.

U a

4 In whose eyes a vile person is esteemed;
   But he honoureth them that fear the Lord.

b

5 He that putteth not out his money to usury,
   Nor taketh reward against the innocent.
   He that doeth these things shallnever
be moved.

   i. e. dwelling, or home. Some codices, with one early printed edition, read "tents"; pl. of majesty = Thy
   heavenly home. See Ap. 40. 3. dwell=abide continually. Fig. Anabasis. Ap. 6. holy hill=holy
   mountain: i. e. Mount Zion; the type of the heavenly kingdom. 2 walketh = walketh habitually.
walketh ... worketh ... speaketh. Note Fig. Anabasis. Ap. 6. uprightly = without blame.
   truth. First occ. in the Psalms. 3 He that = that never hath. So in the following two lines.
evil. Heb. ra'ath. Ap. 44. viii. neighbour = friend. 4 to his own hurt. Sept., Syr., and Vulg., read "to his neighbour".
   cp. Matt. 7. 24-27. Pss. 16. 8; 125. 1.

13. 6 (S', p. 731). PRAISE. (Introversion.)

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

The Structure is due to the Fig. Synec zeugnumin (see Zeugma, Ap. 6), by which all the statements are yoked
on together to one verb at the end instead of each having its own verb. For scope of Ps. 15 see the Structure
of A', p. 721. Note contrasts with Ps. 12. This Psalm forms the text of the Sermon on the Mount (Matt. 5-7).
See Ap. 70. The theology pertains to the Kingdom, not to the Church of God. Not true of this present Dispensation.
See Ap. 63. IX.

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16

Michtam of David.

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

2 O my soul, thou hast said unto the Lord, “I am my Lord’s;” my goodness extendeth not to Thee; but to the saints, that are in the earth, and to the excellent, in whom is all my delight.”

3 Their sorrows shall be multiplied that hasten after another god: Their drink offerings of blood will I not offer; nor take up their names into my lips.

4 Thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

5 The Lord is the portion of mine inheritance and of my cup: Thy goodness extendeth all the day.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

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

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

9 Therefore my heart is glad, and my glory rejoiceth:

10 For Thou wilt not leave me in hell; neither wilt Thou suffer Thine Holy One to see corruption.

11 Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.

16. 1.

PSALMS.

16-41 (A, p. 721). "THE MAN CHRIST JESUS".

16 (F, p. 721). TAKING HIS PLACE OF SUFFERING.

(P. V. 1733)

1-7 (V. above). HIMSSELF. HIS TRUST.

(Intercession.)

1 [1. Prayer. For preservation.] David put my trust—flee for refuge. Heb. hâôth. Ap. 69. II. thou hast said. Some codices, with two early printed editions, Sept., Syr., and Vulg., read “I said”, in which case there is no Ellipsis, and “O my soul” should be omitted.


c [c. 7. Praise. For counsel.]

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

David, and refers also to David’s Son, and David’s Lord, as do all the Davidic Psalms.


My goodness, &c. = I have no good beyond Thee.

3 But to = As for.

saints = holy (or separated) ones. See note on Ex. 3. 5. in the earth = in His own Land.

to. Omit “t”. in whom = in them.

my: or, His: i.e. Jehovah’s. So the Sept.

4 their names: i.e. the names of their gods.

5 portion. Note the four things: portion (v. 5); path, presence, pleasures (v. 11); maintainest = wilt maintain.

6 lot. Put by Fig. Metonomy (of Cause), Ap. 6, for lines. f the land thus allotted by it.

7 reins. Put by Fig. Metonomy (of Subject), Ap. 6, for thoughts.

instruct = will instruct.

16. 8-11 (V²). HIS MISSION AND WORK.

(Intercession.)

8 I have set, &c. Quoted in Acts 2. 25-28; 13. 25, not be moved. Cp. 15. 6.

9 my heart = I myself, like “my soul”. Fig. Synecdoche (of Part), Ap. 6.

glory. Put by Fig. Metonomy (of Effect), Ap. 6, for the powers of the mind which give the glory.

My flesh also shall remain. Refers to Messiah’s death.

10 Thou wilt not leave, &c. Refers to the Resurrection.


suffer = give, or allow.

Holy One, or Thy beloved: i.e. Christ the Messiah (Acts 2. 27). See note on 52. 9.

Title. Prayer. Heb. Tôphalâh. One of five Psalms so called (17; 86; 90; 102; 142). See Ap. 63. It is a prayer of Messiah, the true David; in view of Ps. 16. 6-11, cp. 17. 15.

1 Hear . . . attend . . . Give ear. Fig. Amabatâs. Ap. 6.


2 Let my sentence, &c. = From thy presence my judgment will come: Thine eyes will discern upright ones.

3 find nothing. None but Christ could say this. See John 14. 30.
### PSALMS.

#### 17. 4.

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

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

6 3 have called upon Thee, for Thou wilt hear me, O GOD:
Incline Thine ear unto me, and hear my speech.

X i

7 Shew Thy marvellous lovingkindness, O Thou That savest by Thy right hand them which put their trust in Thee From those that rise up against them.
8 Keep me as the apple of the eye, Hide me under the shadow of Thy wings,
9 From the wicked that oppress me, From my deadly enemies, who compass me about.

X i

10 They are inclosed in their own fat: With their mouth they speak proudly.
11 They have now compassed us in our steps:
They have set their eyes bowing down to the earth;

Y

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

X i

13 Arise, O LORD, Disappoint him, cast him down:
Deliver my soul from the wicked, which is Thy word:
From men which are Thy hand, O LORD,
From men of the world, which have their portion in this life, And whose belly Thou fillest with Thy hid treasure:
They are full of children, And leave the rest of their substance to their babes.

Y

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

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

Q

W | i | 1-6. I (ānâ) — As for me. The righteous sufferer. X | i | 7, 8. Prayer for deliverance.
| k | 9. From enemies.
| l | 10, 11. Description of them.

W | i | 15. I (ānâ) — As for me. The righteous sufferer.

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

| n | 5. Purpose. Feetsteps not slip.
| m | 6. Prayer. “Hear me”. (“Thine ear.”)

kept me from = I have marked
the destroyer = the oppressor, or violent one. Only here in the Psalms.
paths = tracks, or ruts.
hear = answer. See Structure, above.
your trust = flee for refuge. Heb. ʿā newUser.
apple ... eye ... wings. Fig. Anthropopathia. Ap. 6.
hide = Thou wilt hide.
the wicked = the lawless one.
my steps = ways, or goings, as in v. 5.
13 Disappoint = anticipate.
the wicked = a lawless one. Heb. ʿā newUser. Ap. 44. x.
sword. Fig. Anthropopathia. Ap. 6.
hand. Fig. Anthropopathia. Ap. 6. See note on "ear", v. 1.
world. Heb. kele. The world as being transitory. See longer note on 49. 1.
hid. Fig. Antimereia (Ap. 6). Act. Part. put for Noun. Heb. thy hid = thy hidden, or secret thing.
They are = Let them be.
full = satisfied with. Cp. v. 15.
children = sons.
I will behold Thy face. See note on Ex. 23. 15; 34. 20.
face. Fig. Anthropopathia. Ap. 6. Cp. v. 1, and see note on Ex. 23. 15; 34. 20.
satisfied = full, as in v. 14.
when I awake = when I awake from the sleep of death in resurrection. This prayer is in view of 16. 9-11.
Resurrection of the body is the true inheritance.
Thy likeness = Thine appearing, or a vision of Thee. Cp. 1 John 3. 2. To the chief Musician. See Ap. 64.

18 [For Structure see next page].

Title. David. Like all Psalms of David, it finds its fulfilment in the true David. See the Structure of this book (Α. p. 721). Cp. 18. 4, 5 with 17. 9. It is placed, as first written, in 2 Sam. 22; but it is edited and placed here to find its true relation to other Psalms. Why should not David have the right claimed by all other writers? to say nothing of the Holy Spirit’s right to do as He pleases and wills. It was edited for its place here, when it was handed over “to the chief Musician”. See the sub-scription, and Ap. 64.

the LORD. Heb. Jehovah. Ap. 4. II.
Heb. shîrāh. See Ap. 65. xxiv. in the day. Cp. 2 Sam. 22, and Ap. 18. delivered, &c. Cp. Luke 1. 74. hand = paw. I will love Thee = Fervently do I love Thee. Heb. ḥāmah, to yearn over. This verse was added by David when the Psalm was handed over to the chief Musician (sub-scription, and Ap. 64) for use in public worship. LORD. Heb. Jehovah. Ap. 4. II.
strength. Put by Fig. Met. yµµ (of Effect), Ap. 6, for the source of all strength. Heb. ḫâṣak, strength (for holding fast) = not the same word as wv. 2, 17, 17, 32, 38. 2 rock = fortress. Heb. pēlā. See notes on Deut. 82. 13, and Ex. 17. 6. Note the Figs. Anthropopathia and Ezergasia.

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18. 2. PSALMS.

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

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

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

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

There went up a smoke out of His nostrils,
And fire out of His mouth devoured:
Coal was consumed by it.

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

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

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

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

The LORD also thundered in the heavens,
And the HIGHEST gave His voice;
Hail stones and coals of fire.

Yea, He sent out His arrows, and scattered them;
And He shot out lightnings, and discomfited them.

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

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

18. 16. JEHOVAH THE DELIVERER. (Introversion.)

Heb. 5bshak. See notes on Job 5:6. 13 in. Some codices, with Aram., Sept., and Vulg., read 5n from 5 (2 Sam. 22:14).
Heb. 5iphikim. See note on 2 Sam. 22:16.

16-19 (F3, above). ENEMIES, DELIVERANCE FROM. (Division.)

17. Wonders on earth.
Fire from heaven.
Darkness in the heavens.
Jehovah's speedy succour.
Darkness in the heavens.
Fire from heaven.
Wonders on earth.

7 shoked... trembled... shaken. Fig. Paronomasia. Ap. 6.
Heb. 5tqgash, 5attir'ash. Eng. "shaked... quaked and shaken", or "rocked and reeled",
mountains.

out of= into.

cherub. See Ap. 41.

1. Jehovah's call for deliverance.
2. Jehovah's speedy succour.
5. Jehovah's speedy succour.
18. 17.  

PSALMS. 18. 44.  

17 **He delivered me from my** ἀνεμος (strong enemy), And from them which hated me:  
For they were too ἄνεμος (strong for me).  

18 They ὅρκον prevented me in the day of my calamity:  
But ἔξω the LORD was my stay.  
He brought me forth also into a large place;  
He delivered me, because He delighted in me.  

C 20 1 The LORD rewarded me according to my righteousness;  
According to the cleanness of my hands hath He recompensed me.  
21 For I have kept the ways of the LORD,  
And have not wickedly departed from my God.  
22 For all His judgments were before me,  
And I did not put away His statutes from me.  
23 I was also upright before Him,  
And I kept myself from mine iniquity.  
24 Therefore hath ὁ the LORD recompensed me according to my righteousness,  
According to the cleanness of my hands in His eyesight.  

25 With the **mercyful** Thou wilt shew Thyself merciful;  
With an upright man Thoul wilt shew Thyself upright;  
26 With the pure Thou wilt shew Thyself pure;  
And with the froward Thou wilt shew Thyself froward.  
27 For Thou wilt save the afflicted people;  
But wilt bring down high looks.  
28 For Thou wilt light my **candle:**  
The LORD my **God** will enlighten my **darkness.**  
29 For by Thee I have ὄρκον run through a troop;  
And by my **God** have I leaped over a wall.  
30 As for **God,** His way is perfect:  
The word of **God** is tried:  
It is a buckler to all those that trust in Him.  
31 For who is **שׁומך** save the LORD?  
Or who is a **בך** save our **God?**  
32 It is **God** That girdeth me with **strength,**  
And maketh my way perfect.  
33 He maketh my feet ἀκανθόν like hinds’ feet,  
And setteth me upon **his** high places.  
34 He teacheth my hands to war,  
So that a bow of steel is ὄρκον broken by mine arms.  
35 Thou hast also given me the **shield** of Thy salvation:  
And Thy right hand hath held me up,  
And Thy **gentleness** hath made me great.  
36 Thou hast enlarged my steps under me,  
That my feet did not slip.  
37 I have pursued mine enemies, and over­taken them:  
Neither did I turn again till they were consum­ed.  
38 I have wounded them that they were not able to rise:  
They are fallen under my feet.  
39 For Thou hast girded me with **strength** unto the battle:  
Thou hast subdued under me those that rose up against me.  
40 Thou hast also given me the necks of mine enemies;  
That I might destroy them that hate me.  
41 They ὅρκον cried, but **there** was none to **save them:**  
Even unto the LORD, but He answered them not.  
42 Then did I beat them small as the dust before the **wind:**  
I did cast them out as the dirt in the streets.  
43 Thou hast delivered me from the strivings of the People;  
And Thou hast made me the head of the **heathen:**  
A People whom I have not known shall serve me.  
44 As soon as they hear of me, they shall obey me:  
The **strangers** shall **submit** themselves unto me.
18. 45.  

PSALMS.  

19 (S p. 731). ACKNOWLEDGMENT OF CHRIST'S GLORY IN CREATION, AND REVELATION.  

19 (G, above). THE HEAVENS.  

Introdversion.)  


2 Day unto day = Day after day.  
uttereth = constantly poureth forth.  
Heb. nāḥāq', to fall forth, or prophesy.  
speech = speaking.  
See note on 18.  
unto = after.  
knowledge = intelligence, information.  
language = words.  
voice = sound: i.e. "their voice is not heard."  
line = inheritance.  
Heb. ṭēḇēq = the earth (as created).  
words = sayings, or teachings.  
See note on 18.  
world.  
Heb. ṭēḇēq = the world (as inhabited).  
Gr. οὐσίαν.  
tabernacle = tent, or house.  
Hence the signs of the Zodiac are called the "houses" of the sun, because in them he moves and dwells, and completes his circuit.  

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

5 Which is = And, Heb. gāḇōr.  
chamber = bridal canopy.  
Heb. ḍupōṯ.  
First occurrence; elsewhere, only in Isa. 4.  
(= "defence").  
Joel 2. 16 (= "closet").  
And.  
Omit this "And."  
strong man.  
Heb. gāḇōr.  
7 law.  
Note the synthetic parallelism of the second half of this Psalm, which compares the written words in the Scripture with the words written in the heavens, and preserved in the names of the signs of the Zodiac and the constellations.  
See Ap. 12.  
Note in vv. 7-8 the six titles of the Word, its six attributes, and its six effects (see Ap. 10).  
the LORD.  
Ap. 4. II.  
The Covenant God, in contrast with El (v. 6) the Creator.  
Oc curs seven times in this latter half of the Psalm.  
perfect: like all His other works.  
Note the six words in vv. 7-9.  
converting = returning.  
As the sun returns in the heavens, so here the same word is used of the sinner's conversion (or returning).  
Note that all the verbs in this second half are astronomical, as those in the first half are literary.  
See note above.  
the soul.  
Heb. nephēpah.  
testimony = witness.  
 Cp. 89. 37.  
sure = faithful and enduring; as the sun is "the faithful witness in the heavens" (89. 37).  
8 statutes = precepts.  
Heb. pīṭḳūḏim.  
Found only in the Psalms, and in the Pl.  
Gr. = righteous: i.e. equitable and just.  
enlightening = giving light, as the sun (Gen. 1. 13, 17, 18.  
Isa. 60. 19).  

45 be afraid = come trembling.  
48 man.  
Heb. ṭēḇēq.  
Ap. 14. II.  
49 Therefore, &c.  
Quoted in Rom. 15. 9.  
50 Anointed = Messiah.  
Booking beyond David, to David's Son and David's Lord.  
To the chief Musician.  
See Ap. 64.  
The changes from 2 Sam. 22 were made when David handed the Psalm over for general use in public worship.
9 The fear of the LORD is clean, enduring for ever:
The judgments of the LORD are true and righteous altogether.
10 More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb:
11 Moreover by them is Thy servant warned:
And in keeping of them there is great reward.
12 Who can understand his errors?
Cleanse Thou me from secret faults.
13 Keep back Thy servant also from presumptuous sins;
Let them not have dominion over me:
And I shall be innocent from the great transgression.
14 Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight,
O LORD, my strength, and my redeemer.

To the chief Musician.

20

A Psalm of David.

1 The LORD hear thee in the day of trouble;
The name of the God of Jacob defend thee;
2 Send thee help from the sanctuary, And strengthen thee out of Zion;
3 Remember all thy offerings, And accept thy burnt sacrifice; Selah.
4 Grant thee according to thine own heart, And fulfill all thy counsel.
5 We will rejoice in Thy salvation, And in the name of our God we will set up our banners:
M The LORD fulfill all thy petitions.

M 6 Now know I that the LORD saveth His Anointed;
He will hear him from His holy heaven With the saving strength of His right hand.
L 7 Some trust in chariots, and some in horses:
But I will remember the name of the LORD our God.
8 They are brought down and fallen:
But I am risen, and stand upright.
K 9 Save, O LORD:
Let the king hear us when we call.

To the chief Musician.
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PSALMS.

21 (p. 739) A Psalm of David.

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

2 Thou hast given him his heart’s desire,
And hast not withheld the request of his lips.
Selah.

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

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

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

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

7 For the king trusteth in the LORD,
And in His mercy of the MOST HIGH he shall not be moved.

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

9 Thou shalt make them as a fiery oven in the
time of Thine anger:
The LORD shall swallow them up in His
wrath,
And the fire shall devour them.

10 Their fruit shalt Thou destroy from the
earth,
And their seed from among the children of men.

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

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

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

To the chief Musician, upon Aijeleth Shahar.

21 (p. 740) HIS PEOPLE’S JOY IN VIEW
OF THE CORONATION OF THEIR KING.

21 u. 1. Messiah. Strong in Jehovah’s strength.
2-5. Jehovah’s dealings with the king.
6. His reward.
7. His merit.
8-10. The king’s dealings
with his enemies.
11. Their guilt.
12. Their defeat.

Jehovah addressed.

Jehovah addressed.

Title. A Psalm. See Ap. 65. XVII.
of pertaining or relating to.


2 heart’s desire. Cp. 20. 4; 37. 4.

 Selah. See Ap. 66. II. Here connecting the reason
of the answer (v. 2) with the prayer of 20. 4; which,
by the Selah of 20. 3, had been connected with the
reason given there: i.e. atonement.

preventest = comest to meet. Cp. “settest” in v. 3.

2. 10-18; 5. 7.


mercy = loving-kindness, or grace.


9 make them = place them as in a furnace of fire.
anger. Heb. face is put by for a roaring.


are not able to perform = could not accomplish.

12 strings = bow-strings.

13 To the chief Musician. See Ap. 64.
upon = relating to.

Aijeleth Shahar = the Day-dawn: David’s Coronation,
933 n.c. Looking forward to the Day-dawn of
Messiah’s Coronation, which is the subject of the
twenty-first Psalm, not of Ps. 22. Cp. 2 Sam. 23. 4; see

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

1-21 (R1, above). MESSIAH. HIS “SUFFERINGS”.

(Division.)

1-6 (For Structure of S'1, see next page).

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

of David = relating to or concerning David’s Son
and David’s Lord (Matt. 22. 41-45), “The root and
the offspring of David” (Rev. 22. 16). David “being
a prophet and knowing . . . , . . , . . , . . , . . ,” These three
Psalms (22, 23, 24) relate to the sufferings and the glory
of “the Man Christ Jesus.” 22 = The Good Shepherd on Earth, in
Death (John 10. 11). 23 = The Great Shepherd, in Heaven, by
Resurrection (Heb. 13. 20). 24 = The Chief Shepherd, coming in His Glory to earth
and Zion, again (v. 5. 4. Rev. 19). See the Structure of O (p. 721).
Ps. 22 is Christ as the sin offering; Ps. 23 as the burnt offering; Ps. 24 as the trespass offering.

1 My GOD, my GOD, why hast thou forsaken me?

Why art Thou so far from helping me,
and from the sound of my roaring?

Ps. 22. 22-31. The “Sufferings.” Messiah’s prayer.

Desertion.

1-6 (For Structure of S1, see next page).

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

of David = relating to or concerning David’s Son
and David’s Lord (Matt. 22. 41-45), “The root and
the offspring of David” (Rev. 22. 16). David “being
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and Zion, again (v. 5. 4. Rev. 19). See the Structure of O (p. 721).
Ps. 22 is Christ as the sin offering; Ps. 23 as the burnt offering; Ps. 24 as the trespass offering.

1 My GOD, my GOD, why hast thou forsaken me?

Why art Thou so far from helping me,
and from the sound of my rocking?

Ps. 22. 22-31. The “Sufferings.” Messiah’s prayer.

Desertion.

1-6 (For Structure of S1, see next page).

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

of David = relating to or concerning David’s Son
and David’s Lord (Matt. 22. 41-45), “The root and
the offspring of David” (Rev. 22. 16). David “being
a prophet and knowing . . . , . . , . . , . . ,” These three
Psalms (22, 23, 24) relate to the sufferings and the glory
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1 My GOD, my GOD, why hast thou forsaken me?

Why art Thou so far from helping me,
and from the sound of my rocking?

Ps. 22. 22-31. The “Sufferings.” Messiah’s prayer.
22. 2.

PSALMS.

22. 1-6 (S2, p. 739). MESSIAH'S PRAYER: DESERTION. (Introduction.)

S2
U T | 1. 2. His desertion. Mourned.


23. 7-21 (S2, p. 739). MESSIAH'S PLEA: ENEMIES. (Introduction and Alternations.)

S2
W h | f | 7, 8. Enemies.

W h | g | 10-11. "But Thou ".

W h | i | 12, 13. "Bulls" (pl.). "Lion" (sing.).

W h | j | 14, 15. "I ".

W h | k | 16. "Dogs" (pl.). "Lion" (sing.).


V | m | 19-21. "But Thou ".

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


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

9 make = cause.


10 none to help. Cp. 69. 28. He was alone in this wondrous work.

11 in the midst of my bowels = within me.


They pierced, &c. = "As a lion [they break up] my hands and my feet". The Heb. text reads kābrū-as a lion (the "k" as). The A.V. and R.V., with Sept., Syr., and Vulg., take the "k" as part of the verb kābrū, and after the vowel points, making it read "they pierced". It is better to translate the Heb. text literally, and supply the Ellipsis of the verb from Isa. 53. 12, "they break up". The meaning is exactly the same, and agrees with John 19. 37.

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

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

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


19 LORD *.

One of the 144 emendations of the Syriac (Ap. 92) by which "Jehovah" of the primitive text was changed to "Adonai".

20 soul. Heb. nephesh. Ap. 13. darling = only one. Heb. yāhād. See note on Deut. 6. 4. = my one own priceless possession; put by Fig. Metonymy (of Subject), Ap. 6, for "my life", answering to "my soul" in the preceding line. Cp. pačē (Job 12. 27).

21 power. Heb. hand, or paw. Put by Fig. Metonymy (of Cause), Ap. 6, for the power exercised by the "lion". (v. 15).

22 19. For = "You have answered me. Cp. v. 3. Supply Ellipsis, '(and delivered me) from the horns, &c. This clause may be joined on to the end of the preceding line. "Thou hast heard me" may be read on to v. 22: I will declare", unicorns = the bulls of v. 12.

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22. 22. *PSALMS.*


23. 4 (R^3, p. 741).

**Title.** A Psalm. See Ap. 65. XVII. of See note on title of Ps. 22. 1 *The LORD.* Heb. Jehovah. The LORD . . . my shepherd. One of the Jehovah Titles. See Ap. 4. II. "Jehovah-Ro". Figs. Metaphor and Anthropopathia. Ap. 6. not want. Therefore "Jehovah will provide", Jehovah-Ro. See Ap. 4. II. 2 *maketh me* = causeth me (implying continuance) to lie down. We need making so as to feed, and not trample the pastures down. Heb. "waters of rest", Jehovah-Shalóm. Ap. 4. II. 3 *restoreth my* = causeth me to rest. Heb. níkháh, to lead flocks. still waters. 4 *Yea, though I walk through*

**Chapter 23**

A Psalm of David.

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

2 He *maketh me* to *lie down in green pastures.

3 He *leadeth me* beside the still waters.

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

Note here the Parenthesis of the present Dispensation: for which see Ap. 72. 22 I will declare. These words are Christ's in resurrection: Thy Name = Thee (emphatic). Put by Fig. Metonymy (of Adjunct), Ap. 6, for the Person and all His attributes. See note on Ps. 20. 1. brethren. Cp. John 20. 17, congregation = assembly: in its military aspect.

22 Ye: i.e. the Gentiles of 18. 49; 117. 1. Deut. 32. 43. Isa. 11. 1, 10. word as in third line. that fear = that stand in awe. Heb. gír. Not the same Jacob ... Israel. See notes on Gen. 92 vv. 45; 46. 28. fear = revering. Referring to Is. 52. 11. Heb. hír. Not the same word as in first line and vs. 26. 24 the affliction = the humiliation. the afflicted = the patient One.

26 *meek* = the patient or wounded ones.

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

28 For, &c. Cp. Matt. 6. 13. 29 All they that be fat shall bow. All the great ones. shall bow. Cp. Phil. 2. 11, and refs. there. And none can = Even He cannot: ref. to Matt. 27. 42. Cp. Acts 1. 8. soul. Heb. nephesh. Ap. 13. 30 A seed shall serve Him; It shall be "accounted to" the Lord *for* a generation.

31 They shall come, and shall declare His righteousness unto a People that shall be born, among the nations. That *He hath done* this.

23 (W, p. 721). *MESSIAH. THE GREAT SHEPHERD, IN RESURRECTION.* (Introversion)


B 4. Danger. "Death", "Rod and staff". Spoken to. *"Thee".

B 5. Danger. "Enemies", "Table and Cup". Spoken to. *"Thee".


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24 A Psalm of David.

1 The earth is the LORD’s, and the fullness thereof; The world, and they that dwell therein.

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

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

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

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

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

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

8 Who is this King of glory? The LORD strong and mighty, The LORD mighty in battle.

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

10 Who is this King of glory? The LORD of hosts, And he is the King of glory. Selah.

11 Unto Thee, O LORD, do I lift up my soul.

25 A Psalm of David.

O Jacob, Sept. and Syr. read “O God of Jacob.” Jacob. See notes on Gen. 32. 22; 48. 5; 49. 6. Selah. Connecting the first triad with the Ark of Jehovah: transferring our thoughts from the general claim to the particular making of the claim by this event. See note on v. 10, and Ap. 66. II. everlasting doors = age-abiding entrances. The tabernacle (or tent) of David, on Mount Zion, was not ancient. This looks forward to the fulfillment of prophecy in times yet to come. King of glory = glorious king. The repeated question points us both to 22. 6 (“a worm, and no man”) and to 23. 1. (The Shepherd).

10 Who = Who then, is He, this glorious King? The LORD of hosts. Who = Who then, is He, this glorious King? The LORD of hosts. See note on first occurrence (Isa. 1. 3), and Structure above.

Selah. Connecting Ps. 25 with Ps. 24. Ps. 24 referring to the new place of worship, and Ps. 25 referring to the worship itself, which was to be and could henceforward be offered there. Ps. 24 corresponds with 1 Chron. 15, and Ps. 25 with 1 Chron. 16, which together give a full description of the worship. Ps. 25 is further emphasized by being an Acrostic Psalm, in which the worthiness of Jehovah and the unworthiness of His worshippers stand out in vivid contrast.

The second Acrostic Psalm (see Ap. 63. vii). The omission of כ (Koph) makes twenty-one letters (7×3) instead of twenty-two, and marks off one verse (v. 11) as central, which is the first confession of sin in the Psalms; thus linking on to Repentance and Suffering and Resurrection (Psa. 16, 22), as in Luke 24. 44-47. The double מ (Aleph) in vv. 1, 2 connects the looking up of the worshipper with the double י (Resh) of vv. 18, 19, which speaks of the looking down of Jehovah. These two are linked on to Ps. 25 by the Selah of 24. 10, and 25. 11. LORI Heb. Jehovah. Ap. 4. II. double Aleph (א), with the double Reth (ר), connecting David’s looking up with Jehovah’s looking down.
26 (Ps. 26). PRAYER IN VIEW OF Ps. 16: (Repeated Alternation.)

P

F1 [1-7. Prayer and worship.]
G1 [8-19. Teaching. Worshippers.]
F2 [11. Prayer and worship.]
F3 [15-22. Prayer and worship.]


enemies = foes.

3 let none. Heb. " none with" ( 'o; Gr. eu) objective; them ". " Cp. " not", v. 2.

transgress = act treacherously. Heb. biqud. 5 On = For. Heb. kt. Some codices, with Sept., Syr., and Vulg., read w'tk and for " thus restoring the Vav ( ?), which otherwise is wanting.

6 Remember. Note the threefold object of this remembrance in v. 6, 7.

mercy = compassions. Heb. raham. Not the same word as in v. 7, 16.

sins. Heb. chutim. Ap. 44. i.

transgressions. Heb. pisaha'. Ap. 44. ix.

mercy = grace. Heb. biqad. Not the same word as in v. 6, 16.

8 teach = direct. The subject of this member (G1).

9 meek = patient, or good.
in judgment = to be vindicated.

10 such. The redeemed ( v. 22) and righteous worshippers are the subject of this Psalm. See note above. covenant. The first occurrence in the Psalms.

name's. See note on 20. Pardon. This is the first such plea in the Psalms. See note on " Selah " (24. 10). The central verse of this Psalm. Cp. v. 18, iniquity. Heb. vivih. Ap. 44. iv.

What ... Fig. Erodésis (Ap. 6), to emphasise the worshippers. man. Heb. 'mah. Ap. 14. II.

feareth = revereth.


14 secret= secret counsel.

shew them = cause them to know.

15 ever toward. Supply Fig. Ellipsis (Ap. 6), " ever [looking] toward ". It is satirical suspense which keeps us thus looking.

16 have mercy upon = show kindness to. Heb. himan. Not the same word as in v. 6, 7. desolate =[Thine ]only One. Heb. yikhol. See note on Deut. 6, i. Sept. = monopóros, only begotten.

17 enlarged, &c. or, troubles have enlarged my heart : i. e. made it more sympathetic.

O bring : or Thou hast brought.

18 Look upon. See note on " lift up", v. 1.

affliction = humiliation.

forgive = bear away. First occurrence in the Psalms.

19 Consider. Same Heb. as " look upon", v. 18.

enemies = foes.

cruel hatred. Heb. 'hatred of violence'= " violent hatred". Ginsburg thinks " hatred without a cause ".

20 deliver = rescue.

put my trust = flee for refuge. Heb. hoshah. See Ap. 69. II. Not the same word as in v. 1.

22 Deliver = Deliver: i. e. redeem by putting forth power. Heb. 'pádah. See notes on Ex. 13. 13.

26 [For Structure see next page].

Title. of David = by David, or concerning the true David.

26. 3. PSALMS.

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

Q H1 | 1.- Prayer.
H1 | 1. Plea. "For ".
H1 | 2. Prayer.
J1 | 3.-8. Plea. "For ".
J1 | 11.- Plea. Profession.

3 walked = walked habitually.
Congregation = assembly ; in its military aspect.
Evil. Heb. râdâ'. Ap. 44. x.
Altar. No need to suppose this to refer to the Temple or later period than David. The alters of burnt offering and incense were in use from the time of the Exodus. Tell of = recount.

8 Habitation = dwelling : implying safety.
House. Referring not to the Temple, but to David's Tabernacle on Zion. Cp. 5. 7, and see below.
The place, &c. = the place of Thy glorious Tabernacle. Dwelleth. Heb. šâtkán. See note on " placed " (Gen. 3. 24).

Mischief = lewdness. [note on " far."

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


RQ | K1 | 1.-3. Confidence. The basis of the prayer.

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

Light. Fig. Metonymy (of Effect), Ap. 6, not Fig. Metaphor; "light " put for Jehovah as the Author of Joy.
Enemies = adversaries. In this is in spite of this. In v. 1 we have the foundation of his confidence ; in v. 2, the need of it; and in v. 3, the exercise of it.

4-14 (K1, above). PRAYER. RESULTING FROM THE CONFIDENCE. (Extended Alternation.)

K2 | L | 1 | 4. Seeking.
M | 5. Hiding.
L | 11, 12. Enemies.

Prayer offered.

4-11 (K2, above). PRAYER. RESULTING FROM THE CONFIDENCE. (Extended Alternation.)

Beauty = pleasantness, delightfulness.
Enquire = contemplate with admiration.
Temple = palace. Used generally of heaven, but also of the holy place (Gr. naos).
Time = day.
Hide. Fig. Metonymy (of Adjunct), Ap. 8; hiding put for protection afforded by it.
Sacred = secret place, where no stranger was admitted.
Sacrifices of joy = joyful sacrifices. Genitive of Joy.
Have mercy = Show favour, or Be gracious.

7 Have mercy = Show favour, or Be gracious.

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10 When my father and my mother forsake me, Then the LORD will take me up.

11 Teach me Thy way, O LORD, And lead me in a plain path, Because of mine enemies.

12 Deliver me not over unto the will of mine enemies:

13 I had fainted, unless I had believed to see the goodness of the LORD In the land of the living.

14 Wait on the LORD:

Be of good courage, and He shall strengthen thine heart:

Wait, I say, on the LORD.

Praise promised.

A Psalm of David.

28

1 Unto thee will I cry, O LORD my rock, be not silent to me:

Lest, if Thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto Thee,

When I lift up my hands toward Thy holy oracle.

3 Draw me not away with the wicked,

And with the workers of iniquity, Which speak peace to their neighbours,

But mischief is in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours:

Give them after the work of their hands;

Render to them their desert.

5 Because they regard not the works of the LORD,

Nor the operation of His hands, He shall destroy them, and not build them up.

6 Blessed be the LORD, Because He hath heard the voice of my supplications.

7 The LORD is my strength and my shield;

My heart trusted in Him, and I am helped:

Therefore my heart greatly rejoiceth;

And with my song will I praise Him.

8 The LORD is their strength, And His salvation is up to His anointed.

9 Save Thy People, and bless Thine inheritance:

Feed them also, and lift them up for ever.

A Psalm of David.

29

1 Give unto the LORD, O ye mighty,

Give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto His name;

Worship the LORD in the beauty of holiness.

Worship = Bow down. The beauty of holiness =

times in O and fourteen times in O. See note on 28. 1. mighty. The Targum reads "angels".

Praise Rendered. (Alternation.)

Psalm 30.

A Psalm and Song at the dedication of the house of David.

I will extol Thee, O Lord; for Thou hast lifted me up,
And hast not made my foes to rejoice over me.

O Lord my God, I cried unto Thee,
And Thou hast healed me.

O Lord, Thou hast brought up my soul from the grave:
Thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, O ye saints of His,
And give thanks at the remembrance of His holiness.

For His anger endureth but a moment;
In His favour is life:
Weeping may endure for a night,
But joy cometh in the morning.

And in my prosperity I said, "I shall never be moved."

Lord, by Thy favour Thou hast made my mountain to stand strong:
Thou didst hide Thy face, and I was troubled.

&c. Render "For a moment [is] His anger; for a lifetime [is] His favour.”-endure = lodge.
6 I shall, &c. Cp. 62. 6. 7 my mountain = i.e. Zion, which David had but recently taken (2 Sam. 5. 7-10).
hide Thy face. Probably refers to a sickness which followed.

951 B.C.

The Companion Bible

E. W. Bullinger
### PSALMS.

#### 30. 8

8 I cried to Thee, O LORD; And unto the Lord I made supplication. 

9 What profit is there in my blood, when I go down to the pit? 

10 Hear, O LORD, and have mercy upon me: Lord, be Thou my helper. 

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

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

13 LORD my God, I will give thanks unto Thee for ever. 

14 To the chief Musician.

#### 31

A Psalm of David.

1 In Thee, O LORD, do I put my trust; let me never be ashamed: Deliver me in Thy righteousness. 

2 Bow down Thine ear to me; deliver me speedily: 

Be Thou my strong rock, for an house of defence to save me. 

3 For Thou art my rock and my fortress; Therefore for Thy name's sake lead me, and guide me. 

4 Pull me out of the net that they have laid privily for me: 

For Thou art my strength. 

5 Into Thine hand I commit my spirit: Thou hast redeemed me, O LORD God of truth. 

6 I have hated them that regard lying vanities: But trust in the LORD. 

7 I will be glad and rejoice in Thy mercy: For Thou hast considered my trouble; Thou hast known my soul in adversities; 

And hast not shut me up into the hand of the enemy: 

Thou hast set my feet in a large room. 

8 Have mercy upon me, O LORD, for I am in trouble: 

Mine eye is consumed with grief, yea, my soul and my belly. 

10 For my life is spent with grief, and my years with sighing: 

My strength faileth 

Because of mine iniquity, and my bones are consumed. 

11 I was a reproach among all mine enemies, But especially among my neighbours, and a fear to mine acquaintance: 

They that did see me without fled from me. 

12 I am forgotten as a dead man out of mind: I am like a broken vessel. 

13 For I have heard the slander of many: Fear was on every side: 

While they took counsel together against me, 

They devised to take away my life. 

14 But I trusted in Thee, O LORD: I said, Thou art my God. 

8 the LORD*. One of the 134 places where "Jehovah" (in the primitive text) was altered to "Adonai". See Ap. 32. Some codices, with one early printed edition, read "Jehovah". Ap. II. 


is there. Supply "[will there be]". 

10 The pit. Heb. Shāchath = destruction (55. 23; 103. 4), or corruption (16. 16; 48. 9. Jer. 2. 6). 

11 Turned: denoting the act. See "girded", below. 

put off, torn open, or off. 

sackcloth. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the sadness of which it was the sign. 

12 Turned", above. 

13 My glory. Put by Fig. Metonymy (of Effect), Ap. 6, for "myself", referring either to the tongue (108. 1), or powers of mind which give the praise. 

To the chief Musician. See Ap. 64. Though written for a special occasion, Ps. 99 was handed over to the chief Musician for public use, and in connection with any other dedication.

#### 31 (T2, p. 721). HIS PEOPLE'S PRAYER AND PRAISE IN VIEW OF PSALM 20. (Alternations and Introductions)

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Y | 16-18. Let me not be ashamed. "Thy face": |

X | 19-24. Praise for benefits received.

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

of David = by David, or relating to the true David. 


Do I put my trust = have I fled for refuge to. 

See Ap. 69. II. 

2 ear. Fig. Anthropopathia. Ap. 6. 

deliver = rescue. 

rock. Heb. zër. See note on 18, 1, 2. 


lead = Thou wilt gently lead. 

guide = gently guide. 

Pull = Thou wilt pull. 


hand. Fig. Anthropopathia. Ap. 6. 

commit = I will commit. 


8 I have hated. Some codices, with Aram., Sept., Syr., and Vulg., read "Thou hastest". 


trust in = have fixed my hope on, or confidence in. 

Heb. both. Ap. 69. I. 

7 mercy = lovingkindness, or grace. 

considered = looked upon. 

my soul = me myself. 


9 Have mercy upon — Show favour or grace to. 

belly. Put by Fig. Synecdoche (of Part), Ap. 6, for "body". 


11 reproach = derision. 


12 am = became. 

broken = or missing. 

13 life = soul. 


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The Companion Bible http://worldeventsandthebible.com E. W. Bullinger
15 My times are in Thy hand: Deliver me from the hand of mine enemies, and from them that persecute me.

16 Make Thy face to shine upon Thy servant; Save me for Thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon Thee: Let the 'wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence; Which speak grievous things proudly and contemptuously against 'the righteous.

19 Oh how great is Thy goodness, which Thou hast wrought for them that trust in Thee before the sons of men!

20 Thou shalt hide them in the secret of Thy face; Thou shalt keep them秘密ly from the strife of tongues.

21 Blessed be 'the LORD: For He hath shewed me His marvellous kindness in a strong city.

22 For I said, I am cut off from before Thine eyes:

Nevertheless Thou heardest the voice of my suppliant when I cried unto Thee.

23 O love the LORD, all ye His saints:

For the LORD preserveth the faithful, And plentifully rewardeth the proud doer.

24 Be of good courage, and He shall strengthen your heart, All ye that hope in the LORD.

32 A Psalm of David, Maschil.

1 'Blessed is he whose transgression is forgiven, Whose sin is covered.

2 'Blessed is the man unto whom the LORD imputeth not 'iniquity, And in whose spirit there is no guile.

3 When I kept silence, my bones waxed old Through the roaring all the day long.

4 For day and night Thy hand was heavy upon me: My moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid.

I said, I will confess my transgressions unto the LORD; why?

And Thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto Thee 'in a time when Thou mayest be found:

15 times. Put by Fig. Metonymy (of Adjunct), Ap. 6, for what is done in them = all my affairs.

16 face. Fig. Anthropopathia. Ap. 6, for Thy mercies' sake = in Thy lovingkindness.


18 grievous = hard, or arrogant. the righteous = a righteous one.


21 kindness = lovingkindness, or grace. strong = fortified: which Zion was.

22 eyes. Fig. Anthropopathia. Ap. 6.

23 the LORD. Heb. Jehovah. Ap. 4. II. (Objective.) saints = favoured, or graced ones.

24 hope in = wait for.
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34 A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

1 I will bless the Lord at all times: His praise shall continually be in my mouth.

2 My soul shall make her boast in the Lord; The humble shall hear thereof, and be glad.

3 O magnify the Lord with me, And let us exalt His name together.

4 I sought the Lord, and He heard me, And delivered me from all my fears.

5 They looked= looked expectantly. To this end Jehovah keeps us in salutary suspense. "Look . . . " looked= looked expectantly. To this end Jehovah keeps us in salutary suspense. unto Him. That is why they were radiant. To look within is to be miserable (see notes on 77). To look around is to be distracted (see notes on 73).

6 O taste and see that the Lord is good: Blessed is the man that trusteth in Him.

7 The angel of the Lord encampeth round about them that fear Him, And delivereth them.

8 O taste and see that the Lord is good: Blessed is the man that trusteth in Him.

9 For He will deliver the elect, And will preserve them; They shall dwell upon the earth, And shall not perish.

10 The lions' whelp shall see, And eat Galaad, and savor Benjamin: But they that seek the Lord shall not want any good thing.

11 Come, ye children, hearken unto me: I will teach you the fear of the Lord.

12 What man is he that desireth life, And loveth many days, that he may see good?

13 Keep thy tongue from evil, And thy lips from speaking guile.

14 Depart from evil, And do good; Seek peace, and pursue it.

15 The eyes of the Lord are upon the righteous, And His ears are open unto their cry.

16 The face of the Lord is against them that do evil, To cut off the remembrance of them from the earth.

17 The righteous shall cry, and the Lord shall hear, And delivereth them out of all their troubles.
34. 18. 

18 (7) *The Lord is nigh unto them that are of a broken heart; And saveth such as be of a contrite spirit.
19 (7) Many are the afflictions of the righteous: But the Lord delivereth him out of them all.
20 (7) He keepeth all his bones: Not one of them is broken.
21 (7) Evil shall slay the wicked: And they that hate the righteous shall be desolate.
22 (7) The Lord shall redeem the soul of his servants And none of them that trust in him shall be desolate.

Psalms.

35 (V, p. 721). Messiah’s Prayer and Praise

In View of Psalm 22.

(Intercession and Extended Alteration.)

V I. O g 1-3. Appeal for help.
I | 4-8. Imprecation.
R | 12. Their evil for good.
S | 13. His good for evil.
T | 14. His good for evil.
U | 15. Their evil for good.
W | 17. 18. Appeal for help.

Title of David—by David, or relating to the true David.

1-3 (g. above). Appeal for Help.
(Repeated Alteration.)

Psalms.

1. Plead my cause, O Lord, with them that strive with me:
*Fight against them that fight against me.
2. Take hold of shield and buckler, And stand up for mine help.
3. Draw out also the spear, and *stop the way against them that persecute me:
Say unto my soul, “Come, God, attend my salvation.”
4. Let them be confounded and put to shame that seek after my soul:
Let them be turned back and brought to confusion that devise my hurt.
5. Let them be as chaff before the wind: And let the angel of the Lord chase them.
6. Let their way be dark and slippery:
And let the angel of the Lord persecute them.
7. For without cause have they hid for me their net in a pit,
Which without cause they have digged for my soul.
8. Let destruction come upon him at unawares;
And let his net that he hath hid catch himself:
Into that very destruction let him fall.
9. And my soul shall be joyful in the Lord:
It shall rejoice in His salvation.
10. All my bones shall say, “The Lord, who is like unto Thee,
Which delivereth the poor from him that is too strong for him,
Yea, the poor and the needy from him that spoileth him?”

P

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

12. They rewarded me evil for good
To the spoiling of my soul.
R

13. But as for me, when they were sick, my clothing was sackcloth:
I humbled my soul with fasting;
And my prayer returned into mine own bosom.
14. I behaved myself as though he had been my friend or brother:

strong(Rom. 5:21); the world too strong (John 16:33); sin too strong (Rom. 2:24); death too strong (Rom. 7:24).
12 evil. Heb. râ‘at. Ap. 44, viii. spoiling = bereaving. 13 clothing, &c. Fig. Metonymy (of Adjunct), Ap. 6, put, by Symbol, for feelings of sorrow. with fasting = in the Fast: i.e. on the great day of Atonement (Lev. 16).

The Companion Bible

E. W. Bullinger
I bowed down heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: they did me evil without a cause.

16 They opened their mouth wide against me, and said, “Aha, aha, our eye hath seen it.”

17 LORD, how long wilt Thou look on? Rescue my soul from their destructions, and my darling from the lions.

18 I will give thanks in the great congregation. I will praise Thee among much people.

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

20 For they speak not peace: But they devise deceitful matters against them that are quiet in the land.

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

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

23 Stir up Thyself, and awake to my judgment, even unto my cause, my God and my Lord.

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

25 Let them not say in their hearts, “Ah, so would we have it;” Let them not say, “We have swallowed him up.”

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt; Let them be as ashamed and dishonour that magnify themselves against me.

27 Let them shout for joy, and be glad, that favour my righteous cause: LORD be magnified, Which hath pleasure in the prosperity of His servant.”

28 And my tongue shall speak of Thy righteousness And of Thy praise all the day long. To the chief Musician.

A Psalm of David. The servant of the Lord.

1 The transgression of the wicked is within my heart, That there is no fear of God before his eyes.

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

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

4 He deviseth mischief upon his bed; He setteth himself in a way that is not good; He abhorreth not evil.

5 Thy mercy, O LORD, is in the heavens; And Thy faithfulness reacheth unto the clouds.
### 36. 6. 
**PSALMS.**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. 8</td>
<td>Thy righteousness is like the great mountains; Thy judgments are a great deep.</td>
</tr>
<tr>
<td>7. 7</td>
<td>How excellent is Thy lovingkindness, O God! Therefore the children of men put their trust under the shadow of Thy wings.</td>
</tr>
<tr>
<td>8</td>
<td>They shall be abundantly satisfied with the fatness of Thy house; And Thou shalt make them drink of the river of Thy pleasures.</td>
</tr>
<tr>
<td>9</td>
<td>For with Thee is the fountain of life: In Thy light shall we see light. And Thou shalt make them drink of the river of Thy pleasures.</td>
</tr>
</tbody>
</table>

### 36. 8-9 (T, p. 752). 
**THE LOVINGKINDNESS OF JEHOWAH DECLARED.** (Repeated Alternation.)

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Thy judgments are God's mountains; Thy light shall we see light.</td>
</tr>
<tr>
<td>9</td>
<td>For with Thee is the fountain of life: In Thy light shall we see light. And Thou shalt make them drink of the river of Thy pleasures.</td>
</tr>
</tbody>
</table>

### 37 (W, p. 721). 
**INSTRUCTION AS TO PRESENT BLESSING IN VIEW OF PSALM 23.**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>W</td>
<td><strong>U</strong> 1</td>
</tr>
<tr>
<td>p</td>
<td>2</td>
</tr>
<tr>
<td>V</td>
<td>3</td>
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<tr>
<td>o</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>Commit thy way unto the LORD; And He shall perfect all thy goings.</td>
</tr>
<tr>
<td>6</td>
<td>And He shall bring forth thy righteousness as the light, And thy judgments as the noonday.</td>
</tr>
<tr>
<td>7</td>
<td>Rest in the LORD, and wait patiently for Him: Fret not thyself because of evildoers, Neither be thou envious against the workers of iniquity.</td>
</tr>
<tr>
<td>8</td>
<td>Cease from anger, and forsake wrath: Be not evil in thy wise to do evil.</td>
</tr>
<tr>
<td>p</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>For yet a little while, and the wicked shall not be: Yea, thou shalt diligently consider his place, and it shall not be: But the meek shall inherit the earth; And shall delight themselves in the abundance of peace.</td>
</tr>
<tr>
<td>V</td>
<td>1</td>
</tr>
</tbody>
</table>
13 The LORD shall laugh at him:
For He seeth that his day is coming,
And his seed shall be as the seed of upright conversation.

14 Their sword shall enter into their own heart,
And their bows shall be broken.

15 A little that a righteous man hath is better
Than the riches of many wicked.

16 For the arms of the wicked shall be broken:
But the LORD upholdeth the righteous.

17 And their inheritance shall be for ever,
And they shall not be ashamed in the evil time:
And in the days of famine they shall be satisfied.

18 The LORD knoweth the days of the upright:
And their inheritance shall be for ever.

19 They shall not be ashamed in the evil time:
And in the days of famine they shall be satisfied.

20 But the wicked shall perish,
And the enemy of the LORD shall be as the fat of lambs:
They shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again:
But the righteous giveth, and shall be blessed; And His seed shall inherit the earth.

22 For such as be blessed of Him shall inherit the earth;
And they that be cursed of Him shall be cut off.

23 The steps of a good man are ordered by the LORD:
And He delighteth in his way.

24 Though he fall, he shall not be utterly cast down:
For he trusteth in the LORD.

25 I have been young, and now am old;
Yet have I seen the righteous forsaken,
And his seed begging bread.

26 He is ever merciful, and lendeth;
And his seed is blessed.

29 The righteous shall inherit the land,
And dwell therein for ever.

30 The mouth of the righteous speaketh wisdom,
And his tongue talketh of judgment.

31 The law of his God is in his heart;
None of his steps shall slide.

32 The wicked watcheth 3 the righteous,
And seeketh to slay him.

33 The LORD will not leave him in his hand,
Nor condemn him when he is judged.

34 Wait on the LORD, and keep His way, And He shall exalt thee to inherit the land;

35 I have seen the wicked in great power;
And spreading himself like a green bay tree.

36 Yet he passed away, and, lo, he was not:
Yea, I sought him, but he could not be found.

37 Mark the perfect man, and behold the upright:
For the end of that man is peace.

38 But the transgressors shall be destroyed together:
The end of the wicked shall be cut off.

39 But the salvation of the righteous is of the LORD:
He is their strength in the time of trouble.
38 A Psalm of David, to bring to remembrance.

1 O LORD, rebuke me not in Thy wrath:
Neither chasten me in Thy hot displeasure.
2 For Thine arrows stick fast in me,
And Thy hand presseth me sore.
3 There is no soundness in my flesh because
Of Thine anger;
Neither is there any rest in my bones because
Of my sin.
4 For mine iniquities are gone over mine head:
As an heavy burden they are too heavy for me.
5 My wounds stink and are corrupt:
Because of my foolishness.
6 I am troubled; I am bowed down greatly;
I go mourning all the day long.
7 For my loins are filled with a loathsome disease:
And there is no soundness in my flesh.
8 I am feeble and sore broken:
I have roared by reason of the disquietness of my heart.
9 LORD, all my desire is before Thee;
And my groaning is not hid from Thee.
10 My heart panteth, my strength faileth me:
As for the light of mine eyes, it is also gone from me.

11 My lovers and my friends stand aloof from me:
And my kinsmen stand afar off.
12 They also that seek after my life lay snares for me:
And they that seek my hurt speak mischievous things,
And imagine deceits all the day long.
13 But I, as a deaf man, heard not;
And I was as a dumb man that openeth not his mouth.
14 Thus I was as a man that heareth not,
And in whose mouth are no reproofs.
15 For in Thee, O LORD, do I hope:
Thee wilt hear, O LORD* my God.
16 For I said, “Hear me, lest otherwise they rejoice over me:”
When my foot slippeth, they magnify themselves against me.

17 For I am ready to halt,
And my sorrow is continually before me.
18 For I will declare mine iniquity;
I will be sorry for my sin.

19 But mine enemies are lively, and they are strong:
And they that hate me wrongfully are multiplied.
20 They also that render evil for good
Are mine adversaries; because I follow the thing that is good.

21 Forsake me not, O LORD:
O my God, be not far from me.

37. 40.

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

39

39 (X', p. 721). PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. 24). (Introduction and Alternation.)

X': W 1. Prayer. “Not rebuke”.

X' u 2-10. Sin and suffering. “For”.

X u v 11-15. Treatment from friends.


W 19, 20. Treatment from enemies.


to bring to remembrance. Used on the Day of Atonement.

This group of four Psalms closes the first book, and is similar in character to the four that end the second book.

Cp. 38 Title with 70. Title.

10. 4, 11, 22, with 69, 2, 8, 13.

14. 2, 3, 6, 13-17, with 69, 14, 30, 31.

41. 1 with 72, 13.

41. 2, 3, 7, 8, with 71, 10, 13, 16.

41. 5, 7, 8, with 71, 10, 11.

41. 13, with 72, 18, 19.


2 arrows . . . hand. Fig. Anthropopathy. Ap. 6.

3 sin. Heb. châ'at'. Ap. 44. I.

4 iniquities. Heb. 'aven. Ap. 44. III.

5 over mine head. The reference is to the burdens of porters and carriers, which often mount up and project over the head.

7 loathsome = burning.

8 by reason of the disquietness of my heart.

10 strength. Strength to endure = vital strength.

11 sore = stroke. Used of a leprous stroke.

12 kinsmen = neighbours.


14 lay snares. Some commentators make two lines in this verse; but the Heb. accents make three: the first = the act, the second = the speech, the third = the motive.


16 hear = answer.


18 sin. Heb. châ'at'. Ap. 44. I.

20 evil. Heb. râ'â'. Ap. 44. VIII.

22 Make haste to help me,
O my God, be not far from me.

24 Deliver = have made them escape.
Trust in = fled for refuge to.

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The Companion Bible
http://worldeventsandthebible.com
E. W. Bullinger
39. 2.  
PSALMS.  

I was dumb with silence, I held my peace, 
even from good; And my sorrow was stirred.

1. 3. My heart was hot within me, 
While I was musing the fire burned: 
Then spake I with my tongue,

4. 6. LORD, make me to know mine end, 
And the measure of my days, what it is; That I may know how frail am.

5. Behold, Thou hast made my days as an handbreadth; 
And mine age is as nothing before Thee:

6. Verily every man at his best state is 
altogether vanity. Selah.

Surely every man walketh in a vain shew:

Surely they are disquieted in vain: He heapeth up riches, and knoweth not who shall gather them.

C D w 7 And now, LORD, what wait I for? 
My hope is in Thee.

8 Deliver me from all my transgressions:
Make not the reproof of the foolish.

9 I was dumb, I opened not my mouth; Because Thou didst it.

10 Remove Thy stroke away from me 
I am consumed by the blow of Thine hand.

11 When Thou with rebukes dost correct 
man for iniquity, 
Thou makest his beauty to consume away like a moth:

Surely every man is vanity. Selah.

12 Hear my prayer, LORD, and give ear 
in my cries;

Hold not Thy peace at my tears:

For I am a stranger with Thee, 
And a sojourner, as all my fathers were.

13 Spare me, that I may recover strength, 
Before I go hence, and be no more. 
To the chief musician.

40.

A Psalm of David.

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

2 He brought me up also out of an horrible pit,
out of the miry clay, 
And set my feet upon a rock, and established my goings.

3 And He hath put a new song in my mouth, 
even praise unto our God: Many shall see it, and fear,

And shall trust in the LORD.

1. I waited patiently. Heb. in waiting I waited. 
Ap. 4. II.  inclined = hath inclined. heard = Heb. selah. See notes on 18. 1. 3 a new song.

2 brought = hath brought. rock. 


39 (X 1, p. 721). PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. 24). 
(Extended Alteration and Introversion.)


A | 5-8. The fading of life. "I." 
C | 7-9. Departure.


A | 10. The fading of beauty. "I." 
C | 12. Departure.

D | x | 12. Hope in Thee.

2 dumb: as if tongue-tied. 
good. Perhaps the Ellipsis (Ap. 6) may be supplied "from good wordal". See P.B.V.
frail = short-lived.
5 Behold. Fig. Asterisms. Ap. 6.
age = lifetime. Heb. beled. See note on "world" (49. i). 
at his best state = though standing fast, or firmly established.
altogether vanity = only all vanity. Some codices, with Syr., omit "all".
Selah. Connecting the vanity of v. 5 with the expansion and explanation of it in v. 6. 
See Ap. 66. II.
3 every man. 
walketh = i.e. walketh to and fro, or habitually.
in a vain shew = only in a mere form. 
Heb. zelem. Occurs thirty-three times. Always rendered image, except here and Dan. 3. 19 ("form").
7 LORD*. The primitive text read "Jehovah". 
This is one of the 134 places where the Sopherim altered Jehovah to "Adonai". 
See Ap. 32. i - ii "life"
8 transgressions. Heb. pasha'. Ap. 44. ix.
the foolish = a foolish one.
10 blow = pressure.
hand. Fig. Anthropopathia. Ap. 6.
See note on "moth", below.
iniquity. Heb. 'aron. Ap. 44. iii.
moth. Heb. 'ash. Forming the Fig. Pronomasia (Ap. 6), connecting man ('ish) with a moth ('ash).
Selah. Connecting human vanity with an abiding reality and a divinely provided resource—prayer, and hope in Jehovah. 
See Ap. 66. II.
13 recover strength = be comforted. Heb. "brighten up!"
To the chief Musician. See Ap. 64.

40 (X 1, p. 721). MESSIAH'S PRAYER AND PRAISE IN VIEW OF FUTURE BLESSING (Ps. 24).
X 1. F 1 G | 1-5. Deliverance by Jehovah.
F 1 | 6-10. Address to Jehovah.
F 1 | 11-17. Prayer to Jehovah.

of David = by David, and relating to the true David.

1-5 (F 1, above). DELIVERANCE BY JEHOVAH. 
(Introduction.)

F 1 G | 1-3. Deliverance.
H | 4. Trust.
I | 5. Deliverance.
F 1 | 1-3. Deliverance.
G | 4. Trust.

1 I waited patiently. Heb. in waiting I waited. 
Ap. 4. II.  inclined = hath inclined. heard = Heb. selah. See notes on 18. 1. 3 a new song.

2 brought = hath brought. rock. 

40. 4. **PSALMS.**

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

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

6 **Sacrifice and offering Thou didst not desire;**
Mine ears hast Thou opened:
Burnt offering and sin offering hast Thou not required.

7 **Then said I,** "**Lo,** I come:
In the **volume of the book** it **is written of me,**

8 **I delight to do Thy will, O my 3 God:**
Yea, Thy law is **within** my **heart;**
I have **preached righteousness in the great **congregation:**
Lo, I have not refrained my lips,
O **LORD,** 3**hast** knowest.

10 **I have not hid Thy righteousness within my heart;**
I have declared Thy faithfulness and Thy salvation:
I have not concealed Thy lovingkindness and Thy truth from the great **congregation:**
Lo, I am not able. **My inward parts** faileth me.

12 For innumerable **evils** have compassed me about:
Mine iniquities have taken hold upon me, so that I am not able to look up;
They are more than the hairs of mine head: therefore my **heart** faileth me.

13 Be pleased, **O LORD, to deliver me:**
O **LORD, make haste to help me.**

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

11-17 **ADDRESS TO JEHOVAH.**

11 **Withhold not Thou** that **wil** not withhold.
12 **Evils** = calamities. **Heb. ra’ā.** Ap. 44. viii.
iinquities. Put by Fig. Metonomy (of Cause), Ap. 6, for their punishment. **Heb. ‘item.** Ap. 44. iii. Laid on Him as the substituted sacrifice. am not able = was not able. are more = were more. heart.

9 **preached =** declared as glad tidings = ευαγγελιζειν in N.T. **have not hid** = did not hide. **salvation =** or **deliverance.**

10 **within =** in the midst. **congregation =** assembly, or convocation. **have not concealed did not conceal. from = in.**

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

11 **Withhold not Thy tender mercies from me,** **O LORD:**
Let Thy lovingkindness and Thy truth continually preserve me.

13 Be pleased, **O LORD, to deliver me:**
O **LORD, make haste to help me.**

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

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14 **soul.** **Heb. nephesh.** Ap. 13.
40. 15.

**PSALMS.**

15 Let them be desolate for a reward of their shame.
   That say unto me, 'Aha, aha.'

16 Let all those that seek Thee rejoice and be glad in Thee:
   Let such as love Thy salvation say continually,
   'The LORD be magnified.'

17 But I am poor and needy;
   Yet the LORD thinketh upon me:
   Thou art my help and my deliverer;
   Make no tarrying, O my God.'

To the chief Musician.

41 (X 1 p. 724). MESSIAH'S PRAYER AND PRAISE
IN VIEW OF FUTURE BLESSING (Ps. 24).

(Interpretation and Extended Alternation.)

**X**

1 *Blessed is he that considereth the poor:* the LORD will deliver him in time of trouble.

2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth:
   And Thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing:
   Thou wilt make all his bed in his sickness.

4 *I said, 'LORD, be merciful unto me; Heal my soul; for I have sinned against Thee.'*

5 Mine enemies speak evil of me,
   'When shall he die, and his name perish?'

6 And if he come to see me, he speaketh vanity:
   His heart gathereth iniquity to itself;
   When he goeth abroad, he telleth it.

7 All that hate me whisper together against me:
   Against me do they devise my hurt.

8 *An evil disease,* say they, *cleveth fast unto him:*
   And now that he lieth he shall rise up no more.*

9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread,
   Hath lifted up his heel against me.

10 But I said, O LORD, be merciful unto me, and raise me up,
   That I may requite them.

11 By this I know that Thou favourest me,
   Because mine enemy doth not triumph over me.

12 And as for me, Thou upholdest me in mine integrity,
   And settest me before Thy face for ever.

**Doxology to the Genesis book.**

13 *Blessed be the LORD God of Israel*
   From everlasting, and to everlasting.
   *Amen, and Amen.*

'To the chief Musician.'

---

E. W. Bullinger
ISRAEL.

(Division.)

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

42–49 (A1, above). ISRAEL'S RUIN.

(Alternation.)

B 42 (B'), 43 (B')+ THE RUIN AND OPPRESSION REALISED (42. 9; 43. 7). NO HELP FROM MAN. IT OPENS WITH CRYING AND TEARS AS EXODUS DOES. (Cp: Ex. 2. 23; 3. 7–9; 6. 8.)

C D | 44. THE CRY FOR HELP TO THE DELIVERER AND REDEEMER (vv. 23–26).

E | 45. THE DELIVERER PRaised. ANSWER TO THE CRY.

C D | 46. THE HELP OF THE DELIVERER. (Cp. 48. 8.)

E | 47 (E1), 48 (E2). THE DELIVERER PRaised. (Cp. 48. 8 with 44. 1.)

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

50–60 (A2, above). ISRAEL'S REDEEMER.

(Introduction.)

F 50. GOD SPEAKS TO HIS PEOPLE. HE BREAKS THE SILENCE AS IN EXODUS 3. 4


G | 51. TRANSGRESSION. CONFESSIONED AND FORGIVEN.

G | 52 (G'), 53 (G'), 54 (G'), 55 (G'). TRANSGRESSORS. UNCONFESSED AND DESTROYED.

F | 56 (F1), 57 (F2), 58 (F3), 59 (F4), 60 (F5). GOD'S PEOPLE SPEAK TO HIM OF ISRAEL'S REDEEMER AND HIS WORK: TELLING OF DEATH AND RESURRECTION (MICH'TAM, Ap. 65. XII).

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

(Alternations.)

A3 H K 61 (K'), 62 (K'), 63 (K'), 64 (K'). ISRAEL WAITS FOR DELIVERANCE "FROM THE ENDS OF THE EARTH", WHICH IS THE WORK OF GOD ALONE (64. 9).

L | 65. ZION WAITS FOR HER BLESSING.

M | 66 (M'), 67 (M'). PRAISE PROMISED. THE TROUBLE REMEMBERED (66. 10–13).

J | 68. THE ANSWER TO 61–67. GOD ARISES. "BLESSED BE GOD" (v. 35).

H K | 69. THE KING WAITS FOR DELIVERANCE (v. 14) FROM SUFFERINGS, SHAME, AND SORROW. (THE TRESPASS OFFERING;)

L | 70. THE KING WAITS FOR HIS DELIVERANCE. "MAKE Haste".


J | 72. THE ANSWER. THE KING REIGNS. "BLESSSED BE THE LORD GOD" (v. 18). THIS WAS ALL HIS DESIRE (2 Sam. 23. 5). THE REDEEMED NATION BLESSED, AND A BLESSING TO ALL NATIONS.

* For notes, see p. 760.
NOTES ON THE STRUCTURE, PAGE 759.

*Exodus* is the Greek Ἐξοδος, and is the name given to the book by the Septuagint Translators as descriptive of its chief event—the going out of Israel from Egypt. But the Hebrew title for it is הָגִּיאָה הָעָם (σαξέλεκ αφ'ποιο), *And these are the names.* The Book is thus called because it begins with the names of those who came into the place whence they were redeemed and delivered from their ruin and oppression.

It is indeed the book of *"the Names"*; for not only does the Lord speak so pointedly of knowing Moses *"by name"* (33. 12, 17), but Moses asks by what Name he is to speak of the God of their fathers to the Israelites (3. 13), and the Lord reveals His Name (3. 14, 15); while in 6. 3; 33. 19; and 34. 5-7, He further proclaims it. So, again, of the *"Angel"* that was sent before the People (23. 20), Jehovah said, *"My Name is in Him"* (23. 21). Moses speaks to Pharaoh in the Name of Jehovah (5. 23); and Pharaoh is raised up *"that My Name may be declared throughout all the earth"* (9. 16). It is in this book that we first have the third Commandment concerning the Name of the Lord (20. 7). Bezaleel is said to have been *"called"* by name (31. 2), whereas a different phrase is used of Aholiab (31. 6) both here and in 35. 30 and 31. It is in Exodus also that we have the particular instructions as to the engraving of the names on the shoulder-stones of the ephod (28. 9-12), and on the breastplate stones (15-21), which were strictly carried out (39. 6, 7 and 8-14). Thus *"the names of the sons of Israel"* were borne before the Lord with the Redeeming Blood in the Holy of Holies. Moreover, these names appear at the beginning of Exodus, in connection with the Ruin; and at the end in connection with the Redemption *"before God in the Sanctuary"*; while we have the Name of the Redeemer proclaimed and celebrated throughout, *"The Lord is His name"* (Ex. 15. 3).

Exodus is therefore the Book of Redemption: and Redemption is individual and by name. It is the book in which the Redemption of the People is first mentioned: *"Thou in Thy mercy hast led forth the People which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation."* (Exod. 15. 21). The Title *"Exodus"* also occurs in Luke 9. 31 (rendered "decease" in A.V. and R.V.), where it is the subject of which Messiah spake with Moses and Elijah on *"the holy mount"*. This subject was His Redemption work, viz. the *"exodus"* which He should accomplish at Jerusalem, *"which was the great Antitype of that accomplished by Moses"*.

The types of Exodus are also types of Redemption. The Divine title Jah (יה), see Ap. 4. III, the concentrated form of Jehovah, occurs for the first time in the Book of Exodus (15. 1); and it occurs also for the first time in the Psalms in this second or Exodus Book (Ps. 68. 4).

In this second Book of the Psalms we find the subject-matter corresponding with that of Exodus. Like the other books, its teaching is dispensational. In the Genesis Book, Man is the central thought; in this Exodus Book, it is the Nation of Israel around which the counsels and purposes of God are centred. It opens with the *"cry"* from the depth of the Ruin and Oppression, as Exodus does; and it ends with the King reigning over the redeemed Nation (Ps. 72), brought *"again the second time"* from the four corners of the earth (Isa. 11. 11); as it was brought the first time from Egypt; and, at length, made a blessing to all the families of the earth.

Of the Divine names and titles: Elohim occurs 262 times (two of them with Jehovah), El 14 times, and Jehovah only 37 times. Note the references to Sinai, Miriam, and other events in Exodus, in this second Book.

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

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

42—72 (B). THE EXODUS BOOK.

42—49 (A, p. 759). ISRAEL'S RUIN.

42—62 (B, B, p. 750). THE RUIN REALISED.

Repealed Alteration.

B A1
(p. 761)

42 Maschil, for the sons of Korah.

1 As the hart panteth after the water brooks,

So panteth my soul after Thee, O God.

2 My soul thirsteth for God, for the living God:

When shall I come and appear before God?

3 My tears have been my meat day and night,

While they continually say unto me, "Where is thy God?"

4 When I remember these things, I pour out my soul in me:

For I had gone with the multitude, I went with them to the house of God,

With the voice of joy and praise, with a multitude that kept holyday.

5 Why art thou cast down, O my soul?

And why art thou disquieted within me?

For the help of His countenance.

6 O my God, my soul is cast down within me:

Therefore will I remember Thee from the land of Jordan,

And of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noise of Thy waterspouts:

All Thy waves and Thy billows are gone over me.

8 Yet the Lord will command His loving-kindness in the daytime,

And in the night His song shall be with me,

And my prayer unto the God of my life.

9 I will say unto God my rock, "Why hast Thou forgotten me?

Why go I mourning because of the oppression of the enemy?"

10 As with a sword in my bones, mine enemies reproach me;

While they say daily unto me, "Where is thy God?"

11 Why art thou cast down, O my soul?

And why art thou disquieted within me?

Hope thou in God: for I shall yet praise Him,

Who is the health of my countenance, and my God.

my God". Cp. v. 11 and 43. 5. Jordan. The reference is to 2 Sam. 17. 22. hill = mountain. 8 Yet. Omit this. 9 The Lord. Heb. Jehovah. Ap. 4. II. His lovingkindness... His song. Fig. Eliasias (Complex). Ap. 6, by which each is to be repeated in the other="His lovingkindness [and His song] in the daytime; and in the night His song [and His lovingkindness] shall be with me". 9 GOD. Some codices, with Syr., read "the living GOD" (Ap. 4. IV). 9 GOD. Cp. Hebr. Ap. 4. IV. In edition of 1611 this was printed "My God", rock = mountain crag, or fortress. Heb. seda'. See note on Deut. 32. 13. 10 As with. Some codices read "Like". enemies = adversaries.

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43. 1 Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

2 For art the God of my strength: why dost Thou cast me off? Why go I mourning because of the oppression of the enemy?

3 O send out Thy light and Thy truth: let them lead me; Let them bring me unto Thy holy hill, And to Thy tabernacles.

4 Then will I go unto the altar of God, Unto God my exceeding joy: Yea, upon the harp will I praise Thee, O God my King.

5 Why art thou disquieted within me? For they got not the land in possession by their own arm. Neither did their own arm save them: Why then art thou cast down, O my soul? When thou cast down, O my spirit, cast off the enemy.

6 For art not in my heart to live, Neither is it in my heart to go forth with our armies.

7 But Thou hast cast off, and put us to shame; And goest not forth with our armies.

8 In God we boast all the day long, And praise Thy name for ever. Selah.

9 But Thou hast cast off, and put us to shame; And goest not forth with our armies.

10 Why art thou disquieted within me? For they got not the land in possession by their own arm. Neither did their own arm save them: Why then art thou cast down, O my soul? When thou cast down, O my spirit, cast off the enemy.

11 For art not in my heart to live, Neither is it in my heart to go forth with our armies.

12 But Thou hast cast off, and put us to shame; And goest not forth with our armies.

13 In God we boast all the day long, And praise Thy name for ever. Selah.

14 But Thou hast cast off, and put us to shame; And goest not forth with our armies.

15 Why art thou disquieted within me? For they got not the land in possession by their own arm. Neither did their own arm save them: Why then art thou cast down, O my soul? When thou cast down, O my spirit, cast off the enemy.

16 For art not in my heart to live, Neither is it in my heart to go forth with our armies.

17 But Thou hast cast off, and put us to shame; And goest not forth with our armies.

18 In God we boast all the day long, And praise Thy name for ever. Selah.

19 But Thou hast cast off, and put us to shame; And goest not forth with our armies.

20 Why art thou disquieted within me? For they got not the land in possession by their own arm. Neither did their own arm save them: Why then art thou cast down, O my soul? When thou cast down, O my spirit, cast off the enemy.

21 For art not in my heart to live, Neither is it in my heart to go forth with our armies.

22 But Thou hast cast off, and put us to shame; And goest not forth with our armies.

23 In God we boast all the day long, And praise Thy name for ever. Selah.

24 But Thou hast cast off, and put us to shame; And goest not forth with our armies.

25 Why art thou disquieted within me? For they got not the land in possession by their own arm. Neither did their own arm save them: Why then art thou cast down, O my soul? When thou cast down, O my spirit, cast off the enemy.

26 For art not in my heart to live, Neither is it in my heart to go forth with our armies.

27 But Thou hast cast off, and put us to shame; And goest not forth with our armies.

28 In God we boast all the day long, And praise Thy name for ever. Selah.
10 Thou makest us to turn back from the enemy:
And they which hate us spoil for themselves.
11 Thou hast given us like sheep appointed for meat;
And hast scattered us among the heathen.
12 Thou sendest Thy people for nought,
And dost not increase Thy wealth by their price.
13 Thou makest us a reproach to our neighbours,
A scorn and a derision to them that are round about us.
14 Thou makest us a byword among the heathen,
A shaking of the head among the people.

15 My confusion is continually before me,
And the shame of my face hath covered me.
16 For the voice of him that reproacheth and blasphemeth; By reason of the enemy and the avenger.

17 All this is come upon us; yet have we not forgotten Thee,
Neither have we dealt falsely in Thy covenant.
18 Our heart is not turned back,
Neither have we our steps declined from Thy way;
19 Though Thou hast sore broken us in the place of dragons,
And covered us with the shadow of death.
20 If we have forgotten the name of our God,
Or stretched out our hands to a strange God;
21 Shall not God search this out?
For He knoweth the secrets of the heart.
22 Yea, for Thy sake are we killed all the day long;
We are counted as sheep for the slaughter.

23 Awake, why sleepest Thou, O  LORD?*
Arise, cast us not off for ever.
24 Wherefore hidest Thou Thy face,
And forgettest our affliction and our oppression?
25 For our soul is bowed down to the dust:
Our belly cleaveth unto the earth.
26 Arise for our help,
And redeem us for Thy mercies' sake.

* For the sons of Korah, Maschil, A Song of loves. Probably pl. of majesty—significant love. If in connection with the marriage of Hezekiah (2 Kings 21:1 and Isa. 62:4), its place here is accounted for between Pss. 44-48. Significant, because of its fulfilment in Messiah (Rev. 19:7. Cp. Isa. 54:5-8). Hephzi-bah (Isa. 62:4) was the wife of Hezekiah. 1 inditing = bubbling up: i.e. running over, or overflowing with. matter = theme. Is. Supply Ellipsis: "tongue [is like] the pen", ready: i.e. with readiness of mind in respect of the subject treated of.
45. 2. 

PSALMS.

2 Thou art fairest than the children of men:
Grace is poured into thy lips:
Therefore God hath blessed thee for ever.
3 Gird thy sword upon thy thigh, O most mighty,
With thy glory and thy majesty.
4 And in thy majesty ride prosperously:
Because of truth and meekness and righteousness;
And thy right hand shall teach thee terrible things.
5 Thine arrows are sharp in the heart of the king's enemies;
Whereby the people fall under thee.
6 Thy throne, O God, is for ever and ever:
The sceptre of Thy kingdom is a right sceptre.
7 Thou lovest righteousness, and hatest wickedness:
Therefore God, Thy God, hath anointed Thee
With the oil of gladness above Thy fellows.
8 All thy garments smell of myrrh, and aloes, and cassia,
Out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters were among thy honourable women:
Upon thy right hand did stand the queen in gold of Ophir.
10 Hearken, O daughter, and consider, and incline thine ear;
Forget also thine own people, and thy father's house;
11 So shall the king greatly desire thy beauty:
For thy beauty is as Thy.lt; and worship thou him.
12 And the daughter of Tyrh shall be there
with a gift;
Even the rich among the people shall intreat thy favour.
13 The king's daughter is all glorious within:
Her clothing is of wrought gold.
14 She shall be brought unto the king in the raiment of needlework;
The virgins her companions that follow her
Shall be brought unto thee.
15 With gladness and rejoicing shall they be brought:
They shall enter into the king's palace.
16 Instead of thy fathers shall be thy children,
Whom thou mayest make princes in all the earth.
17 I will make thy name to be remembered in all generations:
Therefore shall the people praise thee for ever and ever.

"To the chief Musician for the sons of Korah upon Alamoth.

45. 2-8 (J, p. 763). 

THE KING.
(Introversion and Alternation.)

2 fairest: i.e. in His glory which follows the suffering described in Isai. 52. 14; 53. 2.
children = sons.

K 1

4 Because = On behalf.
5 heart. Put by Fig. Metonymy (of Adjunct), Ap. 6, for "in the midst".
people = peoples.
6 Thy throne. O God. Quoted in Heb. 1. 8, 9. Several attempts are made by certain commentators to get rid of this reference to Christ's Godhead; but not only would Heb. 1. 8, 9 have to go, but also Isai. 9. 6, and Jer. 23. 5, 33. 16 as well. kingdom. Cp. Pss. 20. 21, 24. Luke 1. 31-33. &c.
7 wickedness = lawlessness. Heb. rašhā. Ap. 44. x. anointed. Hence His name Messiah (Gr. Christ) = the anointed one.
fellows = companions.
8 All. Supply Ellipsis (Ap. 6): "So that all"

45. 9-16 (J, p. 763). 

THE QUEEN.
(Introversion and Alternation.)

did = doth.
10 consider = see plainly, or observe.
Forget also thine own people. As did Rebekah (Gen. 24. 58), and Rachel (Gen. 31. 14), and Asenath (Gen. 41. 45), and Ruth (1. 16).
12 daughter of Tyrh. Either the queen of Tyre, or the people of Tyre personified:
shall be there. Fig. Ellipsis (Complex), Ap. 6. III. 2, p. 10. Supply both clauses, repeating the verbs thus: "the daughter of Tyre shall entreat thy favour with a gift; even the rich among the people shall [come] and entreat thy favour". See note on 2 Chron. 32. 23.
13 is. The Ellipsis better supplied thus: "all glorious [sitteth enthroned] within". These Ellipses are caused by the bubbling over of the interdicting heart, which is too quick for the pen.
all glorious = nothing but glory. Cp. Isai. 4. 5. within = i.e. in the inner palace; not internally.
14 raiment of needlework = embroidered robes.

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46 (D. p. 759). THE HELP OF THE DELIVERER.

INTROVERSIONS AND ALTERNATIONS.

1. God our refuge.

2. The earth moved. Danger defied.

3. The waters roared. Danger defied.

4. The holy city. Zion defied.

5. The heathen rage. Danger defied.


8. Behold God, in His works. Works seen.

9. The earth. His desola-


12. Same as “moved”, v. 4.

carried moved.

midst—Heb. heart. Fig. Metonymy (of Adjunct). Ap. 6.

3. waters thereof roar. Fig. Hypocatastasis (Ap. 6), implying the raging of the Assyrian host without.

roar. Same word as “raged” (v. 4).

Selah. Connecting the roaring of the waters without with the silent flowing river in the rock-cut channel beneath Zion, and contrasting the boastings of the enemy with the secret purposes of God. No refrain “dropped out” here, as some suggest. See the Structure above, and Ap. 68.

4. river. Heb. nahar, a constantly flowing river (not nahal, a summer wady). It flows beneath Zion, filling En Rogel and supplying Siloam. See Ap. 68.

5. streams—channels. Heb. pulag. See note on Gen. 10. 29. Ps. 1. 2; i.e. the rock-cut channels beneath Zion. See Ap. 68. All other water-supplies cut off. Cp. 2 Chron. 32. 20. 2 Kings 20. 20. See Ap. 68, and Ecclesiasticus 48. 17.

6. The holy place of the tabernacles of the Most High. Sept. and Vulg. render this “The Most High hath hallowed His habitation.” See note on Ex. 3. 5. 


and that right early. Heb. at the turning of the morning—i.e. when the morning dawns. See 2 Kings 19. 31-35. Isa. 37. 35, 36. Cp. Ex. 14. 27. 9. heathen nations. raged. Same word as “roar”, v. 3.

were moved = moved. Same word as in v. 5.

7. The LORD of hosts. See note on 1 Sam. 1. 1. refuge = an impregnable place. Heb. sip'rah. Not the same word as in v. 1. Selah. Connecting Ps. 46 with Ps. 47 and 48, all three referring to the same events. See Ap. 66. II.

To the chief Musician. See Ap. 64.

47 (E 1, p. 759) [For Structure see next page].

A Psalm for the sons of Korah.

1. O clap your hands, all ye people; Shout unto God with the voice of triumph.

2. For the LORD Most High is terrible; He is a great King over all the earth.
3. He shall subdue the people under us, and the nations under our feet.

4. He shall choose our inheritance for us, The excellency of Jacob whom He loved.

5. God is gone up with a shout, The LORD with the sound of a trumpet.


7. For God is the King of all the earth: Sing ye praises with understanding.

8. God reigneth over the heathen: *God sitteth upon the throne of His holiness.

9. The princes of the people are gathered together, *Every Prince of the God of Abraham:

10. For the shields of the earth belong unto God: He is greatly exalted.

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

1. Great is the LORD, and greatly to be praised In the city of our God, in the mountain of His holiness.

2. Beautiful in situation, the joy of the whole earth, Is mount Zion, on the sides of the north, The city of the great King.

3. *God is known in her palaces for a refuge. For, 0 lo, the kings were passed by together.

4. They saw it, and so they marvelled; They were troubled, and passed away. Fear took hold upon them there, And pain, as of a woman in travail.

5. Thou breakest the ships of Tarshish For, 0 lo, the heavens, The mountain of His holiness, or of His Sanctuary. Genitive of Character.

9. Even. Perhaps better to supply Ellipsis (Ap. 6): unto the People", or "[to be] a People." See the Structure, and cp. v. 4.

9. As we have heard, so have we seen In the city of the LORD of hosts, in the city of our God: 1 God will establish it for ever. Selah.

9. We have thought of Thy lovingkindness, O 1 God, In the midst of Thy temple.

10. According to Thy name, O 1 God, So is Thy praise unto the ends of the earth: Thy right hand is full of righteousness.

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

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


2. The reasons. *V 1, 2. The reasons.

3. The nations, and Israel. *W 3, 4. The nations, and Israel.


8. He shall subdue may He subdue. nations = tribes of men.

4. shall choose = chooseth: referring to Israel's inheritance. Repeat this verb at the beginning of the next line.

Selah. Connecting the consideration of what God had done for Hezekiah and Zion and the exaltation claimed in 46. 10 with the exaltation given in 47. 8, 9 (Ap. 66. I).

5. gone up = exalted, as in v. 8 (same word).

6. Sing praises. Fig. Epanadiplos (Ap. 6), the verse beginning and ending with the same word.

7. The princes of the people are gathered together, *Every Prince of the God of Abraham:

8. God reigneth = hath become king. throne of His holiness = His holy Throne. Genitive of Character.


48 (E 1, p. 759). PRAISE TO THE DELIVERER. (Repeated Alteration.)

Z | 1-3. Praise. Zion a joy. In her palaces, God known.

A | 4-10. The reason. "For", God's power shown in her establishment "for ever".

Selah.

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

A | 14. The reason. "For", God's favor shown in guidance "for evermore".


for the sons of Korah. See Ap. 63. VIII. The fifth of nine so ascribed; and the last of the four Psalms celebrating the deliverance of Zion and Hezekiah (44. 45-46).


2. The city: i.e. Zion, recently delivered from Sennacherib.


the mountain of His holiness, or of His Sanctuary. Genitive of Character. 2 situation = elevation.

earth: or land. mount Zion. Immediately south of Moriah. See Ap. 68. 2. the sides of the north: i.e. with Moriah and the Temple immediately on the north side. The city of the great King = Jerusalem as a whole. Note the three points of view: (1) the elevated mount; (2) the south side of Moriah; (3) Jerusalem proper. Cp. Matt. 5. 35.

3. is known = hath made Himself known. Fig. Asterismos. Ap. 6. The kings: i.e. the vassal kings of Sennacherib.

4. The wind. Heb. rush. A 10. As we have heard. Thus linking on Ps. 44. 1. Selah. Connecting the demand of Ps. 46. 10, to be still and exalt Jehovah, with the "rest" in the thought of His lovingkindness. Connecting also the end of members A and A' (v. 14). See Ap. 66. II.

5. thought = been silent (Heb. damah), or stood still (46. 10) and rested in thought. midst. Same word as in 46. 4. 10. name. See note on 20. 1.

6. daughters = cities. Put by Fig. Metonymy (of Subject) Ap. 6, for cities (cp. Num. 21. 25. Josh. 17. 11. 16). These cities of Judah had cause for rejoicing, for they were now free from Sennacherib, who had captured them (Isa. 36. 1). See Sennacherib's cylinder. Ap. 67. xi, p. 98. Judgments: on the Assyrian host.
49 A Psalm for the sons of Korah.

Hear this, all ye people;
Give ear, all ye inhabitants of the world:
Rich and poor together.
My mouth shall speak of wisdom;
And the meditation of my heart shall be of understanding.
I will incline mine ear to a parable;
I will open my mouth upon the harp.

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

They that trust in their wealth,
And boast themselves in the multitude of their riches;
None of them can by any means redeem his brother,
Nor give to God a ransom for him:
For the redemption of their soul is costly,
And it ceaseth for ever:
That he should still live for ever,
And not see corruption.

And leave their wealth to others.
Their inward thought is, that their houses shall continue for ever,
And their dwelling places to all generations;
They call their lands after their own names.

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

12 Walk about Zion, and go round about her:
Tell the towers thereof.
Consider her palaces;
That ye may tell it to the generation following.
For this God is our God for ever and ever:
And it will be our guide even unto death.
To the chief Musician.
The mighty God, 
The Lord, hath spoken, 
And called the earth from the rising of the sun unto the going down thereof.

He shall call to the heavens above, and to the earth, that He may judge His people.

Gather My saints together unto Me; Those that have made a covenant with Me by sacrifice.

And the heavens shall declare his righteousness:

For is judge of the earth. Selah.

Hear, O My People, and I will speak; O Israel, and I will testify against thee: I am of God, even thy God.

I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continued before Me.

I will take no bullock out of thy house, Nor he goats out of thy folds.

For every beast of the forest is Mine, And the cattle upon a thousand hills.

I know all the fowls of the mountains: And the wild beasts of the field are Mine.

If I were hungry, I would not tell thee: For the world is Mine, and the fulness thereof.

Will I eat the flesh of bulls, Or drink the blood of goats?

Selah. Connecting the fact to its thought of vv. 11, 12, and explaining the folly of v. 13. See Ap. 66. II.


from their dwelling: i.e. [far] from their [former] lofty house. Heb. zebul, from similar Assyrian root = lofty [house], in contrast with "the grave." See note on 1 Kings 8. 13.


the power of the grave = the hand of Sheol; "hand" being put by Fig. Metonymy of Cause, Ap. 6.

receive me = take me out of [Sheol]; same word as "carry away" in v. 17. Cp. 50. 9; 73. 24; 78. 70.

Selah. Connecting the fear and the folly of the hopeless man with the true hope and wisdom which take away fear. See Ap. 66. II.

Be not thou afraid. This, with v. 5, gives the scope of the Psalm. See the Structure (p. 767).


carry away. See note on "receive", v. 18.

Though = For.


And men will praise = And [though] men praise him when, &c.

He shall...continuing from v. 18, his = i.e. the man's. They = i.e. those fathers.

A Psalm of Asaph.

The mighty God, even the Lord, hath spoken, And called the earth from the rising of the sun unto the going down thereof.

He shall call to the heavens above, and to the earth, that He may judge His people.

Gather My saints together unto Me; Those that have made a covenant with Me by sacrifice.

And the heavens shall declare his righteousness:

For is judge of the earth. Selah.

Hear, O My People, and I will speak; O Israel, and I will testify against thee: I am of God, even thy God.

I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continued before Me.

I will take no bullock out of thy house, Nor he goats out of thy folds.

For every beast of the forest is Mine, And the cattle upon a thousand hills.

I know all the fowls of the mountains: And the wild beasts of the field are Mine.

If I were hungry, I would not tell thee: For the world is Mine, and the fulness thereof.

Will I eat the flesh of bulls, Or drink the blood of goats?
51. 15. PSALMS.

15 And call upon Me in the day of trouble:
I will deliver thee, and thou shalt glorify Me.

16 But unto the wicked God saith,
"What hast thou to do to declare My statutes,
Or that thou shouldest take My covenant
in thy mouth?

17 Seeing thou hastest instruction,
And castest My words behind thee.

18 When thou sawest a thief, then thou consentedst with him,
And hast been partaker with adulterers.

19 Thou givest thy mouth to *evil,
And thy tongue *frameth deceit.

20 Thou sittest *and speakest against thy brother;
Thou slanderest *thine own mother's son.

21 These things hast thou done, and *I kept silence;
Thou thoughtest that I would set them in order before thee.

22 Now consider this, ye that forget *Me:
Lest I tear you in pieces, and there be none to deliver.".

23 Whoso offered praise glorifieth Me:
And to him that ordereth his *conversation aright
Will I shew the salvation of *God.

*To the chief Musician.

51 (p. 769). THE RESPONSE OF HIS PEOPLE.

(Division.)

1 Have mercy upon me = Be gracious or favourable unto me.
blot out = erase, as a debt from a book (Ex. 32. 32, 33, Num. 5. 23. Ps. 69. 25), or wipe out as to remove (2 Kings 21. 13. Isa. 44. 22).
transgressions. Heb. pe'eha'. Ap. 44. ix.

2 Wash me throughly from mine *iniquity,
And *cleanse me from my *sin.

3 For *I acknowledge my transgressions:
And my *sin is ever before me.

4 Against Thee, Thee only, have I sinned,
And done this *evil in Thy sight:
That Thou mightest be justified *when Thou speakest,
And *be clear when Thou judgest.

5 Behold, I was shapen in *iniquity;
And in my *sin did my mother conceive me.

6 Behold, Thou desirest truth *in the inward parts:
And in the hidden part Thou shalt *make me to know wisdom.

7 Purge me with *hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness;
That the bones which Thou hast broken may rejoice.

9 Hide Thy face from my *sins,
And *blot out all mine *iniquities.

10 Create in me a clean heart, O *God;
And renew a *right *spirit within me.
11 Cast me not away from Thy presence;
And take not Thy Holy Spirit from me.
12 Restore unto me the joy of Thy salvation;
And uphold me with Thy free spirit.

Then will I teach transgressors Thy ways;
And sinners shall be converted unto Thee.

Deliver me from bloodguiltiness,
Build Thou the walls of Jerusalem.
Thou delightest not in burnt offering.

Then shall they offer bullocks upon Thine altars,
And uphold me with the sacrifices of righteousness,
with burnt offering and whole burnt offering:

Deliver = Rescue.
bloodguiltiness = bloods, pl. of majesty; put by Fig. Synecdoche (of Species), Ap. 6, for the great murder of Uriah (2 Sam. 11. 14-21), Cp. Gen. 4. 10.

desirest not. Because death was the penalty. Was the child's life the substitute?
sacrifices. Pl. of majesty = the great sacrifice.
Cp. Isa. 57. 15; 66. 9, not despise. Fig. Tapeinodésis (Ap. 6), meaning that God will do infinitely more than words can express.

Zion. See Ap. 68. If vs. 18, 19, are a later addition, then they were probably the work of Hezekiah in his editing the Psalms as well as the Proverbs, when the Psalm was handed over for public use. See Ap. 67. But David was "a prophet" (Acts 2. 30, 31).

To the chief Musician. See Ap. 64. The use in public worship makes it set forth the condition of national blessing. See its place in the Structure of Book II. Verses 18, 19 make the member "a" (above) agree with the member "a".

M | 1-4. The enemies apostrophised. (Doeg.)
N 7. The enemies apostrophised. (Doeg.)
M | 7, 8, 9. The righteous one. (Sing. = David.)

Title. Maschil = Instruction. The fifth of thirteen so named. See note on Title, Ps. 32, and Ap. 66. XI.
when Doeg, &c. See note on 1 Sam. 21. 7; 22. 18. See note on Mahalath, in sub-scription at end of v. 2.

Why boastest thou thyself in mischief, O mighty man?
The goodness of GOD endureth continually.
Thy tongue deviseth mischief.
Thou lovest evil more than good.
Adeyng rather than to speak righteousness.
Selah.
Thou loveth all devouring words,
O thou deceitful tongue.
GOD shall likewise destroy thee for ever,
He shall take thee away, and pluck thee out of thy dwelling place,
And root thee out of the land of the living.
Selah.

The righteous also shall see, and fear,
And shall laugh at him:

Lo, this is the man that made not God his strength;
But trusted in the abundance of his riches,
And strengthened himself in his wickedness.

But I am like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.
I will praise Thee for ever, because Thou hast done it:
And I will wait on Thy name; for it is good before Thy saints.

To the chief Musician upon Mahalath.

11 take not. Not a proper prayer for those now "in Christ" for, see John 14. 16.
Deliver = Rescue.
bloodguiltiness = bloods, pl. of majesty; put by Fig. Synecdoche (of Species), Ap. 6, for the great murder of Uriah (2 Sam. 11. 14-21), Cp. Gen. 4. 10.

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But trusted in the abundance of his riches,
And strengthened himself in his wickedness.

But I am like a green olive tree in the house of God:
I trust in the mercy of God for ever and ever.
I will praise Thee for ever, because Thou hast done it:
And I will wait on Thy name; for it is good before Thy saints.

To the chief Musician upon Mahalath.
53 | Maschil, A Psalm of David.

1 The fool hath said in his heart, "There is no God."

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

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

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

5 There were they in great fear, where no fear was:

○ For God hath scattered the bones of him that encampeth against thee:

Thou hast put them to shame, because God hath despised them.

6 Oh that the salvation of Israel were come out of Zion!

When God bringeth back the captivity of His People, Jacob shall rejoice, and Israel shall be glad.

○ To the chief Musician on Neginoth.

54 | Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with me, or my life. Heb. nephesh.

1 Save me, O God, by Thy name, And judge me by Thy strength.

2 Hear my prayer, O God; Give ear to the words of my mouth.

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

4 Behold, God is mine helper: The HORD is with them that uphold my soul.

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

6 I will freely sacrifice unto Thee: I will praise Thy name, O HORD; for it is good.

7 For He hath delivered me out of all trouble: And mine eye hath seen His desire upon mine enemies.

○ To the chief Musician on Neginoth.

Title. Maschil = Instruction (the sixth of thirteen Psalms so named. See note on Title, Ps. 32, and Ap. 65. XI), as to the faction of the Tyrant of Ps. 52. This Psalm for public use. See note at end. Hence Elohim (Ap. 4. I), the Creator in relation to His creatures. A partial repetition of Ps. 14, which was not for public use (as Ps. 53 was); therefore Jehovah (David's God) there, and Elohim (the creature's Creator) here.

1 fool. May not this refer to Nabal?


iniquity. In Ps. 14, Heb. d1l1h = doing; here, i1al = deceit. See Ap. 44. vi.

There is none, etc. Quoted in Rom. 3. 1–12.

2 God. Heb. el1h Elohim (Objective). Ap. 4. I. Note the Fig. 1pan4t16lite (Ap. 6), by which this verse is marked off as containing universal instruction, beginning and ending with the same word "God".


3 The workers. Some codices, with two early printed editions, Aram., Sept., and Vulg., read "all the workers".

iniquity. Heb. d1dlh. Ap. 44. iii.

For God hath scattered. This is an addition to Ps. 14. despoiled them. Here, the wicked are in question. In Ps. 14. 5, the righteous.

6 Oh. Fig. 1p14h11at16s. Ap. 6.

salvation = great salvation, pl. of majesty. But some codices, with Sept. and Syr., read "Jehovah".

Jacob...Israel i.e. both natural and spiritual seed. See notes on Gen. 32. 28; 45. 6; 45. 26. 28.

To the chief Musician. This Psalm was edited for public use; hence the title Elohim. See notes above. on = relating to.

Neginoth = smittings: referring to God's smittings with words and acts. See v. 5, which differs from 14. 5, 6. See Ap. 65. XV.


Thine own self. See note on Ps. 20. 1. judge = vindicate.

3 strangers = aliens: the Ziphites, or the men of Keilah (1 Sam. 28. 12). Some codices, with two early printed editions and Aram., read "insolent men".


55 (G1, p. 759). INSTRUCTION AS TO DEFEAT OF ENEMIES. (Repeated Alternation.)

Title. Maschil = Instruction. The eighth of thirteen so named. See note on Title, Ps. 82, and Ap. 65. XI. The occasion of this Psalm is seen in 2 Sam. 15. Hence 984 a.c.

1 hear = answer. Noise = make a noise = mourn.
3 oppression: or outcry. The Heb. word 'âdâh occurs only here. Iniquity = iniquitous words or devices. Heb. 'âtem. Ap. 44. III. Fig. Metonymy (of Adjunct), Ap. 6.
5 9 Lord, and divide their tongues:
6 For I have seen violence and strife in the streets.
7 Day and night they go about it upon the walls thereof:
8 Wickedness is in the midst thereof:
9 We took sweet counsel together, And walked unto the house of God in company.
10 Let death seize upon them, And let them go down quick into hell:
11 wickedness is in their dwellings, and among them.
12 For it was not an enemy that reproached me;
Then I could have borne it;
Neither was it he that hated me that did magnify himself against me;
Then would I have hid myself from him:
But it was thou, O a man mine equal,
My guide, and mine acquaintance.
13 We took sweet counsel together, And walked unto the house of God in company.
14 in company = with the multitude. Heb. re'egsh. Occurs only here.
17 pray = meditate. cry aloud. Heb. hâmâ'âh = to make a noise. Onomatopoeic, like bees, or the cooing of a dove in Ezek. 7. 16. See note on sub-scription.
18 delivered = plucked (with power). Heb. pâdâh. See notes on Ex. 6. 6; 13. 13.
20 hear = hear me. afflict them = answer them. Even, &c. Fig. Parenthesis. Ap. 6.
Selah. Connecting the true confidence of David with the false confidence of the ungodly. David's true confidence was based on the fact that His GOD was the mighty One enduring for ever. "El" here is empha-

sised by the double accent Pasek, or "note line" each side of it. (Ap. 66. II.) Because ... no changes = With whom are no changes (for the better): i.e. no improvement. See note on ʻalterʻ (Lev. 27. 10). Heb. halâp̄h. Cp. Gen. 38. 2.

2 Attend unto me, and hear me:
I mourn in my complaint, and make a noise;
3 Because of the voice of the enemy,
Because of the oppression of the wicked:
For they cast iniquity upon me, And in wrath they hate me.
4 My heart is sore pained within me:
And the terrors of death are fallen upon me.
5 Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.
6 And I said, Oh that I had wings like a dove!
For then would I fly away, and be at rest.
7 Lo, then would I wander far off,
And remain in the wilderness. Selah.
8 I would hasten my escape
From the windy storm and tempest.
9 Destroy, O Lord, and divide their tongues:
For I have seen violence and strife in the city.
10 Day and night they go about it upon the walls thereof:
Wickedness also and sorrow are in the midst of it.
11 Wickedness is in the midst thereof:
Deceit and guile depart not from her streets.

12 For it was not an enemy that reproached me;
Then I could have borne it;
Neither was it he that hated me that did magnify himself against me;
Then would I have hid myself from him:
But it was thou, a man mine equal,
My guide, and mine acquaintance.
We took sweet counsel together, And walked unto the house of God in company.
15 Let death seize upon them, And let them go down quick into hell:
For wickedness is in their dwellings, and among them.
16 As for me, I will call upon God;
And the Lord shall save me.
17 Evening, and morning, and at noon, will I pray, and cry aloud:
And He shall hear my voice.
18 He hath delivered my soul in peace from the battle that was against me:
For there were many with me.
GOD shall hear, and afflict them, (Even He That abideth of old.) Selah.
Because they have no changes, Therefore they fear not God.
56 (F), p. 759. ISRAEL'S REDEEMER, AND HIS WORK. (Extended Alternation.)

F | U | 1, 2. Complaint.
V | 3. Trust.
W | 4. Praise.
U | 5-8. Complaint.


1 Be merciful unto me, O God: for man would swallow me up;
But the righteous shall sustain me.

2 In God I will trust;
I will not fear what flesh can do unto me.

3 Every day they wrest my words:
All their thoughts are against me for evil.

4 They gather themselves together, they hide themselves,
When they wait for my soul.

5 Shall they escape by iniquity?
In Thine anger cast down the people, O God.

8 I tellest my wanderings:
Put Thou my tears into Thy bottle:
Are they not in Thy book?

9 When I cry unto Thee, then shall mine enemies turn back:
This I know; for God is for me.

10 In God will I praise His word:
In the LORD will I praise His word.

11 In God have I put my trust:
I will not be afraid

12 Thy vows are upon me, O God:
I will render praises unto Thee.

13 For Thou hast delivered my soul from death:
Wilt not Thou deliver my feet from falling,
That I may walk before God
In the light of the living?

64 To the chief Musician, "Al-taschith."
57. 1. **PSALMS.**

57 (F², p. 753). ISRAEL'S REDEEMER, AND HIS WORK. *(Alternations and Introversions.)*

1 ° Be merciful unto me, O ° God, ° be merciful unto me:
   \( \text{For my soul } \) trusteth in Thee:
   Yea, in the shadow of ° Thy wings will I make my refuge, °
   ° Until these calamities be overpast.

2 I will cry unto ° God ° MOST HIGH;
   Unto ° GOD That ° performeth ° all things ° for me.

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

1 ° God shall send forth His ° mercy and His truth.

A My ° soul is ° among lions:
   \( \text{And I lie even among them that are set } \) on fire,
   Even the sons of ° men, whose teeth are
   Spears and arrows,
   And their tongue a sharp sword.

3 ° Be Thou exalted, ° God ° above the heavens;
   \( \text{Let Thy glory be above all the earth. } \)

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

Z I ° My heart is ° fixed, ° God ° my heart is fixed:
   \( \text{I will sing and give praise. } \)

8 ° Awake, up, ° my ° glory; ° awake, psaltery and harp:
   ° I myself ° will awake early.

9 I will praise ° God ° among ° the ° people,
   ° I ° will sing unto ° Thee among ° the ° nations.

10 For ° Thy ° mercy ° is ° great unto ° the ° heavens,
   And ° Thy ° truth ° unto ° the ° clouds.

Y 11 ° Be Thou exalted, ° God ° above ° the ° heavens;
   ° Let ° Thy ° glory ° be ° above ° all ° the ° earth.

°F² B ° Michtam ° of ° David.

58 ° Michtam ° of ° David.

58 (F², p. 753). ISRAEL'S REDEEMER, AND HIS WORK. *(Introversion.)*

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

58 (F³, p. 759). ISRAEL'S REDEEMER, AND HIS WORK. *(Alternations and Introversions.)*

1 ° Do ye indeed "sing"... ° Fig. *Erotesis*. Ap. 6. Render:

"Are ye indeed silent [when] ye speak righteousness?
When ye should judge with equity, ° O ° ye ° sons ° of ° men?"

O "congregation" = or, ° O ° faction. ° Heb. ° 'adam. ° Occurs only here and in the sub-scription of Ps. 55 = silent.
2 Yea, in heart ye work "wickedness;  
Ye weigh the violence of your hands in the earth.

3 The "wicked are estranged from the womb:  
They go astray as soon as they be born, speaking lies.

4 Their poison is like the poison of a serpent:  
They are like the deaf adder that stoppeth her ear;

5 Which will not hearken to the voice of charmers,  
Charming never so wisely.

6 Break their teeth, O "God, in their mouth:  
Break out the great teeth of the young lions, O "LORD.

7 Let them melt away as waters which run continually:  
When he bendeth his bow to shoot his arrows, let them be as "cut in pieces.

8 As a snail which melteth, let every one of them pass away:  
Like the untimely birth of a woman, that they may not see the sun.

9 Before your pots can feel "the thorns,  
He shall take them away as with a whirlwind, both living, and in his wrath.

10 The righteous shall rejoice when he seeth "wickedness:  
He shall wash his feet in the blood of the "wicked.

11 So that a "man shall say, "Verily there is a reward for "the righteous:  
Verily "He is a God That judgeth in the earth.

"To the chief Musician, "Al-taschith.

59  F" E  p. 759.  ISRAEL'S REDEEMER, AND HIS WORK. (Extended Alternation.)

F" F  6. Comparison to a dog.
H  8. Psalmist's trust in God.
J  9-10. Reason. "God my defence".
F" F  14. Comparison to a dog.
H  16-, Psalmist's trust in God.
J  17. Reason. "God my defence".

Title. Micham. See Ap. 65. XII.
when, &c. Cp. 1 Sam. 19. 11.
3 Defend me = set me on high.
4 iniquity. Heb. 'aven. Ap. 44. iii.
7 transgression = rebellion. Heb. pāsha'. Ap. 44. ix.
8 sin. Heb. chādā'ā. Ap. 44. i.
10 LORD of hosts = Jehovah Elohim Sabaoth.
13 LORD of hosts = Jehovah Elohim Sabaoth.
16 LORD. One of the 184 places where the Strophes are altered "Jehovah" to "Adonai". Ap. 32.
17 sin. Heb. chādā'ā. Ap. 44. i.

9 0 Because of his strength will I wait upon THEE:
For 1 God is my defence.

10 The 1 God of my 'mercy shall 'prevent me:  
'God shall let me see my desire upon mine enemies.

11 Slay them not, lest my People forget:  
Scatter them by Thy fOWer; and bring them down,
O 2 LORD our shield.

12 For the '"sin of their mouth and the words of their lips  
Let them even be taken in their pride:
And for cursing and lying which they speak.

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

H  8 But 3heil, O 4 LORD, shalt 'laugh at them;  
Thou shalt have all the 'heathen in derision.

3 heil, therefore, O 4 LORD God of hosts, the 1 God of Israel,
Awake to visit all the 'heathen:  
Be not merciful to any "wicked "transgressors. 5 Selah.

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

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

8 But 3heil, O 4 LORD, shalt 'laugh at them;  
Thou shalt have all the 'heathen in derision.
60. 13. **PSALMS.**

13 Consume them in wrath, consume them, that they may not be:
And let them know that God ruleth in Jacob
Unto the ends of the earth. ° Selah.

14 And at evening let them return; and let them make a noise like a dog.
And go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

16 But I will sing of Thy power;
Yes, I will sing aloud of Thy mercy in the morning:

For Thou hast been my defence
And refuge in the day of my trouble.

17 Unto Thee, O my strength, will I sing:
For God is my defence, and the God of my mercy.

°To the chief Musician ° upon ° Shushan-eduth.

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61. 2. **A Psalm ° of David.**

1 Heat my cry, O God; Attend unto my prayer.

2 From the end ° of the earth will I cry unto Thee, when my heart is overwhelmed:
Lead me to the rock ° that is higher than I.
61-72 (A, p. 739). ISRAEL'S REDEMPTION.

61 (K, p. 759). WAITED FOR BY ISRAEL.

(Intercession.)

M 1 M [1, 2. Prayer.
N 1 N 3, 4. Confidence. 0 5. Reason.
P 1 M 6, 7. Confidence.
Q 1 P 8. Praise.

3 shelter = refuge.
5 fear = revere.
6 mercy = lovingkindness, or grace.
7 prepare = prepare.
8 mercy and truth, which may preserve him.

62 (p. 779). ISRAEL'S REDEMPTION WAITED FOR. (Repeated Alternation.)

K1 1 P 1, 2. Trust in God.
Q1 1 Q 3, 4. Ennity of foes.
P1 1 P 5-7. Trust in God.
Q1 1 Q 8-10. Ennity of foes.
P1 1 P 11, 12. Trust in God.


1 Truly = Only, or surely. Occurs six times in this Psalm: "truly" in v. 1; "only" in vv. 4, 6, 8; "surely" in v. 3. Occurs four times in Ps. 38, another Jeduthun Psalm.

2 waiteth upon = seeketh to elicit from God. The verb appears frequently in Ps. 38, another Jeduthun Psalm.

3 My soul, 1 wait thou only upon God; For my expectation is from Him.

4 They only consult to cast him down from his excellency: They delight in lies; They bless with their mouth, but they curse inwardly. Selah.

5 My soul, 1 wait thou only upon God; For my expectation is from Him.

6 He is my rock and my salvation; He is my 2 defence; I shall not be greatly moved.

7 In 1 God is my 2 salvation and my glory: The rock of my strength, and my refuge, is in 1 God.

8 Trust in Him 5 at all times; ye People, Pour out your heart before Him: 1 God is a refuge for us. Selah.

9 Surely = men of low degree are vanity, and men of high degree are a lie: To be laid in the balance, They are altogether lighter than vanity. 10 Trust not in oppression, And become not vain in robbery: If riches increase, set not your heart upon them.

11 I God hath spoken 5 once; Twice have I heard this; That power belongeth unto 1 God.

12 Also unto Thee, 5 LORD; belongeth mercy.

For thou renderest to every man according to his work.

63. 1. PSALMS. 64. 10.

63 (K), p. 759. ISRAEL'S REDEMPTION WAITED FOR. (Repetitive Alternation.)

[| 1 | 3. Assurance. |
| R1 | 3. Assurance. |
| S1 | 3. Reason for praise. |
| R2 | 4-6. Assurance. |
| S2 | 3. Reason for praise. |
| R3 | 7-10. Assurance. (Enemies.) |
| S3 | 11-14. Reason for praise. |
| R4 | 11-14. Assurance. (Enemies.) |


7 wings. Fig. Anthropopathia. Ap. 6. rejoico: or rest.

8 followeth. Supply Ellipsis by reading "[call to be followed to and followeth]".

9 to destroy it. As Ahithophel did (2 Sam. 17:1-5).

10 foxes = jackals.

11 To the chief Musician. See Ap. 64.

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

| T1 | 1-8. Enemies. |
| S1 | 1-8. Enemies. |
| T3 | 10. The righteous in particular. |


1-8 (T1 above). ENEMIES. (Alternation and Intrusion.)

[| 1 | 1. The enemies. (Sing.) |
| T1 | 1. The enemies. (Sing.) |
| r | 2. Enemies. (Pl.) |
| U | 3. Their attempt to wound.
| V | 4. Their attempt to wound. |
| q | 5-8. Enemies. (Pl.) |
| q | 9-10. The enemy. (Sing.) |


2 Hide. Put by Fig. Melody (of Adjunct). Ap. 6. for protect.


8 So they shall make their own tongue to fall upon themselves:

All that see them shall flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of His doing.

10 The righteous shall be glad in the Lord, and shall trust in Him:

And all the upright in heart shall glory. To the chief Musician.
65
A Psalm of David.

1 Praise the Lord, O ye nations; praise Him, all ye people.

2 O bless the Lord, all ye His saints: praise the name of the Lord.

3 For the Lord is good; His mercy is everlasting; and His truth faileth not.

4 Sing from the throne of Thy name unto the Lord a new song; and upon the stringed instruments with strength.

5 With an instrument of ten strings offer praise unto the Lord, in the new song, in voice of strength.

6 With the trumpets, O come into His courts with praise; give thanks unto the Lord; make a joyful noise unto the Lord.

7 The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

8 For He hath set His throne in the heavens, and His name is above all.

9 He hath made His throne everlasting, His dominion from generation to generation.

10 Hagiel is my King; His glory is above the earth.

11 He hath commanded His lovingkindness toward me in a right way; He hath also made all His ways perfect.

12 His lovingkindness and His truth shall be upon the head of David; and His name shall be called upon the tabernacle of Jacob.

13 With fear and trembling shall they worship before the Lord; and His name shall be declared among the nations.

14 He shall have regard unto the prayer of Jacob; and of Israel shall He perform His mercy with them; and He will multiply them.

15 The Lord hath prepared His throne upon the earth; and His dominion ruleth over all.

66
A Psalm of David.

1 Make a joyful noise unto the Lord, ye lands; serve the Lord with gladness; come before His presence with singing.

2 Know ye that the Lord is God; it is He that hath made us; we are His people, and the sheep of His pasture.

3 Enter into His gates with thankful hearts; and into His courts with praise; give thanks unto Him, and bless His name.

4 For the Lord is good; His mercy is everlasting; and His truth faileth not.

5 By the greatness of His strength shall the earth be established; He hath made all things in wisdom.

6 By the counsel of His heart He hath caused all things to be.

7 The counsel of the Lord standeth for ever, the thoughts of His heart to all generations.

8 Happy is the man whom the Lord chooseth unto be His servant, and maketh HisCTR. 71-7. God's people are "His servant." See note on Ex. 12. for preceding clause; "and the incommings of the" evening. 7, to rejoice = to shout for joy. 8. river. Heb. peleg. Always pl., except here; and always connected with a garden. See notes on Ex. 13. and Prov. 22. 4. 1. 2. 10. makest it soft = dissolvest it. Until the early rains fall, the ground is as hard as a rock.

13 To the chief Musician. See Ap. 64.

66
A Psalm of David.

1 Make a joyful noise unto the Lord, ye lands; serve the Lord with gladness; come before His presence with singing.

2 Know ye that the Lord is God; it is He that hath made us; we are His people, and the sheep of His pasture.

3 Enter into His gates with thankful hearts; and into His courts with praise; give thanks unto Him, and bless His name.

4 For the Lord is good; His mercy is everlasting; and His truth faileth not.

5 By the greatness of His strength shall the earth be established; He hath made all things in wisdom.

6 By the counsel of His heart He hath caused all things to be.

7 The counsel of the Lord standeth for ever, the thoughts of His heart to all generations.

8 Happy is the man whom the Lord chooseth unto be His servant, and maketh His praise glorious.
66. 3.

PSALMS.

3 Say unto 1 God, "How terrible art Thou in Thy works!"
   Through the greatness of Thy power shall Thine enemies submit themselves unto Thee.

4 All 2 the earth shall worship Thee,
   And shall sing unto Thee; They shall "sing to Thy name."
   Selah.

5 Come and see the works of 1 God:
   He is terrible in His doing toward the 2 children of men.
   Selah.

6 He turned 1 the sea into dry land:
   There went through 3 the flood on foot:
   There did we rejoice in Him.

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

8 O bless 1 our 1 God, ye 2 people,
   And make the voice of His praise to be heard:
   Which holdeth 1 our soul in life,
   And suffereth not our 2 feet to be moved.

10 For Thou, 1 O 2 God, hast proved us;
   Thou hast tried us, as silver is tried.

11 Thou broughtest us into Thy house with burnt offerings:
   Thou laisted 3 affliction upon our loins.

12 Thou 1 hast caused 4 men to ride over 2 our 2 heads;
   We went through fire and through water:
   But Thou broughtest us out into a 2 wealthy place.

13 I will go into Thy house with burnt offerings:
   I will pay Thee my vows,
   Which my lips have 1 uttered,
   And my mouth hath spoken, when I was in trouble.

15 I will offer unto Thee burnt sacrifices of fatlings,
   With the incense of rams;
   I will offer bullocks with goats. 1 Selah.

16 2 Come and hear, all ye that fear 1 God,
   And I will declare what He hath done for 2 my soul.

17 I cried unto Him with my mouth,
   And He was extolled with my tongue.

18 If I regard 1 iniquity in my heart,
   2 The LORD* will not hear me:

19 But verily 1 God hath heard me;
   He hath attended to the voice of my prayer.

20 Blessed be 1 God,
   Which hath not 3 turned away my prayer,
   nor His 4 mercy from me.
   Selah.

2 Thay 5 way may be known upon earth,
   Thy 5 saving health among all nations.

66. 13-15 (C, p. 779). ADDRESS. PROMISE OF PSALMIST. (Introversion.)

14 Which. Fig. Ellipsis (Ap. 6) = "which [vows]",
   uttered = opened. Fig. Ellipsis (Ap. 6) = "opened [and vowed]."

   Selah. Connecting the members D and D. See note on v. 4, and Ap. 66. II.

16-20 (D, p. 779). INVITATION: "COME AND HEAR." (Introversion.)

18 iniquity. Heb. 1t'seh. Ap. 44. iii.
   The LORD*. One of the 134 places where the Sopherim may they altered Jehovah to Adonai. Ap. 32.
   hear = answer.

20 turned away = turned away [from Himself]. Fig. Ellipsis. Ap. 6.
   mercy = lovingkindness, or grace.
   To the chief Musician. See Ap. 64.
   on = relating to.
   Neginoth = smittings: i.e. the smittings of Israel's enemies by God. See Ap. 65. XV.

67 [For Structure see next page].

   merciful = favourable, or gracious.
   Selah. Connecting the prayer (v. 1) with the object of it (v. 2). See Ap. 66. II.
2 way = dealings. See note on 103. 7.
   saving health = salvation, or saving help.
67. 3. PSALMS. 68. 6.

3 Let °the people praise Thee, O 1 God;
   Let all *the people praise Thee.

4 O let °the nations be glad and sing for joy:
   For Thou shalt judge °the people righteously,
   And °govern °the nations upon earth.
   °Selah.

5 Let °the people praise Thee, O 1 God;
   Let all *the people praise Thee.

6 Then shall the earth yield her increase;
And °God, even our own °God, shall bless us.

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

68 (J, p. 759). ISRAEL'S REDEMPTION. THE ANSWER TO PSALMS 61—67. (Division.)

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

3 But let the righteous be glad;
   °let them rejoice before °God:
   Yea, let them exceedingly rejoice.

4 Sing unto °God:
   Sing praises to His Name:
   Extol Him That rideth upon the heavens
   By His name °JAH, and rejoice before Him.

5 A father of the fatherless, and a judge of the widows,
   °Is °God in His °holy habitation.
3 °God °setteth the solitary in families:
   He bringeth out those which are bound with chains:
   But °the rebellious dwell in a dry land.

32-35 (H2, above). THE PSALM ITSELF. (Introversion and Extended Alteration.)

4 JAH. See Ap. 4. III. Cp. Ex. 15. 2. The Divine Titles enrich this Psalm:
   Elohim occurs twenty-six times, because the Psalm has to do with the scattering of His enemies.
   The first occurrence of JAH is in Ex. 9. 2, and in the Psalms this first occurrence is in the second, or Exodus book.
   5 holy habitation: i.e. which David had prepared for the Ark on Zion.
   °setteth the solitary in families = bringeth absent ones home.
   °dwell = have [ever] dwelt.

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E. W. Bullinger
7 When Thou wentest forth: i.e. from Egypt. The whole deliverance of Israel is here rehearsed. See the sub-scription. For use at the Passover.

Selah. Connecting the first going up of the Ark in the wilderness with its accompaniments. See Ap. 66. II. 'dropped': i.e. dropped (moisture).

10 Thy congregation = Thy living ones, or living host.

the poor = the humbled or oppressed one.

11 The Lord* gave the word:

Great was the *company of *those that *published it.

12 *Kings of armies *did flee apace:

And she that tarried at home divided the spoil.

13 Though ye have lien among the *pots,*

yet shall ye be

As the wings of a dove covered with silver,

And her feathers with yellow gold.

14 When *the Almighty scattered kings *in it,

It *was white as snow in *Salmon.

15 The *hill of *God *is as the *hill of Bashan:

An high *hill as the *hill of Bashan.

16 *Why *leap ye, ye high hills?

*This is the *12 hill which *God *desireth to dwell in;

Yea, *the Lord will dwell in it for ever.

17 The *chariots of *God *are *twenty thousand,*

*even thousands of angels:

*The Lord* *is among *as in Sinai,

in the *holy place.

18 Thou hast *ascended on high, Thou hast *led captivity captive:

Thou hast *received gifts for *men;

*Yea, *for the rebellious also, that *THE LORD *God might *dwell among *them.

19 Blessed be *the *11 Lord*, *Who daily loadeth us with benefits,

Even *THE GOD *of our *salvation. *Selah.

primitive orthography in the division of the word, reads: "Jehovah hath come from Sinai into the Sanctuary". See Ginsburg, Int., pp. 161, 162. Or the printed text may stand with the Ellipsis (Ap. 6). supplied thus: "Jehovah among them (i.e. the angels and chariots) hath come from Sinai into the Sanctuary". 17 holy. See note on Ex. 2. 5. 18 Thou. Is this the poor one of v. 19? ascended on high—gone up to the high [mountain]: i.e. the Ark, but a type of Christ's ascension, as is clear from Eph. 4. 8. led = led in procession. captivity. Put by Fig. Metonymy (of Adjunct), Ap. 6, for captives. received gifts for men. The Heb. takah has a twofold meaning, i.e. receiving and giving. Here the Ellipsis must be supplied by the second, "received [and given] gifts among (or for) men". In Eph. 4. 8 the Ellipsis must be supplied by the former, "Thou hast [received] and given gifts among (or for) men". Among is one of the recognised renderings of Beth (3–B) with a plural noun. (See 90. 6. 2 Sam. 15. 31. Lam. 1. 3. C. R. V.), men. Heb. iddân. Ap. 14. I. Yea. Fig. Epitheton. Ap. 6. for the rebellious also. This is a foreshadowing of true grace. THE LORD. Heb. Jah, as in v. 4. dwell. Heb. shâkân. See note on "placed" (Gen. 3. 24)=dwell as well as in a tabernacle, the Ark being the symbol of His presence. Cp. Ex. 25. 8; 29. 43, 44. Josh. 18. 1; 22. 13. Kings 6. 13; 8. 13. 2 Chron. 6. 1, 2. It is from this verb that we have Shekinah. 19 THE GOD. Heb. El [with Art.]. Ap. 4. IV. of our = "[Who is] our", salvation. Some codices, with one early printed edition, Sept., and Vulg., read "salvations" (pl.) = our great salvation. Selah. Connecting the exhortation to bless Jehovah (v. 18) with the reason for it (v. 20). See Ap. 68. II.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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<tbody>
<tr>
<td>20</td>
<td>“He That is our GOD is the GOD of salvation; And unto GOD the Lord belong the issues from death.”</td>
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<tr>
<td>21</td>
<td>But GOD shall wound the head of His enemies, And the hairy scalp of such an one as goeth on still in his trespasses.</td>
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<tr>
<td>22</td>
<td>The LORD said, I will bring again from Bashan, I will bring My people again from among the depths of the sea: That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.</td>
</tr>
<tr>
<td>24</td>
<td>They have seen Thy goings, O GOD; Even the goings of my GOD, my King, in the sanctuary.</td>
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<tr>
<td>25</td>
<td>The singers went before, the players on timbrels, and the singers went before.</td>
</tr>
<tr>
<td>26</td>
<td>Bless ye GOD in the congregations, Even the LORD, from the fountain of Israel.</td>
</tr>
<tr>
<td>27</td>
<td>There is little Benjamin with their ruler, The princes of Judah and their council, The princes of Zebulun, and the princes of Naphtali.</td>
</tr>
<tr>
<td>28</td>
<td>Thy GOD hath commanded thy strength; Strengthen, O GOD, that which Thou hast wrought for us.</td>
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<tr>
<td>29</td>
<td>Because of Thy temple at Jerusalem Shall kings bring presents unto Thee.</td>
</tr>
<tr>
<td>30</td>
<td>Rebuke the company of spearmen, The multitude of the bulls, with the calves of the people, Till every one submit himself with pieces of silver: Scatter Thou the people that delight in war.</td>
</tr>
<tr>
<td>31</td>
<td>Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto GOD.</td>
</tr>
<tr>
<td>32</td>
<td>Sing unto GOD, ye kingdoms of the earth; O sing praises unto the LORD; Selah: To Him That rideth upon the heavens of heavens, which were of old; Lo, He doth send out His voice, and a mighty voice.</td>
</tr>
<tr>
<td>33</td>
<td>Ascribe ye strength unto GOD; His excellency is over Israel, And His strength is in the clouds.</td>
</tr>
<tr>
<td>35</td>
<td>Thou art terrible out of Thy holy places: The GOD of Israel is He That giveth strength and power unto His people. Blessed be GOD.</td>
</tr>
</tbody>
</table>

To the chief Musician upon Shoshannim.
69

"A Psalm of David.

1 Save me, O God; is come in unto my soul.
2 I sink in deep mire, where there is no standing:
I am come into deep waters, where the floods overflow me.
3 I am weary of my crying: my throat is dried:
Mine eyes fail while I wait for my God.
4 Their that hate me without a cause are more than the hairs of mine head:
They that would destroy me, being mine enemies wrongfully, are mighty:
Then I restored that which I took not away.

5 O God, I knowest my foolishness;
And my sins are not hid from Thee.
6 Let not them that wait on Thee, O Lord:
Of hosts, be ashamed for my sake:
Let not those that seek Thee be confounded for my sake, O God of Israel.

7 Because for Thy sake I have borne reproach;
Shame hath covered my face.
8 I am become a stranger unto my brethren,
And an alien unto my mother's children.
9 For the zeal of Thine house hath eaten me up;
And the reproaches of them that reproach Thee are fallen upon me.

10 When I wept, and chastened my soul with fasting,
That was to my reproach.
11 I made a sackcloth also my garment;
And I became a proverb to them.
12 They that sit in the gate speak against me;
And I was the song of the drunkards.
13 But as for me, my prayer is unto Thee, O Lord;
in an acceptable time:
O Lord, in the multitude of Thy mercy
Hear me, in the truth of Thy salvation.

14 Deliver me out of the mire, and let me not sink:
Let me be delivered from them that hate me, and out of the deep waters.
Let not the waterflood overflow me,
Neither let the deep swallow me up,
And let not the pit shut her mouth upon me.

16 "Hear me, O Lord; for Thy lovingkindness is good:
Turn unto me according to the multitude of Thy tender mercies.
17 And hide not Thy face from Thy servant;
For I am in trouble: hear me speedily.
18 Draw nigh unto my soul, and redeem it:

19 I know my reproach, and my shame, and my dishonour:
Mine adversaries are all before Thee.
69. 20. 

**Reproach hath broken my heart; and I am full of heaviness:**
And I looked for some to take pity, but there was none;
And for comforters, but I found none.

21 They gave me also gall for my meat;
And in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them:
And that which should have been for their welfare, let it become a trap.

23 Let their eyes be darkened, that they see not;
And make their loins continually to shake.

24 Pour out Thine indignation upon them,
Let their eyes be darkened, that they see not;
And for comforters, but let their table become a snare before them:
And that which should have been for their welfare, let it become a trap.

25 Let their habitation be desolate;
And let none dwell in their tents.

26 For they persecute him whom Thou hast smitten;
And let them not come into Thy right­eousness.

27 Add iniquity unto their iniquity:
And let them not come into Thy right­eousness.

28 Let them be blotted out of the book of the living,
And not be written with the righteous.

29 But am poor and sorrowful:
Let Thy salvation, O God, set me up on high.

30 I will praise the name of God with a song,
And will magnify Him with thanksgiving.

31 This also shall please the Lord better than an ox,
Or bullock that hath horns and hoofs.

32 The humble shall see this, and be glad:
And your heart shall live that seek God.

33 For the Lord heareth the poor,
And despiseth not His prisoners.

34 Let the heaven and earth praise Him,
The seas, and every thing that moveth therein.

35 For God will save Zion, and will build the cities of Judah:
That they may dwell there, and have it in possession.

36 The seed also of His servants shall inherit it:
And they that love His name shall dwell therein.

○To the chief Musician.

70 A Psalm of David, to bring to remembrance.

1 Make haste, O God, to deliver me;
Make haste to help me, O Lord.

20 some. Aram., Sept., Syr., and Vulg. read "one".

gave = put. See note on Matt. 27. 34.
gall = something bitter, probably the poppy. Heb. rsh. In Deut. 29. 18; 32. 33, it is rendered "venom";
in Job 20. 16, "poison"; in Hos. 10. 4, "hemlock".

22 Let, &c. Imprecation. Suitable for a dispensation of Law and Judgment; not for this Day of Grace. See Rom. 11. 9, 10.
26 those whom Thou hast wounded = Thy wounded ones.
27 Add. Referring to the reading in v. 25.
iniquity. Heb. 4wth. Ap. 44. iv. Put here by Fig. Metonymy (of Effect), Ap. 6, for the punishment deserved by it.
28 the living = life. See note on Lev. 18. 5.
poor = afflicted. Heb. dtn. See note on Prov. 6. 11. Not the same word as in v. 23. Constantly used of Christ in the Psalms. Cp. 22. 25 (afflicted); 34. 5; 35. 10; 40. 17; 70. 5; 109. 14, 12.

30–36 (R3, above). PRAISE.

(Alternation and Introversions)

30 I will praise. X | s | 32. Promise to God's servants.
31 This also shall please the Lord better than an ox.
33 For the Lord heareth the poor.
34 Let the heaven and earth praise Him.

35 For God will save Zion, and will build the cities of Judah:
That they may dwell there, and have it in possession.

36 To the chief Musician. See Ap. 64.
PSALMS.

70. 2.

2 Let them be ashamed and confounded That seek after my soul: Let them be turned backward, and put to confusion. That desire my hurt.

3 Let them be turned back for a reward of their shame. That say, "Aha, aha."

4 Let all those that seek Thee rejoice and be glad in Thee: And let such as love Thy salvation say continually, "Let God be magnified."

5 But I am poor and needy: Make haste unto me, O 1 God: 2 Thou arst my help and my deliverer; 3 O 1 LORD, make no tarrying.

71. 17.

17 O 4 God, Thou hast taught me from my youth:
And hitherto have I declared Thy wondrous works.
71. 18

**PSALMS.**

18 Now also = Yea also.
when I am old and gray-headed, O God, for I have shewed Thy strength unto this generation.
And Thy power unto every one that is to come.

19 Thy righteousness also, O God, is very high,
Who hast done great things:
O God, = who is like unto Thee!

20 Thou, Which hast shewed me great and sore troubles,
Shalt quicken me again,
And shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness,
And comfort me on every side.

22 I will also praise Thee with the psaltery,
Even Thy truth, O my God:
Unto Thee will I sing with the harp,
O Thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto Thee;
And Thy tongue also shall talk of Thy righteousness all the day long:

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

72 (J, p. 759). ISRAEL'S REDEMPTION. THE ANSWER TO PSALMS 69—71.
(Introversion and Extended Alternation.)

F   G | 2-4. Messiah's goodness to the poor.
H | 5-10. Other attributes.
F   G | 12-14. Messiah's goodness to the poor.
H | 15-17. Other attributes.
J   I | 17. General adoration.
E | 18-20. Praise and doxology to Book II.

Title. For Solomon. Not of, but concerning. See Epilogue by David for his son Solomon, and for his 'Greater Son", the Messiah. Written after Solomon's second investiture, 1 Chron. 29 (921 B.C.). The year before David's death.

1 the king : i.e. David himself.
Judgments = just decisions (of David regarding Solomon).

righteousness: i.e. in all his (Solomon's) judgments,
according to 1 Kings 8, 9-9, 1 Chron. 29, 18, and 28, 7.
king's son = Solomon; but to be yet fulfilled in Christ.

2 judge, &c. = rule in righteousness.
poor = oppressed (pl.). See note on 70, 5.
judgment = justice.

3 peace = prosperity.

4 judge = vindicate. children = sons.

5-10 (H, above); 11-17 (H, above). OTHER ATTRIBUTES. (Introversion.)

H a | 5. Eternity.
b | 6, 7. Agricultural prosperity. (Moon.)
c | 8, 9. The world. Dominion.
d | 10. Gifts.

H d | 15. Gifts.
c | 16. His People. Worship.
b | 17. Agricultural prosperity. (Sun.)

E | 17. Eternity.

7 the righteous: Some codices, with Sept., Syr., and Vulg., read "righteousness",
8 from sea to sea. From the Mediterranean to the Persian Gulf.
the river: i.e. the Euphrates. Same Fig. as above.
9 link the dust. Put by Fig. Metonymy (of the Adjunct), Ap. 6, for utter subjugation.
10 Tarshish. On the west. See note on 1 Kings 10, 22.

11 Yea, all kings shall fall down before him: I All nations shall serve him.
12 For he shall deliver the needy when he crieth;
The poor also, and him that hath no helper.
13 He shall spare the poor and needy,
And shall save the souls of the needy.
14 He shall redeem their soul from deceit and violence:
And precious shall their blood be in his sight.
15 And he shall live,
And to him shall be given of the gold of Sheba:
Prayer also shall be made for him continually;
And daily shall he be praised.
16 There shall be an handful of corn in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon:
And they of the city shall flourish like grass of the earth.
17 His name shall endure for ever:
His name shall be continued as long as the sun:
And men shall be blessed in him:
All nations shall call him blessed.
18 Blessed be the LORD God, the God of Israel,
Who only doeth wondrous things.
19 And blessed be His glorious name for ever:
And let the whole earth be filled with His glory;
Amen, and Amen.

EPILOGUE.
20 The prayers of David the son of Jesse are ended.
73—89 (c, p. 720). THE THIRD OR LEVITICUS BOOK *

THE SANCTUARY.

(Division.)

C  A1  73—83. THE SANCTUARY IN RELATION TO MAN.

A2  84—89. THE SANCTUARY IN RELATION TO JEHOVAH.

73—83 † (A1, above). THE SANCTUARY IN RELATION TO MAN.

(Extended Alternation.)

A1  B  73. THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH OTHERS, AND CONSEQUENT DISTRACTION.

C  74. THE ENEMY IN THE SANCTUARY.

D  75. GOD'S ANOINTED IN THE SANCTUARY.

E  76. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

B  77 (D). 78 (D). THE EFFECT OF BEING OUTSIDE THE SANCTUARY. OCCUPATION OF HEART WITH SELF, AND CONSEQUENT MISERY. 78 IS INSTRUCTION (Maschil) AS TO 73 AND 77, SHOWING HOW JEHOVAH FORSOOK “SHILOH” (v. 60), AND CHOSE NOT JOSEPH (v. 67): BUT CHOSE ZION (vv. 68, 69), AND CHOSE DAVID (vv. 70—72).

C  79. THE ENEMY IN THE SANCTUARY.

D  80 (D). 81 (D). 82 (D). GOD IN THE SANCTUARY.

E  83. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY.

84—89 § (A2, above). THE SANCTUARY IN RELATION TO JEHOVAH.

(Repeated Alternation.)

A2  F1  84 (F). 85 (F). THE BLESSEDNESS OF APPROACHERS TO THE SANCTUARY.

G1  86. PRAYER BEFORE GOD (IN THE SANCTUARY). MESSIAH'S HUMILIATION.

F2  87. THE BLESSEDNESS OF DWELLERS IN ZION.

G2  88. PRAYER BEFORE GOD. INSTRUCTION (Maschil) AS TO MESSIAH'S HUMILIATION, AS THE SECRET AND SOURCE OF THE BLESSING.

F3  89. THE BLESSEDNESS OF THOSE WHO "KNOW THE JOYFUL SOUND" (v. 16). GOD IN THE ASSEMBLY OF HIS SAINTS (v. 7). INSTRUCTION† AS TO GOD'S DEALINGS IN HIS SANCTUARY, AND AS TO THE WHOLE BOOK.

* Leviticus is the title which man has given to the third book of the Pentateuch, because of its subject-matter: viz. the ordinances, &c., pertaining to the Levites. The title in the Hebrew Canon is נֵּאוֹת ("ne'ot"). "AND HE CALLED." It is emphatically the Book of the Sanctuary. It tells how God is to be approached; and teaches us that none can worship except such as are "called" (65, 4), and whom "the Father seeks to worship Him" (John 4, 23, 24). In Lev. 1, 2, we see the exemplification of the words: "Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple" (65, 4). The types in Leviticus are types of the Sanctuary: i.e. of Access and Worship.

In this Leviticus-Book of the Psalms we find the corresponding thought. Its teaching is Dispensational, as in the other books; but, in this, the counsels of God are seen, not in relation to Man (as in Genesis), not in relation to the Nation (as in Exodus), but in relation to the Sanctuary, which is mentioned or referred to in nearly every Psalm of this third book. The Sanctuary is seen from its ruin, to its establishment in the fullness of blessing.

In the first Division (73—83, A1) Elohim (Ap. 4, 1) occurs sixty-five times (twice with Jehovah); and Jehovah only fifteen times. In the second Division (84—89, A2) Jehovah occurs fifty times, and Elohim only twenty-eight times (four of which are with Jehovah). El (Ap. 4, IV) occurs five times.

† All the Psalms in the first Division (A1) are Psalms of Asaph.

‡ Maschil. See Ap. 65, XI.

§ All the Psalms (except 86 and 89) in the second Division (A2) are Psalms of the sons of Korah.
73
Psalm of Asaph.

But as for me, my feet were almost gone;

My steps had well nigh slipped.

For I was envious at the foolish,

When I saw the prosperity of the wicked.

For there are no bands in their death:

But their strength is firm.

They are not in trouble as other men;

Neither are they plagued like other men.

Therefore pride compasseth them about as a chain;

Violence covereth them as a garment.

Their eyes stand out with fatness:

They have more than heart could wish.

They are corrupt, and speak wickedly concerning oppression:

They speak loftily.

They set their mouth against the heavens,

And their tongue walketh through the earth.

Therefore His People return hither:

And waters of a full cup are wrung out to them.

And they say, "How doth GOD know?

And is there knowledge in the "Most High"?

Behold, their are the ungodly,

Who prosper in the world; they increase in riches.

Verily I have cleansed my heart in vain,

And washed my hands in innocency.

If I say, "I will speak thus;"

Behold, I should offend against the generation of thy children.

When I thought to know this,

It was too painful for me;

Until I went into the sanctuary of 11 GOD;

Then understood I their end.

Like: or with. men. Heb. ّیدب،. Ap. 14. I. They have, &c.: or The imaginations of their heart overflow. could wish = could picture, or imagine. Heb. maskith. See note on Prov. 23. 11. Wickedly. Heb. 재ד. Ap. 44. viii. 9 the heavens. Put by Fig. Metonymy (of Subject), Ap. 8, for God, Who dwells there. tongue walketh. Fig. Prospopopasia. Ap. 6. earth. Supply the Ellipsis (Ap. 6), by adding "[they say]". Let His People return hither as in v. 10. 10 His People = God's people. return = turn: i.e. follow. hither = to us. (Spoken by the wicked.) are = shall be. wrung out = drained by. 11 How ... is there ... ? is there therefore? Fig. Erotics. Ap. 6. GOD. Heb. El. Ap. 4. v. Most High. Heb. Elgon. Ap. 4. vi. 12 Behold. Fig. Asterisms. Ap. 6. ungodly = lawless. Heb. ّیدب. (No Art.) Ap. 44. x. the world = this age. 13 Verily. See note on "Truly", v. 1. I have cleansed. This is the result of occupation with others. Distraction. Cp. Structure, above. 14 every morning. Put by Fig. Syneddoche (of Part), Ap. 6, for "continually". 15 Behold. Fig. Asterisms. Ap. 6. offend = deal treacherously. Heb. bdgad. children = sons. 16 thought = pondered [it]. Cp. the same word in 77. 5. know = reconcile, or understand. too painful for me = vexation in mine eyes. 17 the sanctuary. This is the book of the Sanctuary, and nearly every Psalm in it contains some reference to it, or to the congregation who worship in it. Then. Supply "Until" by the Fig. Anaphora. Ap. 6. end = latter end, or hereafter.

BOOK III.

73-89 (C, p. 789). THE LEVITICUS BOOK.

73-83 (A, p. 789). THE SANCTUARY IN RELATION TO MAN.

This Third Book has to do with the Sanctuary; as the First Book (1-41) had to do with Man; and the Second Book (42-72) had to do with Israel.

73 (B, p. 789). OUTSIDE THE SANCTUARY.

EFFECT. DISTRACTION. (Introversion.)

A § 1. Occupation with God. Peace.
B § 2. Occupation with others. My error.
C § 3. Result. My discontent.
D § 4-12. The wicked. Their prosperity.
F § 17. Remedy. The Sanctuary.
D § 18-20. The wicked. Their end.

Title. A Psalm. Heb. ّیدب. See Ap. 65. XVII. of Asaph. The second of Asaph's twelve Psalms, Ps. 10 being the first. See Ap. 63. VII.

1 Truly, &c. = Nothing but good is God to Israel. Occurs three times in this Psalm: here, rendered "Truly"; v. 13, "Verily"; v. 18, "Surely". The uniform rendering would be "Only" or, "After all".
2 God. Heb. Elohim. Ap. 4. I. good. The conclusion is stated before the distraction of mind caused by occupation with heart with others is described

Israel. This links on Book III with Book II.
3 Note the emphasis on this (by repetition of the first Person), which is the key to the Psalm.
almost = quickly. See note on Prov. 5. 14, gone = stumbled.
4 foolish = arrogant, or boastful.
5-12 (D, above). THE WICKED. THEIR PROSPERITY. (Introversion.)

D § 4, 5. Their prosperity. (Negative.)
G § 6, 7. Their pride and fulness.
F § 7, 8. Their speech.
E § 8. Their pride and fulness.
F § 8. Their prosperity. (Positive.)

4 bands: or pangs. The Massorah calls attention to this Homonomy (harparboth) as occurring not only twice, but in two different senses. The other case is Isa. 58. 6. in = at.
5 Supply Ellipsis by "continues".
6 in trouble as other = in the trouble of. Used first of Joseph (Gen. 41. 51.
8 chain = necklace. 7 stand out = protrude.

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18. **Surely.** See note on "Truly", v. 1. didst set = wilt set. 
19. How are they = How [is it that] they are. They are = [How is it that] they are. 
20. **LORD.** One of the 134 emendations of the 
Sopherim by which they changed Jehovah, of the 
awaketh = ariseth. Fig. Anthropopatheia. Ap. 6. 
image = image of which they dreamt. 
21. **Thou castedst** = Thine assembly. 
22. **Thou hast holden** = Their.

21. *And I was pricked in my reins.* Thine assembly. 
22. *Thou castedst them down into destruction.* Their.

21. *Thou hast holden me by my right hand.* 
24. *Thou shalt guide me with Thy counsel,* And afterward receive me to glory.

25. *Whom have I in heaven but Thee?* And there is none upon earth that I desire beside Thee. 
26. *My flesh and my heart faileth:* But *God is* the strength of my heart, and my portion for ever. 

27. *For, lo, they that are far from Thee shall perish:* Thou hast destroyed all them that are far from Thee. 

28. *But it is good for me to draw near to God:* I have put my trust in *the Lord God,* That I may declare all Thy works.

74. *Maschil* of Asaph. 

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

2. **Remember Thy congregation,** which Thou hast purchased of old; 
   *The rod of Thine inheritance, which Thou hast redeemed;*
   *this mount Zion, wherein Thou hast dwelt.*

3. *Lift up Thy feet unto the perpetual desolations;* 
   *Even all that* the enemy hath done wickedly in the sanctuary. 

4. *Thine enemies roar in the midst of Thy congregations;* 
   *They set up their ensigns for signs.*

5. **A man** was famous according as he had lifted up *Axes upon the thick trees.* 

6. *But now they break down the carved work thereof at once with axes and hammers.*
They have defiled Thy dwelling place in the land.

They have burned up all the synagogues of God in the land.

There is no more any prophet: Neither is there among us any that knoweth how long.

Shall the enemy blaspheme Thy name for ever?

Why withdrawest Thou Thy hand, O Lord, even Thy right hand?

Pluck it out of Thy bosom.

For God is my King of old, Working salvation in the midst of the earth.

Thou didst divide the sea by Thy strength: Thou brakest the heads of the dragons in the waters.

Thou brakest the heads of Leviathan in pieces, And gavest him to be meat to the people inhabiting the wilderness.

Thou didst cleave the fountain and the flood: Thou driedst up mighty rivers.

The day is Thine, the night also is Thine: Thou hast prepared the light and the sun.

Thou hast set all the borders of the earth: Thou hast made summer and winter.

Remember this, that the enemy hath reproached, O Lord, And that the foolish people have blasphemed Thy name.

O deliver not the soul of Thy turtledove unto the multitude of the wicked: Forget not the congregation of Thy name.

Have respect unto the covenant: For the dark places of the earth are full of the habitations of cruelty.

Let the poor and needy praise Thy name.

Thou hast made the earth for the habitation of the poor and the meek.

Arise, O Lord, plead Thine own cause:

Remember how the foolish man reproacheth Thee daily.

Forget not the voice of Thine enemies: The tumult of those that rise up against Thee increaseth continually.

To the chief Musician, Al-taschith.

They have cast fire into Thy sanctuary. They have defiled by casting down the dwelling place of Thy name to the ground.

Let us destroy them together: They have burned up all the synagogues of God in the land.

Forget not the voice of Thine enemies: The tumult of those that rise up against Thee increaseth continually.

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75 | PSALMS.
---|---
1. **Unto Thee, O God, do we give thanks, Unto Thee do we give thanks:** for that Thy wondrous works declare.
2. When I shall receive the congregation, I shall receive the congregation of Asaph, the fourth of the twelve Asaph Psalms.
3. The earth and all the inhabitants thereof are dissolved: bear up the pillars of it, Selah.
4. I said unto the fools, "Deal not foolishly:" and to the wicked, "Lift not up the horn:
5. Lift not up your horn on high: speak not with a stiff neck.
6. For promotion cometh neither from the east, nor from the west, nor from the south.
7. But God is the judge: He putteth down one, and setteth up another.
8. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same:
9. But the dregs thereof, all the dregs thereof, bear up the pillars of it.

**Title.** Psalm. Heb. mim'im. See Ap. 65. XVII.
**Song.** Heb. Mi'hi. See Ap. 65. XXIII. of Asaph. The fourth of the twelve Asaph Psalms. See Ap. 63. VIII.

In this Psalm the enemies of the Sanctuary are warned, and God's People are encouraged.


Thy wondrous works declare = Men tell of Thy wondrous works.

2-8 (R, above.) JUDGMENT. UPRIGHT.

**Title.** Psalm. Heb. mim'im. See Ap. 65. XVII.
**Song.** Heb. Mi'hi. See Ap. 65. XXIII. of Asaph. The fifth of the twelve Asaph Psalms. See Ap. 63. VIII.

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7 | PSALMS.
---|---
1. A Psalm or Song of Asaph.
2. In Judah is God known: His name is great in Israel.
4. Salem. The ancient Jebusite name for Jerusalem. Cp. Gen. 14. 18. Heb. 7.1.2. is = is come, or is set up. tabernacle = i.e. David's tabernacle on Zion. In 18. 11 = pavilion, or dwelling. Heb. sukkáh, not suket. Zion. This is where David's tabernacle was set up after the taking of Jebus. Cp. 2 Sam. 5. 6-10; 6; 7.1.2. &c. See Ap. 68. Zion had no place in history till this event.
6. The earth. Bringeth the earth to nothing. Or the earth which He broke in pieces. Or with a stiff neck. Battle. Put by Fig. Metonymy (of Adjunct), Ap. 6, for other weapons used in battle.
7. The earth. Bringeth the earth to nothing. Or the earth which He broke in pieces. Or with a stiff neck. Battle. Put by Fig. Metonymy (of Adjunct), Ap. 6, for other weapons used in battle.
8. The earth. Bringeth the earth to nothing. Or the earth which He broke in pieces. Or with a stiff neck. Battle. Put by Fig. Metonymy (of Adjunct), Ap. 6, for other weapons used in battle.

The members U1, U2, U3, U4 are in the third person. The members V1, V2, V3 are in the second person. The Structure is determined by the two Selahs; and points to the historic event, the taking of Jebus by David (2 Sam. 5. 6-10). Jerusalem. Great emphasis on the locality. Note the three terms, Judah, Salem, Zion, and "there" (v. 3). God, Heb. Elohim. Ap. 4. I. known = made known, or making Himself known. Israel. Named because the taking of Jebus was in connection with David's taking of the throne of Israel.

2. Salem. The ancient Jebusite name for Jerusalem. Cp. Gen. 14. 18. Heb. 7.1.2. is = is come, or is set up. tabernacle = i.e. David's tabernacle on Zion. In 18. 11 = pavilion, or dwelling. Heb. sukkáh, not suket. Zion. This is where David's tabernacle was set up after the taking of Jebus. Cp. 2 Sam. 5. 6-10; 6; 7.1.2. &c. See Ap. 68. Zion had no place in history till this event.


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### 76. 6. PSALMS.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 At Thy rebuke, O &quot;God of Jacob, &quot;Both the chariot and horse are &quot;cast into a dead sleep.</td>
<td></td>
</tr>
<tr>
<td>7 Thou, even Thou, &quot;art to be feared: And who may stand in Thy sight when once Thou &quot;art angry?</td>
<td></td>
</tr>
<tr>
<td>8 Thou &quot;didst cause judgment to be heard from heaven; The earth &quot;fear{, and was still,</td>
<td></td>
</tr>
<tr>
<td>9 When &quot;God, &quot;arose to judgment, To save all the &quot;meek of the earth. &quot;Selah.</td>
<td></td>
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</table>

#### 77

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<td>8 A Psalm of Asaph.</td>
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<tr>
<td>1 I cried unto &quot;God with my voice, &quot;Even unto &quot;God with my voice; and &quot;He gave ear unto me.</td>
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<tr>
<td>2 In the day of my trouble I &quot;sought the &quot;LORD: My &quot;sore ran in the night, and &quot;ceased not: My &quot;soul refused to be comforted.</td>
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</tr>
<tr>
<td>3 I remembered &quot;God, and was troubled: I &quot;complained, and &quot;my spirit was overwhelmed. &quot;Selah.</td>
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<td>4 Thou &quot;hastold mine &quot;eyes waking: I am so troubled that I cannot speak.</td>
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<td>5 I &quot;have considered the days of old, The &quot;years of ancient times.</td>
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<td>6 I &quot;call to remembrance &quot;my song in the &quot;night; I &quot;commune with mine own heart: And &quot;my spirit made diligent search.</td>
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<td>7 &quot;Will &quot;the &quot;LORD cast off for ever? And &quot;will He be favourable no more? &quot;Is His &quot;mercy clean gone for ever? &quot;Doth &quot;His &quot;promise fail for evermore? &quot;Hath &quot;God forgotten to be gracious? &quot;Hath &quot;He in anger shut up &quot;His tender mercies? &quot;Selah.</td>
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#### 77. 13. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY. (Repeated Alternation.)

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<td>12 He shall cut off the &quot;spirit of princes: He is &quot;terrible to the kings of the earth. &quot;To the chief Musician, &quot;to Jeduthun.</td>
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### 77 (B, p. 789). OUTSIDE THE SANCTUARY. EFFECT. MISERY. (Alternation.)

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### 77. 13. DESTRUCTION OF THE ENEMIES OF THE SANCTUARY. (Repeated Alternation.)

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<tr>
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</tr>
<tr>
<td>78.14</td>
<td>And Thy voice *o was in the heaven: the lightnings *o lightened the world: The earth trembled and shook.</td>
</tr>
<tr>
<td>78.15</td>
<td>Thy way *o is in *o the sea, And Thy *o path in the great waters, And Thy *o footsteps are not known.</td>
</tr>
<tr>
<td>78.19</td>
<td>Thou le dest Thy People like a flock By the hand of *o Moses and Aaron.</td>
</tr>
<tr>
<td>78.16</td>
<td>For He established a testimony in Jacob, And appointed a law in Israel, Which He *o commanded our fathers, That they should make them known to their *o children:</td>
</tr>
<tr>
<td>78.20</td>
<td>That the generation to come might know them, even the *o children which should be born; Who should arise and declare them to their *o children:</td>
</tr>
<tr>
<td>78.19b</td>
<td>And they might set their hope in *o God, And not forget the works of *o GOD, But keep His commandments:</td>
</tr>
<tr>
<td>78.21b</td>
<td>And might not be as their fathers, A stubborn and *o rebellious generation; A generation *o that set not their heart aright, And whose *o spirit was not stedfast *o with *o GOD.</td>
</tr>
<tr>
<td>78.22b</td>
<td>The *o children of *o Ephraim, being armed, and *o carrying bows, Turned back in the day of battle.</td>
</tr>
<tr>
<td>78.23b</td>
<td>They *o kept not the covenant of *o God, And refused to walk in His law; And forgot His works, And His *o wonders that He had shewed them.</td>
</tr>
</tbody>
</table>
12 Marvellous things did He in the sight of their fathers,
In the land of Egypt, in the field of Zoan.

13 He divided the sea, and caused them to pass through;
And He made the waters to stand as an heap.
14 In the daytime also He led them with a cloud,
And all the night with a light of fire.
15 He clave the rocks in the wilderness,
And gave them drink as out of the great depths.
16 He brought streams also out of the rock,
And caused waters to run down like rivers.

17 And they sinned yet more against Him
By provoking the MOST HIGH in the wilderness.
18 And they tempted GOD in their heart
By asking meat for their lust.
19 Yea, they spake against GOD;
They said, ‘Can GOD furnish a table in the wilderness?’
20 Behold, He smote the rock, that the waters gushed out;
And the streams overflowed;
Can He give bread also?
Can He provide flesh for His people?’

21 Therefore the LORD heard this, and was wroth:
So a fire was kindled against Jacob,
And anger also came up against Israel;
And they tempted GOD in the wilderness.
22 Because they believed not in GOD,
And trusted not in His salvation:
23 Though He had commanded the clouds from above,
And opened the doors of heaven,
24 And had rained down manna upon them to eat,
And had given them of the corn of heaven.
25 Man did eat ‘angels’ food:
He sent them meat to the full.
26 He caused an east wind to blow in the heaven:
And by His power He brought It in the south wind.
27 He rained flesh also upon them as dust,
And feathered fowls like ‘as the sand of the sea;
28 And He let it fall in the midst of their camp,
Round about their habitations.

29 So they did eat, and were well filled:
For He gave them their own desire;
30 They were not estranged from their lust.

But while their meat was yet in their mouths,
31 ‘The wrath of GOD came upon them,
And slew the fattest of them,
And smote down the chosen men of Israel.

32 For all this they sinned still,
And believed not for His wondrous works.

78 (B, p. 789). OUTSIDE THE SANCTUARY.
(Introduction and Extended Alternation.)

1-7 (A, above). MOSAIC INSTITUTION,
(Extended Alternation.)

12 Zoan. See note on Ex. 1. 10.
14 led them. Cp. Ex. 13. 21; 14. 24; and note the correspondence of H with H, in the Structure above.
15 clave. Heb. bôqa’ (in Piel), implying repeated cleaving.

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

23 clouds = skies.
opened the doors. Fig. Anthropopatheia. Ap. 6. Cp. Gen. 7. 11.
34 manna. Bread; not “the drops of the tarfu or tamarisk tree”, as alleged. See John 6. 31, 49-51.
of heaven: i.e. from heaven; not from trees.
angels’ food = bread of the mighty ones. Sept., Syr., Arab., Ethiopic, with Targums, render it “bread of angels”. The “of” may be Genitive of Agent. See Ap. 17.
27 rained. As in v. 24.

30 not estranged = not turned away from their lust. What they had longed for.
32 For all this = In, or amid all this.
33 Therefore their days did He consume in vanity, And their years in trouble.

34 When He slew them, then they sought Him: And they returned and enquired early after fashioned in Egypt.

35 And they remembered that God was their rock, And THE HIGH GOD their redeemer.

36 Nevertheless they did flatter Him with their mouth, And they lied unto Him with their tongues.

37 For their heart was not right with Him, Neither were they steadfast in His covenant.

38 But 0T HE HIGH GOD their redeemer.

39 For He remembered that they were but flesh; A wind that passeth away, and cometh not again.

40 How oft did they provoke Him in the wilderness, And grieve Him in the desert!

41 Yea, they turned back and tempted 7GOD, And limited 0T HE Holy One of Israel.

42 They remembered not His hand, Nor the day when He delivered them from the enemy.

43 How He had wrought His signs in Egypt, And His wonders in the field of Zoan:

44 And had turned their rivers into blood; And their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them; And frogs, which destroyed them.

46 He gave also their increase unto the caterpillar, And their 0labor unto the locust.

47 He destroyed their vines with hail, And their sycomore trees with 0frost.

48 He gave up their cattle also to the hail, And their flocks to 0 hot thunderbolts.

49 He cast upon them the fierceness of His anger, Wrath, and indignation, and trouble, By sending 0 evil angels among them.

50 He sent a way to His anger; He spared not their soul from death, But gave their life over to the pestilence;

51 And smote all the firstborn in Egypt: The chief of their strength in the tabernacles of Ham:

52 But made His own People to go forth like sheep, And guided them in the wilderness like a flock.

53 And He led them on safely so that they feared not:

54 But the sea overwhelmed their enemies.

55 And He brought them to the border of His sanctuary,

Even to this mountain, which His right hand had purchased.
55 He cast out the "heathen also before them,  
And divided them an inheritance  by line,  
And made the tribes of Israel to dwell in  their tents.

56 Yet they tempted and provoked "the MOST  
HIGH 7 God,  
And kept not His testimonies:  
57 But "turned back, and dealt unfaithfully  
like their fathers:  
They were turned aside like  a deceitful  
bow.
58 For they provoked Him to anger with their  
high places,  
And moved Him to jealousy with their  
graven images.

59 When 7 God "heard this, He was wroth,  
And greatly abhorred Israel:  
60 So that He forsook the  "tabernacle of  
Shiloh,  
The tent which He placed among  men;  
61 And delivered His strength into captivity,  
And His glory into the enemy's hand.  
62 He gave His people over also  unto the  
sword;  
And was wroth with His inheritance.
63 The fire consumed their young men;  
64 Their priests fell by the sword;  
And their maidens were not given to  
marrige.
65 Then 7 the LORD* awaked  as one out of  
sleep,  
And like a mighty man that shouteth by  
reason of wine.
66 And He smote His enemies in  the hinder  
parts;  
He put them to a perpetual reproach.  
67 Moreover He refused the  tabernacle  
of Joseph,  
And chose not the tribe of Ephraim:  
68 But chose the tribe of Judah,  
The mount Zion  which He loved.
69 And He built His  sanctuary like high  
palaces,  
Like the earth which He hath established  
for ever.
70 He 7 chose David also His servant,  
And took him from the sheeplfolds:  
71 From following the ewes great with young  
He brought him  
To feed Jacob  His people, and  Israel  
His inheritance.
72 So he fed them according to the integrity  
of his heart;  
And guided them by the  skillfulness of his  
hands.

79  A Psalm  of Asaph.

O 7 God, the  heathen are come into Thine  
inheritation;  
Thy "holy" temple have they defiled;  
They have laid Jerusalem  on heaps.
2 The dead bodies of Thy servants have they given to  meat unto the fowls  
of the heaven,  
The flesh of Thy "saints unto the beasts of the earth.

55 heathen = nations.
by line. Sometimes this is put by Fig. Metonymy (of Cause), Ap. 6, for the inheritance itself which was measured off by it. Cp. Ps. 19. 4.
56 the MOST HIGH. Heb. 'eth ' Elohim ' El'tôn.  
Ap. 4.
57 turned back. See the Structure (J and J).  
a deceitful bow : disappointing the bowman. Cp.  
Hos. 7. 15.
graven images. Same word as Deut. 7. 5. Includes  
all images, whether carved, graven, or molten.
59 When God heard this, He. There is no  "When" in the Heb. Render: "God heard this, and  
He was wroth "  
heard. Fig. Anthropopathia. Ap. 6.
60 tabernacle = habitation. Heb. misskàth.  
Ap. 40 (2).
61 strength. One of the names for the Ark of the  
covenant (cp. Ex. 25. 13; 192. 8). See notes on Ex. 25. 12,  
1 Chron. 13. 2.
62 glory. Another name for the Ark (cp. Sam. 4. 22).
63 were not given to marriage = were not praised :  
64 priests. Cp. 1 Sam. 4. 11.
65 the LORD*. One of the 134 places where the  
Sopherim changed "Jehovah" to "Adonai". See Ap. 32.  
as one out of sleep. Supply Ellipsis (Ap. 6) "as  
one [awaketh] out of sleep".
66 the hinder parts = rear, or backward.
67 chose not. Ephraim did not lose inheritance,  
but lost precedence, which was transferred to Judah.
68 which He loved. The proof of which was the  
removal of the Ark to Zion.
69 Like the earth. Some codices, with two early  
printed editions, Sept., Syr., and Vulg., read 2 (Beth =in)  
instead of 2 (Kaph =like) = "in the land".
70 chose David. Cp. 1 Sam. 16. 11, 12. This is the  
climax of the Psalm.
71 To feed = To shepherd.  
To feed Jacob. Cp. 2 Sam. 7. 7, 8.
His people. Some codices, with Sept. and Vulg.,  
read "His servant".
Israel. Note the two names : Jacob, the natural 
seed ; Israel, the spiritual seed. See notes on Gen. 32.  28 ; 43. 6 ; 45. 26, 28.
72 skillfulness = discernment, or understanding.

C N  (p. 798)  THE ENEMY IN THE SANCTUARY  
(cp. Ps. 74.)  (Introversion and Extended Alternation.)

C N  (p. 798)  (Introspection and Extended Alternation.)

Title. A Psalm. Heb. misemôr. See Ap. 65. XVII.  
of Asaph. The eighth of the twelve Asaph Psalms.  
Cp. Ps. 74, the second of the third book. See Ap. 10.  
The Psalm is said to have "hardly any regular  
strrophical divisions". But see the Structure above.
heathen = nations.

holy. See note on Ex. 3. 5.

2 Chron. 12. 2-10.  
Pillaged, but not destroyed.  
on heaps = in ruins. Cp. the prophecy in Mic. 3. 12.
2 saints = men of Thy lovingkindness, or gracious  
ones, or beloved.
3 Their blood have they shed like water round about Jerusalem; and there was none to bury them.

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

7 Pour out Thy wrath upon the heathen that have not known Thee, and upon the kingdoms that have not called upon Thy name.

9 For they have devoured Jacob, and laid waste his dwelling place.

10 Wherefore should the heathen say, “Where is their God?” Let Him be known among the heathen in our sight

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

13 So we Thy people and sheep of Thy pasture. We will shew forth Thy praise among all the nations, for Thy name’s sake.

14 O LORD God of hosts, how long wilt Thou be angry against the prayer of Thy people?

80 (D)p. 789. GOD IN THE SANCTUARY (cp. Ps. 78). (Repeated Alteration.)

1 A Psalm. Of Asaph. Give ear, O Shepherd of Israel, Thou That leadest Joseph like a flock; Thou That dwellest between the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up Thy strength, and come and save us.

3 Turn us again, O God, and cause Thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long wilt Thou be angry against the prayer of Thy people?


6 Jacob. Put by Fig. Metonymy (of Subject), Ap. 6, for the riches of his descendants.

7 dwelling place= pasture.


11 Thy power. Heb. Thine arm. Put by Fig. Metonymy (of Effect), Ap. 6, for the power contained in and put forth by it. By Fig. Anthropopathy (Ap. 6), an “arm” attributed to God. preserve= reserve.

12 One of the 134 places where “Jehovah” was changed to “Adonai” by the Sopherim. See Ap. 32.

13 To the chief Musician. See Ap. 64, upon Shoshannim-Eduth. The testimony relating to the Feast of the second Passover (Num. 9. 5-14. Cp. 2 Chron. 29. 26-36; 30. 23). The other of the two Psalms thus called is Ps. 59. See Ap. 65. XXII.

80 (D)p. 789. GOD IN THE SANCTUARY (cp. Ps. 78). (Repeated Alteration.)

1 Q1 | 1-3. Prayer. Turn us. Shine.

2 R1 | 4-6. Representation. The People.


5 Q1 | 14-15. Prayer. Turn Thou.


1 Shepherd of Israel. It is in the blessing of Joseph (Gen. 48. 15 and 49. 24) that God is spoken of as the Shepherd. This is why Joseph is here mentioned.

Joseph is put by Fig. Synecdoche (of Part), Ap. 6, for all Israel. The kingdom was not yet divided. The Psalms are not arranged chronologically according to date, but logically according to subject, as required by the Structures of the various books (see p. 720, &c). The subject of Ps. 80 corresponds with Ps. 79, and does not follow Ps. 79 chronologically.

between. Fig. Ellipsis (Ap. 6), “dwellest [enthroned above] the cherubim”.

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

Ephraim and Benjamin and Manasseh. Note the Fig. Polysyndeton (Ap. 6), calling our attention to these three. They were descended from Rachel, and marched together in the rear (Num. 2. 18-22). As Judah, Issachar, and Zebulun marched in the van, the Ark (the symbol of God’s presence) led them as a Shepherd (78. 11-16, 32-35. John 10. 4, 5).

3 Turn us again. Fig. Cycloides (Ap. 6) governing the Structure. Cp. vv. 7, 15. Not from captivity, but from idolatry to the true worship.

81 (D), p. 789. GOD IN THE SANCTUARY.

(Division.)

D2 81 1-10. Israel. God's call to praise and hearken.


1-10 (S2, above). ISRAEL. GOD'S CALL TO PRAISE AND HEARKEN. (Extended Alternation.)

S T | 1-3. Call to praise. (Positive.)
1 T | 4-6. Deliverance from Egypt. Reason.
3 v | -7. God's answer.
4 T | 8, 9. Call to hear. (Negative.)
5 U | 10-. Deliverance from Egypt. Reason.
6 V | u | 10-. Israel. Command.
7 v | 10-. God's promise.

2 Take a psalm. Raise a song.
3 timbrel. Heb. topah. See note on Ex. 15. 20.
4 psaltery. lute.
5 shophar. Heb. See note on Num. 10. 2.
6 day. Some codices, with two early printed editions, Aram., and Syr., read "days" (pl.). I.e. festivals.
7 This. No Heb. for "This".
8 Where I heard a language that I understood not.

Psalm 81

81 A Psalm of Asaph.

6 laugh among themselves. Some codices, with Sept., Syr., and Vulg., read "have mocked at us".
7 to shine. Cp. Num. 6. 25.
8 a vine. Cp. Isa. 5. 1-7; 27. 2-6. Jer. 2. 21; 12. 10.
Verse 11 connects Joseph and Gen. 49. 22.
8 nations.
11 the sea: i.e. the Mediterranean.
12 Why ... ? Fig. Frotatis (Ap. 6), for emphasis.
13 the wood = forest. The Heb. word for forest here (mi' yə',) has the letter Ayin (כ) suspended (see note on Judg. 18. 10). This is the second of four such suspended letters (the other two being Job 39. 15). Read with this letter, the word means "forest"; without it, and with an Aleph (א) instead, it is mi' yə', "river". The ancient Jewish interpreters took this suspended letter as denoting that, when innocent, Israel was as exalted only by a power weak as a river animal; but, when guilty, it would be destroyed by a power as strong as a land animal. Until the Roman power arose (whose military ensign was the "boar"), it was understood as "river" (meaning Egypt); but afterward the Sept., Chald., and Vulg. read "forest".
14 Return. Cp. v. 3, 7, 19, and see the Structure above.

Verse 15

15 And the. Supply the Ellipsis (Ap. 6), "And [protect] the".
branch = son. Some codices, with Sept., Syr., and Vulg., read "son of man", as in v. 17.
18 Quicken = make alive, restore, revive.
19 O LORD, &c. See note on v. 3 and 7.
To the chief Musician. See Ap. 64.
37. 8. upon Gittith = relating to the (Art.) wine-press, or the autumn Festival of Tabernacles; or to the vine and the vineyard, which are the subjects of the Psalm. See Ap. 65. IV.

Psalm 81


1 Sing aloud unto God our strength:

1 Sing aloud unto God our strength:

2 Take a psalm, and bring hither the timbrel,

3 Blow up the trumpet in the new moon,

4 For this was a statute for Israel,

And a law of the God of Jacob.

And a law of the God of Jacob.

And a law of the God of Jacob.

And a law of the God of Jacob.

And a law of the God of Jacob.

And a law of the God of Jacob.

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And a law of the God of Jacob.

And a law of the God of Jacob.
81. 6. PSALMS.

6 I removed his shoulder from the burden: His hands were delivered from the pots.
7 Thou calledst in trouble, And I answered thee in the secret place of thunder:
   I proved thee at the waters of Meribah. Selah.
8 Hear, O My People, and I will testify unto thee:
   O Israel, if thou wilt hearken unto Me;
9 There shall no stranger god be in thee; Neither shalt thou worship any stranger god.

10 I am the LORD thy God, Which brought thee out of the land of Egypt:
   Open thy mouth wide, and I will fill it.
11 But My People would not hearken to My voice, And Israel would none of Me.
12 So I gave them up into their own hearts' lust:
   And they walked in their own counsels.
13 Oh that My People had hearkened unto Me, And Israel had walked in My ways!
14 I should have fed them also with the finest of the wheat:
   And with honey out of the rock should I have satisfied thee.

82 (D, p. 789). GOD IN THE SANCTUARY.

1 God standeth in the congregation of the mighty; He judgeth among the gods.
2 How long will ye judge unjustly, And accept the persons of the wicked? Selah.
3 Defend the poor and fatherless:
   Do justice to the afflicted and needy.
4 Deliver the poor and needy:
   Rid them out of the hand of the wicked.
5 They know not, neither will they understand;
   They walk in darkness:
   All the foundations of the earth are out of course.

6 I have said, "Thou art 1 gods; And all of you are children of the MOST HIGH.
7 But ye shall die like 0 men, And fall like one of the princes."
8 Arise, O 1 God, 6 judge the earth:
For 2 shall inherit all 0 nations.

8 1 I [God], pots = baskets. Depicted in Egyptian paintings as being used in brickmaking. Not same word as 68.13, though the same things referred to. Cp. 2 Kings 10.7. 7 in, or from.
   Selah. Connecting the merciful deliverance with the reason why Israel should hearken. See Ap. 66. II.
9 strange = foreign, or foreigner's.
   stranger god = god of the foreigner. Not the same as above. For the former, see 44.20. Isa. 43.12; for the latter, Deut. 32.12.
   god. Heb. 'el. Ap. 4. IV.

81. 11-18 (S, p. 800). ISRAEL REFUSAL, AND CONSEQUENCES. (Alternation.)
931 W | 11. Refusal to hear.
   X | 12. Consequence. The worst possible.
   W | 13. If they had heard.
11 would none of Me = had no mind for Me.
12 gave them up = let him (Israel) go on. The greatest judgment God could have given them; or give us. lust = stubbornness.
13 Oh ... ! Fig. Ευνόιμος. Ap. 6.
   walked. Plural.
14 soon. See note on "almost", Prov. 5.14.
15 haters of the LORD = i.e. Israel's enemies.
   the LORD. Heb. Jehovah. Ap. 4. II.
16 should I have satisfied thee. Some codices read "would I satisfy him". Sept., Syr., and Vulg., read "would He satisfy him".

82 (D, p. 789). GOD IN THE SANCTUARY.

1 God, the righteous Judge.
   Z | 2-4. Earthly judges indicted.
      A | 5-. Their wrong judgment. (Negative.)
      A | 5-. Their wrong judgment. (Positive.)
   Z | 6, 7. Earthly judges condemned.
   Y | 8. God, the righteous Judge.

   standeth: i.e. officially.
   the congregation of the mighty = GOD'S (Heb. El. Ap. 4. IV) assembly (in its civil aspect).
   gods. Elohim: used of earthly judges as representing Him. Cp. Ex. 21.6; 22.8, 9, 28 (quoted in Acts 23.6). Hence, Moses is so spoken of (Ex. 7.1). (It is used also of idols as representing even a false god.) See John 10.34, 35.
   2 Chron. 19.7.
   wicked = lawless. Heb. 'rašhâ'. Ap. 44. x.
   Selah. Connecting the indictment with the command to judge righteously. See Ap. 66. II.
3 Defend = Vindicate. Cp. 22.1, 2.
   the poor = oppressed. Heb. 'āḇērām = a helpless or expectant one. See note on Prov. 6.11.
4 They = The oppressed.
   will = can.
   on = to and fro.
   3 have said. Cp. Ex. 22.8, 28. John 10.34, 35.
   the MOST HIGH. Heb. El'yon. Ap. 4. VI.
   judge = judge Thou.
   nations = the nations.
### PSALMS.

**83.** A Psalm of Asaph. **84.** A Psalm for the sons of Korah.

#### 83 (E. p. 789). DESTRUCTION OF THE ENEMIES OF THE SANCTUARY. (Introversion.)

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<td>C</td>
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<td>C</td>
<td>y₂ 5-8. Their combination. &quot;For&quot;,</td>
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<tr>
<td>C</td>
<td>y² 12. Their words.</td>
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**Title.** A Song. Heb. shir. Ap. 65. XXIII. Psalm. Heb. mizmor. Ap. 65. XVII. Of the twelve Asaph Psalms. Probably Jahaziel's: cp. 2 Chron. 20. 14, 19-21, the Psalm being written on that occasion (about 894 B.C.), and 2 Chron. 20. 22-31 being the answer to his prayer. Cp. v. 12 with 2 Chron. 20. 11; and vv. 11, 18 with 2 Chron. 20. 22.


2 Make a tumult = roar like the waves of the sea, as 46. 3. lifted up their voices and made a tumult against the Lord. Put by Fig. Metemomy (of Adjunct), Ap. 6, for acting presumptuously. Cp. 3. 3; 27. 6. Judg. 8. 28. Their words. Their praisers. Their praisers. Their praise. Their praise. Their praise. Their praise.

3 Yea, let them be put to shame, and perish: They may seek Thy name, O Lord. Yea, let them be put to shame, and perish: They may seek Thy name, O Lord. Yea, let them be put to shame, and perish: They may seek Thy name, O Lord. Yea, let them be put to shame, and perish: They may seek Thy name, O Lord. Yea, let them be put to shame, and perish: They may seek Thy name, O Lord.

4 How amiable are Thy tabernacles, O Lord of hosts! How amiable are Thy tabernacles, O Lord of hosts! How amiable are Thy tabernacles, O Lord of hosts! How amiable are Thy tabernacles, O Lord of hosts! How amiable are Thy tabernacles, O Lord of hosts! How amiable are Thy tabernacles, O Lord of hosts!

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Title. A Psalm. Heb. mizmor. Ap. 65. XVII. The seventh of nine so ascribed. See note on Ps. 42, and Ap. 63. VIII. How... Lord of hosts. See note on 1 Sam. 1. 3.
5-7 (G, above). BLESSEDNESS OF APPROACHERS. (Introversion.)

G 5-7. Blessed is the man whose strength is in Thee. (Sing.)
   a | 5. Blessed is the man whose strength is in Thee. (Sing.)
   f | 6. Those passing through the valley of the weeping, make it a place of springs. (Plur.)
   j | 7. They go from strength to strength. (Plur.)
   d | 7. He (the “man” of v. 5, d) appeareth before God in Zion. (Sing.)

5 man : i.e. any one; not priest or Levite merely. Heb. ‘ādām. Ap. 14. I. are the ways of them. Supply Fig. ‘Ellîṣâts (Ap. 6)., in whose heart are [Thy] ways. (Plur.)
6 of Baca = of weeping. All the ancient versions so render it. Cp. Judg. 2.1. a make it. Sept. reads “He maketh it “.
7 Every one of them in Zion appeareth before God=he appeareth before God in Zion. Note the sing., “ he appeareth” : i.e. “the man” of v. 5. See the Structure of vv. 5-7 (G), above. in Zion. See Ap. 68. The valley of Baca thus becomes the valley of Berachah (or blessing), 2 Chron. 20. 26.
8 God of Jacob. Not Israel, but the God (Elohim, Ap. 4.) Who met Jacob when he had nothing and deserved nothing (but wrath), and promised him everything: thus becoming “the God of all grace.” Selah. Connecting the request for audience with the words of the prayer, and dividing the Psalm, structurally, into its two parts. 9 shield = i.e. God’s provision in Messiah. He is our shield (Gen. 15. 3). Faith’s shield (Eph. 6. 16). This shield includes: (1) Praise (9. 15); (2) Salvation (18. 35); (3) Truth (91. 4). And “Pavour” includes Life (60. 4); Mercy (Isa. 58. 10); Preservation (86. 2); Security (41. 11); Remembrance and Salvation (106. 4). Cp. 115. 9-11. Thine Anointed = Thy Messiah. Not us.
10 than a thousand. Supply Ellipsis (Ap. 6) by adding “[elsewhere]”, be a doorkeeper = to stand at the threshold. tents = habitations. wickedness = lawlessness. Heb. rīṣāḥ. Ap. 44. x. 11 is a sun. Fig. Metaphor. Ap. 6. The only occurrence, in the Psalms, of this metaphor. It is used of Messiah, Mal. 4. 2 (Heb. text, 5. 19). and “Pavour” includes Life (60. 4); Mercy (Isa. 58. 10); Preservation (86. 2); Security (41. 11); Remembrance and Salvation (106. 4). Cp. 115. 9-11. Thine Anointed = Thy Messiah. Not us.
85. 1. A Psalm of David.

1 LORD, Thou hast been favourable unto Thy land: Thou hast brought the captivity of Jacob.
2 Thou hast forgiven the iniquity of Thy People, Thou hast covered all their sin, Selah. Thou hast taken away all Thy wrath: Wilt Thou draw out Thine anger to all generations?
3 Turn us, O God of our salvation, And cause Thine anger toward us to cease.
4 Wilt Thou be angry with us for ever? I For He will speak That Thy people may rejoice in Thee?
5 Wilt Thou hast turned thyself from the fierceness of Thine anger.
6 That Thy people may rejoice in Thee, Wilt Thou not revive us again:
7 Shew us Thy mercy, O LORD, And grant us Thy salvation.
8 I will hear what GOD the LORD will speak:
9 Surely His salvation is nigh that he fear Him;
10 Mercy and truth are met together; Righteousness and peace have kissed each other.
11 Truth shall spring out of the earth; And righteousness shall look down from heaven.
12 Yea, the LORD shall give that which is good; And our land shall yield her increase.
13 Righteousness shall go before Him; And shall set us in the way of His steps.

86. 1. A Prayer of David.

1 Bow down Thine ear, O LORD, hear me: For I am poor and needy.
2 Preserve my soul; for I am holy:
3 Be merciful unto me, O LORD: For I cry unto Thee daily.
4 Rejoice the soul of Thy servant: For unto Thee, O LORD, do I lift up my soul.
5 For Thou, art good, and ready to forgive; And plenteous in mercy unto all them that call upon Thee.
6 Give ear, O LORD, unto my prayer; And attend to the voice of my supplications.
7 In the day of my trouble I will call upon Thee:
8 Among the gods there is none like unto Thee, O LORD.

Neither are there any works like unto M Thy works.
9 All nations whom Thou hast made shall come and worship before Thee, O LORD;
And shall glorify Thy name.
87.  A Psalm of the sons of Korah.

1 His foundation is in the holy mountains.
2 The Lord loveth the gates of Zion
More than all the dwellings of Jacob.
3 Glorious things are spoken of thee, O city of God. Selah.

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

5 And of Zion it shall be said, "This and that man was born in her:
And the Highest Himself shall establish her."

6 The Lord shall count, when He writeth up the people,
That this man was born there. Selah.

7 As well the singers as the players on instruments shall be there:
All my springs are in thee.

A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth.

10 For Thou art great, and dost wondrous things:
Thou God alone.

11 Teach me Thy way, O Lord; I will walk in Thy truth:
Unite my heart to fear Thy name.
12 I will praise Thee, O Lord, my God, with all my heart:
And I will glorify Thy name for evermore.

13 For great is Thy mercy toward me:
And Thou hast delivered my soul from the lowest hell.
And have not set Thee before them.

14 O God, the proud are risen against me,
And the assemblies of violent men have sought after my soul;
And Thou hast delivered me, and hast comforted me.

15 Unite my heart to fear Thy name.
For Thy strength unto Thy servant, and have not set Thou before them.

16 For great is Thy mercy toward me:
Give Thy strength unto Thy servant, and have not set Thee before them.

17 Shew me a token for good; That they which hate me may see it, and be ashamed:
Because Thou, O Lord, hast holpen me, and comforted me.

18 Have mercy upon me, O Lord; for the sons of men seek after my soul:
And the assemblies of violent men have sought after my soul.

19 But I will sing of Thy strength; I will shout aloud of Thy salvation.
For Thou, O Lord, art my strength.
And Thou hast delivered me from the lowest hell.

20 But I will sing of Thy strength; I will shout aloud of Thy salvation.
For Thou, O Lord, art my strength.
And Thou hast delivered me from the lowest hell.

21 The lowest hell = Sheol beneath.

Psalm 87 (F, p. 789). THE BLESSEDNESS OF THE DWELLERS IN ZION. (Repeated Alternations.)

F, N (p. 805)

87.  A Psalm of the sons of Korah.

1 His foundation is in the holy mountains.
2 The Lord loveth the gates of Zion
More than all the dwellings of Jacob.
3 Glorious things are spoken of thee, O city of God. Selah.

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

5 And of Zion it shall be said, "This and that man was born in her:
And the Highest Himself shall establish her."

6 The Lord shall count, when He writeth up the people,
That this man was born there. Selah.

7 As well the singers as the players on instruments shall be there:
All my springs are in thee.

A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath Leannoth.
88. 1. PSALMS.


G2  P | 1, 2. Prayer.
Q  R | 3-6. Dissolution near.
T  | 8, 9. Desolation.
Q  R | 15. Dissolution near.
T  | 18. Desolation.

Title. Maschil—Instruction. The eleventh of thirteen so named. See note on Title, Ps. 32, and Ap. 65. XI. The title, rearranged as above, removes the difficulty of this Psalm being ascribed to two different writers.

Heman. Celebrated for wisdom (with Ethan, 89), Kings 4. 31. 1 Chron. 6. 33, 41; 25. 4. He was a Kohathite, while Ethan was a Merarite. See Ap. 69, VIII, and 64.

Ezrahite. Put for Zerahite. Probably the name of a district. Cp. the case of Elkanah (1 Sam. 1. 1).

The Psalm is prophetic of Messiah's humiliation, corresponding with Ps. 69. See the Structure, p. 789.

4. am = have been.
5. I am = I am become.
7. Free = Set free: i.e. by death, so as to be free from the law (according to the Talmud, Shabbath, fol. 151 B), the grave = sepulchre. Heb. kehër. See Ap. 35.
8. S Selah. Connecting v. 8 with its amplification in vv. 8, 9-
9-14 (P, above). PRAYER. (Alternation.)

| p | 10-12. Interrogatory.
| o | 13. Declamatory.


13. prevent = come before.
14. face. Fig. Anthropopathia. Ap. 6.
15. over me. Same word as "over me", v. 7.
16. daily = all the day.
17. put far from me. Cp. v. 8, the corresponding member.

89 (F, p. 789). INSTRUCTION AS TO BLESSING IN THE SANCTUARY. (Introversion and Alternation.)

F3  U | 1. Eternal praises.
| V | W | 2-4. Ethan reminds Jehovah of His covenant with David.
| X | 5-18. Ethan praises Jehovah's faithfulness.
| V | W | 19-35. Ethan reminds Jehovah of His covenant with David.
| X | 36-51. Ethan deplores Jehovah's visitation.
| U | 52. Eternal praises.

Title. Maschil=Instruction. The twelfth of thirteen so named (the thirteenth being Ps. 142). See note on Ps. 32, and Ap. 65. XI.

Ethan. Mentioned with Heman (Ps. 88). A Merarite (1 Chron. 6. 44; 15. 17). He seems to have another name, Jeduthun (1 Chron. 25. 1, 3, 6; 16. 41, 42). The only Psalm ascribed to Ethan. See note on v. 30, and 88, Title.

Elnathan (1 Sam. 1. 1).

8. 1. PSALMS.

G2  P (p. 806)

88 o Maschil of o Heman the o Ezrahite.
1 o LORD o God of my salvation,
I have cried day and night before Thee:
2 Let my prayer come before Thee:
Incline Thine ear unto my cry;
3 For my soul is full of troubles:
And my life draweth nigh unto the grave.
4 I am counted with them that go down into the pit:
I am as a man that hath no strength:
5 Free among the dead,
Like the slain that lie in the grave,
Whom Thou rememberest no more:
And they are cut off from Thy hand.
6 Thou hast laid me in the lowest pit,
In darkness, in the deeps.
7 Thy wrath lieth hard up upon me,
And Thou hast afflicted me with all Thy waves. Selah.
8 Thou hast put away mine acquaintance from me;
Thou hast made me an abomination unto them:
I am shut up, and I cannot come forth.
9 Mine eye mourneth by reason of affliction:
10 Wilt Thou shew wonders to the dead?
Shall the dead arise and praise Thee?
Selah.
11 Shall Thy lovingkindness be declared in the grave?
Or Thy faithfulness in destruction?
12 Shall Thy wonders be known in the dark?
And Thy righteousness in the land of forgetfulness?
13 But unto Thee have I cried, O LORD;
And in the morning shall my prayer prevent Thee.
14 I LORD, why castest Thou off my soul?
Why hidest Thou Thy face from me?
15 Am afflicted and ready to die from my youth up:
While I suffer Thy terrors I am distracted.
16 Thy fierce wrath goeth over me;
Thy terrors have cut me off.
17 They came round about me daily like water;
They compassed me about together.
18 Lover and friend hast Thou put far from me,
And mine acquaintance into darkness.

P' U (p. 806)

89 o Maschil of o Ethan the o Ezrahite.
1 I will sing of the mercies of the LORD for ever:
With my mouth will I make known Thy faithfulness to all generations.
For I have said, "Mercy shall be built up for ever:
Thy faithfulness shalt Thou establish in the very heavens."

I have made a covenant with My chosen, I have sworn unto David My servant,
And build up thy throne to all generations. Selah.

And the heavens shall praise Thy wonders,
And Thy name shall they rejoice all the world.

And to be had in reverence of all nations.

Then Thou spakest in vision to Thy Holy One,
And in Thy favour our horn shall be exalted.

I have made a covenant with My servant David,
And the heavens shall praise Thy wonders,
When the waves thereof arise,
And Thy name shall they rejoice all the world.

And to be had in reverence of all nations.

For I have exalted My servant David,
And I have anointed one chosen out of the People.

And the heavens shall praise Thy wonders,
And Thy name shall they rejoice all the world.

And in Thy favour our horn shall be exalted.

Wisdom and truth shall go before Thy face.
I have said, Some codices, with Sept. and Vulg., read "Thou hast said". Cp. v. 19 (W), below. The words of Ethan, reminding Jehovah of His covenant with David.

Mercy = Lovingkindness, or grace. Note "Mercy " (v. 2); "covenant " (v. 5); "seed " (v. 4); repeated in W, below(v. 10-12 and vv. 33-37). 3 made = solemnised.

Covenant. See 2 Sam. 7, where Jehovah, being the only party, the covenant is unconditional, and a "promise " among the "sure mercies of David", &c. But it looks beyond David.

Sworn. See 2 Sam. 7. 11, &c.; the word is not used there, but the terms of the oath are given.

Selah. Connecting the recital of Jehovah's covenant with the praise offered for it. See Ap. 66. II.

O LORD = God of hosts,
Who is a strong LORD, like unto Thee? Or to Thy faithfulness round about Thee?
Thou hast ruled the raging of the sea:
When the waves thereof arise, Thou stilltest them.
Thou hast broken Rahab in pieces, as one that is slain;
Thou hast scattered Thine enemies with Thy strong arm.
The heavens are Thine, the earth also is Thine:
As for the world and the fulness thereof,
Thou hast founded them.
Thou hast a mighty arm:
Strong is Thy hand, and high is Thy right hand.
Justice and judgment are the habitation of Thy throne:
Mercy and truth shall go before Thy face.
Blessed is the People that know the joyful sound:
They shall walk, O LORD, in the light of Thy countenance.
In Thy name shall they rejoice all the day:
And in Thy righteousness shall they be exalted.
For art the glory of their strength:
And in Thy favour our horn shall be exalted.
For the LORD is our defence:
And the Holy One of Israel is our king.
Then spakest in vision to Thy Holy One,
And saidst, "I have laid help upon one that is mighty; I have exalted one chosen out of the People.
I have found David My servant; With My holy oil have I anointed him:

E. W. Bullinger
25 I will set his hand also in the sea, And his right hand in the rivers.
26 And I will fill his heart with joy as the days of his youth, A glory higher than the kings of the earth.
27 My mercy will I keep for him for ever— My covenant shall stand fast with him.

89. 28 to 89. 31
28 Once have I sworn by My holiness, That I will not lie unto David.
29 His seed shall endure for ever, And his throne as the days of heaven.
30 And his throne as the sun before Me. 
31 And I will set his hand also in the sea, And his right hand in the rivers.
32 And I will make him My firstborn, Higher than the kings of the earth.
33 Nevertheless My lovingkindness will I not utterly take from him, Nor suffer My faithfulness to fail.
34 My covenant will I not break, Nor alter the thing that is gone out of My lips.
35 Once have I sworn by My holiness That I will not lie unto David.
36 But Thou hast cast off and abhorred, Thou hast been wroth with Thine anointed.
37 His seed shall endure for ever, And his throne as the days of heaven.
38 But Thou hast casted off and abhorred, Thou hast been wroth with Thine anointed.
39 Thou hast made void the covenant of Thy servant: Thou hast profaned his crown by casting it to the ground.
40 Thou hast broken down all his hedges; Thou hast brought his strong holds to ruin.
41 All that pass by the way spoil him: He is a reproach to his neighbours.
42 Thou hast set up the right hand of his adversaries; Thou hast made all his enemies to rejoice.
43 Thou hast also turned the edge of his sword, And hast not made him to stand in the battle.
44 Thou hast made his glory to cease, And cast his throne down to the ground.
45 The days of his youth hast Thou shortened: Thou hast covered him with shame. Selah.

89. 46 to 90. 1
46 How long, O LORD? wilt Thou hidethyself for ever? Shall Thy wrath burn like fire?
47 Remember how short is my time is: Wherefore hast Thou made all men in vain?
NOTES ON THE STRUCTURE OF THE FOURTH BOOK (p. 810).

Numbers is the name that man has given to the fourth book of the Pentateuch, on account of the numbered recorded in chapters 1—3 and 26. The name is from the Latin Vulgate (Numero), which is again a translation of the name given by the Septuagint Translators (Arithmoc). The title in the Hebrew Canon is b'nidbar, "in the Wilderness" (the fifth word in v. 1, Hebrew). This title covers all the events recorded in this book. "Numbers", therefore, is the Book of the Wilderness; and its types are wilderness types, or types of our pilgrimage.

In the Numbers-Book of the Psalms we find the corresponding subject. It opens with Psalm 90, "A prayer of Moses"—the man of the wilderness! Its teaching, like that of the other books, is Dispensational, with the Earth as its central thought. God's counsels and purposes are celebrated with regard to the earth, and the nations of the earth, from the ruin to the glory; as we have seen them set forth in the other books.

Sin has come into the world, and ruined, not merely man, but the earth itself: "Cursed is the ground for thy sake." Sin has made the paradise of God a wilderness, and death has filled it with sorrow and sadness. There is no hope for the earth, no hope for the nations of the earth, and no hope for creation, apart from Jehovah. The first and second Psalms (90 and 91) set this forth, and give, as it were, the key-note and epitome of the whole book. Its figures are from this wilderness-world; as mountains, hills, floods, grass, pestilence, trees, &c., which the reader will notice for himself. Happiness for the world will be found only when He, "Whose right it is", shall come again to reign and "judge the world in righteousness". In Christ, the coming King, not only Israel, but all the nations of the earth, will be blessed. This is the theme of the book. (See note on Psalm 90, 11.)

It consists, like Book III, of seventeen Psalms, all of which are anonymous (though not all without titles) except 90 (and 91), Moses's, and 101, 103, which are David's.

Of the Divine Titles in this Fourth Book, Jehovah (Ap. 4, II) occurs 126 times, and Elohim (Ap. 4, I), 31 (10 of which are with Jehovah). El occurs 6 times.

Psalms 90 and 911 are evidently one Psalm in two parts, written by Moses at the beginning of the thirty-eight years of penal wanderings in the wilderness (in 1490 a. C.), which are the subject of this Fourth Book.

Psalm 90 is suggested by, and occupied with, the sorrows of the vast multitude (associated with the 603,550 "men of war") in the wilderness, numbered, and sentenced to death; all from 20 years old and upward (Num. 14, 28).

It is of these that verses 9 and 10 speak.

If a man was 20 when he was numbered (for the war) he died at or before 60

1 30 30 30 30 30 30 30 30 30

2 40 40 40 40 40 40 40 40 40

The average age would be 30, hence verse 10.

Psalm 91, on the other hand, presents the contrast of those under "the shadow of the Almighty". The deliverance of "the Church in the wilderness", from the causes and instrumentalities of death for the countless condemned thousands (in Psalm 90) whose carcasses were to fall in the wilderness, is set forth at length.

If a man was 19 when the penal wanderings began, he would be 57 (19 + 38) at the close.

If a lad of 10, he would be 48; and so on.

This Psalm was therefore written for the comfort of "the Church in the wilderness" during the 40 years. Towards the close, myriads must have been cut off by the various agencies named:

The terror by night.

The arrow that flieth by day.

The pestilence in darkness.

The destruction (contagion) at noonday.

The lion and adder.

With regard to the latter, in the night journeyings (Num. 9, 21) they would be exposed to danger and death from the adders which infest the district, and from the attacks of wild beasts. From all of these the trusters would be delivered.

They would see with their eyes "the reward of the wicked"—thousands dying around, yet nothing permitted to assail them.

If tenta is right in verse 10, this is confirmation that Moses wrote this Psalm, and at, or about, the time suggested—viz. 1490 a. C.

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

PROLOGUE | 90.  THE REST.  LOST, AND NEEDED.

90—106 (E', p. 720).  THE FOURTH, OR NUMBERS BOOK*.  
THE EARTH AND THE NATIONS.  
(Division, with Prologue and Epilogue.)

PROLOGUE | 90.  THE REST.  LOST, AND NEEDED.

91—94.  REST FOR THE EARTH DESIRED.  No hope for it till "THE WICKED CEASE FROM TROUBLING.".

95—100.  REST FOR THE EARTH ANTICIPATED.  Note the central verse of the psalter (96. 11) and the reason (96. 13).

101—105.  REST FOR THE EARTH CELEBRATED.  Jehovah's throne in the heavens, and his kingdom over all (103. 19).

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

91—94 (A1, above).  REST FOR THE EARTH DESIRED.  
(Alternation.)

A1 B | 91.  REST, ONLY IN JEHOWAH IN A PERISHING WORLD; AND, THE SECRET PLACE OF THE MOST HIGH THE ONLY PLACE OF SAFETY IN IT.

C | 92.  PRAYER FOR THAT "SABBATH-KEEPING" (YET TO COME, Heb. 4. 9) WHEN ALL "WORKERS OF INIQUITY" SHALL BE CUT OFF (vv. 7, 9), AND THE RIGHTEOUS SHALL FLOURISH (v. 12) IN JEHOWAH THEIR "ROCK" AND "DEFENCE" (v. 15).

B | 93.  REST, ONLY IN JEHOWAH.  HIS THRONE WHEN ESTABLISHED WILL BE THE PLACE OF SAFETY.  (See note on 93. 5.)

C | 94.  PRAYER FOR REST, TO JEHOWAH, "THE JUDGE OF THE EARTH", TO CUT OFF ALL "WORKERS OF INIQUITY" (vv. 4, 16, 23), AND TO GIVE THE RIGHTEOUS REST (vv. 13—15) IN JEHOWAH, THEIR "ROCK" AND "DEFENCE" (v. 22).

95—100 (A2, above).  REST FOR THE EARTH ANTICIPATED.  
(Introversion and Alternation.)

A2 D | 95.  WORSHIP, IN VIEW OF REST ANTICIPATED.  HIS "PEOPLE" AND "SHEEP" (v. 7) TO "COME BEFORE HIS PRESENCE WITH THANKSGIVING" (v. 2).  REASON: "JEHOVAH IS GREAT" (v. 5).

E | F | 96.  A SUMMONS TO SING THE "NEW SONG".  "FOR HE COMETH" (JUDGMENT).

G | 97.  THE NEW SONG.  "JEHOVAH REIGNETH"

E | F | 98.  A SUMMONS TO SING THE "NEW SONG".  "FOR HE COMETH" (JUDGMENT).

G | 99.  THE NEW SONG.  "JEHOVAH REIGNETH".

D | 100.  WORSHIP, IN VIEW OF REST ANTICIPATED.  HIS "PEOPLE" AND "SHEEP" (v. 3), TO "COME BEFORE HIS PRESENCE WITH SINGING" (v. 2).  REASON: "JEHOVAH IS GOOD" (v. 5).

101—105 (A3, above).  REST FOR THE EARTH CELEBRATED.  
(Alternation.)

A3 H1 | 101.  THE COMING KINGDOM.  ITS PRINCIPLES: "MERCY AND JUDGMENT" (v. 1), THE WICKED CUT OFF (vv. 5, 8).

J1 | 102.  THE KING IN HIS HUMILIATION AND COMING GLORY AS THE ETERNAL CREATOR (vv. 12, 24—27).  ALL ELSE PERISHING (v. 26).

H2 | 103.  THE COMING KINGDOM.  ITS MERCIES AND JUDGMENTS (vv. 4, 5, 17, 18).

J2 | 104.  THE KING IN HIS COMING GLORY AS THE ETERNAL CREATOR (v. 31).  ALL ELSE PERISHING (vv. 27—29).

H3 | 105.  THE COMING KINGDOM.  BASED ON THE COVENANT (vv. 8—12; 42—45) OF "MERCY AND JUDGMENT" (vv. 5—7).

* For notes, see p. 809.
90

*A Prayer of Moses* the man of God.

1 LORD, Thou hast been our dwelling place in all generations.

2 Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art GOD.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in Thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep:

In the morning they are like grass which groweth up;

6 In the morning it flourishest, and groweth up;

In the evening it is cut down, and withereth.

7 For we are consumed by Thine anger, and by Thy wrath are we troubled.

8 Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

9 For all our days are passed away in Thy wrath:

We spend our years as a tale that is told.

10 The days of our years are threescore years and ten;

And if by reason of strength they be fourscore years,

Yet is their strength labour and sorrow;

For it is soon cut off, and we fly away.

11 Who knoweth the power of Thine anger?

Even according to Thy fear, so is Thy wrath.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

13 Return, O LORD, how long?

And let it repent Thee concerning Thy servants.

but "[sin]". But some codices, with two early printed editions, read "secrets" (pl.). 9 are passed away = have declined, or ended. a tale that is told = a thought, or a sigh. 10 our = i.e. Moses, and those of whom he writes. threescore years and ten. This refers to the length of life in the wilderness in the time of Moses, which must have been shortened specially, so that the adults died off within the forty years. The "days" were, and could thus be, actually "numbered", as stated in v. 12; and in a way they could not have been since then. See notes on p. 809. strength. Heb. pl., meaning great strength (i.e. vigour, or strength for activity). ghabar. Cp. Ap. 14. IV. their strength = their violence (i.e. strength for aggression). Heb. rahab. See notes on p. 809. and we fly away. Fig. Euphem., for dying. Ap. 6. 11 Who = 9 Fig. Erot. Ap. 1. power. Heb. tzé. Spelt with Ayin (') here, but 'dz (with Aleph) in Ps. 76. 7. See note on Is. 11. 4.

12-17 [For Structure see next page].

12 number our days. See note on "threescore", v. 10, above. That we may apply our hearts unto wisdom = That we may bring home a heart of wisdom.

90. 14.  

PSALMS.  

14 O satisfy us with Thy goodnes;  
That we may rejoice and be glad all our days.  
15 Make us glad, according to the days  
wherein Thou hast afflicted us,  
And the years wherein we have seen evil.  
16 Let Thy work appear unto Thy servants,  
And Thy glory unto their children.  
17 And let the beauty of the LORD our God be upon us;  
And establish Thou the work of our hands upon us;  
Yea, the work of our hands establish Thou it.

B1 He that dwelleth in the secret place of the Most High  
Shall abide under the shadow of The Almighty.  
2 I will say of the LorD, "He is my refuge and my fortress:  
My God; in Him will I trust."  
3 Surely shall deliver thee from the snare of the fowler,  
And from the noisome pestilence.  
4 He shall cover thee with His feathers,  
And under His wings shalt thou trust:  
His truth shall be thy shield and buckler.  
5 Thou shalt not be afraid for the terror by night;  
Nor for the arrow that flieth by day;  
Nor for the pestilence that walketh in darkness;  
Nor for the destruction that wasteth at noonday.  
6 A thousand shall fall at thy side,  
And ten thousand at thy right hand;  
But it shall not come nigh thee.  
7 Only with thine eyes shalt thou behold  
And see the reward of the wicked.  

C1 Because thou hast made the LORD,  
Which is my refuge,  
Even the Most High, thy habitation;  
There shall no evil befall thee,  
Neither shall any plague come nigh thy dwelling.  
11 For he shall give His angels charge over thee,  
To keep thee in all thy ways.  
12 They shall bear thee up in their hands,  
Lest thou dash thy foot against a stone.  
13 Thou shalt tread upon the lion and the adder,  
The young lion and the dragon shalt thou trample under feet.  
14 Because he hath set his love upon Me,  
therefore will I deliver him:  
I will set him on high, because he hath known My name.  
15 He shall call upon Me, and I will answer him:  
I will be with him in trouble;  
I will deliver him, and honour him.

12-17 (A1, p. 811).  

THE APPLICATION.  
(Repetitive Alternation.)  
14, 15. Our days. Exhuberation.  
14 early = in the morning.  
15 according to the days ... years: i.e. the forty years in the wilderness.  
16 long life = length of days.  

91 (B, p. 810).  

REST PROVIDED IN, AND FOR MESSIAH.  
(Alternation.)  
B1 1. Address to the dweller. "He" (the Spirit speaks).  
C1 2. His response. "My" (Messiah speaks).  
B3 13-16. Address to dweller. "Thee" (the Spirit speaks).  

Without a Title, as are all the Psalms in Book IV, except 90, 101, 103. See notes on p. 809. If by Moses, then the "I" of the members C7 (v. 2), and C7 (v. 9), may be Joshua, a type of Messiah. Cp. Deut. 1. 38; 2. 31; 7. 1, 33. If Moses were the author (this Psalm following his), then all the Scriptures quoted in Matt. 4 were from his writings. Note the refs. to Deut. 32. 1-14. It is not David's, for we have no more right to insert the name of "David" where it is not written, than to take it out where it is.

1 the Most High. Heb. Elohim. Ap. 4. VI.  
14. 15 According to the days ... years: i.e. the forty years of the wilderness.  
14 long life will I satisfy him,  
15 honour = glorify.  
16 With long life will I satisfy him,  
And shew him My salvation.
92. 1. **PSALMS.** 93. 4.

**92.** (C, p. 810). PRAYER AND PRAISE FOR SABBATH REST. (Introversion and Alternations.)

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The Sabbath day. Looking forward to the Day and Rest of Messiah's reign. May it not also have reference to the wilderness time, the cause being recorded in Num. 15, 32-41?


**93.** (B, p. 810). THE REST DESIRED. (Introversion.)

| B | H | 1, 2. Attributes of Jehovah. |
| J | 3. The floods. High. |
| H | 5. Attributes of Jehovah. |

1 The LORD. Heb. Jehovah. Ap. 4. II. The LORD reigneth. Three Psalms commence thus (93, 97, 99); they each end with the thought of "holiness." (The last has the word "holy" three times), indicating that, when He reigns, "all will be holy" (Isa. 23, 18. Zech. 14, 20, 21). This explains the cry of the Zio (Rev. 4, 8), because His judgments will prepare the way for His reign.

The floods. Note the Fig. Aoiaphora (Ap. 6), for emphasis. Generally applied to rivers.

4 noise of many waters. Cp. Rev. 1, 15; 14, 2; 19, 6. waves = breakers.
5 Thy testimonies are very sure: 
H Holiness becometh Thine house, 
L O LORD, for ever.

94 O LORD, to Whom vengeance 
O GOD, to Whom vengeance 
belongeth; 
O GOD, to Whom vengeance 
belongeth, 
show Thyself.

2 Lift up Thyself, Thou judge of the earth: 
Render a reward to the proud.

3 LORD, how long shall the wicked 
How long shall the wicked triumph? 
And all the workers of iniquity 
boast themselves?

4 How long shall they utter 
and speak hard things? 
And all the workers of iniquity 
boast themselves?

5 They break in pieces 
Thy People, O LORD, 
And afflict Thy heritage.

6 They slay the widow and the stranger, 
And murder the fatherless.

7 Yet they say, " The LORD shall not 
see, 
Neither shall the "God of Jacob regard it."

8 Understand, ye brutish among the People: 
And ye fools, when will ye be wise?

9 He that planted the ear, 
shall He not hear? 
He that formed the eye, 
shall He not see?

10 He that chastiseth 
the heathen, shall not 
He correct? 
He that teacheth 
man knowledge, 
shall not 
He know?

11 The LORD knoweth the thoughts 
of man, 
That they are vanity.

12 Blessed is the man 
Whom Thou chasesten, 
O LORD, 
And teachest him out of Thy law;

13 That Thou mayest give him rest 
from the days of adversity, 
Until the pit be digged for the wicked.

14 For the LORD will not 
cast off His People, 
Neither will He forsake His inheritance.

15 But judgment shall return unto righteousness: 
And all the upright in heart shall follow it.

16 Who will rise up for me 
against the wicked, 
Or who will stand up for me 
against the workers of iniquity?

17 Unless the LORD had been my help, 
My soul had almost 
dwelt in silence.

18 When I said, "My foot slippeth:" 
Thy mercy, O LORD, 
held me up.

19 In the multitude of my thoughts 
within me Thy comforts 
delight my soul.

20 Shall the throne of iniquity 
have fellowship 
with Thee, 
Which frameth mischief by a law?

21 They gather themselves together 
against the soul 
of the righteous, 
And condemn the innocent in blood.

22 But the LORD is my defence: 
And my God is the rock of my refuge.

23 And He shall bring upon them 
their own iniquity, 
And shall cut them off 
in their own wickedness; 
Yea, the LORD our God shall cut them off.
2 Let us come before His presence with thanksgiving, And make a joyful noise unto Him with psalms.

3 For the LORD is a great GOD, And a great King above all gods.

4 In His hand are the deep places of the earth: The strength of the hills is His also.

5 The sea is His, And His hands made it:

6 O come, let us worship and bow down; Let us kneel before the LORD our Maker.

7 For He is our God; And we are the People of His pasture, and the sheep of His hand.

8 To day if ye will hear His voice, And as in the day of temptation in the wilderness:

9 When your fathers tempted Me, Proved Me, and saw My work.

10 Forty years long was I grieved with this generation, And said, "It is a People that do err in their heart, And they have not known My ways;"

11 Unto whom I sware In wrath, That they should not enter into My rest.

12 When your fathers tempted Me, I swore In wrath, That they should not enter into My rest:

13 As it is written of them, No man reacheth the finger to His face.

14 But He is a GOD, He will have mercy on Him whom He will have mercy on, And He will have wrath on Him whom He will have wrath on. He hath mercy on Me, because He doth so.

15 But stand ye in awe, and wonder at the fairness of God. For the罚 of the Gentiles is come in, And His wrath cometh upon the children of the earth.

16 Say among the nations = nations, "The LORD reigneth."

17 Let His beauty be on your strength. Let the beauty of holiness be on your strength.

18 Let the heavens rejoice, and let the earth be glad; Let the sea roar, and the fulness thereof.

19 Let the field be joyful, and all that is therein:

20 Then shall all the trees of the wood rejoice.
PSALMS.

98. 6.

13 Before 1 the LORD:  
For 1 he cometh, for 1 he cometh to judge 1 the earth:  
He shall 1 judge 1 the world with righteousness,  
And the 1 people with His truth.

97 (G, p. 810). THE NEW SONG.  
(Introduction and Alterations.)

1 The LORD reigneth;  
Let 0 the earth rejoice;  
Let the multitude of 0 isles be glad thereof.

2 Clouds and darkness are round about Him:  
Righteousness and judgment  
Are the 0 habitation of His throne.

3 A fire goeth 0 before Him,  
And burneth up His 0 enemies round about.  
4 His lightnings enlightened the world:  
The earth saw, and trembled.

5 The hills melted like wax at the presence of 0 the LORD.  
At the 0 presence of 0 the Lord of the whole 0 earth.

6 The heavens declare His righteousness,  
And all the 0 people see His glory.  
7 Confounded be all they that serve 0 graven images,  
That boast themselves of 0 idols:  
Worship Him, all ye 0 gods.

8 0 Zion heard, and was glad;  
And the 0 daughters of Judah rejoiced  
Because of 0 righteous judgments, 0 1 LORD.

9 For 3 0 , 0 LORD, art 0 HIGH above all 0 the earth:  
Thou art exalted far above all 0 gods.  
10 Ye that love 1 the LORD, hate 0 evil:  
He preserveth the 0 souls of His 0 saints;  
He delivereth them out of the hand of the 0 wicked.

11 Light is sown for the 0 righteous,  
And gladness for the 0 upright in heart.  
12 Rejoice in 1 the LORD, ye righteous;  
And give thanks at the remembrance of His 0 holiness.

98 (F, p. 810). SUMMONS TO SING THE NEW SONG.  
(Alternation.)

1 O sing unto 0 the LORD a new song;  
For He hath done marvellous things:  
His 0 right hand, and His holy 0 arm, hath  
gotten Him the victory.

2 The LORD hath made known His salvation:  
His righteousness hath He openly shewed  
in the sight of 0 the heathen.

3 He hath remembered His 0 mercy and His  
truth toward the house of Israel:  
All the ends of the earth have seen the  
salvation of our 0 God.

4 Make a joyful noise unto 1 the LORD, all  
the earth:  
Make a loud noise, and rejoice, and 0 sing praise.


F W (p. 816)

X

5 Sing unto 1 the LORD with the harp;  
With the harp, and the voice of 0 a psalm.  
6 With trumpets and sound of cornet  
Make a joyful noise 0 before 1 the LORD, the King.
7 Let the sea roar, and the fulness thereof; 8 The world, and they that dwell therein.
9 Let the floods clap their hands; Let the hills be joy together
8 Before the LORD;
For He cometh to judge the earth: With righteousness shall He judge the world, And the people with equity.

99 (G, p. 810). THE NEW SONG.
(Alternations.)
G Y x
(p. 817)
99 ° The LORD reigneth; let the people tremble:
He sitteth between the cherubim; let the earth be moved.
2 The LORD is great in Zion;
And He is high above all the people.
3 Let them praise Thy great and terrible name;
For it is holy.
4 The king's strength also loveth judgment;
Thou dost establish equity, Thou executest judgment and righteousness in Jacob.
Z

6 Moses and Aaron among His priests, And Samuel among them that call upon His name;
° They called upon the LORD, and He answered them.
7 He spake unto them in the cloudy pillar: They kept His testimonies, and the ordinance that He gave them.

Y

8 Thou answerest them, ° LORD our God: Thou wast a GOD That forgavest ° them, Though Thou ° tookest vengeance of ° their inventions.
Z

9 Exalt ° the LORD our ° God, And worship at His ° holy hill;
For ° the LORD ° God is ° holy.

100 ° A Psalm of ° praise.
D A a
(p. 817)
1 Make a joyful noise unto ° the LORD, all ° ye lands.
2 Serve ° the LORD with gladness:
Come before ° His presence with singing.

B

3 Know ye that ° the LORD ° is ° God:
It is ° That hath made us, ° and not we ourselves;
We are ° People, and ° sheep ° of ° His pasture.

A b

4 Enter into His gates with thanksgiving, And ° into His courts with praise:
Be thankful unto Him, and bless ° His name.

B

5 For ° the LORD ° is ° good; ° His ° mercy ° everlasting;
And His truth ° endureth ° to all generations.

The Companion Bible
http://worldeventsandthebible.com
E. W. Bullinger

1 I will sing of mercy and judgment: Unto Thee, O LORD, will I sing.
2 I will behave myself wisely in a perfect way. O when wilt Thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; It shall not cleave to me.
4 A froward heart shall depart from me: I will not know a wicked person.
5 Whoso privily slandereth his neighbour, him will I cut off: $im that hath an high look and a proud heart will not I suffer.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: He that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: He that telleth lies shall not tarry in my sight.
8 I will early destroy all the wicked of the land; That I may cut off all wicked doers from the city of the LORD.

102. A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

1 Hear my prayer, O LORD. And let my cry come unto Thee. 
2 Hide not Thy face from me in the day when I am in trouble; Incline Thine ear unto me: In the day when I call answer me speedily.
3 For my days are consumed like smoke, And my bones are burned as charred wood.
4 My heart is smitten, and withered like grass;
So that I forget to eat my bread.
5 By reason of the voice of my groaning My bones cleave to my skin.
6 I am like a pelican of the wilderness: I am like an owl of the desert.
7 I watch, and am As a sparrow alone upon the house top.
8 Mine enemies reproach me all the day; And they that are mad against me are sworn against me.
9 For I have eaten ashes like bread, And mingled my drink with weeping.
10 Because of Thine indignation and Thy wrath:
For Thou hast lifted me up, and cast me down.
11 My days are like a shadow that declineth; And I am withered like grass.

101-105. REST FOR THE EARTH CELEBRATED.

101. THE COMING KING AND HIS RULE. (Alternation.)

Title. A Psalm. Heb. mizmôr. Ap. 65. XVII. of David. Relating to the true David, and His coming rule to give rest to the earth. The king's vow to rule in righteousness. Cp. 2 Sam. 23. 3-5. mercy = loving-kindness, or grace. mercy and judgment. Note these two as the alternate subjects of the Structure above.

perfect = blameless. when, &c.: i.e. as king shalt Thou come. 
wicked thing = thing of Belial. 
hate = have always hated. 
work = i.e. the doings, or business. 
froward = perverse (from what is right). 
mercy = loving-kindness, or grace. 
wicked. 
cut off = destroy. See v. 8. 
pride = broad of heart: i.e. large and blatant. 
land, i.e. Palestine, as in 100. 1. 
early = morning by morning: i.e. the judgments of a day dealt with within the day. No prisons needed. 
wicked. 
mercy = loving-kindness, or grace. 
wicked doers = workers of iniquity. 
the city of the LORD: i.e. Zion. See Ap. 68.

102. A Prayer. &c. This refers to Messiah's humiliation. 

Before. See note on "presence" (95. 2). 
face. See note on "presence" (95. 2). 
like smoke. So some codices, with Aram., Sept., and Vulg.; other codices read "in smoke".
paired = smoked wood.
bread. Put by Fig. Synecdoche (of Part), Ap. 6, for food in general. 
skin = flesh.
a pelican...owl: both unclean birds. 
alone. Some codices, with one early printed edition, read "fitting to and fro".
are sworn against me = are sworn [together] against me; as in Acts 23. 12-21. 
Because of = from the face of. 
10 Because of = from the face of. See note on 95. 2. 
12 But = from. Emphasising the great consolation. 
shall endure. Sittest, or wilt sit [enthroned]. 
Thy remembrance. Some codices read "Thy throne".

12 But = from. Emphasising the great consolation. 
And Thy remembrance unto all generations.
102. 13.  

PSALMS. 

13 Thou shalt arise, and have 3 mercy upon Zion; 
For the time to favour her, yea, 3 the set time, is come. 
14 For Thy servants take pleasure in her stones, 
And favour the dust thereof. 
15 So the 3 heathen shall fear the 3 name of the LORD, 
And all the kings of the earth Thy 3 glory. 
16 When the LORD shall build up Zion, 
He shall appear in His 15 glory. 
17 He will regard the prayer of the destitute, 
And not despise their prayer. 
18 This shall be written for 3 the generation to come: 
And 3 the people which shall be 3 created shall praise THE LORD. 
19 For He hath looked down from the height of His sanctuary; 
From heaven did the LORD behold the earth; 
20 To hear the groaning of the prisoner; 
To loose 3 those that are 3 appointed to death; 
21 To declare the 13 name of the LORD in 13 Zion, 
And His praise in Jerusalem; 
22 3 When the people are gathered together, 
And the kingdoms, to serve the LORD. 
23 3 He weakened my strength 3 in the way; 
He shortened my days. 
24 I said, 3 O 3 my GOD, take me not away in the midst of my days: '' 

PSALMS. 

Favour to His People. (Introversion and Alternations.) 

13 mercy = compassion. Zion. See Ap. 68. 

19 the height of His sanctuary = His holy height. 
20 those ... appointed to death = the sons of death, Genitive of Relation. The Heb. word for "death" occurs only here and 79. 11. It is fem., as though the mother. Cp. Rom. 8. 36, and see Ap. 17 (6). 
23 He weakened. A return to the subject corresponding with "d" (vv. 3-11), above, in the way: i. e. of His humiliation. 
24 my GOD. Heb. 'Elohim El. Ap. 4. IV. 
25 Of old, &c. Quoted in Heb. 1. 10-12, which shows this Psalm is all prophetic of Messiah. 
27 the same; or He. Cp. Isa. 41. 4; 43. 10. 
28 children = sons. 

shall continue = shall dwell [in the Land]. 

103 (H), p. 810. THE COMING KINGDOM. (Introversion.) 

13-22 (G, p. 818). FAVOUR TO HIS PEOPLE. (Introversion and Alternations.) 

13 mercy = compassion. Zion. See Ap. 68. 

19 the height of His sanctuary = His holy height. 
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13 mercy = compassion. Zion. See Ap. 68.
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<thead>
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<th>103. 6.</th>
<th>PSALMS.</th>
<th>104. 6.</th>
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</table>
7 At Thy rebuke they fled; At the voice of Thy thunder they hasted away.
8 They go up by the mountains; they go down by the valleys
Unto the place which Thou hast founded for them.
9 Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.
10 He sendeth the springs into the valleys,
Which run among the hills.
11 They give drink to every beast of the field:
The wild asses quench their thirst.
12 By them shall the fowls of the heaven have their habitation,
Which sing among the branches.
13 He watereth the hills from His chambers:
The earth is satisfied with the fruit of Thy works.
14 He causeth the grass to grow for the cattle,
And herb for the service of man.
15 And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread which strengtheneth man's heart.
16 The trees of the LORD are full of sap;
The cedars of Lebanon, which He hath planted;
17 Where the birds make their nests:
As for the stork, the heron, and the hoopoe, they build here.
18 The high hills are a refuge for the wild goats;
And the rocks for the conies.
19 He appointed the moon for seasons:
The sun knoweth his going down.
20 Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep forth:
21 The young lions roar after their prey,
And seek their meat from the GOD.
22 The sun ariseth, they gather themselves together,
And lay them down in their dens:
23 Man goeth forth unto his work,
And to his labour until the evening.
24 O LORD, how manifold are Thy works!
In wisdom hast Thou made them all:
The earth is full of Thy riches.
25 So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.
26 There goe the ships:
There is that leviathan, whom Thou hast made to play therein.
27 These wait all upon Thee;
That Thou mayest give them their meat in due season.
28 That Thou givest them they gather:
Thou openest Thine hand, they are filled with good.
29 Thou hidest Thy face, they are troubled:
Thou takest away their breath, they die,
And return to their dust.
30 Thou sendest forth Thy spirit, they are created;
And Thou renewest the face of the earth.
31 The glory of the LORD shall endure for ever:
The LORD shall rejoice in His works.
32 He looketh on the earth, and it trembleth:
He toucheth the hills, and they smoke.
33 I will sing unto the LORD as long as I live:
I will sing praise to my God while I have my being.
34 My meditation of Him shall be sweet:
I will be glad in the LORD.
35 Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the LORD, O my soul.
Praise ye the LORD.

8 hast founded = didst prepare.
11 The wild asses: are provided with water. Cp. v.15.
18 conies. Heb. shaphan. Not rabbits, which can burrow; but about their size, having smooth feet; therefore dwelling among the rocks, and not in the ground.
19 knoweth. Fig. Pronoporia. Ap. 6.
24 how manifold. Fig. Apostrophe. Ap. 6.
26 ships: or nautiluses, the "small" of v. 25.
leviathan = sea monster, or the "great" of v. 25.
made = formed. play = sport.
28 hand. Fig. Anthropophathia. Ap. 6.
29 troubled = dismayed.
earth = ground. Heb. 'adamah.
31 His works. His own works.
35 sinners. Heb. cheiti'. Ap. 44. I.
the wicked = lawless ones. Heb. vidash. Ap. 44. x.
be no more = be there no sign of them. Cp. 103. 16.
33 I will sing unto the LORD as long as I live:
I will sing praise to my God while I have my being.
34 My meditation of Him shall be sweet:
I will be glad in the LORD.
35 Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the LORD, O my soul.
Praise ye the LORD.

105 [For Structure see next page.]
For circumstances see note on 1 Chron. 16. 7.
1 the LORD. Heb. Jehovah. Ap. 4. II.
3 holy. See note on Ex. 3. 5.
4 face. Fig. Anthropophathia. Ap. 6.
evermore = at all times, or continually.

30 Thou sendest forth Thy spirit, they are created;
And Thou renewest the face of the earth.
31 The glory of the LORD shall endure for ever:
The LORD shall rejoice in His works.
32 He looketh on the earth, and it trembleth:
He toucheth the hills, and they smoke.
33 I will sing unto the LORD as long as I live:
I will sing praise to my God while I have my being.
34 My meditation of Him shall be sweet:
I will be glad in the LORD.
35 Let the sinners be consumed out of the earth,
And let the wicked be no more.
Bless thou the LORD, O my soul.
Praise ye the LORD.

105 O give thanks unto the LORD; call upon His name:
Make known His deeds among the people.
2 Sing unto Him, sing psalms unto Him:
Talk ye of all His wondrous works.
3 Glory ye in His holy name:
Let the heart of them rejoice that seek the LORD.
4 Seek the LORD, and His strength:
Seek His face evermore.
105. 5. PSALMS.

5 Remember His marvellous works that He hath done; His wonders, and the judgments of His mouth;
6 O ye seed of Abraham His servant, Ye children of Jacob His chosen.
7 Sayings, unto thee will I give the land of Canaan.
8 Hath confirmed the same unto Isaac;
9 (Which covenant He made with Abraham, And His oath unto Isaac;) And to Israel for an everlasting covenant:
10 Saying, Unto thee will I give the land of Canaan, The lot of your inheritance:
11 And His oath unto him, which His word came:
The word of the Lord tried him.
12 To bind his princes at his pleasure;
13 Even the ruler of the people, and let him go free.
14 He made him lord of his house, And ruler of all his substance:
15 To bind his princes at his pleasure;
16 And taught his senators wisdom.

This could not be said of the Patriarchs.

15 prophets: i.e. those who were men of God, and His spokesmen. Abraham so called (Gen. 20. 7). See Gen. 49.

17-22 (m, above). THE MISSION OF JOSEPH.

26-41 (m, above). THE MISSION OF MOSES AND AARON. (Extended Alteration.)

19 his word: i.e. Joseph's word: i.e. his interpretation of the dreams. came: came to pass. Cp. Judg. 7. 12, 21; Is. 9. 6.

5 that = which.
wonders: i.e. the miracles in Egypt.
judgments = just decisions (given at Sinai).
8-12 (V, above). COVENANT IN PROMISE.
42-45 (V, above). COVENANT IN PERFORMANCE.

V n 8-10. The Covenant remembered.
11 The Land given.
12 The People described.
42-45. The People described.
4. word=promise, as in v. 42.
9 made=solemnised.
10 confirmed=established.
11 Israel: i.e. the spiritual seed; in contrast with Jacob, the natural seed. See notes on Gen. 32. 28; 43. 6; 45. 26, 28.
12 everlasting covenant. See notes on Gen. 9. 12, and Isa. 44. 7.
13 The lot = measuring line. Put by Fig. Metonymy (of Cause), Ap. 6, for the inheritance measured off by it.
14 they. Some codices, with Aram. and Syr., read "ye": i.e. not the three Patriarchs, but the descendants of each one respectively.
16 Cp. Gen. 34. 30. Deut. 4. 27; 26. 5. Jer. 44. 28. (The opposite is "without number", Ps. 40. 12.)

E. W. Bullinger
Psalms 105. 23

Israel also came into Egypt; And Jacob sojourned in the land of Ham. And He increased His People greatly; And made them stronger than their enemies. He turned their heart to hate His People, To deal subtilly with His servants. He sent darkness. This was the ninth plague (Ex. 10:21). All are not mentioned, not being needed. This is put first for the purpose implied in the next line. they rebelled not against His word. He turned their waters into blood, And slew their fish. Their land brought forth frogs in abundance. In the chambers of their kings. He spake, and there came divers sorts of flies, And lice in all their coasts. He gave them hail for rain, And flaming fire in their land. He smote their vines also and their fig trees; And brake the trees of their coasts. He spake, and the locusts came, And swarmed them with them. And fire to give light in the night. And they inherited the land, And keep His laws.

Psalms 106. 1

Praise ye THE LORD. O give thanks unto THE LORD; for He is good: For His mercy endureth for ever.

E. W. Bullinger
2 Who can utter the mighty acts of the Lord?
Who can shew forth all His praise?
3 Blessed are they that keep judgment,
And that doth righteousness at all times.
4 Remember me, O Lord, with the favour
that Thou bearest unto Thy People:
O visit me with Thy salvation;
5 That I may see the good of Thy choosing,
That I may rejoice in the gladness of Thy nation,
That I may glory with Thine inheritance.
6 We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
7 Our fathers understood not Thy wonders in Egypt;
They remembered not the multitude of Thy mercies;
But provoked Him at the sea, even at the Red sea.
8 Nevertheless He saved them for His name’s sake,
That He might make His mighty power to be known.
9 He rebuked the Red sea also, and it was dried up:
So He led them through the depths, as through the wilderness.
10 And He saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.
11 And the waters covered their enemies:
There was not one of them left.
12 Then believed they His words;
They sang His praise.
13 They soon forgot His works;
They waited not for His counsel:
14 But lusted exceedingly in the wilderness,
And tempted God in the desert.
15 And He gave them their request;
But sent leanness into their soul.
16 They envied Moses also in the camp,
And Aaron the saint of the Lord.
17 The earth opened and swallowed up Dathan,
And covered the company of Abiram.
18 And a fire was kindled in their company;
The flame burned up the wicked.
19 They made a calf in Horeb,
And worshipped the molten image.
20 Thus they changed their glory
Into the similitude of an ox that eateth grass.
21 They forgot God their saviour,
Which had done great things in Egypt;
22 Wondrous works in the land of Ham,
And terrible things by the Red sea.
23 Therefore He said that He would destroy them,
F had not Moses His chosen stood before Him in the breach,
To turn away His wrath, lest He should destroy them.
24 Yea, they despised the pleasant land,
They believed not His word:
25 But murmured in their tents,
And hearkened not unto the voice of the Lord.
26 Therefore He lifted up His hand against them,
To overthrow them in the wilderness:
27 To overthrew their seed also among the nations,
And to scatter them in the lands.
28 They joined themselves also unto Baal-peor,
And ate the sacrifices of the dead.
29 Thus they provoked Him to anger with their inventions:
And the plague brake in upon them.
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<th>Page 106. 48.</th>
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<tbody>
<tr>
<td>And so the plague was stayed.</td>
<td><strong>32</strong> angered = caused indignation. Occurs only here in the Psalms.</td>
<td></td>
</tr>
<tr>
<td><strong>31</strong> And that was counted unto him for righteousness</td>
<td><strong>33</strong> His: i. e. Moses.</td>
<td></td>
</tr>
<tr>
<td><strong>32</strong> They angered Him also at the waters of strife,</td>
<td><strong>35</strong> nations = peoples: i. e. the Canaanite nations. See Ap. 23 and 25.</td>
<td></td>
</tr>
<tr>
<td>So that it went ill with Moses for their sakes:</td>
<td><strong>36</strong> commanded. Cp. Ex. 23. 32, 33: and often repeated.</td>
<td></td>
</tr>
<tr>
<td><strong>33</strong> Because they provoked his spirit,</td>
<td>For the reason, see Ap. 23 and 25.</td>
<td></td>
</tr>
<tr>
<td>So that he spake unadvisedly with his lips.</td>
<td><strong>37</strong> polluted. The strongest word, that could be used.</td>
<td></td>
</tr>
<tr>
<td><strong>34</strong> They did not destroy the nations,</td>
<td><strong>38</strong> Which were = And they became. Some codices, with Sept. and Vulg., read &quot;And it became.&quot;</td>
<td></td>
</tr>
<tr>
<td>Concerning whom the Lord commanded them:</td>
<td><strong>39</strong> devils = demons. Cp. Deut. 32. 17.</td>
<td></td>
</tr>
<tr>
<td><strong>35</strong> But were mingled among the heathen,</td>
<td><strong>40</strong> polluted. The strongest word, that could be used.</td>
<td></td>
</tr>
<tr>
<td>And learned their works.</td>
<td><strong>41</strong> cumpl = peoples: i. e. the Canaanite nations. See</td>
<td></td>
</tr>
<tr>
<td><strong>36</strong> And they served their idols:</td>
<td>Ap. 23 and 25.</td>
<td></td>
</tr>
<tr>
<td>Which were a snare unto them.</td>
<td><strong>42</strong> Many times. Cp. Judg. 2. 16. Neh. 9. 27, &amp;c.</td>
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<tr>
<td><strong>37</strong> Yea, they sacrificed their sons and their daughters unto devils,</td>
<td><strong>43</strong> deliver = rescue iniquity. <strong>44</strong> Many times. Cp. Judges 2. 16. Neh. 9. 27, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>And shed innocent blood, even the blood of their sons and of their daughters,</td>
<td><strong>45</strong> remembered ... repeated. Fig. Anthropopatheia.</td>
<td></td>
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<tr>
<td>Whom they sacrificed unto the idols of Canaan:</td>
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<tr>
<td>And the land was polluted with blood.</td>
<td><strong>46</strong> pitied. Cp. 2 Kings 25. 27–30. Daniel, Nehemiah, Esther, Ezra; showing that the prayer of Solomon was answered (1 Kings 8).</td>
<td></td>
</tr>
<tr>
<td><strong>39</strong> Thus were they defiled with their own works,</td>
<td>Of = Before: i. e. By.</td>
<td></td>
</tr>
<tr>
<td><strong>40</strong> Therefore was the wrath of the Lord kindled against His People,</td>
<td>gather us. Not necessary to suppose a late date for the Psalm. The Spirit of God spake by the prophets.</td>
<td></td>
</tr>
<tr>
<td>Insomuch that He abhorred His own inheritance.</td>
<td>David was a prophet (Acts 2. 30, 31). Moreover, the Dispersion was well known, being foretold in Deut. 28.44.</td>
<td></td>
</tr>
<tr>
<td><strong>41</strong> And He gave them into the hand of the heathen;</td>
<td>We might as well reason away the reason.</td>
<td></td>
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<tr>
<td>And they that hated them ruled over them.</td>
<td><strong>42</strong> Blessed. Fig. Benedictio. This Doxology closes this fourth book. Cp. the closing Psalms of the other books.</td>
<td></td>
</tr>
<tr>
<td><strong>42</strong> Their enemies also oppressed them,</td>
<td>THE LORD. Heb. Jah. See Ap. 4. III.</td>
<td></td>
</tr>
<tr>
<td>And they were brought into subjection under their hand.</td>
<td>And repeated, according to the multitude of His mercies.</td>
<td></td>
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<tr>
<td><strong>43</strong> Many times did He deliver them;</td>
<td><strong>46</strong> He made them also to be pitied of all those that carried them captives.</td>
<td></td>
</tr>
<tr>
<td>But they provoked Him with their counsel,</td>
<td><strong>47</strong> Save us, O Lord our God, And gather us from among the heathen, To give thanks unto Thy holy name, And to triumph in Thy praise.</td>
<td></td>
</tr>
<tr>
<td>And were brought low for their iniquity.</td>
<td><strong>48</strong> Blessed be the Lord God of Israel From everlasting to everlasting: And let all the People say, &quot;Amen.&quot;</td>
<td></td>
</tr>
<tr>
<td><strong>44</strong> Nevertheless He regarded their affliction,</td>
<td><strong>1</strong> Praise ye THE LORD.</td>
<td></td>
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<tr>
<td>When He heard their cry:</td>
<td></td>
<td></td>
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<tr>
<td><strong>45</strong> And He remembered for them His covenant,</td>
<td></td>
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</tr>
</tbody>
</table>

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E. W. Bullinger
107-150 (H, p. 720). THE FIFTH, OR DEUTERONOMY BOOK *.  
GOD'S WORD THE ONLY GOOD.  

"He sent His Word, and healed them,  
And delivered them from all their destructions." †  
(107. 20; 147. 15, 18.)  

(Alternations and Introversion.)

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**A' 119.**  
QUICKENING AND SUSTAINING II BY THE REVEALING WORD.  

**B'**

D | G | 120 (G'), 134 (G') $.  
DELIVERANCE FROM SENNACHERIB TYPICAL OF ISRAEL'S FUTURE DELIVERANCE. FIFTEEN PSALMS ARRANGED IN FIVE TRIADS.  
(See Ap. 67.)  

H | 135 (H'), 136 (H').  
PRAISE. TWO PSALMS LINKED TOGETHER BY ONE COMBINED STRUCTURE.  

G' | 137.  
DELIVERANCE OF CAPTIVES. SENNACHERIB'S CAPTIVES  
(See notes)  

**H'** | 138.  
PRAISE.  

**G'** | 139.  
DELIVERANCE FROM AN EVIL HEART.  
(Compare Ezek 36. 26. Jer. 31. 33.)  

**H'** | 140 (H')—144 (H').  
PRAYER AND PRAISE.  

**C' E** | 145.  
THE TRUE DAVID LEADING THE PRAISES OF HIS PEOPLE (144. 9).  

**F** | 146 (F')—150 (F').  
PRAISE. FIVE HALLELUJAH PSALMS, EACH BEGINNING AND ENDING WITH "HALLELUJAH".  

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* For notes, see p. 827.
NOTES ON THE STRUCTURE, PAGE 826.

* Deuteronomy is man's name for this book. It comes from the Greek Septuagint, and means "the second Law". It was given because Deuteronomy was a repetition of the Law, with variations, to suit the needs of the new generation in the Land. The title in the Hebrew Canon is חֹדֶשׁ הָנָּר בִּימֵי יְהֹוָּה, 'Alekh haddathārim, "These are the Words". It is the book which contains the words of God; and consists almost wholly of the testimonies, statutes, judgments, &c., of Jehovah. It was from this book that the Saviour made His three quotations, when He met the tempter with the threesfold "It is written". It follows the Book of the Wilderness; and gives the reason for all the trials of the pilgrimage: "The Lord thy God led thee these forty years... that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (Deut. 8. 3). The natural life, the giving of which is recorded in Genesis, is nothing worth if man be not begotten by the Word, and if the new nature thus given be not nourished by the Word. For only thus can man be truly said to "live".

Hence, in this Deuteronomy-Book of the Psalms we have the same leading subject. Its teaching, like that of the other books, is Dispensational; and it is grouped around the Word. All blessing for Man (Book I), all blessing for Israel (Book II), all blessing for Zion (Book III), all blessing for the Earth and its Nations (Book IV), is bound up in the Word and Law of God. The breaking of that Law had been the source of Man's sorrow, Israel's dispersion, the Temple's ruin, and the Earth's misery. It will yet be seen that all blessing for Man, the gathering of Israel, the building of Zion, and restoration for the earth, is bound up with the Word of God, and with the Psalms written by His Spirit on the fleshy tables of the heart (Jer. 31. 31-34. Ezek. 36. 24-25).

What a wonderful thing for one to be brought to say "O how I love Thy Law!" (Psalm 119. 97), when the breaking of that Law had brought in all the suffering! But it will be noted that this is said only after (in Psalm 118) the Resurrection of the Righteous Magnifier of that Law has been celebrated.

This is the theme of the Deuteronomy-Book of the Psalms. It consists of forty-four Psalms, in which the title Jehovah occurs 293 times; and Jah, 13; while Elohim occurs only 41 times (4 of which are with Jehovah); El, 10 times; Eloha, twice.

While the structure of the other books consists of two or three sections, this book is, like the Law of God itself, a perfect whole. It is the only book which has an even number of Psalms. Its first Psalm (107), as is the case with the first Psalms of the other books, is at once its key-note and epitome.

† It will be noted that Ps. 119 is characteristic of the Deuteronomy Book of the Psalms; while Ps. 84 is characteristic of the Levitical Book, and Ps. 80 of the Numbers Book. We cannot imagine these as being appropriate to any other Books.

|| The Quickening and Sustaining Word. This is characteristic of Ps. 119. Cp. vv. 25, 37, 40, 44, 49, 90, 93, 107, 114, 114, 115, 116, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147. It is used in Ps. 119 in connection with the Living and Divine Word. The two passages, taken together, tell us that it is not merely the written Word which delivers from deep afflictions, but that the Living and Divine Word, Who was "taken in their pits", is the alone Deliverer of His People from their graves.

§ The Songs of the Degrees are 15 in number (120—134, G7 above). They correspond in number with the 15 years added to Hezekiah's life. Ten are by Hezekiah (corresponding with the number of the Degrees) by which the shadow of the sun went backward on the sun-dial of Ahaz. 2 Kings. 20. 4-11. Five are by others (4 by David and 1 by Solomon). Solomon's Psalm occupies the centre (127); and, of the 7 on either side, 2 in each 7 are by David; and 10 (5 in each 7) by Hezekiah.

In each of 7 the name of Jehovah occurs 24 times, and Jah once in the third Psalm of each 7. In the central Psalm Jehovah occurs 8 times.

The fifteen Psalms are arranged in five groups of 3 each. In each group, the subject of the first is Distress; the second is Trust in Jehovah; while the third speaks of Blessing and Peace in Zion.

They are here in fulfilment of Hezekiah's promise recorded in Isa. 38. 20. (For further information see Ap. 78, and Dr. J. W. Thistlethwaite's Old Testament Problems. London, Henry Frowde.)

¶ The last five Hallelujah Psalms (146—150, F, p. 582) are an echo and reminiscence of the whole of the five books of the Psalter:

F | J | 146. GENESIS. Compare v. 4 with Gen. 2. 7; v. 5 with Gen. 26; v. 6 with Gen. 1.
K | 147. EXODUS. Compare v. 4 ("names") with Ex. 1. 1; vv. 2, 20 with the building up of the nation (Ex. 1. 7-20); and vv. 15, 19 with Ex. 20.
L | 148. LEVITICUS. Compare v. 14 ("a People near unto Him") with Lev. 10. 3.
K | 149. NUMBERS. Compare vv. 5-9 with Num. 14. 21; 24. 17-24. The nations ruled and blessed by the Saints.
J | 150. DEUTERONOMY. Compare v. 2 with Deut. 3. 24.
BOOK V.

107. 1. PSALMS. 107.

A A (p. 828)

107 O give thanks unto the LORD, for He is good:
For His mercy endureth for ever.
Let the redeemed of the LORD say so, Whom He hath redeemed from the hand of the enemy;
And gathered them out of the north, From the east, and from the west, From the south, and from the west.
They wandered in the wilderness in a solitary way:
They found no city to dwell in.
Hungry and thirsty, Their soul faint in them.

Then they cried unto the LORD in their trouble, And He delivered them out of their distresses.
And He led them forth by the way, Which they knew not; And He led them out through the deserts, Which they had not known.

Oh that men would praise the LORD for His goodness, And for His wonderful works to the children of men! For He satisfieth the longing soul, And filleth the hungry soul with good

Such as sit in darkness and in the shadow of death, Being bound in affliction and iron;
Because they rebelled against the words of GOD, And contemned the counsel of the MOST HIGH:
Therefore He brought down their heart in the wilderness, They fell down, and there was none to help.

Then they cried unto the LORD in their trouble, And He saved them out of their distresses.
He brought them out of darkness and the shadow of death, And brake their bands in sunder.

Oh that men would praise the LORD for His goodness, And for His wonderful works to the children of men!
For He hath broken the gates of brass, And cut the bars of iron in sunder.

Fools because of their transgression, And because of their iniquities, are afflicted.
Their soul abhorreth all manner of meat; And they draw near unto the gates of death.

B C1 a1

107-150 A1, p. 720. THE DEUTERONOMY BOOK.

GOD’S WORD: THE ONLY GOOD.

107 (A1, p. 828). THE DELIVERING AND HEALING, OR LIVING WORD. (Introversion.)

B 4–32. Distress and Deliverance.

The first Psalm of Book V. This book contains fifteen by David, one by Solomon (127), and the rest anonymous (probably by Hezekiah, see Ap. 67), certainly not later than his day. See notes on passages supposed to prove a later date.

1 the LORD. Heb. Jehovah. Ap. 4. II. mercy = lovingkindness, or grace; as in v. 42.
redeemed = lovingkindness, or grace; as in v. 42.

11 rebelled. v. 11 recapitulates the narrative of Gen. 15. 5; 27. 22.

The Structure, p. 826, and note, p. 827.

soul = heart.

2 the lands, &c. Fig. Topographia (Ap. 6), for emphasis.
The Psalm looks forward to the final ingathering of Israel.

4–32 (B, above). DISTRESS AND DELIVERANCE. (Repeated and Extended Alternation.)

4 a solitary way = a trackless waste.
city to dwell in = city of habitation, as in v. 7.
trouble = strait.

7 He led them forth. When this is the case, the way is always “right.”
the right way. Because it is His way: not the shortest, or most direct, or most pleasant; but it is the way of Grace and Favour. It is the way of Trial (Deut. 8. 2–5); the way of Safety; the way of Divine Provision and Miraculous Supplies; and it ends “right.”

goodness = lovingkindness, or grace; same word as “mercy” in v. 1.
children = souls.

filth the hungry soul. Quoted in Luke 1. 53.

affliction = oppression.
11 rebelled. This marks the subject of C1.
words = sayings, utterances.


12 none to help = no sign of a helper.

17 Fools = the Perverse, depending on their own wisdom, which is foolishness with God (1 Cor. 1. 26–29). Cp. Prov. 1. 7; 12. 13; 14. 3, 9; 15. 5; 27. 22. Heb. ’awsh. Ap. 44. iv. Not the same word as in v. 42.

are afflicted = bring affliction on themselves.
19 Then they cry unto † the LORD in their trouble,
And He saveth them out of their distresses.

20 † He sent His Word, and *healed them,
And *delivered them from their *destructions.

21 Oh that men would praise † the LORD for His *goodness,
And for His wonderful works to *the children of men!

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

28 Then they cry unto † the LORD in their trouble,
And He bringeth them out of their distresses.

29 He maketh the storm a calm,
And dry ground into watersprings.

30 He turneth rivers into a wilderness,
And the watersprings into dry ground;
And He bringeth them unto their desired haven.

33 He turneth rivers into a wilderness,
And the watersprings into dry ground; 
And a fruitful land into barrenness,
For the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water,
And dry ground into watersprings.

36 And there He maketh the hungry to dwell,
That they may prepare a city for habitation;
And sow the fields, and plant vineyards,
Which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly;
And *suffereth not their cattle to decrease.

39 *Again, they are ministered and brought low
Through oppression, affliction, and sorrow.

40 He poureth contempt upon princes,
And causeth them to wander in the wilderness, where there is no way.

41 Yet setteth He *the poor on high from affliction,
And maketh him families like a flock.
108 1. PSALMS

108 1. A Song or Psalm of David.

108. 1. PSALMS. 109. 8.


109. 1. Hold not Thy peace, O 0 God 0 of my praise;
2 For the mouth of 0 the wicked and the mouth of the deceitful are opened against me:
3 They have spoken against me with evil words of hatred;
4 And fought against me without a cause.
5 And they have rewarded me evil for good,
And hatred 0 for my love.
6 0 Set Thou a 0 wicked man over him:
And let 0 Satan stand at his right hand.
7 When he shall be judged, let him be condemned:
And let his prayer become sin.
8 Let his days be few;
And let another take his 0 office.

Title. A Song.

PSALMS.
9 Let his *children be fatherless,
And his wife a widow.
10 Let his *children be continually *vagabonds, and beg:
Let them *seek their bread also out of their desolate places.
11 Let the extortioner *catch all that he hath;
And let the strangers spoil his labour.
12 Let there be none to extend *mercy unto him:
Neither let there be any to favour his fatherless *children.
13 Let his posterity be cut off;
And his name be blotted out.
14 Let the *iniquity of his fathers be remembered with *the LORD;
And let not the *sin of his mother be blotted out.
15 *Let them be before *the LORD continually,
That He may cut off the memory of them from the earth.
16 Because that he remembered not to shew *mercy,
But persecuted *the poor and needy *man,
That he might even slay *the broken in heart.
17 As he loved cursing, so let it come unto him:
As he delighted not in blessing, so let it be far from him.
18 As he clothed himself with cursing like as with his garment,
So let it come into his bowels like water,
And like oil into his bones.
19 Let it be unto him as the garment which covereth him,
And for a girdle wherewith he is girded continually.
20 *Let this be the *reward of mine adversaries
*from *the LORD,
And of them that *speak evil against my *soul.
21 But do *Thou for me, O *God *the Lord,
For Thy *name's sake:
Because Thy *mercy is good, deliver Thou me.
22 For *I am *poor and needy,
And my *heart is wounded within me.
23 I am gone like the shadow when it declineth:
I am tossed up and down as the locust.
24 My knees are weak through fasting;
And my flesh faileth of fatness.
25 I became also a reproach unto them:
When they looked upon me they shooked their heads.
26 Help me, O *the LORD my *God:
O save me according to Thy *mercy:
27 That they may know that *this is *Thy hand;
That *Thou, *the LORD, hast done it.
28 *Let them curse, but bless *I will:
When they arise, let them be ashamed:
But *let Thy servant rejoice.
29 *Let mine adversaries be clothed with shame,
And let them cover themselves with their own confusion, as with a mantle.
30 I will greatly praise *the LORD with my mouth;
Yea, I will praise Him among the multitude.
31 For *He shall stand at the right hand of the *poor,
To save *him from those that *condemn his *soul.
### 110. PSALMS.

**E's J (p. 832)**

<table>
<thead>
<tr>
<th>110</th>
<th>E's J, p. 832. THE TRUE DAVID'S EXALTATION. (Extended Alternation.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>111</td>
<td>F's N, p. 832. PRAISE FOR JEHOVAH'S WORKS. (Introversion and Alteration.)</td>
</tr>
</tbody>
</table>

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**110.** A Psalm of David.

1. The LORD said unto my Lord, "Sit Thou at My right hand,
   "Until I make Thine enemies Thy footstool."

2. The LORD shall send the rod of Thy strength out of Zion:
   Rule Thou in the midst of Thine enemies.

3. Thy People shall be willing in the day of Thy power,
   In the beauty of holiness from the womb of the morning:
   Thou hast the dew of Thy youth.

4. The LORD hath sworn, and will not repent,
   "Thou art a priest for ever"
   "After the order of Melchizedek."

5. The LORD at Thy right hand
   Shall strike through kings in the day of His wrath.

6. He shall judge among the heathen,
   "He shall fill the places with the dead bodies;
   He shall wound the heads over many countries.

7. He shall drink of the brook in the way:
   Therefore shall He lift up the head.

---

**111.** Praise ye THE LORD.

1. To the LORD with my whole heart,
   "In the assembly of the upright, and in the congregation.

2. The works of the LORD are great,
   "Sought out of all them that have pleasure therein.

3. His work is honourable and glorious:
   "And His righteousness endures for ever.

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4,**(?)** He hath made His wonderful works to be remembered:
(7) The **Lord** is gracious and full of compassion.
5,**(?)** He hath given meat unto them that **fear** Him:
(1) He will ever be mindful of His covenant.
6,**(?)** He shewed His People the power of His works,
(5) That He may give them the heritage of the heathen.
7,**(?)** The works of His hands are verity and judgment;
(3) All His commandments are sure.
8,**(?)** They stand fast for ever and ever,
(3) **And are** done in truth and uprightness.
9,**(?)** He hath commanded His covenant forever:
(9) **Holy** and **reverent** is His name.
10,**(?)** The **fear** of the **Lord** is the beginning of wisdom:
(2) A good understanding have all they that do His commandments:
(7) His praise endureth for ever.

112 Praise ye **the Lord**.
(6) **Blessed** is the man that **feareth** the **Lord**,
(2) That delighteth greatly in His commandments:
2 (3) His seed shall be mighty upon earth:
(7) The generation of the upright shall be blessed.
3 (7) Wealth and riches shall **be** in his house:
(1) And his righteousness endureth for ever.
4 (1) Unto the upright there ariseth light in the darkness:
(7) He is gracious, and full of compassion, and righteous.
5 (2) **A man** sheweth favour, and lendeth:
(1) He will guide his affairs with discretion.
6 (2) Surely he shall not be moved for ever:
(5) The righteous shall be in everlasting remembrance.
7 (2) He shall not be afraid of evil tidings:
(3) His heart is fixed, trusting in **the Lord**.
8 (5) His heart is established, he shall not be afraid:
(3) Until he **see his desire** upon his enemies.
9 (2) He hath dispersed, he hath given to the poor;
(3) Righteousness endureth for ever;
(7) His horn shall be exalted with honour,
10 (7) The wicked shall see **it**, and be grieved:
(2) **He shall** gnash with his teeth, and melt away:
(7) The desire of the wicked shall perish.

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

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3 From the rising of the sun unto the going
down of the same.
2 The LORD's name is to be praised.
4 The LORD is high above all nations,
And His glory above the heavens.
5 Who is like unto the LORD our God,
Who dwelleth on high.
6 Who humbleth Himself to behold
The things that are in heaven, and in the earth!
7 He raiseth up the poor out of the dust,
And lifteth up the needy out of the dunghill;
8 That He may set him with princes,
Even with the princes of His People.
9 He maketh the barren woman to keep house,
And to be a joyful mother of children.
1
Praise ye the LORD.

114
1 When Israel went out of Egypt,
The house of Jacob from a people of strange language;
2 Judah was His sanctuary,
And Israel His dominion.
3 The sea saw it, and fled:
And Jordan was driven back.
4 The mountains skipped like rams, 
And the little hills like lambs.
5 What aided thee, O thou sea, that thou fleddest?
Thou hast driven back Jordan, that thou wast driven back?
6 Ye mountains, that ye skipped like rams;
And ye little hills, like lambs.
7 Tremble, thou earth, at the presence of the Lord,
At the presence of the of Jacob;
8 Which turned the rock into a standing water,
The flint into a fountain of waters.

115
1 Not unto us, O LORD, not unto us,
But unto Thy name give glory,
For Thy mercy, and for Thy truth's sake.
2 Wherefore should the heathen say,
"Where is now their God?"
3 But our God is in the heavens:
He hath done whatsoever He hath pleased.
4 Their idols are silver and gold,
The work of men's hands.
5 They have mouths, but they speak not:
Eyes have they, but they see not:
Noses have they, but they smell not:
They have hands, but they handle not:
Neither speak they through their throat:
7 They that make them are like unto them;
So is one that trusteth in them.
8 O Israel, trust thou in the LORD:
He is their help and their shield.
9 Who is like unto the LORD?
This is ever the outburst of the saints' praise. See note on Ex. 15. 11.
6 heaven = the heavens.
the poor = an impoverished one.
the needy = a needy one. Cp. l Sam. 2. 8.
8 with princes = with the princes. Fig. Anapho-
plousis (Ap. 6), for emphasis. 9 children = sons.

114 (Gk. p. 826). ISRAEL'S DELIVERANCE FROM EGYPT. (Introversion and Alternation.)

G | W | 1. God's mercies to Jacob. 
X n | r | 5. Water. 
W | 7, 8. God's mercies to Jacob.

See note on Psalm 113, above.
1 When Israel. Cp. Ex. 13. 3.
Jacob. See notes on Gen. 32. 28; 43. 6; 46. 27, 28.
2 was = became. See note on Gen. 1. 2.
5 What...? Fig. Erotedia. Ap. 6.
8 turned = changed. standing = pool.

115 (Gk. p. 826). ISRAEL'S DELIVERANCE FROM EGYPT'S IDOLATRY. (Introversion and Alternation.)

G | Y | t | 1. Negative. The praise given.
W | u | -1. Positive. The praise-givers.
W | w | 3. Israelitish.
W | w | 9-16. Israelitish.
Y | u | -17. Positive. The praise-givers.
1 Not. Heb. Ito (not 'a'). Supply Epiphath thus: "Not to us LORD, not to us (belongeth glory) but to Thy name give the glory," LORD. Heb. Jehovah. Ap. 4. II.
name. See note on 20. 1.
mercy = lovingkindness, or grace.
and. Some codices, with one early printed edition,
Aram., Sept., Syr., and Vulg., read this "and" in the text.
2 heathen = nations.

4-8 (v, above). HEATHEN THEOLOGY. (Introversion.)

v | x | 4. The idols.
y | z | 5. Their fabrication.
z | x | 6. Their idols.
5 mouths = a mouth (sing.).
6 silver and gold. Put by Fig. Metonymy of Cause, Ap. 6, for what is made from them. Cp. 185. 18-19.
work. Some codices, with Sept. and Vulg., read pl., "works".
5 mouths = a mouth (sing.).
6 noses = a nose (sing.).
7 speak = make a sound.
8 So is. Some codices, with Sept., Syr., and Vulg., read "And (so) is".
9 Israel. Some codices, with Sept., Syr., and Vulg., read "house of Israel". See notes on Gen. 32. 28; 43. 6; 46. 27, 28.
6 is their help, &c. Fig. Epistrophé (Ap. 6), in vv. 9, 11.
shield. See note on Ps. 84. 9.
115. 10. PSALMS.

10 O house of Aaron, trust in the LORD:
9 Sy is their help and their shield.
11 Ye that fear the LORD, trust in the LORD:
9 Sy is their help and their shield.
12 The LORD hath been mindful of us: He will bless us;
13 He will bless the house of Israel;
14 He will bless them that fear the LORD, Both small and great.
15 The LORD shall increase you more and more,
You and your children.
16 The heaven, even the heavens, are the LORD’s:
But the earth hath He given to the children of men.
17 The dead praise not the LORD,
Neither any that go down into silence.
18 But we will bless the LORD
From this time forth and for evermore.
Praise ye the LORD.

116 (H, p. 826). PRAYER FOR DELIVERANCE.
(Extended Alternation.)

H | A | 1, 2. Resolve to praise.
| C E | 4-. Promise.
| F d | 4-5. Prayer.
| e | 5-6-. The Lord’s goodness to others.
| D | 7-. His goodness to me.
A | 7-9. Resolve to praise.
| B | 10, 11. Afflictions.
| C E | 12-14. Promise.
| F e | 15. The Lord’s goodness to others.
| D d | 16-. Prayer.
| D | 16-. His goodness to me.

My voice and my supplications—My supplicating voice. Fig. Hemitude. Ap. 6. So some codices, with Sept., Syr., and Vulg., read the voice of my supplication.
3 sorrows—cords. Put by Fig. Metonymy (of Cause), Ap. 6, for the pains produced by them.
hell—Sheol. See Ap. 35.
gat hold. Fig. Prosopopoeia. Ap. 6.
4 Then called I will call, as in v. 13. See the Structure.
5 Gracious. Cp. Ex. 34, 6, 7.
merciful = full of compassion.
6 simple = sincere or guileless ones; not "foolish" in the modern usage.
7 rest. Pl. for emphasis. For = Because.
10 I believed is I believed [Him]. Quoted in 2 Cor. 4. 13.
11 haste = hasting.
All men. Heb. ‘ādām (with Art.) = all humanity.
liar = false.
12 What shall I render . . . ? Note the answer in next verse.
13 I will take. The way to render thanks is to receive yet more grace.
And call = And [I will] call. Cp. Structure, E and E.
15 Precious. See note on 1 Sam. 3. 1.
19 Praise ye the LORD = Hallelu-Jah. See Ap. 4. III.

116 I love the LORD, because He hath heard My voice and my supplications.
2 Because He hath inclined His ear unto me, Therefore will I call upon Him as long as I live.
3 The sorrows of death compassed me, And the pains of hell gat hold upon me: I found trouble and sorrow.
4 Then called I upon the name of the LORD;
5 Gracious is the LORD, and righteous; Yes, our God is merciful.
6 The LORD preserveth the simple:
7 I was brought low, and He helped me.
8 For Thou hast delivered my soul from death, Mine eyes from tears. And my feet from falling.
9 I will walk before the LORD In the land of the living.
I believed, therefore have I spoken:
3 was greatly afflicted.
5 said in my heart, "All men are liars."
12 What shall I render unto the LORD For all His benefits toward me?
13 I will take the cup of salvation, And call upon the name of the LORD.
14 I will pay my vows unto the LORD Now in the presence of all His people.
Precious in the sight of the LORD Is the death of His saints.

12 He will bless us; He will bless. Fig. Anaphora (Ap. 6), for emphasis.
13 He will bless. Fig. Anaphora (Ap. 6), taken with the last line of v. 12.
14 children = sons.
117. O praise the LORD, all ye nations; praise Him, all ye people.

1 For His merciful kindness is great toward us.
And the truth of the LORD endureth for ever.

2 "Praise ye the LORD." 

118. Give thanks unto the LORD; for He is good; for His mercy endureth for ever.

1 Let Israel now say, That His mercy endureth for ever.
2 Let the house of Aaron now say, That His mercy endureth for ever.
3 Let them now that fear the LORD say, That His mercy endureth for ever.
4 I called upon the LORD in distress: "The LORD answered me, and set me in a large place.
5 The LORD is on my side; I will not fear: What can man do unto me?
6 The LORD taketh my part with them that hate me.
7 Thou hast thrust sore at me that they compassed me about like bees; they compassed me about like lambs.
8 Better to be trust in the LORD than to put confidence in men.
9 Better to put confidence in princes than to put confidence in princes.
10 All nations compassed me about:
But in the name of the LORD will I destroy them.
11 They compassed me about; yea, they compassed me about:
But in the name of the LORD will I destroy them.
12 They compassed me about like bees; They are quenched as the fire of thorns: For in the name of the LORD will I destroy them.
13 Thou hast thrust sore at me that I might fall:
But the LORD helped me.
14 The LORD is my strength and song, And is become my salvation.
15 The voice of rejoicing and salvation is in the tabernacles of the righteous:
"The right hand of the LORD doeth valiantly.
16 The right hand of the LORD is exalted:
The right hand of the LORD is valiantly.
17 I shall not die, but live, And declare the works of the LORD.
18 The LORD hath chastened me sore:
But He hath not given me over unto death.

Praise = Laud. See note on 63. 3. people = peoples.
3 merciful kindness = lovingkindness, or grace.
It is great toward = overcame, or prevailed over. Cp. 103. 11.

1 the LORD. Heb. Jehovah. Ap. 4. II.
mercy = lovingkindness, or grace.
and set me in a large place. The current Heb. text = with the deliverance of Jah, bammer 'ah yah (two words). The Massoretic text reads it as one word, "bammer 'ah yah" = with deliverance. The A.V. and R.V. transfer the yah to the beginning of the clause, and are then compelled to make out the sense by supplying "and set me". They do not even notice the Massoretic reading. The printed text reads: "I called upon Yah in distress, He answered me with the deliverance of Yah." The Massoretic text reads: "I called upon Yah in distress, He answered me with deliverance." Figure. Canotes (Ap. 6), repeated in v. 5.
better = good. By Fig. Heterois (Ap. 6), the Positive is put for the Comparative, and is so rendered. trust = flee for refuge. Heb. hagih. Ap. 69. II.
10 All. Put by Fig. Synedochel (of Genus), Ap. 6, for a large number, or many.
But, &c. Fig. Epistrophae (Ap. 6), repeated in v. 11.
11 They compassed... they compassed. Fig. Epistrophae (Ap. 6), for emphasis.
12 They compassed. Fig. Anaphora (Ap. 6), repeated from v. 11.
the name. See note on 20. 1.
13 Thou. Does song. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the theme of the song, salvation. Cp. v. 11. Ex. 16. 2. Isa. 12. 1. Put by Fig. Metonymy (of Cause), Ap. 6, for Him Who saves = my Saviour. The right hand. Fig. Anthropopathia. Ap. 6.
17 works. Some codices, with one early printed edition, read "work" (sing.).
18 chastened me sore. The Fig. Polyptoton (Ap. 6), thus well rendered. Heb. = "chastening He chastened me."
19 Open to me the gates of righteousness: I will go into them, and I will praise THE LORD:

20 This gate of 'the LORD, Into which the righteous shall enter.

21 I will praise Thee: for Thou hast heard me, And art become my salvation.

22 The stone which the builders refused is become the head stone of the corner. This is the day which the LORD hath made; We will rejoice and be glad in it.

25 Save now, I beseech Thee, O LORD: Open to me the gates of righteousness:

26 Blessed be he that cometh in the name of the LORD: We have blessed you out of the house of the LORD.

27 GOD is the LORD, Which hath shewed us light: Bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my GOD, and I will praise Thee: Thou art my GOD, I will exalt Thee.

29 O give thanks unto the LORD; for He is good: For His mercy endureth for ever.

119

N ALEPH.

1 (N) Blessed are the undefiled in the way, Who walk in the law of the LORD.

2 (N) Blessed are they that keep His testimonies, And that seek Him with the whole heart.

3 (N) They also do no iniquity; They walk in His ways.

4 (N) Thou hast commanded us To keep Thy precepts diligently.

5 (N) O that my ways were directed To keep Thy statutes!

6 (N) Then shall I not be ashamed, When I have respect unto all Thy commandments.

7 (N) I will praise Thee with uprightness of heart, When I shall have learned Thy righteous judgments.

8 (N) I will keep Thy statutes: O forsake me not utterly.
119. 9.  

J. BETH.

9 (2) Wherewithal shall a young man cleanse his way? 
   0 By taking heed thereto according to Thy word.

10 (2) With my whole heart have I sought Thee: 
O let me not wander from Thy commandments.

11 (3) Thy word have I hid in mine heart, 
That I might not sin against Thee.

12 (3) Blessed art Thou, O LORD: 
Teach me Thy statutes.

13 (3) With my lips have I declared All the judgments of Thy mouth. 
As much as in all riches.

R

15 (2) I will meditate in Thy precepts, 
And have respect unto Thy ways.

16 (2) I will delight myself in Thy statutes: 
I will not forget Thy word.

J. GIMEL.

17 (3) Deal bountifully with Thy servant, 
That I may live, and keep Thy word.

18 (3) Open Thou mine eyes, that I may see 
Wondrous things out of Thy law.

U

20 (3) My soul breaketh for the longing that I hath unto Thy judgments at all times.

21 (2) Thou hast rebuked the proud; 
Which do err from Thy precepts.

T

22 (2) Remove from me reproach and contempt; 
For I have kept Thy testimonies.

23 (2) Princes also did sit and speak against me; 
But Thy servant did meditate in Thy statutes.

U

24 (3) Thy testimonies also are my delight And my counsellors.

7. DAIETH.

25 (7) My soul cleaveth unto the dust: 
0 Quicken Thou me according to Thy word.

W p

26 (7) I have declared my ways, and Thou hearest me: 
Teach me Thy statutes.

q

27 (7) Make me to understand the way of Thy precepts: 
So shall I talk of Thy wondrous works.

V n

28 (7) My soul melteth for heaviness: 
Strengthen Thou me according unto Thy word.

W r

29 (7) Remove from me the way of lying: 
And grant me Thy law graciously.

9-16 (2 alternations). CLEANSING OF THE WAY. (Introversion and Repeated Alternation.) 

R 9. The way to be cleansed. (Future.) 
S 10. What I have done. My heart. 
  0. Prayer. (Negative.) 
  0. Prayer. (Positive.) 
  10. What I have done. My heart.

R 15, 16. The way to be cleansed. (Future.)

9 a young man. The writer not necessarily a youth. 
way = path. Not the same word as in v. 1. 
By taking heed =So as to take. Put interrogation at end of the second line instead of the first. 
word = the articulate subject-matter of what is said. 
The tenth in order of the ten words of this Psalm. See note on Ps. 150. 30. 
Ap. 73. Not the same word as in v. 11. 
Some codices, with one early printed edition, 
Aram., Sept., Syr., and Vulg., read "words" (pl.).

11 word = the mode, or purport of what is said. 
The fifth in order of the ten words of this Psalm. See Ap. 73. 
Some codices, with one early printed edition, 
Aram., Sept., Syr., and Vulg., read "words" (pl.).

13 lips = declarations. Fig. Paronomasia. Ap. 6: 
bispeplay sipparti.

16 word. Same word as in v. 9 (not v. 11): but some codices, with two early printed editions, 
Aram., Sept., 
Syr., 
and Vulg., read "words" (pl.).

17-24 (1 gimel). PRAYER FOR STRENGTHENING. (Alternation.)


18 Open = Unveil. 
behold = discern, or see clearly.

19 stranger = foreigner sojourning.

breaketh for = hath broken owing to. 
Occurring again only in Lam. 3. 16.

21 err = go far astray (through wine or passion). 
Same word as "wander" (v. 10) and "error" (v. 118). 
Heb. shigah Ap. 44. xii.

22 reproach and contempt. Cp. 123. 3, 4, 
confirming Hezekiah's suggested authorship.

24 also = nevertheless. See 129. 2. 

25-32 (1 d a i e th ). PRAYER. PRESERVATION. 
(Alternations and Introversion.)

V n

25 (7) My soul cleaveth unto the dust: 
Quicken Thou me according to Thy word.

W p

26 (7) I have declared my ways, and Thou hearest me: 
Teach me Thy statutes.

q

27 (7) Make me to understand the way of Thy precepts: 
So shall I talk of Thy wondrous works.

V n

28 (7) My soul melteth for heaviness: 
Strengthen Thou me according unto Thy word.

W r

29 (7) Remove from me the way of lying: 
And grant me Thy law graciously.
30 (7) I have chosen the way of truth:
Thy judgments have I laid before me.

31 (7) I have stuck unto Thy testimonies:
O LORD, put me not to shame.

32 (7) I will run the way of Thy commandments,
When Thou shalt enlarge my heart.

33 (7) Teach me, O LORD, the way of Thy statutes;
And I shall keep it unto the end.

34 (7) Give me understanding, and I shall keep Thy law;
Yea, I shall observe it with my whole heart.

35 (7) Make me to go in the path of Thy commandments;
For therein do I delight.

36 (7) Incline my heart unto Thy testimonies,
And not to covetousness.

37 (7) Turn away mine eyes from beholding vanity;
And I will quicken Thou me in Thy way.

38 (7) Establish Thy word unto Thy servant, Which I have loved.
For Thy word hath quickened me.

39 (7) Turn away my reproach which I fear:
For Thy judgments have I laid before me.

40 (7) Behold, I have longed after Thy precepts:
Quicken me in Thy righteousness.

41 (7) Let Thy mercies come also unto me, O LORD,
Even Thy salvation, according to Thy word.

42 (7) So shall I have wherewith to answer him that reproacheth me:
For I trust in Thy word.

43 (7) And take not the word of truth utterly out of my mouth:
For I have hoped in Thy judgments.

44 (7) So shall I keep Thy law continually:
For ever and ever.

45 (7) And I will walk at liberty:
For I seek Thy precepts.

46 (7) I will speak of Thy testimonies also before kings,
And will not be ashamed.

47 (7) And I will delight myself in Thy commandments,
Which I have loved.

48 (7) My hands also will I lift up unto Thy commandments, which I have loved:
And I will meditate in Thy statutes.

49 (7) Remember the word unto Thy servant, Upon which Thou hast caused me to hope.

50 (7) This is my comfort in my affliction:
For Thy word hath quickened me.

51 (7) The proud have had me greatly in derision:
Yet have I not declined from Thy law.

52 (7) I remembered Thy judgments of old, O LORD;
And have comforted myself.

53 (7) Horror hath taken hold upon me
Because of the wicked that forsake Thy law.

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54 (1) Thy statutes have been my songs
In the house of my pilgrimage.

55 (1) I have remembered Thy name, O LORD, in the night,
And have kept Thy law.

56 (1) This I had,
Because I kept Thy precepts.

57 (7) Thou art my portion, O LORD:
I have said that I would keep Thy words.

58 (7) I intreated Thy favour with my whole heart:
Be merciful unto me according to Thy word.

59 (7) I thought on my ways,
And turned my feet unto Thy precepts.

60 (7) I made haste, and delayed not
To keep Thy commandments.

61 (7) The bands of the wicked have robbed me:
But I have not forgotten Thy law.

62 (7) At midnight I will rise to give thanks unto Thee
Because of Thy righteous judgments.

63 (7) I am a companion of all them that fear Thee,
And of them that keep Thy precepts.

64 (7) The earth, O LORD, is full of Thy mercy:
Teach me Thy statutes.

65 (2) Thou hast dealt well with Thy servant,
O LORD, according unto Thy word.

66 (2) Teach me good judgment and knowledge:
For I have believed Thy commandments.

67 (2) Before I was afflicted I went astray:
But now have I kept Thy word.

68 (2) Thou art good, and dost good;
Teach me Thy statutes.

69 (2) The proud have forged a lie against me:
But will keep Thy precepts with my whole heart.

70 (2) Their heart is as fat as grease;
But I delight in Thy law.

71 (2) It is good for me that I have been afflicted;
That I might learn Thy statutes.

72 (2) The law of Thy mouth is better unto me
Than thousands of gold and silver.

73 (1) Thy hands have made me and fashioned me:
Give me understanding, that I may learn Thy commandments.

74 (1) They that fear Thee will be glad when they see me;
Because I have hoped in Thy word.

75 (1) I know, O LORD, that Thy judgments are right,
And that Thou in faithfulness hast afflicted me.

76 (1) Let, I pray Thee, Thy merciful kindness be for my comfort,
According to Thy word unto Thy servant.
### 119. 77. **PSALMS.**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>77 (p. 840)</td>
<td>Let Thy tender mercies come unto me, that I may live: For Thy law is my delight.</td>
</tr>
<tr>
<td>78 (p. 841)</td>
<td>Let the proud be ashamed; for they dealt perversely with me without cause: But I will meditate in Thy precepts.</td>
</tr>
<tr>
<td>79 (p. 841)</td>
<td>Let those that fear Thee turn unto me, and those that have known Thy testimonies.</td>
</tr>
<tr>
<td>80 (p. 841)</td>
<td>Let my heart be sound in Thy statutes; That I be not ashamed.</td>
</tr>
<tr>
<td>81 (p. 841)</td>
<td>My soul fainteth for Thy salvation: But my heart doeth not perversely with me.</td>
</tr>
<tr>
<td>82 (p. 841)</td>
<td>In the midst of the ages of the ages, Thy faithfulness is settled. I will meditate in Thy precepts.</td>
</tr>
<tr>
<td>83 (p. 841)</td>
<td>For I am become like a bottle in the smoke; Yet do I not forget Thy statutes.</td>
</tr>
<tr>
<td>84 (p. 841)</td>
<td>How many are the days of Thy servant? When wilt Thou execute judgment on them that persecute me?</td>
</tr>
<tr>
<td>85 (p. 841)</td>
<td>The proud have dug pits for me, which are not set after Thy word.</td>
</tr>
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<td>86 (p. 841)</td>
<td>All Thy commandments are faithful: They persecute me wrongfully; Help Thou me.</td>
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<tr>
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<td>They had almost consumed me upon earth; But I forsook not Thy precepts.</td>
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<tr>
<td>88 (p. 841)</td>
<td>Quicken me after Thy lovingkindness; So shall I keep the testimony of Thy mouth.</td>
</tr>
<tr>
<td>89 (p. 841)</td>
<td>For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth.</td>
</tr>
<tr>
<td>90 (p. 841)</td>
<td>They continue this day according to Thine ordinances: For all are Thy servants.</td>
</tr>
<tr>
<td>91 (p. 841)</td>
<td>Unless Thy law had been my delights, I should then have perished in mine affliction.</td>
</tr>
<tr>
<td>92 (p. 841)</td>
<td>I will not forget Thy precepts: For with them Thou hast quickened me.</td>
</tr>
<tr>
<td>93 (p. 841)</td>
<td>I will consider Thy testimonies. But Thy commandment is exceeding broad.</td>
</tr>
</tbody>
</table>

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### 119. 96. **JEHOVAH AND HIS WORD.**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
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<tbody>
<tr>
<td>119 (p. 841)</td>
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</table>

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#### Notes:
- **119** (p. 840-841) Let Thy tender mercies come unto me, that I may live: For Thy law is my delight.
- **119** (p. 841) Let the proud be ashamed; for they dealt perversely with me without cause: But I will meditate in Thy precepts.
- **119** (p. 841) Let those that fear Thee turn unto me, and those that have known Thy testimonies.
- **119** (p. 841) Let my heart be sound in Thy statutes; That I be not ashamed.
- **119** (p. 841) My soul fainteth for Thy salvation: But my heart doeth not perversely with me.
- **119** (p. 841) In the midst of the ages of the ages, Thy faithfulness is settled. I will meditate in Thy precepts.
- **119** (p. 841) For I am become like a bottle in the smoke; Yet do I not forget Thy statutes.
- **119** (p. 841) How many are the days of Thy servant? When wilt Thou execute judgment on them that persecute me?
- **119** (p. 841) The proud have dug pits for me, which are not set after Thy word.
- **119** (p. 841) All Thy commandments are faithful: They persecute me wrongfully; Help Thou me.
- **119** (p. 841) They had almost consumed me upon earth; But I forsook not Thy precepts.
- **119** (p. 841) Quicken me after Thy lovingkindness; So shall I keep the testimony of Thy mouth.
- **119** (p. 841) For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth.
- **119** (p. 841) They continue this day according to Thine ordinances: For all are Thy servants.
- **119** (p. 841) Unless Thy law had been my delights, I should then have perished in mine affliction.
- **119** (p. 841) I will not forget Thy precepts: For with them Thou hast quickened me.
- **119** (p. 841) I will consider Thy testimonies. But Thy commandment is exceeding broad.

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### 119. 97 - 119. 118

#### PSALMS.

**97 (c)** O how love I Thy law! 
It is my meditation all the day.

**98 (c)** Thou through Thy commandments hast made me wiser than mine enemies:
For they are ever with me.

**99 (c)** I have more understanding than all my teachers:
For Thy testimonies are my meditation.

**100 (c)** I understand more than the ancients,
Because I keep Thy precepts.

**101 (c)** I have refrained my feet from every evil way,
That I might keep Thy word.

**102 (c)** I have not departed from Thy judgments:
For I have taught me Thy precepts.

**103 (c)** How sweet are Thy words unto my taste!
Yea, sweeter than honey to my mouth.

**104 (c)** Through Thy precepts I get understanding:
Therefore I hate every false way.

**105 (c)** Thy word is a lamp unto my feet,
And a light unto my path.

**106 (c)** I have sworn, and I will perform it,
That I will keep Thy righteous judgments.

**107 (c)** I am afflicted very much:
Quicken me, O LORD, according unto Thy word.

**108 (c)** Accept, I beseech Thee, the freewill offerings of my mouth, O LORD, And teach me Thy judgments.

**109 (c)** My soul is continually with me:
Yet do I not forget Thy law.

**110 (c)** The wicked have laid a snare for me:
Yet I erred not from Thy precepts.

**111 (c)** Thy testimonies have I taken as an heritage for ever:
For they are the rejoicing of my heart.

**112 (c)** I have inclined mine heart to perform Thy statutes always, Even unto the end.

---

#### SAMECH.

**113 (c)** I hate vain thoughts:
But Thy law do I love.

**114 (c)** Thou art my hiding place and my shield:
I hope in Thy word.

**115 (c)** Depart from me, ye evildoers:
For I will keep the commandments of my God.

**116 (c)** Uphold me according unto Thy word, that I may live:
And let me not be ashamed of my hope.

**117 (c)** Hold Thou me up, and I shall be safe:
And I will have respect unto Thy statutes continually.

**118 (c)** Thou hast trodden down all them that err from Thy statutes:
For their deceit is falsehood.
119. Thou puttest away all the wicked of the earth like dross:
Therefore I love Thy testimonies.

G
(p. 842)

120 (y) My flesh trembleth for fear of Thee;
And I am afraid of Thy judgments.

2 KIN.

121 (y) I have done judgment and justice:
Leave me not to mine oppressors.

G
(p. 843)

122 (y) Be surety for Thy servant for good:
Let not Thy proud oppress me.

G

123 (y) Mine eyes fail for Thy salvation,
And for the word of Thy righteousness.

H

124 (y) Deal with Thy servant according unto Thy mercy,
And teach me Thy statutes.

J

125 (y) Am I Thy servant;
give me understanding,
That I may know Thy testimonies.

F

126 (y) It is time for Thee, O LORD, to work:
For they have made void Thy law.

G

127 (y) Therefore I love Thy commandments
Above gold; yea, above fine gold.

128 (y) Therefore I esteem all Thy precepts
Concerning all things to be right;
And I hate every false way.

F

129 (y) Testimonies are wonderful:
Therefore doth my soul keep them.

E.

130 (y) The entrance of Thy words giveth light;
It giveth understanding unto the simple.

H

131 (y) I opened my mouth, and panted:
For I longed for Thy commandments.

K

132 (y) Look Thou upon me, and be merciful unto me.
As Thou usest to do unto those that love Thy name.

K

133 (y) Order my steps in Thy word:
And let not any iniquity have dominion over me.

G

134 (y) Deliver me from the oppression of man:
So will I keep Thy precepts.

K

135 (y) Make Thy face to shine upon Thy servant;
And teach me Thy statutes.

J

136 (y) Rivers of waters run down mine eyes,
Because they keep not Thy law.

J

137 (y) Righteous art Thou, O LORD,
And uprightness are Thy judgments.

L

138 (y) Testimonies that Thou hast commanded are righteous
And very faithful.

M

139 (y) My zeal hath consumed me,
Because mine enemies have forgotten Thy words.

L

140 (y) Thy word is very pure:
Therefore Thy servant loveth it.
119. 143.

PSALMS.

143 (γ) Trouble and anguish have taken hold on me:
Yet Thy commandments are my delights.

L4
144 (γ) The righteousness of Thy testimonies
is everlasting:
Give me understanding, and I shall live.

N145 (γ) I cried with my whole heart; hear me, O LORD:
I will keep Thy statutes.

146 (γ) I cried unto Thee; save me, And I shall keep Thy testimonies.

147 (γ) I prevented the dawning of the morning, and cried:
I hoped in Thy word.

148 (γ) Mine eyes prevent the night watches,
That I might meditate in Thy word.

149 (γ) O Lord, quicken me according to Thy lovingkindness:
And every one of Thy commandments is truth.

150 (γ) They draw nigh that follow after mischief:
They are far from Thy law.

151 (γ) Thou art near, O LORD; And all Thy commandments are truth.

152 (γ) Concerning Thy testimonies, I have known of old
That Thou hast founded them for ever.

N153 (γ) Consider mine affliction, and deliver me:
For I do not forget Thy law.

154 (γ) Plead my cause, and deliver me:
Quicken me according to Thy word.

155 (γ) Salvation is far from the wicked:
For they seek not Thy statutes.

156 (γ) Great are Thy tender mercies, O LORD:
Quicken me according to Thy judgments.

157 (γ) Many enemies are my persecutors and mine enemies;
Yet do I not decline from Thy testimonies.

158 (γ) I beheld the transgressors, and was grieved;
Because they kept not Thy word.

159 (γ) Consider how I love Thy precepts:
Quicken me, O LORD, according to Thy lovingkindness.

P160 (γ) Thy word is true from the beginning:
And every one of Thy righteous judgments endureth for ever.

Q1
161 (γ) Princes have persecuted me without a cause;
But my heart standeth in awe of Thy word.

R1
162 (γ) I rejoice at Thy word,
As one that findeth great spoil.

163 (γ) I hate and abhor lying:
But Thy law do I love.

164 (γ) Seven times a day do I praise Thee
Because of Thy righteous judgments.

165 (γ) Great peace have they which love Thy law:
And nothing shall offend them.

166 (γ) LORD, I have hoped for Thy salvation,
And done Thy commandments.

167 (γ) Hear, O LORD, my prayer;
Attend to my supplication.

168 (γ) Give ear unto my cry, for I am not in good case;
My soul fadeth, because Thy judgments are far from me.

169 (γ) Consider my affliction, and deliver me,
For I do not forget Thy law.

170 (γ) Plead my cause, and deliver me:
Quicken me according to Thy word.

171 (γ) Salvation is far from the wicked:
For they seek not Thy statutes.

172 (γ) Great are Thy tender mercies, O LORD:
Quicken me according to Thy judgments.

173 (γ) Many enemies are my persecutors and mine enemies;
Yet do I not decline from Thy testimonies.

174 (γ) I beheld the transgressors, and was grieved;
Because they kept not Thy word.

175 (γ) Consider how I love Thy precepts:
Quicken me, O LORD, according to Thy lovingkindness.

176 (γ) Thy word is true from the beginning:
And every one of Thy righteous judgments endureth for ever.

177 (γ) I hate and abhor lying:
But Thy law do I love.

178 (γ) Seven times a day do I praise Thee
Because of Thy righteous judgments.

179 (γ) Great peace have they which love Thy law:
And nothing shall offend them.

180 (γ) LORD, I have hoped for Thy salvation,
And done Thy commandments.

181 (γ) Hear, O LORD, my prayer;
Attend to my supplication.

182 (γ) Give ear unto my cry, for I am not in good case;
My soul fadeth, because Thy judgments are far from me.

183 (γ) Consider my affliction, and deliver me,
For I do not forget Thy law.

184 (γ) Plead my cause, and deliver me:
Quicken me according to Thy word.

185 (γ) Salvation is far from the wicked:
For they seek not Thy statutes.

186 (γ) Great are Thy tender mercies, O LORD:
Quicken me according to Thy judgments.

187 (γ) Many enemies are my persecutors and mine enemies;
Yet do I not decline from Thy testimonies.

188 (γ) I beheld the transgressors, and was grieved;
Because they kept not Thy word.

189 (γ) Consider how I love Thy precepts:
Quicken me, O LORD, according to Thy lovingkindness.

190 (γ) Thy word is true from the beginning:
And every one of Thy righteous judgments endureth for ever.

191 (γ) I hate and abhor lying:
But Thy law do I love.

192 (γ) Seven times a day do I praise Thee
Because of Thy righteous judgments.

193 (γ) Great peace have they which love Thy law:
And nothing shall offend them.

194 (γ) LORD, I have hoped for Thy salvation,
And done Thy commandments.

195 (γ) Hear, O LORD, my prayer;
Attend to my supplication.

196 (γ) Give ear unto my cry, for I am not in good case;
My soul fadeth, because Thy judgments are far from me.

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119. 167.

**PSALMS.**

167 (G) 20 My soul hath kept Thy testimonies; And I love them exceedingly.
168 (G) I have kept Thy precepts and Thy testimonies: For all my ways are before Thee.

169-176 (G T 3A). PETITIONS AND STATEMENTS. (Repeated Alternation.)


170 (G T 3) Let my cry come near before Thee, O LORD: Give me understanding according to Thy word.
171 (G T 3) My lips shall utter praise, When Thou hast taught me Thy statutes.
172 (G T 3) My tongue shall speak of Thy word: For all Thy commandments are righteousness.

173 (G T 3) Let Thine hand help me; For I have chosen Thy precepts, And Thy law is my delight.
174 (G T 3) I have longed for Thy salvation, O LORD; And Thou art my help.
175 (G T 3) Let my soul live, and it shall praise Thee; And let Thy judgments help me.
176 (G T 3) I have gone astray like a lost sheep; seek Thy servant.

177 (G T 3) For I do not forget Thy commandments.

120 (G A)

1 In my distress I cried unto the LORD, And He heard me.
2 Deliver my soul, O LORD, from lying lips, And from a deceitful tongue.
3 What shall be given unto thee? or what shall be done unto thee, Thou false tongue?
4 Sharp arrows of the mighty, With coals of juniper.
5 Woe is me, that I sojourn in Mesech, That I dwell in the tents of Kedar!
6 My soul hath long dwelt With him that hateth peace. 7 I am for peace: But when I speak, they are for war.

121 (G C)

1 I will lift up mine eyes unto the hills, From whence cometh my help.

121 (G B)

**GROUP I. PSALM (SECOND). TRUST. (Division.)**


Title. A Song. Heb. shir. See Ap. 65. XXIII. of degrees = for, or relating to the degrees. Only here thus. Heb. lamma'ālōth. See note on Title of 120.

1, 2 (C 1, above). JEHOVAH'S HELP PROCLAIMED. (Introversion.)


1 hills= mountains. Add a full stop. From whence, &c.? Punctuate this line as a question. Cp. Jer. 3. 23. cometh is to come.
2 My help. Fig. Anadiplosis, repeated from end of v. 1. The LORD = Jehovah (Ap. 4. II), not the hills. Which made heaven and earth. The reference is to the burden of Hezekiah's prayer (2 Kings 19. 16. Isa. 37. 16). Idols were only the work of men's hands (2 Kings 19. 16. 2 Chron. 32. 31. Isa. 37. 19). Rabshakeh had reproached "the living God". See further references to this in 214. 8; 134. 3; and Ap. 67. v.

3-8 (C7, p. 845). JEHovah's HELP. PROMISED. (Alternation.)

1 I was glad when they said unto me, "Let us go into the house of Jehovah." 2 Our feet shall stand. 3 Jerusalem is built. 4 Whither the tribes go up, the tribes of the LORD. Unto the testimony of Israel. To give thanks unto the name of the LORD. 5 For there are set thrones of judgment, The thrones of the house of David. 6 Pray for the peace of Jerusalem: They shall prosper that love thee. 7 Peace be within thy walls, And prosperity within thy palaces. 8 For my brethren and companions' sakes. I will now say, "Peace be within thee." 9 Because of the house of the LORD our God. I will seek thy good.

122 (Gg, p. 826). GROUP I. PSALM (THIRD). DELIVERANCE, BLESSING, AND PEACE IN ZION. (Introversion.)

1 Unto Thee lift I up mine eyes, O Thou That dwellest in the heavens.

2 stand — have stood [and shall still stand.] repeated at the beginning of the next verse. Jerusalem. Note the Fig. Anadiplosis (Ap. 6), the word being compact = coupled together (as by a bridge), as Moriah name. See note on 20. 1. 8 thrones. Pl. of Majesty — the great Throne. 6 Pray for the peace of Jerusalem. Fig. Paronomasia (Ap. 6), cha'du'a shtolm y'ru'shalēm yishlayh. See Ap. 67. vi. 7 Peace be within. Fig. Epanadiplosis (Ap. 6), uniting vv. 7 and 8 by beginning and ending with the same words. 8 say = speak [saying].


123 (Gg, p. 826). GROUP II. PSALM (FIRST). DISTRESS. (Introversion.)

1 Unto Thee lift I up mine eyes, O Thou That dwellest in the heavens. The reference is to 2 Kings 19. 16 and Isa. 37. 16.

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2 Behold, as the eyes of servants look unto the hand of their masters, And as the eyes of a maiden unto the hand of her mistress; So our eyes wait upon the LORD our God, Until that He have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: For we are exceedingly filled with contempt, Our soul is exceedingly filled with contempt of those that are at ease, And with the contempt of the proud.

4 Our soul is filled with contempt, The snare is broken, and we are escaped. Our eyes, which are as the eyes of servants, are filled with contempt of those that be at ease, and our soul is filled with contempt of those that are at ease, and we are escaped.

5 The upright shall lead them forth with the workers of iniquity:

But peace shall be upon Israel.
**126. A Song of degrees.**

1 When the LORD turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, "The LORD hath done great things for them." 3 The LORD hath done great things for us; Whereof we are glad.

4 Turn again our captivity, O LORD, As the streams in the south.

5 They that sow in tears shall reap in joy.

6 He that goeth forth and weepeth, bearing precious seed, Shall doubtless come again with rejoicing, bringing his sheaves with him.

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**126 (G3, p. 526). GROUP III. PSALM (FIRST). DISTRESS. (Extended Alternation.)**

1 the LORD. Heb. Jehovah. Ap. 4. II. turned... the captivity = turned the fortunes. This does not refer to a captivity or captives, but to a restoration to blessing. See Job 42. 10 and Ezek. 18. 23 and 25, where it is three times explained as "return to your former estate". See Ap. 67. xii. Zion. See Ap. 68. like them that dream. The reference is to the waking in 2 Kings 19. 15 and 16. The illustration is in Luke 24. 41. Acts 12. 5 (603 a. c.). 2 singing: i.e. the songs of Isa. 38. 20. said they = was it said. heathen = nations. The reference is to the return to the country of the heathen (Chron. 28. 1-8). The LORD hath done great things. Fig. Anadiplosis (Ap. 6), because the phrase is repeated at the beginning of the next verse. 3 streams = torrents. Heb. ὑπὸκη. See 2 Sam. 22. 16. Supply the Ellipsis, "as the streams are turned in the Negeb." in the south = in the Negeb, where, in the hill-country of Judea the ὑπὸκη are turned about in their beds between the rocks and in the gorges. south. = Heb. Negeb; the hill-country of Judaea. See note on Gen. 13. 1, and Deut. 1. 7. 4 sow = the reference is to the "sign" given in Isa. 37. 30. See Ap. 67. ix.

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**127. A Song of degrees.**

1 Except the LORD build the house, They labour in vain that build it: Except the LORD keep the city, The watchman waketh but in vain.

2 It is vain for you to rise up early, to sit up late,

To eat the bread of sorrows: For so He giveth His beloved sleep.

3 Lo, children are an heritage of the LORD, And the fruit of the womb is His reward.

4 As arrows are in the hand of a mighty man; So are the children of the youth.

5 Happy is the man that hath his quiver full of them: They shall not be ashamed, But they shall speak with the enemies in the gate.

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**128. A Song of degrees.**

1 Blessed is everyone that feareth the LORD; That walketh in His ways,

of Jehovah. Some codices, with Sept., Syr., and Vulg., read pl. sleep = in sleep: i.e. while they sleep: i.e. without their labour. So He gave to Solomon (1 Kings 3. 5-10); to Adam (Gen. 2. 21, 22); Abraham (Gen. 15. 12, 13); Jacob (Gen. 28. 10-15); Samuel (1 Sam. 3. 3, 4), &c.

3 Lo. Fig. Asterismos. Ap. 6. children = sons. The reference to the fact that Hezekiah was rejoicing in Isaiah's message that he should have a son, made it a suitable Psalm for Hezekiah to select (2 Kings 20. 14, 15; Isa. 39. 7). Cp. Ps. 124. See Ap. 67. xiv. When his trouble came, he was childless. Hence he remembered Jehovah's promise to David (2 Sam. 12). of = from. Hence he sings Jehovah's praise. 5 Happy is the man. Hezekiah was that man. See the Beatitudes. Ap. 63. VI. They: i.e. the sons. not be ashamed. Fig. Tapeinosis (Ap. 6): quite the opposite. speak = meet, whether for negotiation or for fighting.

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**128 (G3, p. 526). GROUP III. PSALM (THIRD). DELIVERANCE, BLESSING, AND PEACE. (Alternations.)**

1 Blessed is... the LORD. Heb. Jehovah. Ap. 4. II. blessed = beloved one (sing.). Heb. ידו. This was Solomon's name (Jedidiah) given by Jehovah (2 Sam. 12. 23). Solomon was given because David was beloved. That revereth = revereth. the LORD. Heb. Jehovah. Ap. 4. II.
128. 2. PSALMS.

2 For thou shalt eat the Ơ labour of Ơ thine hands:
Happy shalt thou be, and it shall be well with thee.

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

4 Behold, that thus shall the Ơ man be
blessed
That feareth Ơ the LORD.

5 The LORD shall bless thee out of Zion:
And Ơ peace upon Israel.

130. 8. PSALMS.

2 labour. Put by Fig. Metonymy (of Cause), Ap. 6, for that which is produced by labour.
thine hands: i.e. thine own hands, in contrast with the opposite (Lev. 26. 16. Deut. 28. 33–35, 39, 40). See also Amos 5. 11. Mic. 6. 16.

3 wife... fruitful. The reference is, as in Ps. 127, to the fact that Hezekiah was childless at this time and longed for an heir. See Ap. 67. xiv.

children = sons.

4 Behold. Fig. Asterismus. Ap. 6.

blessed. Not the same word as in v. 1. That is happy (Beatitudine); this is blessed (Benedictio).

5 And thou shalt see: or, That thou mayest see.

6 thou shalt see. Hezekiah did see peace. Because this Psalm concludes a group.

129 (G3, p. 826). GROUP IV. PSALM (FIRST). DISTRESS. (Alternation.)

1 "Many a time have they afflicted me from my youth.
May Israel now say:

"Yet they have not prevailed against me.

3 The plowers plowed upon my back:
They made long their furrows."

4 The LORD is Ơ righteous:
He hath cut asunder the Ơ cords of Ơ the wicked.

5 Let them all be confounded and turned back
That hate Ơ Zion.

6 Let them be Ơ as the grass upon the housetops,
Which withereth afore it Ơ groweth up:

7 Wherewith the mower filleth not his hand;
Nor he that bindeth sheaves his bosom.

8 Neither do they which go by say,
"The blessing of Ơ the LORD be upon you:
We bless you in the name of Ơ the LORD."

130 (G3, p. 826). GROUP IV. PSALM (SECOND). TRUST. (Alternation.)

1 Out of the Ơ depths have I cried unto Thee,
Ơ LORD.*

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

3 If Thou, Ơ LORD, shouldest mark iniquities,
Ơ LORD* who shall stand?

4 But there is Ơ forgiveness with Thee,
That Thou mayest be feared.

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

6 My Ơ soul waiteth for the Ơ LORD*:
More than they that Ơ watch for the morning:
I say, more than they that watch for the morning.

7 Let Israel hope in Ơ the LORD:
For with the Ơ LORD there is Ơ mercy,
And with Him is Ơ plenteous Ơ redemption.
A Song of degrees of David.

1. LORD, my heart is not haughty, nor mine eyes lofty: Neither do I exercise myself in great matters, Or in things too high for me.

2. Surely I have behaved and quieted myself, As a child that is weaned of his mother: My soul is even as a weaned child.

3. Let Israel hope in the LORD From henceforth and for ever.

A Song of degrees.

1. LORD, remember, David, And vowed unto the mighty God of Jacob;

2. How he sware unto the LORD, And vowed unto all his afflictions:

3. I will not give sleep to mine eyes, Nor slumber to mine eyelids, Until I find out a place for the LORD, An habitation for the mighty God of Jacob.

4. Lo, we heard it at Ephratah: We found it in the fields of the wood.

5. We will go into His tabernacles: We will worship at His footstool.

6. Arise, O LORD, into Thy rest; Thou hast upheld me, and art my high song.

7. Let Thy priests be clothed with righteousness; And let Thy saints shout for joy.

8. For servant David's sake Turn not away the face of Thine anointed.

9. The LORD hath sworn in truth unto David; He will not turn from it;

10. Of the fruit of thy body will I set upon thy throne.

11. If thy children will keep My covenant:

12. I will not come.

Note the Fig. Periphrases (Ap. 6) in vv. 4, 5. tabernacle = tent. Heb. 'otel. Ap. 40. 3. Cp. Acts 7. 46. of. Gen. of Apposition = "the Tent: i.e. my house. The emphasis = my own house. bed = couch. An habitation. Pl. of Majesty. Heb. mishkan (Ap. 40. ii). Hearing = i.e. while he was at Ephrathah. David's father was an Ephrathite (of Bethlehem-Ephrathah. Cp. Gen. 35. 19. David had "heard" of it as being in Shiloh. It = i.e. the Ark in the fields of the wood at Jaar's fields: i.e. Kirjath-jearim (1 Chron. 13. 5.) 7 tabernacles = the plural of Majesty. His great habitation. Heb. mishkan. Ap. 40. 2. footstool. Fig. Anthropopoeia. Ap. 6. 8 Arise. Fig. Ellipsis (Ap. 6). [and will say] "Arise, O LORD," &c. This is what Solomon did say in 2 Chron. 6. 41; see Ps. 68. 1 (and note there), according to Num. 10. 35. Verses 8-10 record what David said. the ark of Thy strength. Occurs only here and 2 Chron. 6. 41. See notes on Ex. 25. 22 and 1 Chron. 13. 3. saints = favoured ones. shout for joy. That is exactly what they did. See the sub-cription of Ps. 87 and note there on "Mahalath-Leannoth."

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And "My testimony that I shall teach them, Their children shall also sit upon thy throne for evermore."

13 For the LORD hath chosen Zion; He hath desired it for His habitation.

14 This is My rest for ever:
Here will I dwell; for I have desired it.

15 I will abundantly bless her provision:
I will satisfy her poor with bread.

16 I will also clothe her priests with salvation:
And her saints shall shout aloud for joy.

17 There will I make the horn of David to bud:
I have ordained a lamp for Mine anointed.

18 His enemies will I clothe with shame:
But upon himself shall his crown flourish.

133 (G17; p. 826). GROUP V. PSALM (SECOND). BLESSING IN THE HOUSE OF JEHOVAH.

Title. A Song of degrees. Same as 120. The three subjects of the three Psalms of this last group are merged in blessing.

G17 N (p. 851)

1 Behold, how good and how pleasant it is For brethren to dwell together in unity!

2 It is like the precious oil upon the head, Even Aaron’s beard:
That went down to the skirts of his garments;

3 As the dew of Hermon, And as the dew that descended upon the mountains of Zion:
For there the LORD commanded the blessing,
Even life for evermore.

134 (G17; p. 826). GROUP V. PSALM (THIRD). BLESSING FROM THE HOUSE OF JEHOVAH.

Title. A Song of degrees. Same as 120. See Ap. 67. 1 Behold. See note on 133. 1. the LORD. Heb. Jehovah. Ap. 4. II. servants. Limited and defined in next clause, as in 135. 2. stand. The night-watchmen. The reference is to 2 Chron. 29. 11; 30. 14; 31. 2. There were no seats in the Tabernacle or Temple. Cp. Heb. 10. 10. Hezekiah’s interest in the Temple. See Ap. 67. xiii. 2 Chron. 32. 19. 2 Kings 19. 15. Isa. 37. 16. See Ap. 67. v. Bless thee. The reference may be to 2 Chron. 30. 27; 31. 10. This is the last of the fifteen Songs of the Degrees, which are referred to in Isa. 38. 20. See Ap. 67. out of Zion. See note on “there,” 133. 3. 


13 Zion. See Ap. 68. His habitation = His dwelling. Fig. Anthropopathia (Ap. 6).

15 her: i.e. Zion’s. poor = needy ones.
17 the horn of David = a horn for David.

to bud: i.e. to bring forth: viz. a son and heir. See Ap. 67. xiv.

lamp. According to Gen. 15. 17; and note there.
18 his crown: i.e. his royal crown.

133 (G17; p. 826). GROUP V. PSALM (SECOND). TRUST. BLESSING IN THE HOUSE OF JEHOVAH.

Introversion and Alternation.

G17

N | 1. The blessing enjoyed. Unity.
O | m | 2. Comparison to the anointing oil.
| n | 3. Descent of the oil.
O | m | 1. The blessing enjoyed. Life.
N | 3. The blessing enjoyed. Life.

1 Behold. The word of the Holy Spirit; as “yea” is of the Father; and “verily” of the Son. Note the Fig. Asterismos. Ap. 6.

how good. This was manifested in 2 Chron. 30. 12, 15.

unity = one. The reference is to the “one man” of 2 Sam. 19. 14 (David), and the “one heart” of 2 Chron. 30. 12 (Hezekiah). Heb. yhwd (not ‘chad. See note on Deut. 6. 4. Cp. Josephus (Ant. ix. 13. 2).

2 ointment = oil (Ex. 30. 23–25).

ran down = descended. Ex. 29. 7.

Lev. 8. 12; 21. 10.

went down = descended, as in v. 2.

to the skirts, &c. = to the opening of his robes (see Ex. 28. 39). Heb. = month (or opening).

3 As = “as it is,” like, as in v. 2.

And as the dew. Omit these italics.

The dew (or copious summer night mist) was one. The same dew descended on Zion in the south as on Hermon in the north. Zion’s dew represents the tribe of Judah. Hermon’s dew represents Asher, Ephraim, Manasseh, Zebulon, Issachar (2 Chron. 30. 11, 18, 25, 34).

The idea is not in the idea is not in the

As = “as,” as in v. 2.

134. 2. Ps. 133 is blessing in Zion; Ps. 132 is blessing from Zion; Ps. 134 is blessing from Zion.

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135. 1. **PSALMS.** 135. 21.

135 **Praise ye** **THE LORD.**

Praise ye his **name**; praise ye his **name.**

1 Praise ye **Him,** O ye servants of **His** LORD.

2 Ye that stand in the house of **His** LORD,
In **the courts** of our **God,** in **the courts** of our **God,**

3 Praise **THE LORD;** for **the LORD** is good:
Sing praises unto **His** name; for **it** is pleasant.

4 For **the LORD** hath chosen **Jacob** unto **Himself,**
And **His** peculiar treasure.

5 For **know** that **the LORD** is great,
And **that** **our LORD** is above all **gods.

6 Whosoever **the LORD** pleased, that did he
In **heaven,** and in earth, and in all deep places.

7 He causeth the vapours to ascend from the ends of the earth;
He maketh lightnings for the rain;
He bringeth the **wind** out of his **treasures.**

8 Who **smote** the firstborn of Egypt,
Both of man and beast.

9 Who sent tokens and **wonders** into the midst of thee, O Egypt,
Upon Pharaoh, and upon all his servants.

10 Who **smote** great nations,
And slew mighty kings;

11 Sihon king of the Amorites,
And Og king of Bashan,
And all the kingdoms of Canaan:
And **gave** their land for an **inheritance,**
An **inheritance** unto **His** people.

13 **Thy** name, O **LORD,** endureth for ever;
And **Thy** memorial, O **LORD,** throughout all generations.

14 **For** the **LORD** will **judge** His People,
And **He** will **repent Himself** concerning His servants.

15 The idols of the **heathen** are silver and gold,
The work of men's hands.

16 They have mouths, but they speak not;
Eyes have they, but they see not;

17 They have ears, but they hear not;
Neither is there any breath in their mouths.

18 They that make them **are like unto them:**
So **is** every one that **trusteth** in them.

19 Bless **the LORD, O house of Israel:**
Bless **the LORD, O house of Aaron:**

20 Bless **the LORD, O house of Levi:**
Ye that fear **the LORD,** bless **the LORD.**
21 Blessed be **the LORD** out of Zion,
Which **dwelleth** at Jerusalem.

1 Praise ye **THE LORD.**
For His mercy endureth for ever.

6 To Him That stretched out the earth
above the waters:
For His mercy endureth for ever.

7 To Him That made great lights:
For His mercy endureth for ever:
8 The sun to rule by day:
For His mercy endureth for ever:
9 The moon and stars to rule by night:
For His mercy endureth for ever.

10 To Him That smote Egypt in their first-born:
For His mercy endureth for ever:

11 And brought out Israel from among them:
For His mercy endureth for ever:

12 With a strong hand, and with a stretched out arm:
For His mercy endureth for ever:

13 To Him Which divided the Red Sea into parts:
For His mercy endureth for ever:

14 And made Israel to pass through the midst of it:
For His mercy endureth for ever:

15 But overthrew Pharaoh and his host in the Red sea:
For His mercy endureth for ever.

16 To Him Which led His People through the wilderness:
For His mercy endureth for ever.

17 To Him Which smote great kings:
For His mercy endureth for ever:

18 And slew famous kings:
For His mercy endureth for ever:

19 Sihon king of the Amorites:
For His mercy endureth for ever:

20 And Og the king of Bashan:
For His mercy endureth for ever:

21 And gave their land for an heritage:
For His mercy endureth for ever:

22 Even an heritage unto Israel His servant:
For His mercy endureth for ever.

23 Who remembered us in our low estate:
For His mercy endureth for ever:

24 And hath redeemed us from our enemies:
For His mercy endureth for ever.

25 Who giveth food to all flesh:
For His mercy endureth for ever.

26 O give thanks unto the GOD of heaven:
For His mercy endureth for ever.

Ps. 135 and 136 are a pair; and have a corresponding Structure when viewed together. This does not interfere with their own independent Structures. In Ps. 135, verses 13-22 are not "an addition" or "an interpolation" from 135.10, in order to make twenty-two verses (the number of letters in the Hebrew alphabet). Without these verses (vv. 13-22) the Structure below would fail.
137. 1. **PSALMS.**

137. By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. 2. We hanged our harps upon the willows in the midst thereof. 3. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, "Sing us one of the songs of Zion." 4. How shall we sing the LORD's song in a strange land? 5. If I forget thee, O Jerusalem, let my right hand forget her cunning. 6. If I do not remember thee, let my tongue cleave to the roof of my mouth. 7. Remember, O LORD, the children of Edom; the棘 of thy name; 8. O daughter of Babylon, who art as the daughter of Babylon, is planted as the vine. 9. Happy shall he be, that taketh and dasheth thy 'little ones against the stones.


1. I will praise thee with my whole heart: before the gods will I sing praise unto thee. 2. I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: For thou hast magnified thy word above all thy name. 3. In the day when I cried thou heardest me, andstrengthenedst me with strength in my soul. 4. All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

Title. of David—by David. Place: Babylonia. Hezekiah's captivity. Date: B.C. 701. Personal: Hezekiah. Chief difficulty: It is not to be interpreted of the present Dispensation of Grace.

137 (G^3, p. 826). **ISRAEL. DELIVERANCE FROM BABYLON. (Repeated Alternation.)**

138 (H^3, p. 826). **PRAISE. (Repeated Alternation.)**
5 Yea, they shall sing ° in the ways of ° the LORD.
For great ° is the glory of ° the LORD.
6 Though ° the LORD be high, yet hath He ° respect unto the lowly:
But the proud He knoweth afar off.
7 Though I walk in the midst of trouble,
Thou wilt ° revive me:
Thou shalt stretch forth ° Thine hand ° against the wrath of mine enemies,
And °Thy right ° hand shall save me.
8 °The LORD will perfect ° that which concerneth me:
Thy ° mercy, O ° LORD, endureth ° for ever:
Forsake not ° the ° works ° of Thine ° own ° hands.
°To the chief Musician.

139 °A Psalm ° of David.
1 O ° LORD, Thou hast ° searched ° me,
And ° known ° me.
2 Thou knowest ° my ° downsitting ° and mine ° uprising,
Thou understandest ° my ° thought ° afar off.
3 Thou ° compassest ° my ° path ° and ° my ° lying ° down,
And ° art ° acquainted ° with ° all ° my ° ways.
4 For ° there ° is ° not ° a ° word ° in ° my ° tongue,
But, ° lo ° O ° LORD, ° Thou ° knowest ° it ° altogether.
5 Thou hast ° beset ° me ° behind ° and ° before,
And ° laid ° Thine ° hand ° upon ° me.
6 ° Such ° knowledge ° is ° too ° wonderful ° for ° me;
It ° is ° high, ° I ° cannot ° attain ° unto ° it.
7 Whither ° shall ° I ° go ° from ° Thy ° spirit?
Or ° whither ° shall ° I ° flee ° from ° Thy ° presence?
8 If ° I ° ascend ° up ° into ° heaven, ° art ° there: ° If ° I ° make ° my ° bed ° in ° hell, ° is ° there.
9 ° If ° I ° take ° the ° wings ° of ° the ° morning,
And ° dwell ° in ° the ° uttermost ° parts ° of ° the ° sea;
10 ° Even ° there ° shall ° Thy ° hand ° lead ° me,
And ° Thy ° right ° hand ° shall ° hold ° me.
11 ° If ° I ° say, ° "Surely ° the ° darkness ° shall ° cover ° me;"
° Even ° the ° night ° shall ° be ° light ° unto ° me.
12 ° Yea ° the ° darkness ° hideth ° not ° from ° Thee;
But ° the ° night ° shineth ° as ° the ° day:
The ° darkness ° and ° the ° light ° are ° both ° alike ° to ° Thee.
13 ° For ° Thou ° hast ° possessed ° my ° reins:
° Thou ° hast ° covered ° me ° in ° my ° mother’s ° womb.
14 ° I ° will ° praise ° Thee ° ; ° for ° I ° am ° fearfully ° and ° wonderfully ° made:
Marvellous ° are ° Thy ° works ° ; ° And ° that ° my ° soul ° knoweth ° right ° well.
15 °My ° substance ° was ° not ° hid ° from ° Thee;
When ° I ° was ° made ° in ° secret, ° And ° curiously ° wrought ° in ° the ° lowest ° parts ° of ° the ° earth.
16 °Thine ° eyes ° did ° see ° my ° substance ° , ° yet ° being ° unperfect ° ; ° And ° in ° Thy ° book ° all ° my ° members ° were ° written, ° Which ° in ° continuance ° were ° fashioned, ° When ° as ° yet ° there ° was ° none ° of ° them.

5 ° in ° ; ° or ° . ° of. ° 6 ° respect ° = ° regard. ° 7 ° revive ° = ° make ° alive ° , ° or ° sustain ° in ° life. ° See ° note ° 11 ° on ° p. ° 857. ° hand. ° Some ° codices ° , ° with ° two ° early ° printed ° editions ° and ° Sept., ° read ° "hands" ° (pl.). ° Fig. ° Anthropopathy ° (Ap. ° 6). ° against. ° Some ° codices ° , ° with ° two ° early ° printed ° editions ° , ° read ° "Yea ° , ° because ° of. ° mercy ° = ° lovingkindness ° , ° or ° grace. ° works. ° Some ° codices ° , ° with ° Syr. ° , ° read ° "work" ° (sing.). ° To ° the ° chief ° Musician. ° See ° Ap. ° 64. ° 138 (G°4, ° p. ° 855). ° DELIVERANCE ° FROM ° SELF. ° (Alternation.) ° G°4 ° R ° (p. ° 855).
1 ° O ° LORD, ° Thou ° hast ° searched ° me, ° and ° known ° me.
2 ° Thou ° knowest ° my ° downsitting ° and ° mine ° uprising,
Thou ° understandest ° my ° thought ° afar ° off.
3 ° Thou ° compassest ° my ° path ° and ° my ° lying ° down,
And ° art ° acquainted ° with ° all ° my ° ways.
4 ° For ° there ° is ° not ° a ° word ° in ° my ° tongue,
But, ° lo ° O ° LORD, ° Thou ° knowest ° it ° altogether.
5 ° Thou ° hast ° beset ° me ° behind ° and ° before,
And ° laid ° Thine ° hand ° upon ° me.
6 ° Such ° knowledge ° is ° too ° wonderful ° for ° me;
It ° is ° high, ° I ° cannot ° attain ° unto ° it.
7 ° Whither ° shall ° I ° go ° from ° Thy ° spirit?
Or ° whither ° shall ° I ° flee ° from ° Thy ° presence?
8 ° If ° I ° ascend ° up ° into ° heaven, ° art ° there: ° If ° I ° make ° my ° bed ° in ° hell, ° is ° there.
9 ° If ° I ° take ° the ° wings ° of ° the ° morning,
And ° dwell ° in ° the ° uttermost ° parts ° of ° the ° sea;
10 ° Even ° there ° shall ° Thy ° hand ° lead ° me,
And ° Thy ° right ° hand ° shall ° hold ° me.
11 ° If ° I ° say, ° "Surely ° the ° darkness ° shall ° cover ° me;"
° Even ° the ° night ° shall ° be ° light ° unto ° me.
12 ° Yea ° the ° darkness ° hideth ° not ° from ° Thee;
But ° the ° night ° shineth ° as ° the ° day:
The ° darkness ° and ° the ° light ° are ° both ° alike ° to ° Thee.
13 ° For ° Thou ° hast ° possessed ° my ° reins:
° Thou ° hast ° covered ° me ° in ° my ° mother’s ° womb.
14 ° I ° will ° praise ° Thee ° ; ° for ° I ° am ° fearfully ° and ° wonderfully ° made:
Marvellous ° are ° Thy ° works ° ; ° And ° that ° my ° soul ° knoweth ° right ° well.
15 °My ° substance ° was ° not ° hid ° from ° Thee;
When ° I ° was ° made ° in ° secret, ° And ° curiously ° wrought ° in ° the ° lowest ° parts ° of ° the ° earth.
16 °Thine ° eyes ° did ° see ° my ° substance ° , ° yet ° being ° unperfect ° ; ° And ° in ° Thy ° book ° all ° my ° members ° were ° written, ° Which ° in ° continuance ° were ° fashioned, ° When ° as ° yet ° there ° was ° none ° of ° them.

Title. ° A ° Psalm. ° Heb. ° mizmor. ° Ap. ° 65. ° XVII. ° of ° David ° = ° by ° David. ° The ° words ° alleged ° to ° be ° Chaldaic ° in ° vv. ° 3, ° 4, ° 8, ° 29, ° are ° found ° in ° the ° earlier ° books ° such ° as ° Lev. ° 1 ° and ° 2 ° Sam. ° There ° is ° no ° internal ° evidence ° of ° non-Davidic ° authorship.
1 ° LORD ° . ° Heb. ° Jehovah. ° Ap. ° 4. ° II. ° searched ° = ° search ° out ° as ° for ° treasures ° or ° secrets. ° known ° = ° seen ° , ° so ° as ° to ° understand.
2 ° downsitting ° . ° uprising. ° Fig. ° Synedochè ° (of ° Species), ° Ap. ° 6, ° put ° for ° all ° movements.
3 ° compasseth ° = ° scrutinizest. ° lying down ° = ° bed. ° art acquainted with ° = ° well ° knowest ° , ° or ° hast ° inspected. ° altogether ° = ° on ° every ° side ° , ° or ° the ° whole ° of ° it. ° 4 ° behind ° and ° before. ° Fig. ° Synedochè ° (of ° Species), ° Ap. ° 6, ° put ° for ° every ° direction. ° 7 ° spirit. ° Heb. ° rûach. ° Ap. ° 9. ° presence. ° Heb. ° = ° face. ° Fig. ° Anthropopathy ° (of ° Species), ° Ap. ° 6, ° put ° for ° every ° direction. ° 8 ° hell ° = ° Sheol. ° See ° Ap. ° 35. ° beheld. ° Fig. ° Astérismos. ° Ap. ° 6. ° 9 ° wings ° of ° the ° morning. ° See ° note ° on ° sub-cription ° of ° Ps. ° 21.
10 ° right ° hand. ° Fig. ° Anthropopathy ° (Ap. ° 6. ° 12 ° hideth ° not ° from ° = ° cannot ° be ° too ° dark ° for. ° 13 ° covered ° = ° woven ° me ° together. ° Op. ° Job ° 10, ° 8, ° 11. ° 14 ° fearfully ° and ° wonderfully °. ° Heb. ° = ° fears ° and ° wonders. ° Put ° by ° Fig. ° Metonymy ° (of ° Cause), ° Ap. ° 6, ° for ° the ° feelings ° produced ° by ° the ° works. ° my ° soul ° = ° myself. ° Heb. ° nephes. ° Ap. ° 13. ° 15 ° substance ° = ° frame. ° Heb. ° = ° bone ° , ° as ° in ° Gen. ° 2, ° 21, ° 22. ° curiously ° = ° skilfully. ° Heb. ° = ° embroidered. ° Cp. ° Ex. ° 26, ° 1: ° 35. ° 16 ° substance ° . ° unperfect ° = ° unfinished ° substance. ° Not ° the ° same ° word ° as ° in ° v. ° 15. ° One ° word ° in ° Hebrew. ° unperfect ° . ° Not ° imperfect. ° Which ° in ° continuance ° = ° the ° days ° which ° were ° ordered ° , ° or ° in ° which ° they ° should ° be ° fashioned. ° 17 ° How ° precious °. ° Fig. ° Euphemism. ° Ap. ° 6. ° See ° note ° on ° § ° 1 ° Sam. ° 3, ° 5. ° thoughts ° = ° desires °. ° See ° v. ° 2. ° GOD. ° Heb. ° El. ° Ap. ° 4. ° IV. ° sum. ° Heb. ° pl. ° of ° majesty ° , ° denoting ° the ° fullness ° or ° vastness ° of ° them. ° 18 ° more ° in ° number ° = ° sand. ° Fig. ° Paramia. ° Ap. ° 6. ° 17 ° How ° precious ° also ° are ° Thine ° thoughts ° unto ° me, ° O ° GOD! ° How ° great ° is ° the ° sum ° of ° them! ° 18 ° If ° I ° should ° count ° them ° , ° they ° are ° more ° in ° number ° than ° the ° sand: ° When ° I ° awake ° , ° I ° am ° still ° with ° Thee.
19 “Surely, O Thou wilt slay the wicked, O God of Jacob:
Depart from me therefore, ye bloody men.
20 For they speak against Thee wickedly, And Thine enemies take Thy name in vain.
21 Do not I hate them, O 1 LORD, that hate Thee?
And am not I grieved with those that rise up against Thee?
22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O 1 LORD, and 1 know my heart:
Try me, and 1 know my 1 thoughts:
24 And see if there be any 1 wicked way in me,
And lead me in the 1 way everlasting.
To the chief Musician.

140 1 A Psalm of David.

H $ V1 $(p. 856)
1 Deliver me, O 1 LORD, from the evil 1 man:
Preserve me from the violent 1 man;
2 Which imagine mischief in their heart;
Continually are they gathered together for war.
3 They have sharpened their tongues like a serpent;
Adders' poison is under their lips. Selah.
4 Keep me, O 1 LORD, from the hands of the wicked:
Preserve me from the violent 1 man;
Who have purposed to overthrow my going.
5 The proud have hid a snare for me, and cords;
They have spread a net 1 by the wayside;
They have set gins for me. Selah.
6 I said unto the 1 LORD, “Thou art my 1 GOD:
Hear the voice of my supplications, O 1 LORD.
7 O 1 GOD the Lord, the strength 1 of my salvation,
Thou hast 1 covered my head in the day of battle.
8 Grant not, O 1 LORD, the desires of the wicked:
Further not his 1 wicked device; lest he exalt himself. Selah.
9 As for the head of those that compass me about,
Let the mischief of their own lips cover them.
10 Let burning coals fall upon them:
Let them be cast into the fire;
Into deep pits, that they rise not up again.
11 Let not an 1 evil speaker be established in the earth:
12 Surely, O LORD, these six verses (19-24) are not an "interpolation". They are required to complete the Structure. See above.

Thou wilt slay, &c. This is Omnipotent work. Cp. Job 40:9-16.
The wicked = a lawless one. Heb. רַעַדָּה. Ap. 44.x.
20 wickedly = rebelliously (pre-meditated).
21 am not I grieved with - do I not loathe.
22 thoughts = distractions or cares. Not the same word as in vv. 2, 17.
24 wicked = painful or grievous.
way. Put by Fig. Metonymy (of Cause), Ap. 6, for the grief produced by it.
way everlasting. Put by Fig. Metonymy (of Effect), Ap. 6, for the happiness which is the effect and end of everlasting life.
To the chief Musician. See Ap. 64.

140 (H), p. 826. PRAYER AND PRAISE.
(Repeated Alternation.)

K $ V1 1. Prayer. Preservation from enemies.
W1 2. The evil man. Purposes. (Selah.)
V1 3. The evil man. Desires. (Selah.)
V2 5. The evil man. Purposes. (Selah.)
V3 7. The evil man. Desires. (Selah.)

EPILOGUE (12, 13). Trust and Praise.

Title. A Psalm. Heb. תּוֹסֶר. See Ap. 66. XVII.
of David = by David.
the evil = an evil man. Heb. רַעַדָּה. Ap. 44. viii.
2 Which = Who.
mischiefs. Not the same word as in v. 5, but the same word as "evil" in v. 1.
3 tongues. Sing. See note on v. 11. Quoted in Rom. 13.
4. of Adjunct), Ap. 6, for the happiness which is the effect and end of everlasting life.
5 by the wayside. See Job 18. 10.
of. Genitive of character = my saving strength.
covers = screened or protected. Not the same word as in v. 6.
8 wicked. Heb. רַעַדָּה. Sing. Ap. 44. x. The same word as in v. 6.
wicked device = devices or plots. Occurs only here.
9 those that compass me about = oneword in Hebrew. mischief = labour, toil. Heb. 'ים. Ap. 44. v.
cover = overwhelm. Not the same word as in v. 7.
10 burning coals. Put by Fig. Metonymy (of Adjunct), Ap. 6, for cruel words and harsh speeches which wound the heart as fire wounds the body. Cp. Prov. 16. 27; 26.33.
that they, &c. = let them not, &c.
Evil shall hunt = Let evil hunt.
12 the afflicted = a poor one.
the poor = helpless ones.
13 name. See note on 20. 1.
dwell in Thy presence. Cp. 11. 7; 16. 11.

12 I know that the LORD will maintain the cause of the afflicted,
And the right of the poor.
13 Surely the righteous shall give thanks unto Thy name:
The upright shall dwell in Thy presence.
141  A Psalm of David.

1 LORD, I cry unto Thee: make haste unto me;
Give ear unto my voice, when I cry unto Thee.
2 Let my prayer be set forth before Thee
as incense;
And the lifting up of my hands as the evening sacrifice.
3 Set a watch, O LORD, before my mouth;
Keep the door of my lips.
4 Incline not my heart to any evil thing,
To practise wicked works
With men that work iniquity:
And let me not eat of their dainties.
5 Let the righteous smite me; it shall be a kindness;
And let him reprove me; it shall be an excellent oil,
Which shall not break my head:
For yet my prayer also shall be in their calamities.
6 When their judges are overthrown in stony places,
They shall hear my words; for they are sweet.
7 Our bones are scattered at the grave's mouth,
As when one cutteth and cleaveth wood upon the earth.
8 But mine eyes are unto Thee, O GOD the Lord:
In Thee is my trust; leave not my soul destitute.
9 Keep me from the snare which they have laid for me,
And the gins of the workers of iniquity.
10 Let the wicked fall into their own nets,
Whilst that J withal escape.

142 Maschil of David; A Prayer when he was in the cave.

1 I cried unto the LORD with my voice;
With my voice unto the LORD did I make my supplication.
2 I poured out my complaint before Him;
I shewed before Him my trouble.
3 When my spirit was overwhelmed within me,
I then knewest my path.

withal = Same as "yet", v. 5 (B).
escape = pass on [in safety].
143

A Psalm of David.

Hear my prayer, O Lord, give ear to my supplications:
In Thy faithfulness answer me, and in Thy righteousness.
And enter not into judgment with Thy servant:
For in Thy sight shall no man living be justified.

For the enemy hath smitten my life down, but I will trust in the Lord.
My heart within me is desolate. Weep; and my complaint doth not abate.
Therefore is my spirit overwhelmed within me.
My heart within me is desolate.
My soul is cast down within me.
Behold, I was perfected with Thy judgment; and it was not to me.
Therefore am I afflicted; I said, But I shall go before Thee in the tempest.
I cried unto Thee for help, I have been teach. I cried unto Thee, 
Thou hast heard me, O Lord.
Attend unto me; for I am come unto Thee in a day of affliction.
For mine enemies have said against me, God hath forsaken him.
And all that seek after him shall be ashamed.
But upon me shall come a plentiful rain; and all my meat shall be filled with corn.
And then I will see Thy power, O Lord, So that Thy people may trust in Thee.

10 will be good pleasure.
And of Thy lovingkindness cut off mine enemies, and 
And destroy all those that afflict my soul.
For I am Thy servant.
144. 1.

A Psalm of David.

1 1. *Blessed be the Lord my strength, Which teacheth my hands to war, And my fingers to fight: My goodness, and my fortress; My high tower, and my deliverer; My shield, and He in Whom I trust; Who subdueth my people under me. 3 2. LORD, what is man, that Thou takest knowledge of him? Or the son of man, that Thou makest account of him? 4 3. Man is like to vanity: His days are as a shadow that passeth away.

5 Bow Thy heavens, 0 LORD, and come down: Touch the mountains, and they shall smoke. 6 Cast forth lightning, and scatter them: Shoot out Thine arrows, and destroy them. 7 Send Thine hand from above; Rid me, and deliver me out of great waters, From the hand of strange children. 8 Whose mouth speaketh vanity, And their right hand is a right hand of falsehood.

9 I will sing a new song unto Thee, 0 God: Upon a psaltery and an instrument of ten strings will I sing praises unto Thee. 10 It is He That giveth salvation unto kings: Who delivereth David His servant from the hurtful sword. 11 Rid me, and deliver me from the hand of strange children, Whose mouth speaketh vanity, And their right hand is a right hand of falsehood:

12 That our sons may be as plants grown up in their youth; That our daughters may be as corner stones, polished after the similitude of a palace: 13 That our garners may be full, affording all manner of store: That our sheaf may bring forth thousands and tens thousands in our streets:

14 That our oxen may be strong to labour; That there be no breaking in, nor going out; That there be no complaining in our streets.

15 Happy is that people, that is in such a case:

6 1. Yea, happy is that People, whose God is the Lord.

144 (H); p. 826. PRAYER AND THANKSGIVING.

(Repeated Alternation.)

M1 | 8. Words of foreigners. Vain and false.
L3 | 16. David’s words. Right and true.

Title. Of David by David. The Sept. adds “concerning Goliath.” This may be because Ps. 8, which relates to David and Goliath (see its subcription), has the same words in v. 4 as in Ps. 144. 2. In any case Ps. 144 is peculiarly appropriate to David’s victory (1 Sam. 17). Not a “compilation” of “fragments” of some “lost Psalms,” but a perfect whole with a perfect design, as shown by the Structure above.

1 Blessed. Fig. Benedictio (Ap. 6). Not Beatitude as in v. 12. the Lord. Heb. Jehovah. Ap. 4. II. strength = rock, or fortress. Cp. Deut. 32. 4. 1 Sam. 2. 2; 2 Sam. 22. 47. Ps. 18. 11, 16, 14, 29. 2. to war = to fight. Not merely generally, but specially in the case of Goliath (1 Sam. 17). See Title.

2 goodness = lovingkindness. The Syr. reads “refuge.” deliverer = liberator. Heb. ἐλέει. Not the same word as in vv. 7, 10, 11. See notes below. trust = see for refuge. Heb. ἐλέει. Ap. 69. II. my People: A special reading called σεβομένοι (see Ap. 34), and some other codices, with Aram. and Syr., read peoples’. Cp. 18. 17. under me. In some codices there is a marginal note: “under Him”; and this is read the text, in some codices.

3 what = ... Fig. Eroticism. Ap. 6. Cp. 8. 4.
5 Cast forth = Flash. Heb. lighten lightnings. Fig. Πυθτόνος (Ap. 6). See note on Gen. 26. 28.

Rid = snatch. Heb. ἐσχάρα; same word as “r efereth,” v. 10. delivereth = pluck, or rescue. Heb. ἐσχάρα; same word as in v. 11, not the same as in vv. 2, 10. strange. Always means foreign, in Hebrew, as in early English.

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

8 speaketh. Cp. 11; and note the words they speak in vv. 12-15.
10 delivereth = snatcheth; same word as “rid,” v. 11.
11 David ... sword; with special reference to Goliath’s sword in 1 Sam. 17. 50, 51.
12 That = Who. Heb. אָדֶר. Supply the Ellipsis thus: “Who [say] our sons are, &c.” All the words in italic type in vv. 12-15 may be omitted, or the Present Tense may be supplied throughout. The verb “say” or “saying” is very frequently to be thus understood. See note on 109. 5.

may be. Supply “Are” and omit “That”

13 sheep = flocks.

14 strong to labour = well laden.

no captivity. 15 Happy. See Ap. 63. VI.

consists in outward prosperity. Cp. 4. 6, 7, and 140. 3 and 5.

Yea. Supply the Ellipsis (Ap. 6), not as in V. and R.V., but [Yea, rather], or [Nay]. The last member (L3) being David’s own words; denoting the vain and false words of the aliens (vv. 8 and 12-15), and declaring the truth as to that in which real happiness consists. See note on 4. 6, 7.
145 (E, p. 826). DAVID'S [PSALM] OF PRAISE.
(Repeated Introdversion.)

145 [1, 2. Praise promised. For Jehovah. (David.)
O' [3. Praise offered.
O' [4-7. Praise promised. For His work. (David and others.)
O' [8, 9. Praise offered.
O' [10-12. Praise promised. For His kingdom.
(The works.)
Title. David's [Psalm] of praise. No other Psalm so entitled. An acrostic Psalm. See Ap. 68. VII.

1, 2 (N', above). DAVID ALONE. (Alternation.)
N' u [1. Thou.
v | -1. Thy name.
u [2. Thee.
v [2. Thy name.
name. See note on 20. 1.
3 the LORD. Heb. Jehovah. Ap. 4. II.

4, 7 (N', above). DAVID AND OTHERS. PRAISE.
(Alternation.)
N' w [4. They shall.
w [5. I will.
w [6. They shall.
w [7. They shall.
5 glorious, &c. Heb. = the majesty of the glory of Thine honour.
wondrous works = instances or examples of Thy wondrous works = instances or examples of Thy wonders. Heb. = words of Thy wonders.
And men = And they. See Structure (N', above).
terrible. See note on 111. 1.
7 abundantly utter = pour forth.
gracious, &c. Cp. Ex. 34. 6, 7.
8 of great mercy = great in lovingkindness, or grace.
tender mercies = compassions.

10-12 (N', above). THE WORKS PRAISE.
(Introdversion.)
N' y [10, 11. Glory.]
z | 10. Thy.
z | 11. Might.
| z | 12. Might. \| His.
10 saints = favoured or beloved ones. Cp. 16. 19.
11 power. Sing. of the Heb. word "mighty acts" (ver. 4).
13-20 (O', above). PRAISE OFFERED.
(Alternation.)
O' a [13. Thou.
b | 13. Thou.
| b | 14. He.
| a | 15, 16. Thou.
| b | 17-20. He.
13 an everlasting kingdom = a kingdom for all ages. Looking backward (eternal, 77. 6) as well as forward (everlasting, 77. 7). These words, "Thy kingdom (O Christ) is an everlasting kingdom", were (up to 1889) to be seen on the wall of one of the largest mosques in Damascus. Formerly it was a Temple of the Christian Church of St. John the Baptist by Arcadius, later it was made into a Mosque by Caliph Walid I (705-717). It was destroyed by fire on Oct. 14, 1889, and subsequently rebuilt. (Enc. Brit. vol. 7, p. 795, Camb. (11th edition))
generations. Following this verse (13) the Primitive Text read:

"Faithful is Jehovah in all His words And holy in all His works", the verse beginning with the missing letter = Nun = Ne'mân (= faithful). It is found in some codices, with Sept., Syr., Vulg., Arabic, and Ethiopic Versions. The Structure (O', above) thus confirms the Ancient Versions.

14 fall = are ready to fall. Occurs only here and 146. 8.
15 eyes of all wait. Fig. Prosopopoeia. Ap. 6.
16 Thou. This is emphatic in Sept., Syr., and Vulg.
145 17. PSALMS. 147 1.

17 (3) The Lord is righteous in all His ways, and holy in all His works.
18 (3) The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.
19 (7) He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them.
20 (2) The Lord preserveth all them that love Him: But all the wicked will He destroy.

N 1 21 (7) My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

F 7 J P 146 O Praise ye THE LORD. O Praise ye the Lord, O my soul.
2 While I live will I praise the Lord: I will sing praises unto my God while I have any being.
Q c 3 Put not your trust in princes, Nor in the son of man, in whom there is no help.
4 His breath goeth forth, he returneth to his earth; In that very day his thoughts perish.
Q c 5 Happy is he that hath the God of Jacob for his help, Whose hope is in the Lord his God:
6 Which made heaven, and earth, The sea, and all that therein is; Which keepeth truth for ever:
7 Which executeth judgment for the oppressed, Which giveth food to the hungry. The Lord looseth the prisoners:
8 The Lord openeth the eyes of the blind: The Lord raiseth them that are bowed down:
9 The Lord loveth the righteous: The Lord preserveth the strangers; He reliethveth the fatherless and widow: But the way of the wicked He turneth upside down.

10 The Lord shall reign for ever, Even thy God, O Zion, unto all generations.

P 1 Praise ye THE LORD.

F 7 K R 147 O Praise ye THE LORD:
O For it is good to sing praises unto our God; For it is pleasant; and praise is comely.

17 holy = gracious. 18 nigh = i.e. nigh to help. Cp. 34. 18; 119. 151. Deut. 4. 7.
untodall. Note the Fig. Anadiplosis (Ap. 6) in the repetition, "to all that call" (for emphasis).
19 their cry: i.e. for help in distress. 20 wicked = lawless. Heb. raasha'. Ap. 44. x.
21 let all flesh = all flesh shall, as in v. 10; thus completing and perfecting the Structure above.
all flesh. Fig. Synedcoche (of the Part), Ap. 6, put for all men.
3. Happy. See note on Ex. 3. 12 ever and ever. Many codices, with one early printed edition, here add —
"And we will bless Jah: From henceforth even for ever, Praise ye Jah." Cp. Ps. 118. 18.

146 (J, p. 827). FIRST Hallelujah Psalm. (Genesis) (Introversion and Extended Alternation.)

J P 1. 2. Halleluiah.
Q c | 10. Halleluiah.

The first of the five 'Halleluiah' Psalms concluding the whole book; each beginning and ending with this word. The first has Genesis for its subject; the second, Exodus; the third, Leviticus; the fourth, Numbers, and the fifth, Deuteronomy. See the Structure, p. 827, and notes below.

no help = nolsalvation, or saving help. Cp. 38. 16; 60. 11.
4 His breath, &c. This verse occurs in the Apocalypse (1. Macc. 2. 62); but why it is assumed that this verse is taken from the Book of Maccabees, instead of this verse in Maccabees being taken from this Psalm? breath = spirit. Heb. ruch. Ap. 9. Not the same word as in 150. 4.
5 Happy. The last of the twenty-seven Beatitudes in the Book of Psalms. See Ap. 65. VI.
6 earth — ground, or dust. Heb. 'iddamah. Not 'erz = the Earth. thoughts = purposes, or plans.
5 Happy. The last of the twenty-seven Beatitudes in the Book of Psalms. See Ap. 65. VI.
of Jacob: i.e. the God who met Jacob (Gen. 28. 12) when he had nothing (Gen. 32. 10), and deserved nothing (but wrath, Gen. 27), and promised him everything. This title answers to the N.T. title "the God of all grace" (1 Pet. 5. 10). Happy indeed are all they who have this God for their God.
Whose. Supply the Ellipsis by repeating [Happy he] whose, &c.
7 food. Heb. bread. Put by Fig. Synedcoche (of Species). Ap. 6, for food in general.
the. No Art. in Heb. 9 strangers = aliens.

The second of these five Hallelujah Psalms, the Exodus Psalm. 1 Praise ye THE LORD. Heb. HalleluJah. Ap. 4. III. Not "inserted by mistake in verse instead of in the title", but required here by the Structure. See the Structure. For. Not "come into the first line from the second by diacritography", but an essential part of the second line, which is repeated by the Fig. Anadiplosis (Ap. 6) in the third line. The first verse thus does contain two lines (beside the "Hallelujah") like all the other verses. God.
### PSALMS.

#### 147. 2.

2 "The LORD doth build up Jerusalem: He gathereth together the outcasts of Israel.
3 He healeth the broken in heart, And bindeth up their wounds.

4 He telleth the number of the stars; He calleth them all by their names.
5 Great is our LORD, and of great power: His understanding is infinite.

6 "The LORD lifteth up the meek: He casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; Sing praise upon the harp unto our God:
8 Who covereth the heaven with clouds, Who prepareth rain for the earth, Who maketh grass to grow upon the mountains.
9 He giveth to the beast his food, And to the young ravens which cry.

10 He delighteth not in the strength of the horse: He taketh not pleasure in the legs of a man.
11 "The LORD taketh pleasure in them that fear Him, In those that hope in His mercy.

12 "Praise the LORD, O Jerusalem; Praise thy God, O Zion.
13 For He hath strengthened the bars of thy gates; He hath blessed thy children within thee.

14 He maketh peace in thy borders, And filleth thee with the finest of the soil.

15 He sendeth forth His commandment upon earth: His word runneth very swiftly.
16 He giveth snow like wool: He scattereth the hoarfrost like ashes.
17 He casteth forth his ice like morsels: Who can stand before His cold?
18 He sendeth out His word, and melteth them: He causeth His wind to blow, and the waters flow.

19 He sheweth His word unto Jacob, His statutes and His judgments unto Israel.
20 He hath not dealt so with any nation: And as for His judgments, they have not known them.

#### 148. 3.

2 Praise ye the LORD. Praise ye the LORD from the heavens: Praise Him in the heights.
3 Praise ye Him, all ye stars of light.
4 Praise ye Him, ye angels:
5 Praise ye Him, all ye host of heaven.
6 Praise Him, sun and moon:
Praise Him, all ye planets of heaven.
7 Praise Him, ye hosts of water:
Praise Him, all ye fishes of the sea.
8 Praise Him, all ye wings:
Praise Him, all ye winged seraphim.
9 Praise Him, ye mighty of the earth:
Praise Him, all ye works of His hands.
10 Praise Him, all ye principalities and powers:
Praise Him, all ye armies of heaven.
11 Praise Him, ye heavens of heavens, and Heavens of heavens:
Praise Him, ye company of angels.
12 Praise Him, ye hosts of earth:
Praise Him, ye works of His hands.
13 Praise Him, ye spirits of His heart:
Praise Him, ye hosts of heaven.
14 Praise Him, ye works of His hands:
Praise Him, all ye works of His wisdom.
15 Fourscore and ten voices praise the LORD.

The third of the last five Hallelujah Psalms. The LXX.

**Psalm 147** (K, p. 827). **THE SECOND HALLELUJAH PSALM. (Exodus.)**

(Prayer Book Version) Cp. 104. Used only by David and Solomon.

3 doth build up Jerusalem = is Jerusalem's builder (participle). No reference to post-exilic building. Cp. 122. gathereth = will gather.
4 outcasts = the driven away.
6 The Sept. adds "and herb for the service of men". From thence it found its way into the Prayer Book Version. Cp. 104. 14. Here, the addition is out of place, as "man" is not introduced till 10.
7 He taketh not. Some codices, with Sept., Syr., and Vulg., read "Nor taketh delight".
8 mountains.
9 Praise. Kindness to Israel.
10 Praise. Kindness to Jacob. 
11 hope in His mercy.
12 Praise the LORD. Not the same word as in v. 1. Used only by David and Solomon.
13 children = sons.
14 peace in thy borders = thy borders peace.
15 commandment = sayings, or utterances. Heb. i'irivah. See Ap. 73. v. 33. 4; 107. 20.
16 word. Heb. dabir - the subject-matter of the articulate utterance (v. 19). See Ap. 73. x.
18 word. Some codices, with Sept., Syr., and Vulg., read "word". Others read plural.
19 Jacob . . . Israel. See notes on Gen. 32. 28; cp. 45. 10, 21, 29.
20 not dealt so, &c. The reference is to Exod. 20. Cp. Deut. 4. 7, 8; and see Ap. 15.
21 they have not known them. Sept. and Vulg. read "He maketh not known to them".
4 Praise Him, ye heavens of heavens,
And ye waters that be above the heavens.
5 Let them praise the name of the LORD:
For He commanded, and they were created.
6 He hath also established them for ever and ever:
He hath made a decree which shall not pass.

7 Praise the LORD from the earth,
Ye *dragons*, and all deeps:
8 Fire, and hail; snow, and vapours;
Stormy wind fulfilling his word:
9 Mountains, and all hills;
10 Fruitful trees, and all cedars:
11 Kings of the earth, and all *people*
Princes, and all judges of the earth:
12 Both young men, and maidens;
Old men, and children:
13 Let them praise the name of the LORD:
For His name alone is excellent;
His glory is above the earth and heaven.
14 He also exaltest the horn of His People,
The praise of all His *saints*;
Even of the children of Israel, a People *near unto Him*.

1 Praise ye the LORD.

4.4. Psalm 149

Sing unto the LORD a new song,
And His praise in the *congregation* of *saints*.
Let Israel rejoice in Him That made him:
And a twoedged sword in their band;
To execute vengeance upon the *heathen*,
And their nobles with fetters of iron;
And their kings with chains,
To bind their kings with chains,
And a twoedged sword in their band;
To execute vengeance upon the *heathen*,
And their nobles with fetters of iron;
And their kings with chains,
To bind their kings with chains,
And a twoedged sword in their band;
To execute vengeance upon the *heathen*,
And their nobles with fetters of iron;
And their kings with chains,
To bind their kings with chains,
And a twoedged sword in their band.

5 Let the *saints* be joyful in glory:
Let them sing aloud upon their *beds*.
6 Let the *high praises* of *GOD* be in their mouth,
And a twoedged sword in their hand;
7 To execute vengeance upon the *heathen*,
And punishments upon the *people*;
8 To bind their kings with chains,
And their nobles with fetters of iron;
9 To execute upon them *the judgment written*:
This honour have all His *saints*.

1 Praise ye the LORD.

4.5. Psalm 150

Praise *GOD* in His *sanctuary*:
Praise Him in the *firmament* of His power.
2 Praise Him for His mighty acts:
Praise Him according to His excellent greatness.

3 Praise Him with the sound of the trumpet:
Praise Him with the psaltery and harp.

4 Praise Him with the timbrel and dance:
Praise Him with stringed instruments and organs.

5 Praise Him upon the loud cymbals:
Praise Him upon the high-sounding cymbals.

6 Let everything that hath breath praise THE LORD.

"Praise ye THE LORD." Heb. "Hallelujah," thus fitly closing the Book of Psalms. Cp. the endings of the other four books; and see notes on p. 720.

THE PROVERBS¹.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion and Alternation.)

INTRODUCTION. 1. 1-6.

SECOND PERSON ("MY SON", "THY", "THEE", "THOU", "THINE"). THE "MOTHER".

B | C 10. 1—19. PROVERBS BY SOLOMON. FOR ALL. THIRD PERSON ("HE", "HIS", "HIM", "THEY", "THEM").

D 19. 20—24. 34. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THOU", "THY").

B | C 25. 1—26. 28. PROVERBS BY SOLOMON. FOR ALL. "COPYED BY THE MEN OF HEZEKIAH". THIRD PERSON ("HE", "HIM", "HIS").

D 27. 1—29. 31. PROVERBS FOR SOLOMON. FOR A PRINCE AND A KING. SECOND PERSON ("MY SON", "THY", "THEE", "THY").

A 30. 1—31. 31. "THE WORDS OF AGUR" AND "THE WORDS OF LEMUEL". FOR SOLOMON.
FOR A PRINCE AND A KING ("MY SON", "THY"). THE "MOTHER".

¹ For Introduction and Analysis explanatory of the above Structure, see Appendix 74.