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THE PARALLEL PSALTER

HENRY FROWDE, M.A.
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THE

PARALLEL PSALTER

BEING

THE PRAYER-BOOK VERSION OF
THE PSALMS

AND

A NEW VERSION

ARRANGED ON OPPOSITE PAGES

WITH AN INTRODUCTION AND GLOSSARIES

BY THE

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PREFACE TO THE FIRST EDITION

THE present volume is designed as a help to the comprehension of the Psalms. The Prayer-Book Version of the Psalms, with which English Churchmen are mostly familiar, while possessing high literary merits, labours unfortunately under serious defects as a translation: many passages in it express the sense of the original only more or less imperfectly, while there are others which cannot be said to express it at all. Hence it occurred to me that there might be some who, not having the time or the inclination to study elaborate Commentaries, might nevertheless be glad to have a trustworthy version of the Psalms, which could be readily compared with the Prayer-Book Psalter, and with the help of which they could ascertain and correct for themselves the deficiencies of the latter. Accordingly I conceived the plan of the present volume. On the left-hand page is printed the Prayer-Book Version, on the right-hand page a new version, modelled as far as was practicable upon the Prayer-Book Version itself, but designed generally with the view of bringing out, as fully and clearly as I was able to do, the meaning of the original. I have endeavoured in my translation to avoid a needless and unidiomatic literalism: at the same time, precision rather than literary excellence has been my

primary aim; for my desire has been not to produce a version to supersede the Prayer-Book Psalter, but to produce a version which may be read beside it and explain it. Although my translation is intended in the first instance for the use of readers not conversant with Hebrew, those acquainted with Hebrew may, I trust, in some instances find it serviceable; for as they read the Prayer-Book Version beside it, the principles of translation which I have followed will, I hope, enable them to recall more readily than they could do without its assistance, the expressions and phraseology of the original. In the case of uncertain and difficult passages, where it seemed to me desirable to notice alternative renderings or readings, this has been done in the foot-notes, which also include a *minimum* of explanation on passages, or expressions, the sense of which might not be apparent to all readers. The Introduction contains some account of the origin and history of the Prayer-Book Psalter, and an explanation, in greater detail than can be stated in a Preface, of the principles of translation which I have adopted. Of the Glossaries, the first contains a select list of words and phrases of frequent occurrence in the Psalter, with explanations (in certain cases) of their import and meaning, which I hope may be found useful by students of the Psalms; the second is intended to illustrate and elucidate the principal Archaisms occurring in the Prayer-Book Version, especially those of a kind liable to mislead the reader.

S. R. D.

Christ Church, Oxford,
April, 1898.

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INTRODUCTION

THE Prayer-Book Version of the Psalms is, with insignificant variations, that which is contained in the so-called 'Great Bible' of 1539–1541. The sixteenth century was the age of Bible-translation. Certainly, to John Wycliffe must belong the honour of having been the first to give the English nation, in its own vernacular, a complete translation of the Old and New Testaments (A. D. 1382); but Wycliffe's version was not made directly from the original texts, but based upon the Vulgate, and it was not disseminated by the agency of the printing-press[1]. The invention of the printing-press, and the revival of learning, which had marked the preceding century, caused a new interest to be directed towards the Scriptures of both the Old and the New Testament; and a strong desire began to be manifested both to study them more closely in their original languages, and also to publish them, for the benefit of the Church at large, in translations worthier and more exact than any which existed hitherto. The

[1] Wycliffe's version was revised by John Purvey in 1388. Both texts were published in full, in parallel columns, by Forshall and Madden in 4 vols. quarto, 1850. Convenient reprints of Purvey's revision of the N. T., and of the Books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, were edited by Dr. Skeat in 1879 and 1881 respectively.

limits of an introduction do not permit me to describe in detail the long and chequered story of the opposition with which the ecclesiastical authorities of the day met the endeavour to impart to the laity the new light which the age had provided, or of the means by which, not without much bodily hardship and peril, it was ultimately overcome[1]: I must confine myself to the literary aspects of the subject. The first part of the Hebrew Bible which was printed was the Psalter, with the annotations of the celebrated grammarian and commentator David Kimchi (thirteenth century) in 1477 (probably at Bologna): the entire Hebrew Bible was first printed at Soncino in 1488. In 1516–17 and 1524–25 there were published by Daniel Bomberg at Venice the two great 'Rabbinical' Bibles, containing in the middle of the page, in parallel columns, the Hebrew text and the Targum, and exhibiting around them a selection of the Commentaries of the most distinguished Jewish teachers,—in particular those of Rashi (eleventh century), Ibn Ezra (twelfth century), and David Kimchi[2]. The first edition of the Greek New Testament, accompanied by a new Latin version, was published by Erasmus in 1516: other editions by the same scholar followed in 1519 and 1522. The celebrated Complutensian Polyglott appeared at Alcala, in Spain, in 1520. Luther published the New Testament in German in 1522; the Pentateuch in 1523; the historical and poetical books in 1524; and the complete Old Testament in 1534. The

[1] See particulars in Westcott's *History of the English Bible* (ed. 2, 1872); Eadie's *The English Bible* (2 vols., 1876); Mombert's *English Versions of the Bible* (preface dated 1883); in a more popular form, in Stoughton's *Our English Bible* (no date: probably 1878 or 1879).

[2] See, more fully, on early editions of the Hebrew Bible, Dr. Ginsburg's valuable *Introduction to the Hebrew Bible*, 1897, esp. p. 779 ff.

Zürich version—so called because it was the work of a band of Zürich scholars, including Zwingli, Pellican, and Leo Juda—began, with a translation of the Prophets, in 1524, and was completed in 1529.

1525 was the memorable year in which, amid much difficulty and danger, William Tyndale succeeded in publishing his English New Testament—the first translation, into our language, made directly from the Greek. Tyndale's Pentateuch followed in 1530; and a revised edition of both the New Testament and the Pentateuch in 1534. In 1528 Sanctes Pagninus published a Latin version of the entire Bible. In 1534–35 Sebastian Münster, court-preacher at Heidelberg, printed, in two goodly volumes of 795 pages, a text of the Hebrew Old Testament, accompanied by a new Latin translation of the Old Testament[1], and annotations based often upon the Commentaries of mediaeval Jewish scholars. Coverdale's epoch-making translation of the whole Bible (including the Apocrypha) was published in 1535. In 1537 there appeared Matthew's Bible, which however possessed but little independent value, and consisted in fact, with unimportant alterations, of a combination of Tyndale's Pentateuch and New Testament, of a translation which had been prepared by Tyndale but not published, of the other historical books of the Old Testament, and of Coverdale's prophetical and poetical books. The 'Great Bible' was published, in seven editions, in 1539–41. Of subsequent versions, the only ones which need be mentioned here are the Genevan Bible of 1560, the work of English exiles in Geneva—a quarto volume, of convenient size, with a brief marginal commentary, which rapidly became popular, and was often reprinted—and the Bishops' Bible of 1568, both of which prepared the way for the Authorized Version of 1611.

[1] Gen.–2 Kings, 1534; the rest of the O. T. 1535.

The dates given in the preceding paragraphs are important for two reasons: firstly, they are evidence of the activity in Bible-publication and Bible-translation, which marked especially the first half of the sixteenth century; and secondly, they provide us with the means of studying the versions in question chronologically, and so of determining the influences under which each was made. Thus a comparison of Tyndale's version with those of his predecessors shows that, while influenced by the Vulgate, and also by Luther's translation, it was in reality based throughout upon the original texts. Coverdale, in his dedicatory Epistle to the king, as well as in his Prologue to the reader, disclaims originality for his work, and expressly states that he had followed largely 'five sundry interpreters'—probably, to judge from internal evidence, the Vulgate, Luther, the Zürich version, Sanctes Pagninus, and Tyndale[1]. The 'Great Bible,' with which we are here more immediately concerned, owed its origin to the zeal of Thomas Crumwell, Earl of Essex, at that time chief minister of Henry VIII, who had already lent his aid both to Coverdale and to Matthew, and who now, it seems, invited Coverdale to undertake the preparation of a revised translation, on the basis of Matthew's Bible, but with a more systematic collation of the Hebrew and Greek originals than had been previously attempted. It was the intention of those engaged upon this work that it should be printed in Paris; and several sheets had been already printed there, when an order came from the inquisitor-general for France, forbidding the further progress of the work. Coverdale, with his publisher Grafton, had accordingly to leave Paris in haste: and the printing was completed in London. The book was published in April, 1539. At almost the same time, an injunction

[1] Especially the Zürich version: see Westcott, pp. 169–171, 187 f., 192-9, 313–320.

published by Crumwell, with the king's authority, required a copy to be set up in some convenient place in every church in the kingdom before a specified day. The success of the publication was thus ensured; and we read in addition of the singular eagerness with which practically all classes of society sought to acquaint themselves with the contents of the hitherto unknown Book—'everybody that could bought the book, or busily read it or got others to read it to them if they could not themselves, and divers more elderly people learned to read on purpose.' A second edition of the Great Bible, with a partially revised text, followed in April, 1540; a third and fourth in July and November, 1540; a fifth, sixth, and seventh in May, November, and December, respectively, 1541. These six editions have all a preface by Thomas Cranmer, Archbishop of Canterbury, and are sometimes spoken of for distinctness as Cranmer's Bibles[1].

The 'Great Bible' well deserves the name by which it is known. It is a magnificent black-letter folio of some 1050 pages, larger than that of Coverdale or Matthew, and only equalled, twenty-nine years afterwards, by the Bishops' Bible. The translation was left less complete than Coverdale designed. There still stand in the text the marks ✠ and (in the first three editions) ☞, prefixed to certain passages, the former pointing to a 'diversity of reading among the Hebrews, Chaldees and Greeks and Latinists; as in a table at the end of the book shall be declared,' and the latter to an annotation, intended to follow at the close of the volume, 'which we have written without any private opinion, only after the best interpreters of the Hebrews, for the more clearness of the

[1] Minute bibliographical information respecting the seven editions are given by Mr. Francis Fry in his *Description of the Great Bible* (fol, 1865).

text.' Neither of these Appendices was ever added to the volume.

The *sources* of the characteristic renderings of the Great Bible have been made clear by Dr. (afterwards Bishop) Westcott in his interesting and instructive work, which has been already referred to, *A History of the English Bible*. The text which was taken as the basis was that of Matthew's Bible (1537); and this was revised by Coverdale with the help of Seb. Münster's Latin version, which had appeared in 1534–35, though hardly in time to be used by Coverdale in his own translation of 1535. Two examples will be sufficient to substantiate these statements. Ps. xix. 7 is in Coverdale's version (1535), and Matthew's (1537):

The law of the Lord is a *perfect* law; it *quickeneth* the soul: the testimony of the Lord is *true*, and giveth wisdom *even* unto *babes*.

Seb. Münster has:

Lex domini *immaculata*, *convertens* animam: testimonium domini *firmum*, sapienter erudiens *simplicem*.

In the Great Bible:

The law of the Lord is an *undefiled* law, *converting* the soul: the testimony of the Lord is *sure*, and giveth wisdom unto the *simple*.

Ps. li. 6, Coverdale and Matthew:

Thou *hast a pleasure in the* truth and *shewest* me *secret* wisdom.

Münster:

Veritatem *exigis in interioribus* et *in occulto* sapientiam *me scire facies*.

Great Bible:

Thou *requirest* truth *in the inward parts*, and *shalt make me to understand* wisdom *secretly*[1].

[1] See further illustrations in Westcott, pp. 187–192; Eadie, i. 367–369 (Ps. ii and xxiii); Kirkpatrick on Ps. cxli (p. 800 f.).

The seven editions of the Great Bible, while exhibiting substantially the same text, nevertheless differ frequently in details: in particular, the prophets and poetical books appear to have been revised a second time by Coverdale for the second edition (April, 1540), and to have had then further alterations introduced into them, based largely upon Münster[1]. The edition of July, 1540, agrees mostly with that of April, 1540; but it is remarkable that the subsequent editions frequently revert to the renderings of the first edition of April, 1539[2]. Some of the most familiar passages in the Prayer-Book Version are due to the revision of 1540. Thus

1539.	1540.
Ps. ii. 1 Why do the heathen grudge together?	Why do the heathen so furiously rage together? (Münster: *ad tumultum conveniunt*).
ix. 6 destructions are come to an end.	destructions are come to a perpetual end (so Münster).
xviii. 3 the brooks of ungodliness.	the overflowings of ungodliness (Münster: *inundationes*).
xxxii. 7 in due season.	in a time when thou mayest be found (so Münster).
cxxix. 6 even as the hay upon the housetops.	even as the grass growing upon the housetops (Münster: *sicut herba* (*crescens*) *in tectis*).
cxliii. 3 as the dead men of the world.	as the men that have been long dead (so Münster)[3].

At the time when both the First (1549) and the Second (1552) Prayer-Books of Edward VI were set forth, the

[1] Westcott, pp. 192-200; cf. Eadie, i. 379-382.

[2] Westcott, pp. 200-202.

[3] See further Prof. Earle's work (quoted p. xvi, note), p. xlv; and comp. below, p. xxi ff.

Great Bible was still the authorized English translation of the Scriptures; and it is not surprising therefore to find the version of the Psalms contained in it expressly appointed as the one to be used in the daily services of the Church. And when at the last revision of the Prayer-Book in 1662, it was directed that the other lessons from Scripture should be taken from the version of 1611, an exception was made in the case of the Psalter: the choirs were familiar with the older version, and it was felt to be 'smoother and more easy to sing.'

The Psalter, however, as printed in modern Prayer-Books, is not an exact reprint of the Psalter of any of the editions of the Great Bible: it agrees substantially with the later editions of the Great Bible; but small variations have from time to time been introduced, mostly, as it seems, by the early printers, but without any authority, except in so far as they were afterwards implicitly sanctioned by being adopted in the revised Prayer-Book, which was accepted by Convocation in 1661, and annexed in MS. to the Act of Uniformity in 1662*. Some of these variations have been noticed by Dr. Westcott (p. 214 f.); I have observed others myself; and a few specimens may be interesting to readers.

Ps. vii. 18 G B.[1-7]† the Lord *the* most High*est*: P.B.V. the Lord most High.

xi. 1 G.B.[1] upon [G.B.[7] unto] *youre* hyll [so the Heb.]: P.B.V. unto *the* hill.

xii. 6 G.B.[1-7] will set *them* at rest: P.B.V. will set *him* at rest.

* Certain printed copies of this MS., certified as correct under the Great Seal in 1662, are hence called the *Sealed Books*.

† I quote the first and seventh editions of the Great Bible from the fine and complete copies in the Bodleian Library. The first edition has also been reprinted (in black letter) by Prof. Earle, with an introduction and notes, under the title, *The Psalter of* 1539. *A Landmark in English Literature* (1892).

xxviii. 1 G.B.[1.6.7] if thou make *thee* as though thou *heardest* not: P.B.V. if thou make as though thou hearest not.

xxviii. 9 G.B.[1.6] *their* strength [so the Heb.]: P.B.V. *my* strength (so G.B.[7]).

xlvi. 4 G.B.[1.6.7] tabernacles [so the Heb.]; P.B.V. tabernacle.

xlvi. 8 G.B.[1.6.7] destructions [sothe Heb.]; P.B.V. destruction.

lxv. 5 G.B.[1.6.7] in righteousness [so the Heb.]; P.B.V. in *thy* righteousness.

lxix. 21 G.B.[1] the rebuke hath broken [so the Heb.]; P.B.V. *thy* rebuke (so G.B.[7]).

cxxxviii. 6 G.B.[1.7] beholdeth *him* afar off ['proud' is sing. in the Heb.]; P.B.V. beholdeth *them* afar off.

cxliv. 6 G.B.[1.7] *the* lightning [so theHeb.]; P.B.V. *thy* lightning.

Some interesting archaisms, also, as Prof. Earle has pointed out (p. xlviii f., lii f., and *ad locc.*), have been silently removed: as Ps. xxxii. 5 'I wyll *knowledge* my synne unto the,' lxiv. 5 'they *courage* them selves,' lxviii. 18 'thou art gone up *an* hye' [G.B.[7] '*on* hye'], lxxx. 2 'and come *helpe* us' ['helpe' being an *infin.*: G.B.[7], however, 'come, helpe us'], lxxx. 13 'and the wylde beastes of the felde devour*eth* it' [*-eth* being the termin. of the 3 plur.], civ. 21 'to [*sie*] seke theyr meate *at** God,' cvii. 32 'and *loave* [G.B.[7] *love*] him in the seat of the elders' (*i. e. praise* him, Germ. *loben*), cxii. 9 'He hath *sparsed* abroad,' cxviii. 17 'I *will* not dye, but lyve,' cxxviii. 7 'thy *chylders*† chyldren'; and *sprcte* regularly for *spirit*. *Which*, where it refers to persons, has also frequently been changed to *who*, as ciii. 3, 4, 5; civ. 3; cxxxvi. 4, 5, 6, 7, 10, 13, &c. And in lxxxi. 13 *hertes*, cvii. 27 *wittes*, cxl. 3 *adders*, are spelt without the apostrophe, both in G.B.[1.7], and in the 'Annexed' Prayer-Book.

In Ps. lxviii. 4 the curious misprint *yea* for *Jah* is found already in the second edition (April, 1540) of the Great Bible itself: this error continued throughout the seventeenth century, being found even in the Annexed Prayer-Book of 1662! Dr. Westcott says he does not know

* This *at* 'is true English: a noble archaism . . . we may wonder how it was ever suffered to drop out of use' (Earle).

† 'Still living language in Yorkshire' (Earle).

definitely when the true reading was first restored: he has observed the error in a Prayer-Book printed at Oxford in 1698, while he has found it corrected in one printed in the same place in 1703. Two or three other old misprints are corrected for the first time, so far as I am aware, in the present edition of the P. B. Psalter. 'Cherubi*n*s' in 18^{10} 80^{1} 99^{1} is in accordance with the Great Bible in all three passages, and with the Annexed Prayer-Book in 18^{10}, and is the correct old English form (see below, p. 468). In xxxv. 15 'mouths' is nothing but either a misprint, or a mistaken correction, for 'mowes' (*i.e.* grimaces): though the correction found its way into the Annexed Book, the true reading retained its place, according to Mr. Aldis Wright[1], in many Prayer-Books down to at least 1687. In lxxvi. 10 'the fierceness of them shalt thou refrain,' I was, many years ago, much perplexed how to account, consistently with the Hebrew, for the pronoun *them*; my investigations led me naturally, before long, to the Great Bible; and there to my astonishment I discovered that 'them' was nothing more than a very old misprint, the origin of which was at once apparent from a comparison of the different editions of the Great Bible. The first three editions, viz. all read, 'The fierceness of *other* shalt thou refrain'; the fourth (Nov. 1540) has *thē* for *other*; the fifth (May, 1541) has *them*; the sixth (Nov. 1541) *thē* again; the seventh (Dec. 1541) *ther* [*sic*]. Manifestly *them* is simply a misprint for *other*. Of reprints of the Great Bible, and early Psalters, in the Bodleian Library which I have examined, the majority perpetuate the misprint *them*; but *other* occurs in reprints of 1549, 1553 (two), 1562, and in a Psalter of 1560.

That *other* is really the genuine rendering of the Great Bible is shewn independently by the evidence of the earlier

[1] *Bible Word-book*, s. v.

translations. Thus Pellicano (1536) paraphrases 'alligabisque *reliquos* ne quid audeant deinceps contra populum tuum'; Seb. Münster has 'et reliquias furoris tu accinges,' with the note 'Sensus: tu cohibebis gentes ne posthac saeviant contra populum tuum'; and Kimchi, in his note on the passage, explains 'the residue of wraths' as meaning '*the residue of the nations*, who will be afraid of thee, and will no more manifest wrath against Israel[1].'

Lastly, the comma found in ordinary editions of the Prayer-Book, after 'marvellous' in Ps. cxlv. 3, is an error: it is not in the Great Bible, or in the Annexed Book; and 'marvellous' here is not an adjective, but an adverb (just as in xxxi. 23), qualifying 'worthy to be praised[2].'

In the Great Bible certain passages are printed in smaller type, within parentheses, with an asterisk prefixed, for the purpose, as Coverdale expressly states in the preface, of calling the reader's attention to the fact that they form no part of the Hebrew text, but are in fact either interpolations or explanatory glosses, retained in many cases from what was at the time the more familiar Vulgate. The distinction was maintained, more or less completely, in early Psalters, pointed for use in churches; but it was gradually more and more neglected, and finally dropped altogether. It is however scrupulously preserved in the Annexed Book of 1662, all the passages printed in smaller type in the Great Bible, as well as some others, which though not so distinguished, are nevertheless not in the Hebrew, being enclosed in square brackets[3].

[1] The facts mentioned above were pointed out by me in a letter to the *Guardian* of Nov. 3, 1880, p. 1515 f.

[2] The error, in this case (cf. Earle, p. 349), appears already in the 'Sealed' Books (p. xvi, *note*). It may be added that Coverdale is not responsible for the error implied in the capital A in 'Anointed,' cv. 15.

[3] See the facsimile of the Annexed Prayer-Book, published by the Queen's Printers in 1891; and cf. Eadie, i. 383-386.

Dr. Westcott[1] observes that the omission of these distinguishing marks[2] is 'very greatly to be regretted,' and adds that it would be only in accordance with the purpose of those who first inserted them, if they were restored. In view of their express retention in the Annexed Prayer-Book, we may in fact go further, and pronounce their omission to be wholly unauthorized. I have accordingly, in the present edition, felt no hesitation in restoring them, the passages marked as insertions in the Great Bible itself being printed within parentheses in smaller type, and the additional passages marked in the Annexed Book as insertions being enclosed in square brackets.

Of these other passages, those in vii. 16, xxx. 13, xxxix. 4, lxxxi. 6, cxxxix. 11, are in the Great Bible enclosed in parentheses (as though the intention were to mark them as glosses), but they are not printed in smaller type, nor is there an asterisk prefixed. The remaining passages are not distinguished in the Great Bible at all.

The origin and purport of these glosses is generally obvious. They are mostly intended to amplify or explain the sense; sometimes they are borrowed from passages supposed (rightly or wrongly) to be parallel; and here and there they are a double translation of the same Hebrew text. In many cases they are derived ultimately from the Septuagint. Those in i. 5, ii. 11, 12, iii. 2, vii. 12, xi. 5, for instance, are evidently of the nature of explanations; the addition in iv. 8 comes from the frequently recurring combination, Deut. vii. 13, xi. 14, &c., that in xiii. 6 from vii. 18, those in xiv. 2, 9 from xiv. 4, liii. 5 (on xiv. 5–7, see the note *ad loc.*), xxii. 32 (Vulg., but not Sept.) from l. 6, xlv. 10 from *v.* 14 (Sept., Vulg.), lxxiii. 27 from ix. 14, cxxxvi. 27 (Vulg., not Sept.) from *v.* 3; those in xii. 6 and xxix. 1 are double renderings of the Hebrew; and in xviii. 49 'cruel' (so Sept., Vulg.) comes from another explanation of the Heb. word rendered *yea*. In one of these passages, xlv.

[1] *Op. cit.* pp. 207–8 *n.*; *The Paragraph Psalter*, p. xi.

[2] Which began, strange to say, even in the Sealed Books.

12, the unauthorized introduction of the word 'God' (Vulg., not Sept.) suggests an entirely false interpretation of the passage. Although, however, the critically important principle of distinguishing glosses was thus recognized in both the Great Bible and the Annexed Prayer-Book, it was not in either carried through consistently: for other insertions, equally without authority in the Heb., are left without any distinguishing mark whatever (*e. g.* in lxviii. 4).

I may close this part of my Introduction by demonstrating the origin of some rather noteworthy renderings of the Prayer-Book Version of the Psalms. The influence of Seb. Münster, it will be seen, is very marked.

Ps. xii. 6 Cov. and Matth.: I will helpe them, and set them at rest.

Münster: et ponam (quenque) in salutem, (ab eo) qui sufflat in eum.

G.B.[1.7]: and will helpe every one, from him that swelleth agaynst him, and will set them at rest.

P.B.V. (1662): and will help every one from him that swelleth against him, [and will set him at rest.]

The passage is difficult; but 'from him that swelleth against him' and 'and will set him at rest,' are really duplicate renderings, or paraphrases, of the same Hebrew.

Ps. xv. 5 Vulg.: qui iurat proximo suo, et non decipit.

Cov. Matth.: he that sweareth unto his neghboure, and dispoynteth him not.

G.B.[1]: he that sweareth unto his neyghboure, and disapointeth hym not.

Münster: atque iurat malum inferre [1], et non mutat.

G.B.[7]: he that sweareth unto hys neyghbour, and disapoynteth hym not, though it were hys owne hynderaunce.

'Unto his neighbour,' and 'malum inferre' (of which, as explained in the note, 'though it were his own hindrance' is a paraphrase), are duplicate renderings of the same Hebrew.

[1] Meaning, as the note shews, an oath, quod etiam iuranti grave et damnosum est.

Ps. xxx. 13 Cov. Matth. : That my honoure [so Sept., Vulg.] might synge prayses unto thee with out ceassynge.

Münster: Propterea decantabit tibi (bonus quisque) gloriam et non silebit.

G.B.[1-7]: Therfore shall (every good man) synge of thy prayse without ceassing.

P.B.V. (1662): Therefore shall [every good man] sing of thy praise without ceasing.

Ps. xxxv. 16 Cov. Matth.: With the gredy and scornefull ypocrites.

Münster: Cum assentatoribus erant garruli subsannatores.

G.B.[1-7]: Wyth the flatrers were busy mockers.

Ps. xxxix. 12 Cov. Matth. : so that his beutie consumeth awaye, like as it were a mothe.

G.B.[1]: thou makest his bewtye to consume awaye, like as it were a mothe.

Münster: tabescere facis quasi tinea (vestem arrodens) expetibile (robur) eius.

G.B.[7]: thou makeste hys bewtye to consume awaye, lyke as it were a mothe fretynge a garmente.

P.B.V. (1662): . . . as it were a moth [fretting a garment].

Ps. xlii. 8 Cov. Matth.: therfore I remembre the londe of Jordane.

Münster: idcirco recordabor tui de terra Jordanis.

G.B.[1-7]: therfore will I remembre the concernyng the land of Jordane.

'Concerning' is a mistranslation of Münster's 'de' (*from*).

Ps. lviii. 8 Cov. Matth.: Or ever your thornes be sharpe, the wrath shal take them awaye quycke, like a stormy wynde.

Münster: Priusquam percipiant ollae vestrae rhamnum (accensum :) sicut crudum quid, sic furor exagitet eum.

G.B.[1-7]: Or ever your pottes be made whot with thornes, so let indignacion vexe him, even as a thinge that is rawe.

Ps. lxviii. 4 Cov. Matth.: magnifie him that rydeth above the heavens.

Münster: exaltate eum qui orbibus coelorum veluti equo insidet.

G B.[1-7]: magnifye hym that rydeth upon the heavens as it were upon a horse.

'Heavens' is a Jewish interpretation of the word properly rendered 'deserts': 'as it were upon a horse' comes from Münster's explanatory addition.

Ps. lxviii. 14 Cov. Matth.: it shal be cleare even in the darcknesse. (Zürich: so wirdt es schneeweyss sein auch im tuncklen [dunklen].)

Münster: candescebat veluti nix in Zalmon.

G.B.[1.7]: then were they as white as snowe in Zalmon.

Ps. lxviii. 22 Cov. Matth.: some wil I bringe agayne from Basan, some wil I bringe agayne from the depe of the see.

Münster: restituam (meos sicut) ex Basan; reducam (meos sicut olim) ex profundis maris.

G.B.[1.7]: I will bryng my people agayne as I dyd from Basan: myne owne wyll I brynge agayne as I dyd somtyme from the depe of the see.

Ps. lxviii. 26 Cov. Matth.: O geve thankes unto God the LORDE in the congregacion, for the welles of Israel (Zürich: um den brunnen Israels).

Münster: In congregationibus benedicite deo atque domino, ex origine (cordis) Israel.

G.B.[1.7]: Geve thankes O Israel, unto God the Lorde in the congregacions from the ground of the hart.

A mistranslation of Münster's Latin, the genitive 'Israel' being understood as a vocative.

Ps. lxviii. 30 Cov. Matth.: Reprove the beestes amonge the redes, the heape of bulles with the calves: those that dryve for money. Oh scatre the people that delyte in batayle.

Münster: Dissipato coetu (eorum qui utuntur) lanceis, coetu validorum inter vitulos populorum, humiliabit se cum fragmentis argenteis, cum disperserit populos qui bella volunt.

G.B.[1.7]: When the company of the spearmen, &c. (as P.B.V.).

Evidently nothing more than an idiomatic version of Münster's Latin. Münster's renderings are based (as he expressly states) upon the explanations of David Kimchi.

Ps. cxxxvii. 5 Cov. Matth. G.B.[1]: let my right hande be forgotten.

Münster: obliviscatur dextera mea (operis sui).

G.B.[7]: let my right hande forget her connynge.

P.B.V. (1662): let my right hand forget [her cunning].

Ps. cxli. 6 Cov. Matth. G.B.[1]: So will I take it, as though he had powred oyle upon my head: it shall not hurt my head.
Münster: Oleum autem praecipuum non frangat caput meum.
G.B.[7]: But let not ther preciouse balmes breake myne heed.

The Prayer-Book Version of the Psalms has many merits. Though made upwards of 360 years ago, it is still—save for occasional archaisms, to be noted presently—perfectly intelligible: its style is bold and vigorous, and at the same time singularly flowing and melodious; its phraseology, while thoroughly idiomatic, and of genuinely native growth, is dignified and chaste. Coverdale, it is evident, must have been a natural master of English style, and must have possessed a natural aptitude for finding felicitous turns of expression, and for casting them into harmonious and finely-rolling periods[1]. But the warmest admirers of Coverdale's work must allow that it is disfigured by many inaccuracies—inaccuracies which were unavoidable at the time when it was made, but which are capable of correction now. These inaccuracies are due to various causes. In some cases they arise from the undue influence of the Vulgate; in others from the imperfect philology of the sixteenth century; in others from the fact that, even where the general sense was correctly apprehended, the need of precision in such points as the rendering of tenses, the preservation of characteristic expressions, and the distinction of synonyms, was not formerly so clearly perceived

[1] Comp. the appreciative judgement of Prof. Earle, pp. xlvii–xlix, lx, &c. Many improvements were introduced by Coverdale, when he revised his original version of 1535 for the first edition of the Great Bible (1539). A large number of verses are the same in the two versions; but in others both the rhythm and the expression are much superior in the later form. And other improvements (see p. xv) were introduced in 1540. Cf. Westcott, pp. 171 f., 174–6.

as it is in modern times. It has been my aim in the present volume to provide the reader, who is not conversant with Hebrew, with a version of the Psalms, which, while avoiding a pedantic or slavish literalism, may be as faithful to the original as idiom permits, and at the same time, by placing it side by side with the Prayer-Book Version, to enable him to judge for himself where, and how far, the latter is at fault, and in what cases its renderings are merely legitimate paraphrases, or real inaccuracies.

It only remains to indicate briefly the principles of translation which I have followed.

1. I have made the Prayer-Book Version the basis of my translation; and have changed no words in it which did not seem to me to need changing. The framework of each sentence remains thus, wherever possible, that of the Prayer-Book Version. My general style and phraseology I have modelled, as far as was feasible, on those of the Prayer-Book Version itself and of the Authorized Version. I have, it is true, been obliged sometimes to use modern words not found in either of these versions; for their vocabulary did not seem to me to be always sufficient to give adequate expression to the ideas which the Hebrew was intended to convey: but I have not modernized the phraseology more than was necessary, and I have gladly, upon occasion, preserved an archaism, where it was not liable to be misunderstood. Nor have I adopted inversions of order, made with the view of accommodating the English to the Hebrew arrangement of words, such as is adopted often, for instance, by Dr. De Witt in his spirited and suggestive version of the Psalms, entitled the *Praise-Songs of Israel* (New York, 1884)[1].

[1] *E. g.* i. 1 'Nor in the way of sinners standeth, Nor in the seat of scoffers sitteth'; vi. 7 'Shrivelled with grief is mine eye; Through all my foes it has grown old.'

The principles which determine the order of words in a Hebrew sentence are (in many cases) very different from those which govern the arrangement of an English sentence: hence such inversions—except occasionally, where emphasis really requires them—appear to me to be not genuinely idiomatic in English, and to produce not unfrequently an unnatural emphasis, not really corresponding to the intention of the Hebrew. On the other hand, it sometimes undoubtedly happens that an inversion in English, by throwing emphasis on a word which requires emphasis, but which would otherwise lack it, is forcible and effective; and where that has seemed to me to be the case, I have not hesitated to adopt it. I readily own that in the endeavour to render my version adequate, I have sometimes used words which I should have preferred not to use, and have had also sometimes to content myself with sentences which compare unfavourably with those of the Prayer-Book Version in point of rhythm. But I did not see how these contingencies could be avoided: for it does not seem to me to be possible to produce a version of the Old Testament which shall be in all respects both classical and exact: the two principles will inevitably sometimes come into conflict, and one must then be sacrificed. For the purposes of the present volume, I have thought it right to prefer the second of these principles; but I have sometimes been able to avoid the collision by placing the literal, but (as English) less natural or idiomatic rendering in a foot-note[1].

[1] It is sometimes, it may be worth remarking, more difficult than might perhaps be supposed, to find an English equivalent for a Hebrew word: for we may not possess a word with the shade of meaning required. Thus in xxvii. 4, xc. 17, 'sweetness' is slightly too strong, while 'pleasantness' is too colour-

2. I have not sought to reproduce Hebrew constructions, or turns of expression, with needless minuteness. Hebrew is a much terser language than English; and a Hebrew sentence often leaves things to be understood, which in English have to be expressed distinctly. 'Those that take refuge in him' consists in Hebrew of two words only; 'O God of my salvation' consists similarly of two words only: 'those who rise up against me' is expressed, clearly and sufficiently, by a single word consisting (in the unpointed text) of three characters only. In some such cases a compacter rendering than that which has been adopted either in the Prayer-Book Version, or by myself, might have been possible: but it would not have been a more faithful rendering; it would have produced a version which, as English, was balder than the original was, as Hebrew. The idioms of the two languages differ: and there is no reason why a sentence which in Hebrew is smooth and flowing, according to the principles of that language, should not, when expressed in English, be equally smooth and flowing, according to the principles of our language. In all such cases I have not deviated from the general style of translation adopted in the Prayer-Book Version, and the Authorized Version. So, for instance, to take a particular case, there is no 'O' in the Hebrew before a vocative, or an imperative: but it is a natural addition in the English, and its omission would often leave a sentence markedly bare. I have generally, in the case of this word, left the rendering as it was in the Prayer-Book Version: if I have omitted it often before 'Jehovah' (as compared with 'O Lord'), it is because

less and weak. Comp. (with the foot-notes) vii. 14, xxv. 14, xxvi. 4, xxvii. 5, xxviii. 2, xxxvi. 8, xxxviii. 20, lv. 21, xc. 10; and see Glossary I, under *be ashamed*, *meditate*, *be moved*, *muse*, *naughtiness*, *senseless*, *unreality*, &c. In the case of rare Heb. words, also, their precise meaning is not always certain.

'Jehovah' differs rhythmically from 'Lord,' and did not seem to me, as a rule, to require strengthening in the same way by prefixing the exclamation. Again, Hebrew often links together sentences by *and*, where we naturally bring out more precisely the relation to be expressed by the use of such conjunctions as *so*, *then*, *but*, *yet*, *also*, *yea*, *for*, *that*. The simple *and* would in such cases often read baldly, while its frequent repetition in the same context would lead to an unnatural and unpleasing monotony: I have therefore, while retaining it somewhat more frequently than is done in the Prayer-Book Version, observed in general with regard to it the variety which is consonant with our idiom [1].

3. On the other hand, I have made it a characteristic aim of my version to preserve, wherever possible, the *distinctive features* of the original, which are often obliterated or confused in the Prayer-Book Version. The Hebrew poets are conspicuous for the varied and striking imagery which they employ, and for the many different phases of feeling and emotion to which they give expression; but in the Prayer-Book Version of the Psalms their most characteristic figures are constantly obliterated, and their most clearly-expressed thoughts are often blurred and indistinct. *Shield* and *fastness*, for instance, both become *defence*, *rock* (applied to God) becomes *strength*, *tent* becomes *dwelling*, *to take refuge* becomes *to trust*, *ransom* and *redeem* both become *deliver*; various distinctive terms, each conveying a distinct shade of meaning, are confused under such indefinite renderings as *wicked-*

[1] *E.g.* Ps. xviii. 7 (twice), 15, 18, 23, 24, 27, 34, 35 (twice), 38, 40, 41 (twice). However, some Hebrew idioms I have occasionally ventured to reproduce; for instance, the use of the plural with an intensive force (as xviii. 47 'vengeances,' but not in liii. 6 or lxxiii. 22).

ness, *ungodliness*, *mischief*, *sorrow*, *heaviness*[1], *trouble*, *vanity*, *imagine*, *praise*, *sing*, *rejoice*, *magnify*, *destroy*, *vex*, *enemies*, *foolish*, *excellent*; elsewhere, conversely, a single distinctive and characteristic expression is variously rendered, as *salvation*, *kindness*, *compassion*, *be gracious*: in other cases, again, tenses incorrectly rendered seriously conceal the true meaning of a passage; while not unfrequently archaisms, now entirely misunderstood, mislead or perplex the reader. All imperfections such as these I have sought especially to rectify. There are, as it seems to me, many passages in the Psalms, which need only to be accurately translated, for their true force to be at once apparent; while the preservation of the imagery and distinctive colouring of the original naturally leaves upon the reader a far truer and more vivid impression of what the author, it may be presumed, desired to express, than he could otherwise obtain. The serious consequences which sometimes follow, when 'artificial distinctions' are 'created,' by the translation of the same word being capriciously varied, and when 'real distinctions' are 'obliterated' by the same rendering being adopted to represent different words, have been abundantly illustrated, so far as regards the New Testament, by Dr. (afterwards Bishop) Lightfoot in his most instructive work *On a Fresh Revision of the English New Testament* (pp. 33–80). Both these faults are of frequent occurrence in the Prayer-Book Version of the Psalms. There are, however, it must not be forgotten, limits imposed by idiom to the possibility of carrying out what would, no doubt, if feasible, constitute the ideal of translation, viz. the principle of representing consistently the same Hebrew (or Greek) word by the same English one. No two languages, namely, exhibit

[1] This word occurs sixteen times in the Prayer-Book Psalter, and represents fifteen different Hebrew words.

a perfectly symmetrical development: they do not possess exactly corresponding synonyms; and a word in one language often acquires a new meaning, or is used in a special application, which is not found in the case of the word which, speaking generally, corresponds to it in another. To express the idea of *seeing*, for instance, Hebrew possesses more synonyms than we have—or at least than we can suitably use—in English; and the one which corresponds most generally to our verb *to see* is used in special idioms in which it would be impossible to represent it adequately by the same word. The case is similar with many other words, especially with some of those in very common use; and we are in such instances obliged perforce both to obliterate real distinctions and to create artificial ones.

Happily, however, in the case of ordinary words, the error which arises in consequence is not serious. The case is otherwise with words which are at all of a technical or distinctive character. With such words it seems to me to be of the first importance to preserve the distinctions of the original; and, fortunately, it is usually quite possible to do so. There is not the least reason, for instance, why a peculiar expression occurring only six times in the Psalms (and not elsewhere in the entire Old Testament) should be rendered vaguely 'my enemies,' or why another expression (which often recurs) should be rendered, now 'they that work vanity' (v. 5), now 'workers of mischief' (xiv. 8), now 'wicked doers' (xxviii. 3), now 'they that work wickedness' (xxxvi. 12), now 'evil-doers' (cxxv. 5)[1]; or why 'high retreat' should be both *defence* and *refuge* in the same verse (ix. 9), and elsewhere also (cxliv. 2) 'castle'; or why again one and the same quality, ascribed equally to God

[1] The substantive is a peculiar one; and I have adopted the rendering *naughtiness* (see the first Glossary, under this word).

and man, should be represented variously by 'mercy,' 'kindness,' 'goodness' (lii. 1, ciii. 8)[1], 'merciful goodness' (ciii. 17), 'loving mercy' (cxv. 1), 'merciful kindness' (cxvii. 2,—in these last cases without any special adjective in the Hebrew), and 'loving-kindness.' All such instances —and they are very numerous—tend to create confusion, to obliterate the distinctive features of the original, to change the lights and shades which the authors themselves desired to portray, and to conceal from the reader, especially from the accurate reader, who is at the pains of comparing passages together, the genuine meaning of the Hebrew[2]. If the confusion, even in the case of important words, cannot, for the reasons indicated above, be entirely removed, it can be very considerably diminished; and I have endeavoured to do my best to diminish it[3]. The

[1] Producing confusion with an entirely different word occurring in xxv. 7, xxvii. 13, xxxi. 19, cxlv. 7.

[2] Comp. R. B. Girdlestone, *Suggestions for Translators, Editors, and Revisers of the Bible* (1877), p. 15 'All important words in Scripture ought to be rendered uniformly,' p. 26 'In numerous instances [in A. V.] the point of a passage is lost by the variation of a word in the translation where it is designedly the same in the original.' On p. 27 the same writer shews, from the Preface to the Authorized Version (which may be found in the so-called 'Variorum Bible,' published by the Queen's Printers), that uniformity in the rendering of important words was really the principle laid down for themselves by King James' translators, though in practice they failed often to observe it. For illustrations, see Eadie, ii. 383 ff.

[3] Where, for a word occurring in P. B.V. there is substituted in my translation a synonym not appreciably different in meaning, the reader may rest assured that this has been done on account of some other passage or passages, in which the same Heb. word is so rendered. For instance, in xliv. 9 *hosts* is substituted for *armies*, because it is the rendering (in the P. B.V. itself) of the same Heb. word in almost exactly the same

Glossary of characteristic words and phrases recurring in the Psalter will, I hope, be of assistance to the reader who desires to pursue the subject further, or wishes for further illustrations of the importance of the principles to which I have referred.

The archaisms of the Prayer-Book Version I have endeavoured to elucidate and illustrate in a second Glossary (p. 466 ff.). These archaisms fall into two classes, viz. expressions which, though they might not be naturally used now, are nevertheless understood without serious difficulty, and expressions which are either positively misleading, on account of their meaning having materially changed since the sixteenth century, or which convey no meaning whatever, on account of their having fallen altogether out of use. Archaisms of the former kind add strength and dignity to our language; archaisms of the latter kind are a source of error and confusion. It is to these that (in the main) I have confined myself in the Glossary. The three archaisms most liable to be misunderstood are perhaps *health*, *wholesome*, and *worship*. I do not understand how any modern English reader, who has not been specially instructed, can be expected to know that in such passages as xxii. 1 'and art so far from my health, and from the words of my complaint,' li. 14 'thou that art the God of my health,' lxii. 7 'in God is my health,' cxviii. 15 'the voice of joy and health is in

phrase, in lx. 10, cviii. 11. So *anger* in ii. 5, 12 (*wrath* being kept for a stronger word in the Heb.), *ends* for *utmost parts* in ii. 8, &c. An unusual English word (if a suitable one exists) sometimes corresponds to an unusual word in the Hebrew; as *shrivelled* (from De Witt) vi. 7, *crucible* (?) xii. 6, *impenetrable parts* li. 6, *potent* lxxxix. 8 [an Aramaic word]. If the figures used sometimes strike the reader as strong (*e.g.* xlii. 10), it must be remembered that hyperbole is more natural to Oriental poets than it is to us (cf. Job xvi. 12, 13; Lam. iii. 4–16, 53, 54).

the dwellings of the righteous,' cxix. 155 'health is far from the ungodly,' cxxxii. 17 'I will deck her priests with health' (see also lxvii. 2; cxix. 123, 166, 174; cxl. 7), the word means *deliverance*, *salvation* (Germ. *Heil*), and is in the Hebrew the word which is commonly rendered *salvation*; or that *wholesome* (xx. 6; xxviii. 9) is the Germ. *heilsam*, and means *saving*; or again that *worship* in iii. 3 'thou art my worship,' viii. 5 'to crown him with glory and worship,' xxix. 1 'ascribe unto the Lord worship and strength' (cf. xcvi. 6, 7), xlv. 4 'according to thy worship and renown,' xlvii. 4 'even the worship of Jacob, whom he loved,' lxviii. 34 'his worship and strength is in the clouds,' lxxxiv. 12 'the Lord will give grace and worship,' cxlv. 5 'as for me, I will be talking of thy worship,' means simply *glory* or *honour*. *Hell* is another notable example (see the Glossary) of a word of which the meaning has materially changed; though from the occurrence of this word, in its old sense, in the Creed, there are many who are probably aware that it has the same meaning in the Psalms, and indeed wherever else it occurs in the Old Testament. We may regret that these and other words which were familiar to our forefathers of the fifteenth and sixteenth centuries have become archaisms; we may even hold that our language has become impoverished in consequence: but meanwhile custom[1] has decided against us; and if we desire to be understood, we have no option but to eschew the words which fashion, however inconsiderately, has condemned.

4. The *text* which I have followed is the recognized Jewish text, commonly called the Massoretic text[2], as

[1] Horace, *A. P.* 70 ff.: 'Multa renascentur quae iam cecidere, cadentque
Quae nunc sunt in honore vocabula, si volet *usus*,
Quem penes arbitrium est et ius et norma loquendi.'

[2] From the fact that it was adopted and sanctioned by the

printed in Baer's edition (Lipsiae, 1880). From the consonants and vowels of this text I have never deviated without informing the reader of the fact. I have also as a rule translated in accordance with the accents (which act also as marks of interpunction), or at least in accordance with the principal and more important accents; but I have, here and there, disregarded these where attention to them would have yielded a strained and unnatural sense[1]. Certainly, I have not been able to limit myself throughout to the readings of the official Jewish text. Scrupulously as this text has been guarded by the Jews

scholars called the 'Massoretes' (seventh to eighth century A. D.). These scholars provided the text of the Old Testament (which previously, in the manner of most Semitic languages, had been written with consonants only) with vowel-points, indicating the pronunciation, and (frequently) fixing the interpretation. This punctuation represents a highly valuable philological and exegetical tradition, and in the great majority of cases is unquestionably correct: but it is not infallible: the tradition which it expresses, not being fixed in a written form for centuries after the time at which the books to which it relates were composed, is liable in details to error; and obviously it affords no guarantee that the *consonantal* text to which it was affixed was itself free from error.

[1] As xl. 5, lvii. 4, lxix. 13, lxxiii. 6 *b*, cvii. 4, cxix. 53, cxl. 11. The accents appear to have been designed primarily as a guide for the cantillation or recitation of the text in public worship; but they possess at the same time a logical value as marks of interpunction. See the lucid exposition of the principles regulating their use in Dr. Wickes' two Treatises on the *Accentuation of the Three so-called Poetical Books of the O. T.* (1881), and the *Accentuation of the Twenty-one so-called Prose Books of the O. T.* (1887), in which (amongst other things) it is shown that frequently, as exhibited in ordinary editions, and sometimes, even as exhibited in Baer's, the accents express false and untenable interpretations.

for the last 1,400 years or so, internal evidence demonstrates in it the existence of errors, and shews that there was a preceding period during which it was guarded by the Jews very indifferently indeed. The principal grounds for this conclusion are summarized clearly by Professor Kirkpatrick[1], in words which may be worth quoting:—

'(1) There are many passages in which the Massoretic text cannot be translated without doing violence to the laws of grammar, or is irreconcilable with the context or with other passages.

'(2) Parallel passages (*e. g.* Ps. xviii and 2 Sam. xxii) differ in such a way as to make it evident that the variations are due partly to accidental mistakes of transcription, partly to intentional revision.

'(3) The Ancient Versions represent various readings, which in many cases bear a strong stamp of probability upon them, and often lessen or remove the difficulties of the Massoretic text.'

The Ancient Versions, in particular, were made from MSS. many centuries earlier than the oldest Hebrew MSS. now extant[2]; the readings followed by them (though they may be doubtful in some cases) are often perfectly evident; and these readings, when compared with those of existing Hebrew MSS., are found sometimes to be beyond question superior. Hence there is every reason why, when this is clearly the case, the reading of the Ancient Version should be preferred. Further, in view of the peculiar character of the Hebrew script, and of the ease with which, in all the phases through which it passed[3], until the words

[1] *Commentary on the Psalms* in the *Cambridge Bible for Schools*, p. 1.

[2] The oldest dated Hebrew MS. is of A. D. 916. The Septuagint translation was made from MSS. more than 1,000 years older.

[3] See specimens in the Introduction to my *Notes on the*

(between the seventh and ninth centuries, A.D.) were provided with vowel-points, it could give rise to confusion and error, it is not difficult to understand how errors might have found their way into the Hebrew text of the Old Testament, even before the date (third to first century B.C.) at which the Septuagint version was made; and hence it will be seen that cases may arise in which even purely conjectural emendation may be fully justified. Examples both of emendations supported by the Ancient Versions, and of emendations based upon conjecture, will be found in the following pages[1]. I have, however, been careful to introduce into the translation only such emendations (of either of the classes just mentioned) as appeared to me to be certainly correct; and even these I have sometimes placed only in the foot-notes. In many cases. the superiority of the emendation to the reading of the Hebrew text will, I believe, be apparent to the attentive reader.

Hebrew Text of Samuel, pp. xii, xv, xviii, xxi, xxv, xxvi; and the examples of variants from the Versions, p. xxx ff.

[1] In this connexion it ought not to be forgotten that the renderings of the P.B.V. itself are often based upon readings which were followed by the LXX and Vulg., but are not those of the existing Massoretic text. It may be added that sometimes the Authorized Version, and occasionally even the Revised Version, gives a rendering which is agreeable with the context, though it is not actually expressed by the Hebrew words used; in other words, they adopt implicitly an emendation of the text. In Ps. lxxxviii. 1, for example, 'I have cried day and night before thee' yields an excellent and suitable sense; but he must be a bold man who would undertake to extract it from the existing Hebrew text of that verse. Comp. 1 Sam. xxiii. 6, Jer. xix. 13, Ez. xlv. 21, A.V. and R.V. And there are other passages in which the smoothness and simplicity of the English version by no means leads the reader to suspect the obscurity and uncertainty of the original (*e.g.* Zeph. ii. 1, 6).

I must, however, guard against its being supposed that where I have not mentioned an emendation I entertain no suspicion of the integrity of the text. On the contrary, there are several passages in which I have indicated my doubts either by a note, or by a mark of interrogation in the text. There are, moreover, other passages in which, I readily allow, the text seems to me to be open to question; but in which I have not noticed the emendations which have been proposed—whether from the Versions, or by conjecture—in some cases, because though there may be grounds for doubt, I have found a difficulty in satisfying myself that the grounds are conclusive; and in other cases, either because the emendations proposed do not commend themselves as improvements, or because, though they yield a suitable sense, they deviate too widely from the existing Hebrew text (even as attested by the LXX), to be accepted with any confidence as representing what the author really wrote. For instance, in Ps. xviii. 1 'I will exalt thee' for 'I love thee fervently,' and in Ps. xxii 'calling' for 'salvation' in *v.* 1, 'Jehovah is his redeemer[1]' for 'commit (thyself) unto Jehovah' in *v.* 8, 'surely all the fat ones of the earth shall worship him' for 'all the fat ones of the earth have eaten and worshipped' in *v.* 29, are all plausible and scholarly suggestions, and may all very probably be right: the reason why I have not mentioned them has been that in each case it did not seem to me to be sufficiently clear that the Psalmist might not have written the text which we have. It ought not to be forgotten that it is often exceedingly difficult to find a trustworthy 'objective' standard by which to estimate emendations of the text. Our knowledge of ancient Hebrew is virtually limited by the not

[1] Halévy, as quoted by Cheyne, in the *Jewish Quarterly Review*, Oct. 1897, p. 13.

very voluminous compass of the Old Testament; nevertheless, it is abundantly sufficient to satisfy us that in *some* cases the Massoretic text is in error, and that a proposed emendation is manifestly preferable: in other cases, on the contrary, our knowledge of the language, and the light which we may obtain from a comparison of parallel passages, while they may lead us to feel doubt as to the correctness of the text, do not enable us to pronounce confidently that it is incorrect: hence, in such cases, our decision, whatever it is, must be subject to some uncertainty, and we can only express it with more or less reserve. It is impossible, in questions of this kind, to free one's judgement altogether from subjectivity; but the principle which I have endeavoured to adhere to, has been to notice emendations only in cases in which it seemed to me decidedly probable that the Massoretic text was in error, and in which I was further satisfied that the emendation proposed was intrinsically probable, as well as a real improvement[1].

In the translation, italic type is used to indicate words that are emphatic—chiefly, the personal pronouns, where they are expressed with the finite verb in the Hebrew[2]. Parentheses are used to mark words which are either not expressed at all, or are not distinctly expressed, in the Hebrew, but are needed, or at least are desirable, in

[1] Many clever and scholarly emendations may be seen in Cheyne's *Book of Psalms*, p. 369 ff., and in Wellhausen's edition of the Hebrew Text of the Psalms, in Haupt's *Sacred Books of the Old Testament* (London, 1895).

[2] But it must not be inferred from this statement that the emphatic pronoun is *always* indicated by italics; where the pronoun, for instance, receives a natural emphasis in English through standing immediately before a vocative (as xii. 7) the italics have been dispensed with; and elsewhere it has been represented by 'As for me,' &c.

English, to make the sense clear. By 'not distinctly expressed,' I mean such cases as ix. 7 'sitteth (enthroned),' or xxxviii. 20 '(maliciously) oppose,' where the word within a parenthesis does not correspond to a separate word in the Hebrew, but is implied in the word which is used[1]. In the case of the word 'soul,' (life) has sometimes been attached to it by way of explanation. The paragraphs—or strophes, as they may be termed, where they are tolerably uniform in length—marked by the spaces[2], do not correspond to anything in the Hebrew text: they are introduced simply for the purpose of marking the logical divisions of a Psalm, and will often, it is hoped, prove of assistance to the reader. Alternative renderings, where they seemed worthy of note, as also alternative readings, are mentioned in the foot-notes. I have also added other brief notes, sometimes for the purpose of justifying a rendering by reference to a parallel passage, and sometimes for the purpose of explaining some peculiarity of idiom or expression, the force of which might not be apparent to all readers. I am aware that I could easily have added to the number of these notes, and perhaps I have sometimes omitted them where they might have been usefully added; but I did not wish my volume to run into a Commentary.

The principal English translations of the Psalms (other than those in the Authorized and Revised Versions) are those of Prof. (now Bishop) Perowne, ed. 1, 1864, 1868,

[1] It is possible that I may not have been perfectly consistent in the use of such parentheses. But I hope that no serious error will arise in consequence.

[2] I mean, of course, the spaces on the right-hand page. Those in the P.B.V. (on the left-hand page) must, of course, be disregarded altogether; they arise simply from the mechanical impossibility of always adjusting the P. B. verses to the verses when printed in parallel lines.

Dr. Kay, 2nd ed., 1874, Dr. De Witt (New York), 1884, Prof. Cheyne, 1888, and the amended renderings in the notes in Prof. Kirkpatrick's Commentary in the *Cambridge Bible for Schools* (Book i, 1891, Books ii-iii, 1895—more not at present published)[1]. While my own translation embodies the results of much independent study, I have been in different ways indebted to all these translators, and in the choice of English expressions have found, at different times, assistance from all. I am indebted also to my friend and colleague, Prof. Sanday, for reading my volume in proof, and for making various suggestions and criticisms, which have often enabled me to improve what I had originally written. It may inspire confidence in my translation if I say that, so far as I know, it contains no distinctively new rendering of any passage in the Psalms; I may indeed sometimes have used an *expression* which has not been employed before; but in *substance*, I believe, the great majority of my renderings will be found in four out of five, if not in the fifth as well[2], of the authorities mentioned above.

It has been my aim, as I said above, to present the Hebrew Psalms as faithfully as I could do in an English dress, and at the same time to elucidate the Prayer-Book Version, with which all English churchmen are so familiar, and which they love so much. I should feel rewarded, if my volume were in any degree to pave the way for what must surely be seen by many to be a desideratum, viz. a revision of the Prayer-Book Version, which while not altering its

[1] To these must be added now [March, 1898], Dr. Furniss's translation of Wellhausen's version (based upon the text mentioned, p. xxxviii, note) in Haupt's *Sacred Books of the Old Testament* (London, 1898).

[2] In a few very difficult and obscure passages there may be a greater divergence.

general character, or disturbing its melodious rhythm, might remove misleading archaisms, and correct the more serious mistranslations by which it is disfigured. Coverdale, it is true, perfected a style of Bible-translation, which, while the English language remains what it is, will not, in its general features, be readily excelled; but these general excellences of Coverdale's work would not, we may rest assured, be impaired by the introduction into it of corrections in detail, conceived in the same spirit, and adapted so as to harmonize with it. On this subject, I rejoice to be able to quote the weighty and pertinent remarks of Bishop Westcott[1]:—

'This is not the place to enter further in detail into the mistakes of the Prayer-Book Psalter. It is not, perhaps, too much to hope that the unquestionable errors of rendering and form may be dealt with by competent authority at no distant period. ... If such a revision were undertaken, it should be guided by the spirit of Coverdale. The precise and literal exactness which is required in a version of Scripture for study is not required in a version for use in public service. For such a purpose the main object must be to secure a plain and rhythmical expression of the sense of the original, even at the sacrifice of the letter; and any one who will compare the Prayer-Book Psalter with the original will be able to convince himself that the changes which are needed to remove distinct mistakes could be made without injury to its general character.'

These words I cordially endorse. The Prayer-Book Version of the Psalms, though sufficient for the requirements of the sixteenth century, does not meet the requirements of the nineteenth or twentieth century; and the rich and manifold spiritual thoughts of which the Hebrew Psalmists were the unique exponents deserve to be placed more adequately before those who habitually read the Psalms for devotional purposes than they are placed by

[1] Preface to *The Paragraph Psalter* (1881), pp. xii–xiii.

the Version which is now generally in use. At the same time, for such purposes minute and verbal exactitude is not necessary; a 'plain and rhythmical expression of the sense of the original, even at the sacrifice of the letter,' is as much as it would be needful to aim at; and a gentle and sparing revision of Coverdale's version, preserving intact its general characteristics, and retaining wherever possible its familiar features, is all that would be required. Is it too much to hope that means may be found to mark the opening years of the twentieth century by a revision of the Prayer-Book Psalter, worthy of the scholarship of the age, and carried out upon the lines which the Bishop of Durham has so justly indicated?

Since the first edition of this work was published in 1898, my attention has been called to the very elaborate and instructive synopsis of various readings in the Psalter, in different editions of the Great Bible and Prayer-Book from 1539 to 1892, compiled by the Rev. Frederick Gibson, D.D., Rector of St. George's Church, Baltimore, and printed as an appendix to McGarvey's *Liturgiae Americanae* (Philadelphia, 1895), pp. 1*–51*[1]. Altogether upwards of sixty editions of the Psalter were collated for this synopsis; and the readings of more than 500 passages are tabulated in it. The general result of the collation is to illustrate very fully what was said above on pp. xvi–xvii, shewing, viz. (1) that in small textual points the seven primary editions of the Great Bible (1539–41) differed from each other, (2) that subsequently slight textual changes were introduced from time to time into different

[1] Some remarks on the text of the P.B. Psalter, and a table of select various readings from the same synopsis, will be found also in the *Report of the Joint Committee appointed to prepare a Standard Book of Common Prayer* (New York, 1892), pp. 43–55, 93–99.

editions of the P.B. Psalter, apparently without any authority, but often, it seems, suggested by a comparison of the rendering in some other version of the Psalms (as the text of the Great Bible Psalter, incorporated in the 'Bishops' Bible' of 1568, and the Authorized Version of 1611), and (3), that, in particular, modern Psalters follow very closely texts contained in a Great Bible (4to) of 1569 (Lea Wilson's No. 31), a Bishops' Bible of 1591, and a P.B. Psalter of 1583. The great majority of differences thus tabulated are extremely insignificant (as v. 7 'into *thine* house,' first introduced for 'into *thy* house' in the Annexed Book; xviii. 5 'I will call,' first introduced for 'will I call' in the Bishops' Bible): but others possess greater interest; and some of these (in addition to those instanced on pp. xvi–xvii) may be mentioned here [1]:—

Great Bible renderings.	*Annexed Book and Sealed Books (except where otherwise stated), and modern Prayer-Books.*
Ps. xiii. 2 mine enemy, G.B.[1.7] (so the Heb.)	'mine enemies,' first in 1548 (Annexed Book, 'enemy's').
xv. 3[b] his neighbours, G.B.[1.7]	'his neighbour' (so the Heb.), first in 1633.
xxxviii. 10 the light of mine eyes [2], G.B.[1.7] (so the Heb.)	'the sight of mine eyes,' first in 1574 (a mere misprint, due to the resemblance of the black letter ſ to ſ).
xl. 6 thy wondrous works, G.B.[1.7] (so the Heb.)	'the wondrous works,' first in the Annexed Book.
xl. 12 my talking, G.B.[1.7] [cf. lxxiii. 8, lxxvii. 12, cv. 2]	'my talk,' first in the Annexed Book.
xlii. 9 thy water-pipes, G.B.[1.7] (so the Heb.)	'the water-pipes,' first in G.B. of 1569.

[1] The editions cited are not here given in full. The readings of the Sealed Books are taken from Stephens' elaborate annotated edition, vol. iii (1854).

[2] In Prof. Earle's reprint (above, p. xvi, *n.*) ſyght is a misprint for ſight.

Great Bible renderings.	*Annexed Book and Sealed Books (except where otherwise stated), and modern Prayer-Books.*
xlviii. 10 daughters of Judah, G.B.[1.7] (so the Heb.: cf. xcvii. 8)	'daughter of Judah,' first in the Annexed Book.
xlix. 15 shall deliver my soul, G.B.[1.7] (so the Heb.)	'hath delivered my soul,' first in 1599.
l. 9 nor he-goats, G.B.[1.7] and Annexed Book (so the Heb.)	'nor he-goat,' first in the Sealed Books [1].
lv. 11 out of her streets, G.B.[1] (so the Heb.), out of the streets, G.B.[7]	'out of their streets,' first in G.B.[4]
lxxxvii. 4 Behold, yee (i.e. yea) the Philistines also, G.B.[1.2.3]	'Behold ye the Philistines also,' G.B.[1.5.6.7], and generally in subsequent editions [2].
xc. 12 O teach us, G.B.[1.7]	'So teach us' (so the Heb.), first in the Annexed Book [3].
xcv. 7 sheep of his hands, G.B.[1.7] and subsequently, including the Annexed Book.	'sheep of his hand' (so the Heb.), first in the Sealed Books.
cv. 25 whose heart turned, so that they hated, G.B.[1.7], Annexed Book (in agreement with the Heb.)	'whose heart turned so, that they hated,' first in 1633: so the Sealed Books.
cx. 3 thy people, G.B.[1.2] (so the Heb.)	'the people,' G.B.[4.6]; th [sic] G.B.[7]
cxxi. 1 from whence cometh my help? G.B.[1.2 3.7] (so the Heb.)	'from whence cometh my help,' G.B.[4.6] (note of interrogation accidentally omitted) [4].

The erroneous comma in cxlv. 3, noticed on p. xix, also appears first in the Sealed Books.

[1] The Sealed Books do not always, as they should do, agree with the Annexed Book (cf. pp. xix *n.* 2, xx *n.* 2).

[2] An error, due to the confusion of *yee* (=*yea*), and *ye*. The Heb. has only the interjection, 'Behold.'

[3] In the Burial Service 'O' remains to the present day.

[4] The notes appended to the synopsis in the *Liturgiae Americanae* supply also numerous illustrations of the influence exerted by Seb. Münster (above, pp. xiv–xv, xxi–iv) on the different editions of the Great Bible.

It will be apparent, from these examples, that, of the alterations, other than such as are purely verbal, which have been gradually introduced into the original text of the Great Bible Psalter, some are corrections which ought to be retained in modern editions of the P.B. Psalter, while others are corruptions which ought undoubtedly to be corrected.

In what I said above (pp. xl–xlii), and in the Preface (p. vi), I had supposed that I had distinguished with sufficient clearness between the new version of the Psalms contained in the following pages, and any revision of the Prayer-Book Psalter such as I certainly hope may one day be essayed. It seems, however, that in some quarters my meaning has been misunderstood; and I therefore take this opportunity of stating it again. My aim in the present volume has been, not to produce a version suited to supersede the Prayer-Book Psalter, but to produce a version, which while as accurate and faithful as idiom permits, and possessing consequently an independent value of its own, may be read beside the Prayer-Book version, and serve to explain it. My object has thus been something completely different from a *revision* of the P.B. Psalter, suitable for use in the public services of the Church. In such a revision, alterations which, while not affecting materially the general sense, had the effect of impairing the grace or rhythm of the present version, would obviously be unsuitable. Any revision of the P.B. Psalter which is essayed, should be, as I said before (p. xlii), 'gentle and sparing,' i. e. it should be limited strictly to the removal of serious errors of translation, and of archaisms which have become misleading or unintelligible, all the general characteristics of the existing version being scrupulously preserved, and the changes introduced being conceived in the spirit of Coverdale's translation, and adapted to

harmonize with it. Often the mere change of a tense, or a slight alteration in a single word, not at all affecting the rhythm, or general structure of a verse, is all that would be required: for instance in xxxii. 4, 5, 'was' for 'is,' and 'acknowledged' for 'will acknowledge' (similarly xviii. 5, 6, 16, 17; civ. 6b, 7, 8; cxvi. 4); in viii. 1, 'glorious' for 'excellent,' and 'majesty upon' for 'glory above'; in xix. 7, 'refreshing' for 'converting'; in xlvii. 1, 3, and elsewhere—a slight, but important alteration[1]—'peoples' for 'people.' In Ps. xlvi the only change which I should think necessary would be 'There is a river, the streams whereof make glad the city of God' (as in R.V.), for 'The rivers of the flood thereof shall make glad the city of God'; and in Ps. lxvii (besides 'peoples' four times for 'people') 'salvation' for 'saving health' in *v.* 2. There are many other Psalms in which the changes needed would be similarly slight. Of course in some passages greater alterations would be required: but in such cases it would be a mistake to attempt to be too literal; the general meaning of the passage should first be seized, and the endeavour then be made to express it with the boldness and breadth of diction, and the rhythmical flow, of which Coverdale shewed himself to be so consummate a master. A revision of the Prayer-Book Psalter, carried out upon strictly conservative lines, as it is surely due to the thousands who use it, so ought certainly not to be beyond the achievement of the literary abilities of the age.

[1] See the Preface to the Revised Version of the Old Testament.

AUTHORITIES REFERRED TO

Sept. = Septuagint, the Greek translation of the Old Testament, made in Egypt by Hellenistic Jews, mostly between the third and the first centuries B. C.

Aq. = Aquila
Symm. = Symmachus
Theod. = Theodotion

} The authors of three revised translations of the O. T. into Greek, who lived in the second century A. D. Only fragments of their versions are preserved. Origen, in the third century A. D., transcribed in six parallel columns the Heb. text of the O. T., the Heb. text transliterated into Greek characters, the Septuagint, and the Versions of Aquila, Symmachus, and Theodotion. This work, called the *Hexapla*, is no longer extant; but many of the characteristic renderings of Aq., Symm., and Theod. have been preserved independently,—mostly as glosses on texts of the Septuagint. The best edition of the fragments which remain (apart from a few which have come to light since) is in Dr. Field's *Origenis Hexaplorum quae supersunt*, 1875.

Syr. = The Syriac Version of the O. T. (the 'Peshitto'), made probably in the second or third century A. D.

Targ. = The 'Targum' (which means *interpretation*), or translation of the O. T. into Aramaic, made at different times, and by different hands, for the use of different Jewish communities, in Palestine and Babylonia, after Hebrew had ceased to be their vernacular dialect. The Targum of the Psalms, as we have it, is not earlier than the fifth century A. D.; according to some authorities, it is even as late as the seventh century A. D.

Vulg. = The Latin translation of the Bible by St. Jerome, completed A.D. 405. This, in the case of all other books of the O.T., consists of translations made by him directly from the Hebrew; but in the case of the Psalms, the version accepted as the 'Vulgate' was not Jerome's direct translation from the Hebrew, but his revision of the Old Latin Version (based on the Septuagint), which he had published previously (*c.* 387), and which speedily obtained a wide popularity (see Smith's *Dictionary of the Bible*, iii. 1698 f.).

Jer. = Jerome's own translation of the Psalms, made directly from the Hebrew. This is not contained in the 'Vulgate,' but has been preserved independently. The best edition is that of de Lagarde (*Psalterium iuxta Hebraeos Hieronymi*, 1874); there is another, with the Heb. text printed on the opposite page, by Tischendorf, Baer, and Delitzsch (*Psalmi Hebraice atque Latine*, 1874).

Heb. text. } In certain passages of the Hebrew Bible, the
Heb. marg. } Massoretic scholars (p. xxxiv *n.*), representing the Jewish tradition of the day, have introduced what may be termed an authorized correction of the text, noting the alteration in the margin, and directing the reader to substitute it for what he finds in the text. Thus in Ps. lxxi. 20 the Heb. MSS. read actually *us*; but the Massoretic scholars thought that *me* was preferable (probably on the ground that it harmonized better with the context): they did not, however, venture to alter the text itself, but directed the reader to substitute *me* in reading. These corrections relate sometimes to grammatical points only, and do not affect the translation (*e. g.* one in Ps. lxxiii. 2 *b*). Each case must be estimated on its own merits: the correction is not always intrinsically preferable to the reading of the text. In the present volume the 'Heb. text' and the 'Heb. margin' are treated as of equal authority, sometimes one and sometimes the other (chiefly, however, the Heb. text) being adopted as the basis of the translation, and the other being noted where necessary (but not uniformly) in a foot-note.

THE PARALLEL PSALTER

THE PSALMS

(PRAYER BOOK VERSION)

MORNING PRAYER

PSALM I. *Beatus vir, qui non abiit, &c.*

1 BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away (from the face of the earth)[1].

6 Therefore the ungodly shall not be able to stand in the judgement : neither the sinners in the congregation of the righteous.

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[1] In the Great Bible of 1539-41, certain words or clauses, which do not form part of the original Hebrew, but are glosses introduced from the Vulgate, are printed in smaller type than the body of the Psalms, and enclosed in parentheses.

THE PSALMS

(NEW VERSION)

BOOK I

PSALM I.

1 HAPPY is the man that hath not walked in the
counsel of the wicked,
nor stood in the way of sinners,
nor sat in the company [2] of scorners.
2 But his delight is in the law of Jehovah;
and on his law doth he meditate [3] day and night.
3 So is he like a tree planted by water-courses,
which yieldeth its fruit in its season,
and whose leaf doth not fade;
and whatsoever he doeth he maketh to prosper.

4 The wicked are not so;
but (they are) like chaff, which the wind driveth
away.
5 Therefore the wicked do not endure in judge-
ment,
nor sinners in the congregation of the righteous.

The distinction, which has been neglected in most subsequent reprints of the Psalter of 1539–41, is here restored.

[2] Lit. *sitting-place.*

[3] Lit. *murmur, mutter.* See Glossary I.

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM II. *Quare fremuerunt gentes?*

1 Why do the heathen so furiously rage together : and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice (unto him) with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the (right) way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

[1] Cf. Dan. vi. 6 (R. V. *marg.*). [2] Or, *murmur, mutter.*
[3] More exactly, *snap their thongs* (*i.e.* the thongs of their

6 For Jehovah knoweth the way of the righteous:
but the way of the wicked perisheth.

PSALM II.

1 Why do the nations throng tumultuously [1],
and the peoples meditate [2] emptiness?
2 The kings of the earth take their stand,
and the rulers sit in conclave together,
against Jehovah and against his anointed:
3 'Let us burst their bands [3] asunder,
and fling away their cords from us.'

4 He that sitteth in heaven laugheth:
the Lord mocketh at them.
5 Then will he speak unto them in his anger,
and dismay them in his hot displeasure:
6 'But *I* have set firm my king
upon Zion, my holy mountain.'

7 I will tell concerning the decree:
Jehovah said unto me, 'Thou art my son;
'*I* have this day begotten thee:
8 'Ask of me, and I will give the nations for thine inheritance,
'and the ends of the earth for thy possession:
9 'Thou shalt break them with a mace [4] of iron;
'thou shalt dash them in pieces like a potter's vessel.'

10 Now, therefore, O ye kings, be wise;
be admonished, ye judges of the earth.
11 Serve Jehovah with fear,
and rejoice with trembling.
12 Kiss the son, lest he be angry, and ye perish as regards the way;
for his anger burneth quickly:
happy are all they that take refuge in him.

yoke; cf. Jer. v. 5, xxvii. 2).

[4] Or, *sceptre* (fig. for *rule*): lit. *rod*.

PSALM III. *Domine, quid multiplicati?*

1 Lord, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in (his) God.

3 But thou, O Lord, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

PSALM IV. *Cum invocarem.*

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

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

[1] *i. e.* deliverance. See Glossary I. [2] Cf. cxviii. 5.
[3] *i. e.* probably, false and baseless imputations of having brought misfortune upon you.

PSALM III.

1 Jehovah, how many are mine adversaries become!
many are rising up against me:
2 Many are saying of my soul,
'There is no salvation[1] for him in God.'

3 But thou, Jehovah, art a shield about me;
my glory, and the lifter up of mine head.
4 With my voice I call unto Jehovah,
and he answereth me out of his holy mountain.

5 *I* lay down and slept;
I awaked, for Jehovah sustaineth me.
6 I will not be afraid for ten thousands of the people,
that have set themselves against me round about.

7 Arise, Jehovah; save me, O my God:
for thou hast smitten all mine enemies upon the cheek;
thou hast broken in pieces the teeth of the wicked.
8 Salvation belongeth unto Jehovah:
thy blessing (be) upon thy people.

PSALM IV.

1 Answer me when I call, O God of my righteousness;
thou hast made room for me (when I was) in straits[2];
be gracious unto me, and hear my prayer.

2 O ye sons of men, how long shall my glory be (put) to confusion,
while ye love emptiness, (and) seek after falsehood[3]?
3 But know that Jehovah hath separated for himself[4] the godly man[5];
Jehovah will hear when I call unto him.

[4] Or, *distinguished as his own*; cf. Ex. xxxiii. 16.
[5] Properly, *the kind man*. So always; see Glossary I.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew us any good?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, (and oil,) increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

PSALM V. *Verba mea auribus.*

1 Ponder my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

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[1] Or, *Be wroth, but sin not.* [2] Or, *reflect* : lit. *say.*

[3] *i. e.* sacrifices offered in a right spirit ; cf. li. 19.

[4] *i. e.* in seclusion, beyond the reach of foes ; cf. Deut. xxxiii. 28. Jer. xlix. 31.

[5] Cf. Job xxiii. 4 'I would set out my cause before him';

4 Tremble, and sin not[1];
resolve[2] in your heart upon your bed, and be still.
5 Sacrifice sacrifices of righteousness[3],
and trust in Jehovah.

6 Many are saying, 'Who will grant us to see prosperity?'
Jehovah, lift thou up the light of thy countenance upon us.
7 Thou hast put gladness in my heart,
more than that of the time when their corn and their must increase.
8 In peace will I lie down, and sleep at once;
for thou, Jehovah, makest me dwell alone[4], (and) in safety.

PSALM V.

1 Give ear to my words, Jehovah,
consider my meditation.
2 Attend unto the voice of my cry, my King, and my God;
for unto thee do I pray.

3 Jehovah, in the morning shalt thou hear my voice;
in the morning will I set out (my case)[5] unto thee, and will look out[6].
4 For thou art not a God that hath pleasure in wickedness:
evil shall not sojourn[7] with thee.
5 Boasters shall not stand[8] before thine eyes:
thou hatest all them that work naughtiness[9].

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xxxiii. 5 'set out (thy words) before me.'
[6] *Viz.* as a watchman, expecting an answer (Hab. ii. 1).
[7] Or, *be a guest.*
[8] Or, *maintain their position*; cf. Ps. ci. 7, Prov. xxii. 29.
[9] *i. e.* what is morally worthless. Comp. Glossary I.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the bloodthirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God; let them perish through their own imaginations : cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

* *EVENING PRAYER.*

PSALM VI. *Domine, ne in furore.*

1 O Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

[1] Properly *prostrate myself* (Gen. xviii. 2, xxiii. 7, &c., 'bowed himself'). So always.

6 Thou destroyest them that speak falsehood:
the man of blood and of deceit Jehovah abhorreth.
7 But as for me, through the abundance of thy kindness I can come into thy house;
I can worship[1] in the fear of thee toward thy holy temple.

8 Jehovah, in thy righteousness lead me because of my watchful foes;
make thy way even[2] before my face.
9 For there is no stedfastness in his mouth;
their inward part is a yawning gulf:
their throat is an open sepulchre;
while their tongue they make smooth.
10 Declare them guilty, O God;
let them fall by their own counsels:
for the multitude of their transgressions thrust them out;
because they have been defiant against thee.

11 But let all them that take refuge in thee rejoice,
let them for ever ring out their joy, and do thou shelter them;
let them also that love thy name exult in thee.
12 For *thou* blessest the righteous;
Jehovah, as with a buckler dost thou encompass him with favour.

PSALM VI.

1 Jehovah, reprove me not in thine anger,
neither chasten me in thy fury.
2 Be gracious unto me, Jehovah, for I languish[3];
Jehovah, heal me, for my bones are dismayed.

[2] Cf. xxvii. 11. Or, *straight*; cf. Prov. iii. 6, xi. 5, R.V. *marg.*
[3] Or, *droop* (as a failing plant); cf. Joel i. 12, Nah. i. 4.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercy's sake.
5 For in death no man remembereth thee : and who will give thee thanks in the pit?
6 I am weary of my groaning; every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

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

PSALM VII. *Domine, Deus meus.*

1 O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me;
2 Lest he devour my soul, like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands;
4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy;

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[1] The Hebrew name of the abode of the dead, corresponding to the Greek Hades (Acts ii. 27, R.V.). Cf. Gen. xxxvii. 35, R.V. *marg.*; and see Glossary I.
[2] Lit. *is moth-eaten.* Cf. xxxi. 9, 10.

3 My soul also is exceedingly dismayed;
but thou, Jehovah, how long?

4 Return, Jehovah, rescue my soul;
save me for thy kindness' sake.
5 For in death there is no remembrance of thee;
in Sheol[1] who will give thee thanks?
6 I am weary with my sighing;
every night make I my bed to swim;
I melt away my couch with my tears.
7 Mine eye is shrivelled[2] from vexation[3];
it is grown old because of all mine adversaries.

8 Depart from me, all ye that work naughtiness;
for Jehovah hath heard the voice of my weeping!
9 Jehovah hath heard my supplication!
Jehovah will receive my prayer.
10 All mine enemies shall be ashamed[4] and dismayed exceedingly;
they shall turn back, they shall be ashamed[4] suddenly.

PSALM VII.

1 Jehovah, my God, in thee have I taken refuge:
save me from all them that pursue me, and deliver me:
2 Lest he tear in pieces my soul like a lion,
plucking it away, while there is none to deliver.

3 Jehovah, my God, if I have done this;
if there be unrighteousness in my hands;
4 If I have wrought evil unto him that was at peace with me;
(yea, I have rescued him that without cause was mine adversary:)[5]

[3] *i.e.* the feeling aroused by unmerited treatment.
[4] *i.e.* be disappointed. So always; see Glossary I.
[5] Or, perhaps, *Or despoiled him that without cause was mine adversary.*

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, (strong, and patient) : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

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[1] *Viz.* as Thou resumest on high Thy seat of judgement.

[2] *i. e.* to Thy throne of judgement, which Thou seemest to have deserted.

[3] The organ of intellect (Hos. vii. 11, R.V. *marg.*).

[4] The organs of feeling. See Glossary I.

5 Let the enemy pursue my soul, and overtake it;
let him tread my life also down to the earth,
and make my glory dwell in the dust.

6 Arise, Jehovah, in thine anger,
lift up thyself against the rage of mine adversaries;
and arouse thyself towards me, thou (that) hast commanded judgement.
7 And let the congregation of peoples surround thee[1];
and over it return thou on high[2].

8 Jehovah ministereth judgement to the peoples:
judge me, O Jehovah,
according to my righteousness, and according to my perfectness (that is) upon me.
9 O let the evil of the wicked come to an end, but establish thou the righteous:
for the righteous God is a trier of the hearts[3] and reins[4].
10 My shield (resteth) upon God,
who saveth them that are upright of heart.

11 God is a righteous judge,
and a God that hath indignation every day.
12 If a man do not turn, he will whet his sword;
he hath bent his bow, and fixed it:
13 For him, also, he hath prepared the weapons of death;
he maketh his arrows fiery.

14 Behold, he travaileth with naughtiness[5];
yea, he conceiveth mischief, and bringeth forth delusion[6].

[5] Or, *a thing of naught*. The word used suggests both what is worthless morally, and also what is materially of no value.

[6] Lit. *a lie*; cf. xxxiii. 17. The meaning is that the 'mischief' (lit. *labour*, *i.e.* trouble), devised by him against others, issues only in delusion and disappointment to himself.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made [for other].
17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness : and I will praise the Name of the Lord most High.

PSALM VIII. *Domine, Dominus noster.*

1 O Lord our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works 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 Thou madest him lower than the angels : to crown him with glory and worship.
6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet;

7 All sheep and oxen : yea, and the beasts of the field;

[1] So Targ., Syr., Jerome. The Heb. text has *which set thou.*

15 He hath digged a pit, and graven it out,
and then falleth into the hole which he was making.
16 His mischief shall return upon his own head,
and his violence shall come down upon his own pate.

17 I will give thanks unto Jehovah according to his righteousness;
and I will make melody unto the name of Jehovah Most High.

PSALM VIII.

1 Jehovah, our Lord,
how glorious is thy name in all the earth!
thou that hast set[1] thy majesty upon the heavens.
2 Out of the mouth of little children and sucklings hast thou founded strength,
because of thine adversaries,
to make to cease the enemy and the revengeful.

3 When I behold thy heavens, the work of thy fingers,
the moon and the stars, which thou hast established;
4 What is man, that thou rememberest[2] him?
and the son of man, that thou visitest[2] him?

5 And thou hast made him lack but little of God,
and thou crownest him with glory and state:
6 Thou makest him to rule over the works of thy hands;
thou hast put all things under his feet:

7 Sheep and oxen, all of them,
yea, and the beasts of the field;

[2] Cf. cvi. 4, Jer. xv. 15.

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy Name in all the world!

MORNING PRAYER.

PSALM IX. *Confitebor tibi.*

1 I will give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgement.

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[1] In the Sept., Vulg., and in Jerome's translation from the Hebrew, Psalms ix and x form a single Psalm; and the acrostic arrangement which links together the two Psalms,

8 The birds of heaven, and the fishes of the sea,
whatsoever passes through the paths of the seas.

9 Jehovah, our Lord,
how glorious is thy name in all the earth!

PSALM IX[1].

1 (א) I will give thanks unto Jehovah with my whole heart;
I will tell of all thy wondrous works.
2 I will be glad and exult in thee;
I will make melody unto thy name, O Most High:

3 (ב) Because mine enemies turn backward,
(because) they stumble and perish at thy presence:
4 For thou hast maintained my right and my cause;
thou didst take thy seat on the throne, judging righteously.

5 (ג) Thou hast rebuked the nations, thou hast destroyed the wicked,
thou hast blotted out their name for ever and ever.
6 The enemy are come to an end, (they are) desolations for ever;
and the cities which thou didst uproot, their memory, even theirs, is perished.

7 But Jehovah sitteth (enthroned) for ever:
he hath established his throne for judgement.

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though it is, as the text at present stands, imperfectly carried through, shows at least that Psalm x is a companion Psalm to Psalm ix, and designed as its sequel.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For, when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

[1] Or, *sitteth* (*enthroned*).

[2] Cf. Gen. ix. 5.

[3] So Heb. text: lit. *the afflicted*. See *v.* 13 ('my affliction'); and cf. the Glossary. Heb. marg. *the humble* (the Heb. words

8 And *he* will judge the world in righteousness,
he will minister judgement unto the peoples with equity.

9 (ו) So may Jehovah be a high retreat for the down-trodden,
a high retreat for times of extremity:
10 And let them that know thy name trust in thee;
because thou dost not forsake them that seek after thee, O Jehovah.

11 (ז) Make melody unto Jehovah, which dwelleth [1] in Zion:
declare among the peoples his doings.
12 For he that requireth [2] blood hath remembered them;
he hath not forgotten the cry of the poor [3].

13 (ח) Be gracious unto me, Jehovah,
see my affliction (which I suffer) of them that hate me,
thou that liftest me up from the gates of death;
14 In order that I may tell of all thy praise;
in the gates of the daughter of Zion that I may rejoice in thy salvation.

15 (ט) The nations are sunk down in the pit that they made;
in the net which they hid is their foot caught.
16 Jehovah hath made himself known, he hath executed judgement,
trapping the wicked [4] in the work of his own hands.

17 (י) The wicked shall return unto Sheol [5],
(even) all nations that forget God.

for 'poor' and 'humble' resemble each other very closely).

[4] Or, with the change of a vowel-point, *the wicked is trapped*. So the Ancient Versions.

[5] *i. e.* will be cut off prematurely (lv. 15, 23); cf. Glossary I.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

PSALM X. *Ut quid, Domine?*

1 Why standest thou so far off, O Lord : and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

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[1] So Heb. text. Heb. marg. *the poor.*

[2] Or, *let them* (*i. e.* the wicked) *be caught.*

[3] Or, *The wicked praiseth for his soul's desire, and in his covetousness blesseth, (but) contemneth Jehovah.*

18 For the needy shall not alway be forgotten,
(nor) the expectation of the humble [1] perish for ever.

19 Arise, Jehovah, let not man prevail;
let the nations be judged before thy face.
20 Appoint terror for them, Jehovah;
let the nations know they are but men.

PSALM X.

1 (ט) Why, Jehovah, standest thou afar off,
(and) hidest thou thyself at times of extremity?
2 Through the pride of the wicked the poor is set on fire;
they are caught [2] in the devices that they have imagined.

3 For the wicked boasteth of his soul's desire,
and in his covetousness renounceth, (yea,) contemneth Jehovah [3].
4 The wicked, according to the loftiness of his looks [4],
(saith), 'He will not require;'
'There is no God,' is the whole of his devices.
5 His ways are stable at all times;
thy judgements are far above out of his sight:
as for all his adversaries, he puffeth [5] at them.
6 He saith in his heart, 'I shall not be moved,
'I who to all generations shall not be in adversity.'
7 Of cursing is his mouth full, and of deceits and oppression:
under his tongue [6] is mischief and naughtiness.
8 He sitteth in the places of ambush in the villages:
in secret places he slayeth the innocent:
his eyes watch privily for thy host [7].

[4] Lit. *of his nostril.*
[5] Cf. Hag. i. 9, Mal. i. 13.
[6] Cf. Job xx. 12.
[7] So the pointed Heb. text. With other vowel-points, rendered questionably (from the Arabic), *for the hapless.*

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand : the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

[1] *i. e.* the poor.
[2] So the pointed Heb. text. Otherwise, *and the hapless* (?).
[3] So Heb. text. Heb. marg. *the humble.*

9 He lieth in ambush in a secret place, as a lion in his covert,
he lieth in ambush to capture the poor;
he doth capture the poor, dragging him along in his net:
10 And being crushed, he[1] sinketh down,
and the host of the cowed ones[2] fall by his strong ones.
11 He hath said in his heart, 'God hath forgotten:
'he hideth his face; he will never see.'

12 (ק) Arise, Jehovah; O God, lift up thine hand:
forget not the poor[3].
13 Wherefore doth the wicked contemn God,
(and) say in his heart, 'Thou wilt not require'?

14 (ר) Thou hast seen; for *thou* beholdest travail and vexation,
to take (them) into thy hand:
thy host committeth (its cause)[4] unto thee;
thou hast been the helper of the fatherless.

15 (ש) Break thou the arm of the wicked;
and as for the evil man, mayest thou require his wickedness till thou find none.
16 Jehovah is King for ever and ever;
the nations are perished out of his land.

17 (ת) Jehovah, thou hast heard[5] the desire of the humble;
thou directest their heart, thou causest thine ear to attend:
18 To judge the fatherless and the downtrodden,
that man (which is) of the earth may terrorize no more.

[4] So the pointed Heb. text. With other vowels, *the hapless* (?) *committeth* (*his cause*).

[5] *i. e.* by Hebrew idiom, *thou wilt assuredly hear.*

PSALM XI. *In Domino confido.*

1 In the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done?

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider (the poor) : and his eye-lids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

EVENING PRAYER.

PSALM XII. *Salvum me fac.*

1 Help (me), Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

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[1] So Heb. text. Heb. marg. has *Flee* (fem. sing.). Read probably, with the Ancient Versions, *Flee* (fem. sing.) *to the mountain as a bird.* [2] *i. e.* the stays of social order.

[3] Or, with the change of a vowel-point, *he raineth* (with *are* for *be* in the next line).

PSALM XI.

1 In Jehovah have I taken refuge;
how say ye to my soul,
'Flee ye[1] to your mountain (as) a bird?
2 'For, lo, the wicked bend the bow,
'they have fixed their arrow upon the string,
'to shoot in darkness at them which are upright of heart.
3 'When the buttresses[2] are being torn down,
'what can the righteous do?'
4 Jehovah is in his holy temple,
Jehovah, his throne is in heaven;
his eyes behold, his eyelids try, the children of men.
5 Jehovah by trial approveth the righteous;
but the wicked and him that loveth violence doth his soul hate.
6 Upon the wicked may he rain[3] traps;
fire and brimstone and[4] a glowing wind[5] (be) the portion of their cup!
7 For Jehovah is righteous, he loveth righteousnesses[6]:
the upright behold his face.

PSALM XII.

1 Save, Jehovah, for the godly[7] man is come to an end;
for the faithful are vanished from among the children of men.

[1] Read probably, *may he rain* (or, *he raineth*) *coals of fire and brimstone; and*, &c. (the word rendered 'traps' means a network bird-trap, laid upon the ground; see Am. iii. 5).
[2] With allusion to the scorching blast of the sirocco.
[3] *i.e.* acts of righteousness. [4] Or, *kind* (cf. Is. lvii. 1).

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

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things ;
4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us ?

5 Now for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,
6 I will up, saith the Lord : and will help every one from him that swelleth against him, [and will set him at rest].
7 The words of the Lord are pure words : even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

PSALM XIII. *Usque quo, Domine ?*

1 How long wilt thou forget me, O Lord, for ever : how long wilt thou hide thy face from me ?
2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

[1] Lit. *unreality.* [2] Lit. *lip of smoothnesses* : so *v.* 3.
[3] Or, *In regard to our tongue we are mighty.*
[4] Lit. *with us, i. e.* on our side (2 Ki. ix. 32), ready to aid us.
[5] For the figures used in this verse, cf. Mal. iii. 3, 'And he shall sit as a *smelter* and *purifier* of silver, and he shall *purify*

2 They speak insincerity[1] every one with his neighbour;
with flattering lip[2], (and) with a double heart, do they speak.

3 Jehovah cut off all flattering lips,
the tongue that speaketh great things!
4 (Even them) that have said, 'Our tongue will we make mighty[3];
'our lips are our own[4]: who is lord over us?'

5 'For the violent using of the poor, for the groaning of the needy,
'now will I arise,' saith Jehovah,
'I will set him in the safety that he panteth for.'

6 The words of Jehovah are pure words;
(even) silver smelted in a crucible (?) (and flowing down) to the earth,
refined seven times[5].

7 *Thou*, Jehovah, wilt keep them,
thou wilt preserve him[6] from this generation for ever,
8 (Though) the wicked walk about on every side,
when worthlessness[7] is exalted above the children of men.

PSALM XIII.

1 How long, Jehovah, wilt thou forget me for ever?
how long wilt thou hide thy face from me?
2 How long shall I lay plans in my soul,
(having) sorrow in my heart by day[8]?
how long shall mine enemy be exalted over me?

---

the sons of Levi, and *refine* them, as gold and silver.'

[6] Or, with other vowel-points, *us*. Sept. (codd. Sin. and Al.) has *us* in both clauses.

[7] Lit. *cheapness*, *i. e.* common, worthless men.

[8] Read either, with Sept. (codd. Sin. and Al.), *by day and by night*, or, with several modern scholars, *daily*.

3 Consider, and hear me, O Lord my God : lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : (yea, I will praise the Name of the Lord most Highest.)

PSALM XIV. *Dixit insipiens.*

1 The fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, (no not one.)

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 (Their throat is an open sepulchre, with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they nŏt known : there is no fear of God before their eyes.) [1]

[1] St. Paul, in Rom. iii. 10–12, after quoting Ps. xiv. 1–3, proceeds to quote Ps. v. 9, cxl. 3, x. 7, Is. lix. 7, 8, Ps. xxxvi. 1 : this whole series of passages was at an early date introduced by a scribe into the Sept. text of Ps. xiv, whence it passed into the Vulgate, and so, through the Great Bible of 1539-41, into the Prayer Book Version of the Psalms.

3 Behold, (and) answer me, Jehovah my God;
lighten mine eyes [2], lest I sleep in death:
4 Lest mine enemy say, 'I have prevailed against him';
(and) mine adversaries rejoice because I am moved.

5 But as for me, in thy kindness do I trust:
let my heart rejoice in thy salvation.
6 I will sing unto Jehovah,
because he hath dealt bountifully with me.

PSALM XIV.

1 The senseless man [3] hath said in his heart, 'There is no God':
they have dealt corruptly, they have made abominable their doings;
there is none that doeth good.
2 Jehovah looked forth from heaven upon the children of men,
to see if there were any that did understand [4],
that did seek after God.
3 The whole are turned aside, all together are they become tainted;
there is none that doeth good, no, not one.

[2] *i. e.* revive me,—the brightness of the eyes being a sign that the bodily powers are in full vigour. See 1 Sam. xiv. 27, 29, Ezra ix. 8.

[3] The man who has no sense, or perception, for the claims of either God or man. See Glossary I.

[4] Or, *deal wisely*.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, (even where no fear was :)[1] for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

MORNING PRAYER.

PSALM XV. *Domine, quis habitabit?*

1 Lord, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill?

2 Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

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[1] Borrowed from Ps. liii. 5.

[2] Or, with Sept., Vulg., changing one vowel, *Shall not all the workers of naughtiness come to know it?* (*i. e.* experience the consequences of their folly, Hos. ix. 7).

[3] *i.c.* who live upon extortion; cf. Mic. iii. 2, 3, Prov. xxx. 14.

[4] The Psalmist sees them surprised by a panic terror.

[5] Lit. *put to shame.* [6] Or, *of the afflicted.*

4 Have all the workers of naughtiness no knowledge[2]?
eating my people, they eat bread[3],
(and) call not upon Jehovah.
5 There feared they a fear![4]
for God is in the generation of the righteous.
6 Ye may frustrate[5] (, if ye will,) the counsel of the poor![6]
for Jehovah is his refuge.

7 O that the salvation of Israel were come out of Zion!
when Jehovah turneth the captivity[7] of his people,
let Jacob rejoice, let Israel be glad.

PSALM XV.

1 Jehovah, who shall sojourn[8] in thy tent?
who shall dwell upon thy holy mountain?
2 He that walketh in perfectness, and worketh righteousness,
and speaketh truth with his heart:
3 He that hath not had slander upon his tongue,
nor done evil to his fellow,
nor taken up a reproach against his neighbour:
4 In whose eyes a reprobate[9] is despised,
but he honoureth them that fear Jehovah;
he that sweareth to (his own) hurt[10], and changeth not[11]:

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[7] Or, perhaps, *restoreth the fortunes*.

[8] Or, *be a guest*. The meaning is, Who is worthy to be admitted to Thy hospitality, and to enjoy Thy protection?

[9] Lit. *one rejected* or *refused*; cf. Jer. vi. 30.

[10] Lit. *so as to do harm*, viz. to himself, by the oath turning out unexpectedly to his own disadvantage: see Lev. v. 4.

[11] Cf. Lev. xxvii. 10.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

PSALM XVI. *Conserva me, Domine.*

1 Preserve me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

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[1] So Sept., Vulg., Syr. (cf. xxxi. 14, cxl. 6). The pointed Heb. text has, *Thou* (fem.) *hast said,* implying an improbable ellipse of ' O my soul.'

[2] So with a very slight emendation. The text, as it stands, cannot be intelligibly translated.

[3] So with a very slight change. The Heb. text, as pointed, cannot be satisfactorily explained.

[4] Fig. for the Psalmist's spiritual possessions.

5 He that hath not given his money upon usury,
nor taken a bribe against the innocent.
Whoso doeth these things shall never be moved.

PSALM XVI.

1 Keep me, O God: for I have taken refuge in thee.
2 I have said[1] unto Jehovah, 'Thou art my Lord;
'my good is not beyond (?) thee.'

3 As for the holy ones that are in the land,
they are the nobles in whom is all my delight[2].
4 Their sorrows are multiplied that take another in exchange (for Jehovah);
their drink-offerings of blood will I not pour out,
neither take up their names upon my lips.

5 Jehovah is the share of my portion, and my cup;
thou holdest fast[3] my lot.
6 The measuring-lines are fallen unto me in pleasant places[4];
yea, mine inheritance[4] is acceptable[5] unto me.

7 I will bless Jehovah, who hath given me counsel;
yea, in the nights my reins admonish me[6].
8 I have set Jehovah continually before me;
because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory[7] rejoiceth;
my flesh also dwelleth in safety[8]:

[5] Cf. Dan. iv. 27. Lit. *is fair, comely.*

[6] *i. e.* the impulses of the Psalmist's own breast respond to the Divine 'counsel,' which had prompted him to choose the better way. Cf. Glossary I, under 'reins.'

[7] A poetical expression for the *soul* (as the noblest part of man); so Gen. xlix. 6, Ps. xxx. 12, lvii. 8 (=cviii. 1), and probably vii. 5.

[8] Cf. Deut. xxxiii. 12, 28, Prov. i. 33 ('securely').

11 For why? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PSALM XVII. *Exaudi, Domine.*

1 Hear the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works, that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings.

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[1] So Heb. marg. and Ancient Versions. Heb. text, *godly ones*.

[2] Cf. Ps. xlix. 9.

[3] Cf. cxliii. 8.

[4] *Viz.* to distribute: cf. Prov. iii. 16.

10 For thou wilt not leave my soul to Sheol;
thou wilt not suffer thy godly one [1] to see the pit [2].
11 Thou makest me to know [3] the path of life:
in thy presence is satiety of joys;
in thy right hand [4] there are pleasures for evermore.

PSALM XVII.

1 Hear righteousness, Jehovah, attend unto my ringing cry,
give ear unto my prayer, (that is uttered) with no deceitful lips.
2 Let my judgement come forth from thy presence;
let thine eyes behold equity [5].
3 Thou hast tried mine heart, thou hast visited (it) in the night;
thou hast tested me, without finding aught:
it is my purpose that my mouth shall not transgress.
4 As for the works of men, by the word of thy lips
I have marked (so as to avoid) the paths of the violent.
5 My treadings have held fast to thy tracks,
my footsteps have not slipped.
6 As for me, I call upon thee, for thou wilt answer me, O God:
incline thine ear to me, hear my speech.
7 Make signal thy kindnesses, O thou that savest them which take refuge (in thee)
from those that rise up (against them), by [6] thy right hand.
8 Keep me as the apple of an eye [7],
hide me in the shadow of thy wings,

[5] Or, *thine eyes behold in equity.* [6] Or, *rise up against.*
[7] Heb. *the pupil* (Deut. xxxii. 10), *the daughter* (Lam. ii. 18) *of an eye.*

9 From the ungodly that trouble me : mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine;

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

PSALM XVIII. *Diligam te, Domine.*

1 I will love thee, O Lord, my strength; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

[1] Cf. Ps. cxix. 70. Or, perhaps, *their midriff they have shut tight* (*i. e.* they are insensible to pity—the midriff covering the liver, which is regarded by the Arabs as a seat of feeling).

9 From the wicked that use me violently,
my greedy enemies, that encircle me.
10 Their fat they have shut tight[1],
with their mouth they speak proudly.
11 At our steps they now surround us;
they set their eyes to lay (us) down upon the earth.
12 He is like a lion eager to tear in pieces,
and like a young lion sitting in secret places.

13 Arise, Jehovah, confront him, cause him to bow down:
deliver my soul from the wicked by thy sword;
14 From men, by thy hand, O Jehovah,
from men, whose portion in life is of the (fleeting) age[2],
and whose belly thou fillest with thy hid treasure;
who are satisfied with sons,
and leave their abundance for their little ones.
15 As for me, may I behold thy face in righteousness!
may I be satisfied, when I awake, with thy similitude![3]

PSALM XVIII[4].

1 I love thee fervently, O Jehovah, my strength.
2 Jehovah is my crag, and my fastness, and my deliverer;
my God, my rock, wherein I take refuge;
my shield, and the horn of my salvation, my high retreat.
3 I call upon him who is to be praised, upon Jehovah,
and I am saved from mine enemies.

[2] Cf. xlix. 1; also xxxix. 5, lxxxix. 47 ('time').
[3] Cf. Num. xii. 8 (R.V. 'form').
[4] There is a parallel text of this Psalm in 2 Sam. xxii.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

6 So shall he hear my voice out of his (holy) temple : and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubins, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

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[1] *Vv.* 4–19 describe, in figurative language, the Psalmist's deliverance. The onslaught of his foes is compared to rising waters which threatened to overwhelm him; but Jehovah, in answer to his call, descended from heaven in a thunder-storm, and rescued him from their grasp.

[2] So 2 Sam. xxii. 5. The text here has *nooses* (see *v.* 5).

[3] *i. e.* mountain-torrents, swollen with rain, and rushing

4 The [1] billows [2] of death encompassed me,
and the torrents of destruction [3] affrighted me.
5 The nooses [4] of Sheol surrounded me;
the gins of death confronted me.
6 In my distress I called upon Jehovah,
and cried for help unto my God:
he heard my voice out of his palace,
and my cry before him entered into his ears.

7 Then the earth swayed and shook,
the foundations also of the mountains trembled,
and swayed to and fro, because he was angry.
8 There went up a smoke in his nostrils,
and fire out of his mouth devoured;
coals were kindled at it.
9 And he bowed the heavens, and came down;
and thick darkness was under his feet.
10 And he rode upon a cherub, and did fly;
and came swooping upon the wings of the wind.
11 He made darkness his hiding-place, his pavilion [5]
round about him;
darkness of waters, thick clouds of the skies.
12 Out of the brightness before him,
there passed through his thick clouds
hailstones and coals of fire.
13 And Jehovah thundered in the heavens,
and the Most High uttered his voice;
hailstones and coals of fire.
14 And he sent out his arrows, and scattered them;
and shot forth lightnings, and discomfited them.

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along with destructive violence.

[4] Job xviii. 10. The figure is that of a hunter.

[5] Cf. Job xxxvi. 29 (the same word; lit. *booth*). It was the Hebrew belief that the dense thunder-cloud shrouded the majesty of Jehovah; the lightnings were partings of the cloud, disclosing flashes of the brilliancy concealed within, and the thunder (cf. Ps. xxix. 3-9) was His voice.

15 The springs of waters were seen, and the foundations of the round world were discovered, at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

[1] 2 Sam. xxii. 16 has, *of the sea*.
[2] Or, *stretched forth*; cf. cxliv. 7.

15 Then the bed of the waters [1] was seen,
and the foundations of the world were laid bare,
at thy rebuke, O Jehovah,
at the blast of the breath of thy nostrils.
16 He sent [2] from on high, he took me,
he drew me out of many waters.
17 He delivered me from my strong enemy,
and from them which hated me, for they were
too mighty for me.
18 They confronted me in the day of my calamity;
but Jehovah was my stay.
19 And he brought me forth into a broad place [3];
he rescued me, because he delighted in me.

20 Jehovah dealt with me according to my righteousness;
according to the purity of my hands did he
recompense me.
21 Because I kept the ways of Jehovah,
and departed not wickedly from my God.
22 For all his ordinances were before me,
and I put not away his statutes from me.
23 I was also perfect with him,
and I kept myself from mine iniquity.
24 So Jehovah recompensed me according to my
righteousness,
according to the purity of my hands in his eye-
sight.
25 With the kind thou [4] shewest thyself kind;
with the perfect man thou shewest thyself perfect;
26 With the pure thou shewest thyself pure;
and with the crooked thou shewest thyself
tortuous.
27 For *thou* savest the afflicted people;
but haughty eyes thou dost abase.

[3] Cf. xxxi. 8. [4] *i. e.* God.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength, except our God?

32 It is God, that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

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[1] Lit. *smelted*; *i. e.* free from all dross or alloy : cf. xii. 6.

[2] *i. e.* the hills and mountain-ranges of Canaan ; cf. Deut. xxxii. 13.

28 For *thou* lightest my lamp:
Jehovah my God maketh my darkness to be bright.
29 For by thee I can run upon a troop,
and by my God I can leap over a wall.
30 As for God, his way is perfect:
the word of Jehovah is (of) sterling (metal)[1];
he is a shield unto all them that take refuge in him.

31 For who is God, save Jehovah?
and who is a rock, except our God?
32 The God that girdeth me with strength,
and maketh my way perfect;
33 Who setteth my feet like hinds' (feet),
and causeth me to stand upon my high places[2];
34 Who teacheth mine hands for war,
so that mine arms press down a bow of bronze.
35 Yea, thou givest me the shield of thy salvation;
thy right hand also supporteth me,
and thy humility[3] maketh me great.
36 Thou broadenest[4] my steps under me,
and mine ankles totter not.
37 I pursue mine enemies, and overtake them;
neither turn I back until I have consumed them.
38 I shatter them, so that they are not able to rise;
they fall under my feet.
39 And thou girdest me with strength unto the battle:
thou causest them that rise up against me to bow down under me.
40 Thou hast made mine enemies also to turn their backs unto me;
and I exterminate them that hate me.

[3] Read, perhaps, with a slight change, *thy help*.
[4] *i. e.* so that I may tread firmly. Cf. the opposite expression, *to be narrowed*, Prov. iv. 12, Job xviii. 7.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my (cruel) enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

MORNING PRAYER.

PSALM XIX. *Cœli enarrant.*

1 The heavens declare the glory of God : and the firmament sheweth his handy-work.

[1] Lit. *lie to me, i.e.* yield unwilling and feigned submission after defeat. So lxvi. 3, lxxxi. 15, Deut. xxxiii. 29.

41 They cry, but there is none to save;
unto Jehovah, but he answereth them not.
42 And I beat them small as the dust before the wind:
I empty them out as the mire of the streets.
43 Thou deliverest me from the strivings of the people;
thou makest me a head of nations:
a people whom I have not known serve me.
44 At the hearing of the ear they are obedient unto me:
the foreigners come cringing[1] unto me.
45 The foreigners fade away,
and come trembling[2] out of their fastnesses.
46 Jehovah liveth, and blessed be my rock;
and exalted be the God of my salvation:
47 Even the God that giveth vengeances unto me,
and leadeth peoples subject[3] under me:
48 Who delivereth me from mine enemies;
yea, thou liftest me up above them that rise up against me,
from the man of violence thou rescuest me.
49 Therefore will I give thanks unto thee, Jehovah, among the nations,
and make melody unto thy name:
50 Who magnifieth the salvations of his king;
and doeth kindness to his anointed,
to David and to his seed, for evermore.

PSALM XIX.

1 The heavens do tell the glory of God;
and the firmament declareth his handy-work.

[2] Sept. (here), and 2 Sam. xxii. 46 (Heb. text) have *limping* (two letters transposed).
[3] Or, perhaps, *driveth peoples in flight.*

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgements 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 honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

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[1] Or, *It is not a speech, neither are they words, the voice whereof cannot be heard :*

[2] *i.e.* the measuring-line (Jer. xxxi. 39), marking the extent of their domain. But Sept. and many moderns read, *their voice* (one letter added) ; cf. P.B.V. ('sound').

[3] The tent erected specially for the use of a newly-married couple ; cf. Joel ii. 16 (A.V., R.V., 'closet').

2 Day unto day poureth forth speech,
and night unto night proclaimeth knowledge.
3 There is no speech, neither are there words;
their voice cannot be heard [1]:
4 Their line [2] is gone out through all the earth,
and their words unto the bound of the world.
In them hath he set a tent for the sun:
5 and he is like a bridegroom coming forth from his canopy [3];
he rejoiceth as a mighty man [4] to run his course:
6 His going forth is from the bound of the heaven,
and his circuit is unto the bounds of it (again);
and nothing is hidden from his heat.

7 The law of Jehovah is perfect, refreshing [5] the soul:
the testimony of Jehovah is trustworthy, giving wisdom unto the simple.
8 The precepts of Jehovah are upright, rejoicing the heart:
the commandment of Jehovah is pure, giving light unto the eyes [6].
9 The fear of Jehovah is clean, enduring for ever:
the ordinances of Jehovah are truthful, they are righteous all together;
10 Which are more to be desired than gold, yea, than much fine gold,
and sweeter than honey and the droppings of honey-combs.
11 Moreover by them is thy servant warned;
in keeping of them there is great reward.

[1] *i. e.* a warrior; cf. 2 Sam. xxiii. 8, &c.

[2] See Prov. xxv. 13, Lam. i. 11, 16, 19; and cf. Ps. xxiii. 3. Lit. *bringing back*, i. e. restoring, invigorating. The 'soul' is the principle of life (see Glossary I); here, of the spiritual life.

[3] *i. e.* a source of (spiritual) vitality; cf. xiii. 3, Prov. xxix. 13.

12 Who can tell how oft he offendeth : O cleanse thou me from (my) secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be (alway) acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

Psalm XX. *Exaudiat te Dominus.*

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 Sion;

3 Remember all thy offerings : and accept thy burnt-sacrifice;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down, and fallen : but we are risen, and stand upright.

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[1] *i. e.* sins of inadvertence; cf. Lev. iv. 2, R.V. *marg.*

[2] The same word which is rendered 'clear' in Ex. xxxiv. 7; and 'hold guiltless' in Ex. xx. 7, and elsewhere.

[3] Or, *Hold back thy servant also from the proud*; cf. Ps. cxix.

12 Who can discern errors[1]?
Absolve[2] thou me from hidden (faults).
13 Keep back thy servant also from presumptuous (sins)[3];
let them not rule over me:
then shall I be perfect, and absolved[2] from great transgression.
14 Let the words of my mouth, and the meditation[4] of my heart, be acceptable before thee[5],
Jehovah, my rock, and my redeemer.

PSALM XX.

1 Jehovah answer thee in the day of trouble;
the name of the God of Jacob set thee up on high[6];
2 Send forth thine help from the sanctuary,
and support thee out of Zion;
3 Remember all thy meal-offerings,
and find thy burnt-sacrifice fat;
4 Grant thee as thy heart longeth,
and fulfil all thy counsel.
5 We will ring out our joy in thy salvation,
and in the name of our God we will set up our standards:
Jehovah fulfil all thy petitions.
6 Now know I that Jehovah saveth his anointed;
he will answer him from his holy heaven
with mighty acts of salvation of his right hand.
7 Some (make mention) of chariots, and some of horses;
but *we* will make mention of the name of Jehovah our God.
8 *They* bow and fall:
but *we* are risen, and stand upright.

51, 69, 78, 85, 122.

[4] Or, *murmuring*; cf. i. 2, and xxxv. 28, xlix. 3.

[5] Cf. Lev. i. 3.

[6] Secure from the attack of foes.

9 Save, Lord, and hear us, O King of heaven : when we call (upon thee).

PSALM XXI. *Domine, in virtute tua.*

1 The King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

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[1] Read, with Sept., Vulg., and many moderns, *O Jehovah, save the king ; and answer us.*

[2] Heb. *blessings* (intensive plural). Cf. Gen. xii. 2.

[3] Heb. *of thy face* (or *presence*) ; cf. 2 Sam. xvii. 11, R. V. *marg.*

9 Save, Jehovah:
let the king answer us [1] in the day that we call.

Psalm XXI.

1 Jehovah, for thy strength the king is glad;
and for thy salvation how greatly doth he rejoice!
2 Thou hast given him his heart's desire,
and hast not withholden the request of his lips.
3 For thou comest to meet him with blessings of good;
thou settest a crown of fine gold upon his head.
4 He asked life of thee, thou gavest it him,
(even) length of days for ever and ever.
5 His glory is great through thy salvation;
majesty and state thou layest upon him.
6 For thou makest him most blessed [2] for ever;
thou makest him glad with joy in thy presence.
7 For the king trusteth in Jehovah,
and through the kindness of the Most High he shall not be moved.

8 Thy hand shall find out all thine enemies;
thy right hand shall find out them that hate thee:
9 Thou shalt make them like a fiery oven at the time when thou appearest [3].
Jehovah shall swallow them up in his anger,
and fire shall devour them:
10 Their fruit shalt thou destroy from the earth,
and their seed from among the children of men.
11 Though they hold out evil over thee,
(though) they imagine a (mischievous) device,
they shall not prevail [4]:

---

[4] Or, *Because they held out evil over thee,*
(because) they imagined a device, (which) they are not able (to perform).

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

EVENING PRAYER.

PSALM XXII. *Deus, Deus meus.*

1 My God, my God, (look upon me ;) why hast thou forsaken me : and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breast.

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[1] *i.e.* were not disappointed ; see the note on vi. 10.

[2] Heb. *Roll* ; cf. xxxvii. 5, Prov. xvi. 3.

12 For thou shalt make them turn their shoulders (in flight),
thou shalt aim with thy bowstrings against the face of them.

13 Be thou exalted, Jehovah, in thy strength;
so will we sing and make melody of thy might.

PSALM XXII.

1 My God, my God, why hast thou forsaken me,
(being) far from my salvation, (and from) the words of my roaring?
2 O my God, I call by day, but thou answerest not;
and at night, but find no respite.
3 And (yet) thou art holy,
O thou that sittest (throned) upon the praises of Israel.
4 In thee did our fathers trust;
they trusted, and thou didst deliver them.
5 Unto thee they cried, and escaped;
in thee did they trust, and were not ashamed [1].
6 But I am a worm, and no man;
a reproach of men, and despised of the people.
7 All they that see me make a mock at me;
they gape with the lip, they shake the head, (saying),
8 'Commit[2] (thyself) unto Jehovah! let him deliver him;
'let him rescue him, seeing he delighteth in him.'
9 For thou art he that caused (?) me to burst forth from the womb;
that madest me trust[3] (when I was) upon my mother's breasts.

[3] Sept., Syr., Vulg., Jer. read, (*thou wast*) *my trust*; cf. P.B.V. here, and Ps. lxxi. 5.

10 I have been left unto thee ever since I was born: thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me: and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet; I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

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[1] Read probably, transposing two letters, *My palate*; cf. Lam. iv. 4.

[2] So Sept., Vulg., Syr. The Heb. text has *like a lion*.

[3] Poet. for *my life*; cf. xxxv. 17. It is the word used of an only daughter, Judg. xi. 34.

10 Upon thee have I been cast from the womb:
thou art my God from my mother's belly.
11 Be not far from me; for trouble is near;
for there is none to help.
12 Many bulls surround me:
strong ones of Bashan close me in on every side.
13 They open their mouth against me,
(as) a ravening and a roaring lion.
14 I am poured out like water,
and all my bones are parted asunder:
my heart is become like wax;
it is melted in the midst of my bowels.
15 My strength [1] is dried up like a potsherd;
and my tongue cleaveth to my gums;
and thou art laying me in the dust of death.
16 For dogs surround me:
a company of evil doers encircle me;
they have digged into [2] my hands and my feet.
17 I can count all my bones:
they look (and) gaze upon me.
18 They part my garments among them,
and upon my vesture do they cast lots.
19 But thou, Jehovah, be not thou far off;
O my succour, haste thee to help me.
20 Deliver my soul from the sword,
my only one [3] from the power [4] of the dog.
21 Save me from the lion's mouth,
and from the horns of the wild-oxen [5]—thou hast answered me [6]!

22 I will tell of thy name unto my brethren;
in the midst of the congregation will I praise thee:

[1] Heb. *hand.*

[2] See Job xxxix. 9–12. A fierce, untameable animal, now extinct.

[3] The Psalmist, by a sudden impulse of faith, pictures his deliverance as accomplished.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24 For he hath not despised, nor abhorred, the low estate of the poor : he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governor among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 (My) seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and (the heavens) shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

---

[1] Or, *of the poor.* See Glossary I.

[2] *i. e.* Thou, by delivering me, givest me occasion to praise Thee.

[3] Or, *revive*; cf. Gen. xlv. 27.

23 'Ye that fear Jehovah, praise him;
'all ye the seed of Jacob, glorify him;
'and stand in awe of him, all ye the seed of Israel.
24 'For he hath not despised, nor abhorred, the affliction of the afflicted[1];
'neither hath he hid his face from him;
'but when he cried unto him, he heard.'
25 From thee (cometh) my praise[2] in the great congregation;
my vows will I pay in the sight of them that fear him.
26 The humble shall eat, and be satisfied;
they shall praise Jehovah that seek after him:
may your heart live[3] for ever!
27 All the ends of the earth shall remember, and return unto Jehovah;
and all the families[4] of the nations shall worship before thee.
28 For the kingdom is Jehovah's;
and he is ruler over the nations.
29 All the fat ones of the earth[5] have eaten[6] and worshipped;
all they that go down into the dust shall bow before him,
and he that hath not kept his soul alive.
30 A seed shall serve him;
it shall be told of the Lord unto the (next) generation:
31 They shall come and shall declare his righteousness
unto a people that shall be born, that he hath done (it).

---

[4] Cf. Gen. xii. 7, xxviii. 14.

[5] *i.e.* those in the full enjoyment of health and prosperity; cf. Deut. xxxi. 20, Ps. xcii. 14, Prov. xxviii. 25.

[6] *Viz.* in a sacrificial feast (Ex. xviii. 12, Num. xxv. 2).

PSALM XXIII. *Dominus regit me.*

1 The Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness, for his Name's sake.

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 comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But (thy) loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

MORNING PRAYER.

PSALM XXIV. *Domini est terra.*

1 The earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place?

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[1] Lit. *of resting-places.*

[2] *i.e.* renews and sustains my life. See the note on xix. 7.

[3] The nail-knobbed club, for purposes of defence, and the staff with a bent handle, for help in walking, still used by shepherds in the East.

PSALM XXIII.

1 Jehovah is my shepherd; I shall not want.
2 He maketh me to lie down in pastures of young grass;
to waters of repose[1] he gently guideth me.
3 He refresheth my soul[2]:
he leadeth me in just tracks for his name's sake.
4 Yea, though I walked in a ravine of deathly gloom, I would fear no evil;
for thou art with me:
thy club and thy staff[3], *they* comfort me.
5 Thou layest out a table before me in the sight of mine adversaries:
thou hast made my head fat with oil; my cup runneth over[4].
6 Surely[5] goodness and kindness shall pursue me all the days of my life;
and my dwelling (shall be)[6] in the house of Jehovah for length of days.

PSALM XXIV.

1 The earth is Jehovah's, and the fulness thereof;
the world, and they that dwell therein.
2 For *he* hath founded it upon the seas,
and he maketh it fast upon the streams.
3 Who shall ascend into the mountain of Jehovah?
or who shall stand in his holy place?

[1] Heb. *is saturation.* [5] Or, *Only.*
[6] So Sept., Symm. (pronouncing one vowel differently); *and I will dwell,* Jer. (one letter added). The Heb. text, as pointed, has, *and I will return* (*into*).

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

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: even of them 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 the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

PSALM XXV. *Ad te, Domine, levavi.*

1 Unto thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for

---

[1] *i. e.* directed his desires. See Glossary I, under 'soul.'

[2] *i. e.* to what is either frivolous or insincere: cf. xii. 2.

[3] So the Syr. and most moderns. The Heb. text has, (*even*) *Jacob* (or, *O Jacob*).

[4] Or, *everlasting.*

[5] The word used suggests the idea of a warrior; cf. xix. 5,

4 He that hath clean hands, and a pure heart;
who hath not lifted up his soul [1] unto unreality [2],
and hath not sworn deceitfully.
5 He shall receive a blessing from Jehovah,
and righteousness from the God of his salvation.
6 Such is the generation of them that seek after him,
that seek thy face, O God of Jacob [3].

7 Lift up your heads, O ye gates,
and be ye lift up, ye ancient [4] doors;
and the King of glory shall come in.
8 'Who is the King of glory?'
'Jehovah strong and mighty [5];
'Jehovah mighty in battle.'
9 Lift up your heads, O ye gates,
yea, lift them up, ye ancient [4] doors;
and the King of glory shall come in.
10 'Who is the King of glory?'
'Jehovah of hosts,
'he is the King of glory.'

PSALM XXV [6].

1 (א) Unto thee, Jehovah, do I lift up my soul [7].
2 My God, (ב) in thee have I trusted,
let me not be ashamed;
let not mine enemies exult over me.
3 (ג) Yea, none that wait for thee shall be ashamed:
they shall be ashamed that are faithless (towards thee) without cause.
4 (ד) Make me to know thy ways, Jehovah;
teach me thy paths.
5 (ה) Make me to tread in thy truth, and teach me;

---

and Is. xlii. 13.

[6] The Psalm is an alphabetical one, except that (as the text now stands) the *Vau* verse (after *v.* 5) is missing, and there is an irregularity in *vv.* 2, 18. The last verse is a supernumerary one.

[7] *i. e.* direct my desires.

thou art the God of my salvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek shall be guide in judgement: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord: be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord: him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my sin.

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[1] Or, *confidence*: properly *friendly* or *confidential converse* (lv. 14).

for thou art the God of my salvation;
for thee do I wait all the day.
6 (ז) Remember thy compassions, Jehovah, and thy kindnesses;
for they have been from of old.
7 (ח) Remember not the sins of my youth, and my transgressions;
according to thy kindness remember *thou* me,
for thy goodness' sake, Jehovah.
8 (ט) Good and upright is Jehovah:
therefore doth he instruct sinners in the way.
9 (י) The humble he maketh to tread in judgement;
and he teacheth the humble his way.
10 (כ) All the paths of Jehovah are kindness and truth
unto such as keep his covenant and his testimonies.
11 (ל) For thy name's sake, Jehovah,
pardon mine iniquity, for it is great.
12 (מ) Who is the man that feareth Jehovah?
him will he instruct in the way that he should choose:
13 (נ) His soul shall abide in prosperity;
and his seed shall inherit the land.
14 (ס) Jehovah's friendship[1] is for them that fear him;
and he will make them to know his covenant.
15 (ע) Mine eyes are continually toward Jehovah;
for *he* will bring forth my feet out of the net.
16 (פ) Turn thee towards me, and be gracious unto me;
for I am solitary and afflicted.
17 (צ) The troubles of my heart are relieved:
O bring me[2] out of my distresses.
18 (ר) See my affliction and my travail;
and forgive all my sins.

[2] Read, dividing two words differently, *O relieve the troubles* (lit. *broaden the straits*; cf. iv. 1) *of my heart, and bring me.*

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.
19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSALM XXVI. *Judica me, Domine.*

1 Be thou my Judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins and my heart.
3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.
4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.
5 I have hated the congregation of the wicked : and will not sit among the ungodly.
6 I will wash my hands in innocency, O Lord : and so will I go to thine altar;
7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.
9 O shut not up my soul with the sinners : nor my life with the blood-thirsty;
10 In whose hands is wickedness : and their right hand is full of gifts.

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[1] Lit. *tottering*; cf. Ps. xxxvii. 31.

19 (ר) See how many mine enemies are;
and they hate me with a hatred of violence.
20 (ש) O keep my soul, and deliver me:
let me not be ashamed, for I have taken refuge in thee.
21 (ת) Let perfectness and uprightness preserve me,
because I wait for thee.

22 Ransom Israel, O God,
out of all his troubles.

PSALM XXVI.

1 Judge me, Jehovah, for *I* have walked in my perfectness,
and in Jehovah have I trusted without wavering [1].
2 Try me, Jehovah, and prove me;
test my reins and my heart.
3 For thy kindness is before mine eyes,
and I have walked in thy truth.
4 I have not sat with insincere persons [2],
neither will I go in with dissemblers.
5 I hate the assembly of evil doers,
and will not sit with the wicked.
6 I will wash my hands in innocency,
and go round thine altar, Jehovah:
7 That I may make the voice of thanksgiving to be heard,
and tell of all thy wondrous works.

8 Jehovah, I love the habitation of thy house,
and the place where thy glory dwelleth.
9 O gather not [3] my soul with sinners,
nor my life with men of blood:
10 In whose hands are wicked devices [4],
and their right hand is full of bribes.

[2] Or, *frivolous persons*: lit. *men of unreality*.
[3] Or, *take not away* (Is. lvii. 1).
[4] Is. xxxii. 7.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

EVENING PRAYER.

PSALM XXVII. *Dominus illuminatio.*

1 The Lord is my light, and my salvation; whom then shall I fear : the Lord is the strength of my life; of whom then shall I be afraid?

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

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

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[1] *i. e.* by Hebrew idiom, 'shall, as I know, stand.'

[2] *i. e.* upon an open plain,—such as the Moabite table-land (Deut. iii. 10),—where it can move freely and securely.

[3] Or, *pleasantness*, *i. e.* gracious kindliness; cf. xc. 17.

[4] The word used suggests 'concealeth as a treasure'; cf.

11 But as for me, I will walk in my perfectness:
O ransom me, and be gracious unto me.
12 My foot standeth [1] upon even ground [2];
in full assemblies will I bless Jehovah.

PSALM XXVII.

1 Jehovah is my light and my salvation; whom shall I fear?
Jehovah is the stronghold of my life; of whom shall I be afraid?
2 When evil doers came near against me to eat up my flesh,
my adversaries and my enemies, even mine, *they* stumbled and fell.
3 Though an host should encamp against me,
my heart would not fear:
though war should rise up against me,
even then would I trust.

4 One thing have I asked of Jehovah, that will I seek after;
that I may dwell in the house of Jehovah all the days of my life,
to gaze upon the sweetness [3] of Jehovah, and to inquire in his temple.
5 For he concealeth [4] me in his covert [5] in the day of evil [6]:
he hideth me in the hiding-place of his tent;
he lifteth me up upon a rock.
6 And now shall mine head be lifted up above mine enemies round about me;

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lxxxiii. 3.

[5] Lit. *thicket.* Or (with the change of a vowel-point), *in a booth* (secure, *viz.*, against extremes of weather: see Is. iv. 6 ('pavilion'), Jonah iv. 5; and cf. Ps. xxxi. 20).

[6] Jer. xvii. 17.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.
9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.
11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.
16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

Psalm XXVIII. *Ad te, Domine.*

1 Unto thee will I cry, O Lord my strength : think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

[1] Cf. Judg. xix. 15.
[2] Where I cannot stumble; cf. v. 8, and xxvi. 12.

and I will sacrifice in his tent sacrifices of shouting;
I will sing and make melody unto Jehovah.

7 Hear, Jehovah, when I call with my voice,
and be gracious unto me, and answer me.
8 My heart hath said unto thee, '(Thou saidst), "Seek ye my face;"
'thy face, Jehovah, will I seek.'
9 Hide not thy face from me;
turn not thy servant aside in anger:
thou hast been my help;
abandon me not, neither forsake me, O God of my salvation.
10 For my father and my mother have forsaken me,
but Jehovah will take me in[1].

11 Instruct me, Jehovah, in thy way;
and lead me in an even path[2],
because of my watchful foes.
12 Give me not over unto the greed[3] of mine adversaries:
for false witnesses are risen up against me, and such as breathe out violence[4].
13 If I had not believed to look upon the goodness of Jehovah
in the land of the living!
14 Wait for Jehovah:
be strong, and let thine heart take courage;
yea, wait for Jehovah.

PSALM XXVIII.

1 Unto thee, Jehovah, do I call;
my rock, keep not silence from me:
lest, if thou be silent from me,
I become like them that go down into the pit.

[3] Heb. *the soul*: cf. xli. 2; and see Glossary I.
[4] Cf. Prov. vi. 19 (R.V. *marg.*).

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, (neither destroy me) with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

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[1] Lit. *hindmost part* (viz. of the Temple), *i.e.* the Holy of holies (1 Kings vi. 19–21, viii. 6. The rendering 'oracle' depends upon an incorrect etymology).

[2] Cf. Ez. xxxii. 20.

[3] Cf. Jer. xxiv. 6, xlii. 10.

2 Hear the voice of my supplications, when I cry unto thee for help,
when I lift up my hands towards thy holy chancel[1].

3 O draw me not away[2] with the wicked,
and with them that work naughtiness,
which speak peace with their neighbours,
but evil is in their hearts.
4 Give them according to their work, and according to the evil of their deeds:
give them according to the operation of their hands;
recompense their dealings unto them.
5 Because they have no discernment for the works of Jehovah,
nor for the operation of his hands,
he will pull them down, and not build them up[3].

6 Blessed be Jehovah:
for he hath heard the voice of my supplications.
7 Jehovah is my strength and my shield,
in him hath my heart trusted, and I was helped;
and my heart exulteth,
and with my song will I thank him.

8 Jehovah is a strength unto them[4];
and he is the stronghold of salvation[5] of his anointed.
9 O save thy people, and bless thine inheritance;
and shepherd them and carry them[6] for ever.

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[4] Read probably, with Sept., Syr. (adding one letter), *unto his people.*
[5] Heb. *salvations* (intensive plural).
[6] Cf. Is. lxiii. 9.

PSALM XXIX. *Afferte Domino.*

1 Bring unto the Lord, O ye mighty, (bring young rams unto the Lord :) ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name : worship the Lord with holy worship.

3 It is the Lord, that commandeth the waters : it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation : the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

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[1] *i.e.* divine beings, angels: cf. Ps. lxxxix. 6 (the same expression as here); and Job i. 6, ii. 1. For 'gods,' cf. Ex. xv. 11.

[2] *i.e.* the thunder, which is often called 'voices' in Hebrew,

Psalm XXIX.

1 Ascribe unto Jehovah, O ye sons of gods [1],
ascribe unto Jehovah glory and strength.
2 Ascribe unto Jehovah the glory of his name;
O worship Jehovah in holy adornment.

3 The voice of Jehovah [2] is upon the waters [3]:
the God of glory thundereth;
Jehovah is upon many waters.
4 The voice of Jehovah is with power;
the voice of Jehovah is with majesty.
5 The voice of Jehovah breaketh the cedars;
yea, Jehovah breaketh in pieces the cedars of Lebanon.
6 He maketh them also to skip like a calf,
Lebanon and Sirion [4] like a young wild-ox.
7 The voice of Jehovah
heweth out flames of fire.
8 The voice of Jehovah bringeth pangs upon the wilderness;
Jehovah bringeth pangs upon the wilderness of Kadesh.
9 The voice of Jehovah maketh the hinds to be in travail-pangs,
and strippeth the forests bare:
and in his palace all are saying, 'Glory.'

10 Jehovah sat (enthroned) at the Flood;
and Jehovah sitteth King for ever.
11 Jehovah will give strength unto his people;
Jehovah will bless his people with peace.

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as Ex. ix. 23, 28, 29, 1 Sam. xii. 17, 18. The Psalm describes the majesty of Jehovah as seen in a thunderstorm.

[3] *i.e.* the waters collected in the storm-clouds (xviii. 11).

[4] The Sidonian name of Hermon. See Deut. iii. 9.

MORNING PRAYER.

PSALM XXX. *Exaltabo te, Domine.*

1 I will magnify thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness hast made my hill so strong.

7 Thou didst turn thy face (from me) : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

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

10 Shall the dust give thanks unto thee : or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou

[1] So Heb. text, Sept., Theod., Vulg., Syr. Heb. marg., Aq., Symm., Jer., Targ. have, *that I should not go down to the pit.*

Psalm XXX.

1 I will exalt thee, Jehovah, for thou hast drawn me up,
and not made mine enemies to rejoice over me.

2 Jehovah, my God,
I cried unto thee, and thou didst heal me:
3 Jehovah, thou broughtest up my soul out of Sheol;
thou didst keep me alive, from them that go down to the pit[1].
4 Make melody unto Jehovah, O ye his godly ones,
and give thanks unto his holy memorial[2]:
5 For a moment (passeth) in his anger,
a life in his favour;
weeping may come in to lodge at even,
but in the morning (there is) a ringing cry.

6 But as for me, I had said in my prosperity[3],
'I shall never be moved.'
7 Jehovah, in thy favour thou hadst established strength for my mountain:
thou didst hide thy face; I was dismayed.
8 Unto thee, Jehovah, did I call,
and unto the Lord I made supplication:
9 'What profit is there in my blood, in my going down to the pit?
'shall the dust give thanks unto thee? shall it declare thy truth?
10 'Hear, Jehovah, and be gracious unto me;
'Jehovah, be thou my helper.'

11 Thou didst turn for me my wailing into dancing;

---

[2] Poet. for 'name'; cf. Ex. iii. 15, Ps. cxxxv. 13.
[3] Or, *careless ease*; cf. Prov. i. 32.

hast put off my sackcloth, and girded me with gladness.

13 Therefore shall [every good man] sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSALM XXXI. *In te, Domine, speravi.*

1 In thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net, that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

---

[1] So Sept., Vulg. ('my glory' being 'my soul,' as xvi. 9, lvii. 8). The Heb. text has *glory* (alone), which is explained as being a poetical expression for the Psalmist's praises.

[2] *i.e.* my life; the 'spirit' being the principle of life (cf.

thou didst loose my sackcloth, and gird me
with gladness;
12 To the end that my glory[1] might make melody
unto thee, and not be still:
Jehovah, my God, I will give thanks unto thee
for ever.

PSALM XXXI.

1 In thee, Jehovah, have I taken refuge; let me
never be ashamed:
in thy righteousness deliver me.
2 Incline thine ear unto me, rescue me speedily;
be to me a stronghold-rock, a house of fastnesses
to save me.

3 For thou art my crag, and my fastness;
for thy name's sake, therefore, lead me, and
gently guide me.
4 Bring me forth out of the net, that they have
hidden for me;
for thou art my stronghold.
5 Into thy hand I commit my spirit[2]:
thou hast ransomed me, Jehovah, thou God of
truth.
6 I hate[3] them that regard unreal vanities[4];
but *I* trust in Jehovah.
7 I will rejoice and be glad in thy kindness;
for thou hast seen my affliction,
thou hast known of the troubles of my soul[5]
8 And thou hast not shut me up into the hand of
the enemy;
thou hast made my feet to stand in a broad
place.

Job x. 12, xvii. 1; and see Gen. ii. 7, vii. 22).
[3] Read, probably, with Sept., Vulg., Syr., Jer., *Thou hatest.*
[4] *i. e.* false gods, or idols; cf. Deut. xxxii. 21, Jer. xiv. 22.
[5] Or, *known my soul in troubles.*

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee : and that thou

[1] Cf. vi. 7.

[2] Read probably, transposing one word, *I am become a reproach exceedingly, and a dread to my familiar friends, and to*

9 Be gracious unto me, Jehovah, for I am in distress :
mine eye is shrivelled through vexation [1], (yea,)
my soul and my body.
10 For my life is consumed in sorrow, and my years
in sighing ;
my strength stumbleth because of mine iniquity,
and my bones are shrivelled.
11 Because of all mine adversaries I am become
a reproach,
and unto my neighbours exceedingly, and a
dread to my familiar friends [2] :
they that see me without flee from me.
12 I am forgotten as a dead man out of mind :
I am become like a perishing vessel.
13 For I hear the defaming of many,
terror on every side [3] ;
while they sit in conclave together against me,
(and) plot to take away my life.

14 But as for me, I trust in thee, O Jehovah :
I have said, 'Thou art my God.'
15 My times are in thy hand :
deliver me from the hand of mine enemies, and
from them that pursue me.
16 Make thy face to shine upon thy servant ;
save me in thy kindness.
17 Jehovah, let me not be ashamed, for I have
called upon thee ;
let the wicked be ashamed, let them be brought
to stillness [4] for Sheol :
18 Let the lying lips be dumb,
which speak arrogancy [5] against the righteous,
with pride and contempt.

19 O how abundant is thy goodness, which thou hast
treasured up for them that fear thee ;

my neighbours.
[3] Cf. Jer. xx. 10.
[4] Lit. *let them be still* (Ex. xv. 16). Cf. xciv. 17, cxv. 17.
[5] Cf. 1 Sam. ii. 3.

hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

EVENING PRAYER.

PSALM XXXII. *Beati, quorum.*

1 Blessed is he whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

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[1] Cf. the note on xxvii. 5. [2] See the note on xxvii. 4.
[3] Or, *in a besieged city*.

which thou hast wrought for them that take refuge in thee, in the sight of the children of men!

20 Thou hidest them in the hiding-place of thy presence from the bandings together of men:
thou concealest [1] them in a booth [2] from the chiding of tongues.

21 Blessed be Jehovah:
for he hath made wonderful his kindness to me in an entrenched city [3].

22 But as for me, I had said in my alarm, 'I am cut away from the sight of thine eyes':
nevertheless thou heardest the voice of my supplications when I cried to thee for help.

23 O love Jehovah, all ye his godly ones:
Jehovah preserveth them that are faithful [4],
and plentifully repayeth [5] the proud doer.

24 Be strong, and let your heart take courage,
all ye that hope in Jehovah.

PSALM XXXII.

1 Happy is he whose transgression is forgiven, whose sin is covered.

2 Happy is the man unto whom Jehovah imputeth not iniquity,
and in whose spirit there is no deception [6].

3 When I kept silence, my bones wore away through my roaring all the day.

4 For day and night thy hand was heavy upon me:
my moisture was changed into the droughts of summer.

[1] Or, *observeth faithfulness.* [5] Cf. Deut. vii. 10.
[6] Who conceals his sin neither from God nor from himself.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.
6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.
8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.
10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.
12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

PSALM XXXIII. *Exultate, justi.*

1 Rejoice in the Lord, O ye righteous : for it becometh well the just to be thankful.
2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

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[1] Lit. *ornament.* The word is, however, uncertain.
[2] Or, *he compasseth him about with kindness.*

5 I made known my sin unto thee, and mine iniquity did I not cover;
I said, 'I will make acknowledgement concerning my transgressions unto Jehovah';
and *thou* didst forgive the iniquity of my sin.

6 For this let every godly man pray unto thee at a time when thou mayest be found:
surely when many waters overflow,
they shall not reach unto *him*.
7 Thou art my hiding-place, thou wilt preserve me from trouble;
thou wilt compass me about with ringing cries of deliverance.
8 'I will inform thee and instruct thee in the way wherein thou shouldest go;
'I will counsel (thee) with mine eye upon thee.'
9 Be ye not like a horse, or a mule, without understanding:
which must be muzzled with bridle and halter, as its trappings [1],
(else) it will not come near unto thee.

10 Many pains hath the wicked:
but he that trusteth in Jehovah, kindness compasseth him about [2].
11 Be glad in Jehovah, and rejoice, O ye righteous:
and ring out your joy, all ye that are upright of heart.

PSALM XXXIII.

1 Ring out your joy, O ye righteous, in Jehovah:
praise is comely for the upright.
2 Give thanks unto Jehovah with harp:
with a lyre [3] of ten strings make melody unto him.

[3] Or, perhaps, *a lute*. So always. Comp. Glossary II, under 'lute.'

3 Sing unto the Lord a new song : sing praises lustily (unto him) with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgement : the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, (and casteth out the counsels of princes).

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people, whose God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

---

[1] Sept., Syr., Targ., Vulg., Jer., and several moderns, read *as in a water-skin.*

3 Sing unto him a new song;
play skilfully on the strings, with shouting.

4 For the word of Jehovah is upright;
and all his work is (done) in faithfulness.
5 He loveth righteousness and judgement:
the earth is full of the kindness of Jehovah.
6 By the word of Jehovah were the heavens made;
and all the host of them by the breath of his mouth.
7 He gathereth the waters of the sea together as an heap[1];
he putteth the deeps in treasure-houses.
8 Let all the earth be in fear of Jehovah:
let all the inhabitants of the world stand in awe of him.
9 For *he* spake, and it was;
he commanded, and it stood.
10 Jehovah bringeth the counsel of the nations to nought:
he maketh the thoughts of the peoples to be of none effect.
11 The counsel of Jehovah standeth for ever,
the thoughts of his heart to all generations.

12 Happy is the nation, whose God is Jehovah;
the people that he hath chosen to him for an inheritance.
13 Jehovah looketh from heaven;
he seeth all the children of men;
14 From the place of his habitation[2] he looketh narrowly[3]
at all the inhabitants of the earth:
15 He that fashioneth their hearts all together,
that hath discernment of all their works.

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[2] Or, *the place where he sitteth* (Ps. ii. 4).
[3] Is. xiv. 16.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.
16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.
17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy;
18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help, and our shield.
20 For our heart shall rejoice in him : because we have hoped in his holy Name.
21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PSALM XXXIV. *Benedicam Domino.*

1 I will alway give thanks unto the Lord : his praise shall ever be in my mouth.
2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.
3 O praise the Lord with me : and let us magnify his Name together.
4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.
5 They had an eye unto him, and were lightened : and their faces were not ashamed.
6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

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[1] Or, *by great power.*
[2] *i. e.* a warrior; cf. on xix. 5.
[3] Heb. *a lie.*
[4] An alphabetical Psalm. The *Vau* verse (after *v.* 5) is missing, and there is a supernumerary verse (as in Ps xxv) at the end.

16 A king is not saved by the multitude of an host[1];
a mighty man[2] is not delivered by great strength:
17 A horse is a delusive thing[3] for safety;
neither doth he give escape by his great power:
18 Behold, the eye of Jehovah is toward them that fear him,
toward them that hope in his kindness;
19 To deliver their soul from death,
and to keep them alive in famine.

20 Our soul tarrieth patiently for Jehovah:
he is our help and our shield.
21 For in him is our heart glad,
because we trust in his holy name.
22 Let thy kindness, Jehovah, be upon us,
according as we have hoped in thee.

PSALM XXXIV[4].

1 (א) I will bless Jehovah at all times:
his praise shall continually be in my mouth.
2 (ב) In Jehovah shall my soul make her boast:
the humble shall hear, and be glad.
3 (ג) O magnify Jehovah with me,
and let us exalt his name together.
4 (ד) I sought after Jehovah, and he answered me,
and delivered me from all my terrors.
5 (ה) They looked unto him, and were brightened[5];
and let not their faces be abashed[6].
6 (ו) This poor man cried, and Jehovah heard,
and saved him out of all his troubles.

[5] *Viz.* with joy; cf. Is. lx. 5 R. V. ('lightened').
[6] Read, with Sept., Syr., Vulg., Jer., and many moderns,
O look unto him and be brightened,
and let not your faces be abashed.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

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

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

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[1] Either read, with Sept., Syr., Targ., *The righteous cry* ; or transpose *v.* 15 and *v.* 16 (with *Pe* before *Ain*, as in Lam. ii. 16, iii. 46-48, iv. 16. 'They,' as the text stands, would refer,

7 (ז) The angel of Jehovah encampeth round about
them that fear him,
and rescueth them.
8 (ט) O taste and see that Jehovah is good:
happy is the man that taketh refuge in him.
9 (י) O fear Jehovah, ye his holy ones;
for there is no want to them that fear him.
10 (כ) The young lions do lack, and suffer hunger:
but they who seek after Jehovah want not any
good thing.

11 (ל) Come, ye children, hearken unto me:
I will teach you the fear of Jehovah.
12 (מ) Who is the man that desireth life,
(and) loveth days, that he may see good?
13 (נ) Keep thy tongue from evil,
and thy lips from speaking deceit:
14 (ס) Depart from evil, and do good;
seek peace, and pursue it.
15 (ע) The eyes of Jehovah are toward the righteous,
and his ears are (directed) toward their cry.
16 (פ) The face of Jehovah is against them that do
evil,
to cut off their memory from the earth.
17 (צ) They cry [1], and Jehovah heareth,
and delivereth them out of all their troubles.
18 (ק) Jehovah is nigh unto the broken in heart;
and he saveth them that are crushed in spirit.
19 (ר) Many are the misfortunes [2] of the righteous:
but Jehovah delivereth him out of them all.
20 (ש) He keepeth all his bones:
not one of them is broken.
21 (ת) Misfortune [3] shall slay the wicked:
and they that hate the righteous shall be held
guilty.

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unsuitably, to 'them that do evil' in *v.* 16).
[2] Lit. *evils*. [3] Lit. *Evil*.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

MORNING PRAYER.

PSALM XXXV. *Judica, Domine.*

1 Plead thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy 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 imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto

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[1] Or, *Contend thou, Jehovah, with them that contend with me* : cf. Is. xlix. 25.

[2] Or, *and shut* (*the way*) *against*. [3] Lit. *evil* ; so *v.* 26.

[4] The last two words in *v.* 5 and *v.* 6 should probably exchange places.

22 Jehovah ransometh the soul of his servants;
and none of them that take refuge in him shall be held guilty.

PSALM XXXV.

1 Plead thou my cause, Jehovah, with them that implead me [1];
fight thou against them that fight against me.
2 Take hold of shield and buckler,
and rise up as my help.
3 Draw out also the spear and battle-axe to meet [2] them that pursue me;
say unto my soul, 'I am thy salvation.'
4 Let them be ashamed and brought to confusion, that seek my soul;
let them retreat backward and be abashed, that devise my hurt [3].
5 Let them be as chaff before the wind,
and the angel of Jehovah thrusting (them) [4].
6 Let their way be dark and slippery,
and the angel of Jehovah pursuing them [4].
7 For without cause have they hid for me the pit of their net,
without cause have they graven for my soul [5].
8 Let desolation [6] come upon him unawares [7];
and let his net that he hath hid catch himself;
with desolation [8] let him fall therein.
9 So shall my soul rejoice in Jehovah;
it shall be joyful in his salvation:
10 All my bones shall say, 'Jehovah, who is like unto thee,

[5] Read, transposing two words,
For without cause have they hid for me their net,
a pit without cause have they graven for my soul.
[6] Is. xlvii. 11. [7] Lit. *which* (or *when*) *he knoweth not.*
[8] The text is suspicious. Syr. has, *the pit that he hath made.*

thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him?

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

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mowes[1] at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

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[1] *i. e.* grimaces. So in the Great Bible, and in P. B. till 1687.
[2] Or, *humbled* (*i. e.* mortified); cf. Lev. xvi. 29, Is. lviii. 3, 5.
[3] See on xxxviii. 6. [4] *i. e.* my calamity; cf. Jer. xx. 10.
[5] The word is uncertain.
[6] Or, *the abjects gather themselves together against me*

'who deliverest the poor from him that is too strong for him,
'yea, the poor and the needy from him that robbeth him?'

11 Violent witnesses rise up;
they ask me of things that I know not.
12 They repay me evil for good,
to the bereaving of my soul.
13 But as for me, when they were sick, my vesture was sackcloth;
I afflicted[2] my soul with fasting;
but my prayer returned into mine own bosom.
14 I went about as though it had been my friend or my brother;
I bowed down in dark attire[3], as one that mourneth for his mother.
15 Yet at my halting[4] they rejoice, and gather themselves together:
the abjects[5], and those whom I know not, gather themselves together against me[6];
they rend (me), and are not still:
16 Like the profanest of mockers for a cake[7],
they gnash upon me with their teeth.

17 Lord, how long wilt thou look on?
O recover my soul from their desolations[8],
my only one[9] from the young lions.
18 I will give thee thanks in the great congregation[10];
I will praise thee among a mighty[11] people.
19 Let not them that are lyingly mine enemies rejoice over me;
neither let them wink with the eye that hate me without a cause.

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unawares (lit. *and I know it not*).

[7] *i.e.* (if the text be correct) parasites, buffoons who purchase a place at a feast for themselves by scurrilous jests.

[8] Read, perhaps, *from their roarings*; cf. xxii. 13.

[9] See xxii. 20. [10] Cf. xxii. 22, 25. [11] Or, *numerous*.

20 And why? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSALM XXXVI. *Dixit injustus.*

1 My heart sheweth me the wickedness of the ungodly : that there is no fear of God before his eyes

[1] Lit. *words.* [2] In derision ; cf. Is. lvii. 4.
[3] Heb. *Aha, our soul!* See Glossary I, under 'soul.'
[4] *i. e.* in the vindication of my innocence.
[5] Or, *murmur*; cf. lxxi. 24.
[6] So Sept., Syr., Jer., and most moderns. Heb. text, *my.*

20 For it is no peace that they speak:
but they devise deceitful plots[1] against them
that are quiet in the land.
21 Yea, they open their mouth wide[2] at me;
they say, 'Aha, aha, our eye hath seen (its
desire).'
22 Thou hast seen, O Jehovah; keep not silence:
O Lord, be not far from me.
23 Arouse thyself and awake to my judgement,
(even) to my cause, my God and my Lord.
24 Judge me, Jehovah my God, according to thy
righteousness,
and let them not rejoice over me.
25 Let them not say in their heart, 'Aha, (we have)
our desire[3]';
let them not say, 'We have swallowed him up.'
26 Let them be ashamed and abashed together, that
rejoice at my hurt;
let them be clothed with shame and confusion,
that magnify themselves against me.
27 Let them ring out their joy, and be glad, that
delight in my righteousness[4];
yea, let them say continually, 'Jehovah be
magnified,
'who delighteth in the prosperity of his servant.'
28 And my tongue shall meditate[5] of thy righteous-
ness,
(and) of thy praise all the day.

PSALM XXXVI.

1 Saith transgression to the wicked within his[6]
heart:
there is no terror of God before his eyes[7].

[7] *i.e.* he is blind to God's awe-inspiring judgements (see Is. ii. 10, Jer. ii. 19 'and that my terror reached not unto thee'; and cf. Ps. x. 5). 'Saith' is the word commonly used of a divine oracle: the Psalmist personifies transgression, and ascribes the wicked man's godlessness to its suggestion.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgements are like the great deep.

7 Thou, Lord, shalt save both man and beast; How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, (all) that work wickedness : they are cast down, and shall not be able to stand.

[1] *i. e.* God. Or. *it* (*i. e.* transgression).
[2] Heb. *in his eyes* (cf. Gen. xxix. 20, &c., in the Heb.).
[3] Lit. *as regards the finding out of his iniquity,* (*and*) *the hating it.* [4] Or, *to deal wisely*; cf. xiv. 2.

2 For he [1] flattereth him, as he thinketh [2],
that his iniquity will not be found out, (and) be hated [3].
3 The words of his mouth are naughtiness and deceit:
he hath left off to understand [4], (and) to do good.
4 He deviseth naughtiness upon his bed;
he taketh his stand upon a way that is not good;
he refuseth not evil.

5 Jehovah, thy kindness is in the heavens;
thy faithfulness (reacheth) unto the skies.
6 Thy righteousness is like the mountains of God;
thy judgements are (like) the great deep:
man and beast, O Jehovah, thou savest.
7 How precious is thy kindness, O God!
and the children of men take refuge in the shadow of thy wings.
8 They are richly filled with [5] the fatness of thy house;
and thou givest them to drink of the stream of thy pleasures.
9 For with thee is the fountain of life:
in thy light do we see light.

10 O continue thy kindness unto them that know thee;
and thy righteousness unto them that are upright of heart.
11 O let not the foot of pride come against me,
and let not the hand of the wicked make me a wanderer.
12 There [6] are they fallen that work naughtiness!
they are thrust (down), and are not able to rise.

[5] Properly, *drink to satiety of.* Cf. Jer. xxxi. 14 ('satiate'), Is. xliii. 24 ('filled,' *marg.* 'satiated').

[6] The Psalmist points to the spot where he pictures in imagination the overthrow of the wicked (cf. xiv. 5).

EVENING PRAYER.

PSALM XXXVII. *Noli æmulari.*

1 Fret not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered[1] even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.
4 Delight thou in the Lord : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.
6 He shall make thy righteousness as clear as the light : and thy just dealing as the noonday.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.
9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

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[1] Or, perhaps, *wither*. [2] Heb. *Roll*; cf. xxii. 8.

Psalm XXXVII.

1 (א) Be not incensed at evil doers;
be not envious against them that work unrighteousness.
2 For they shall soon be mown down[1] like the grass,
and fade like the green of young grass.

3 (ב) Trust in Jehovah, and do good,
dwell in the land, and follow after faithfulness:
4 So shalt thou have thy delight in Jehovah,
and he shall give thee the petitions of thine heart.

5 (ג) Commit[2] thy way unto Jehovah,
and trust in him, and *he* will do (it);
6 And he will make thy righteousness to go forth as the light,
and thy just right as the noonday.

7 (ד) Be thou still[3] towards Jehovah, and wait patiently for him:
be not incensed at him who prospereth in his way,
at the man who bringeth (evil) devices to pass.

8 (ה) Desist from anger, and forsake wrath:
be not incensed, (it tendeth) only to evil-doing.
9 For evil doers shall be cut off:
but those that wait for Jehovah, they shall inherit the land.

10 (ו) And yet a little while, and the wicked shall not be;
yea, thou shalt diligently consider his place, and he shall not be:

[3] *i. e.* resigned; cf. lxii. 1, 5.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.
13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.
15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.
17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.
19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish ; and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful, and liberal.
22 Such as are blessed of God shall possess the land : and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.
24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

11 But the humble shall inherit the land,
and have their delight in abundance of peace.

12 (ז) The wicked plotteth against the righteous,
and gnasheth upon him with his teeth.
13 The Lord laugheth at him:
for he seeth that his day is coming.

14 (ח) The wicked have drawn the sword, and have bent their bow;
to cause the poor and the needy to fall,
to slaughter such as are of an upright way:
15 Their sword shall enter into their own heart,
and their bows shall be broken.

16 (ט) Better is a little that the righteous hath
than the abundance of many wicked.
17 For the arms of the wicked shall be broken:
but Jehovah upholdeth the righteous.

18 (י) Jehovah knoweth the days of the perfect:
and their inheritance shall be for ever.
19 They shall not be ashamed in the time of evil;
and in the days of famine they shall be satisfied.

20 (כ) For the wicked shall perish,
and the enemies of Jehovah shall be as the glory of the meadows:
they shall vanish as smoke, they shall vanish.

21 (ל) The wicked borroweth, and payeth not again:
but the righteous dealeth graciously, and giveth.
22 For such as are blessed of him shall inherit the land;
and they that are cursed of him shall be cut off.

23 (מ) A man's goings are established of Jehovah;
and he delighteth in his way:
24 Though he fall, he shall not be cast headlong:
for Jehovah upholdeth his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 (The unrighteous shall be punished :) as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

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[1] The alphabetical arrangement is here interrupted. It may be restored, with great probability, by reading, partly with the Sept.,

(ע) *The unrighteous are destroyed for ever,*
and the seed of the wicked is cut off.

25 (כ) I have been young, and now am old;
yet have I not seen the righteous forsaken,
nor his seed seeking bread:
26 All the day he dealeth graciously, and lendeth;
and his seed is blessed.

27 (ס) Depart from evil, and do good;
and (so) dwell for ever.
28 For Jehovah loveth judgement,
and forsaketh not his godly ones.

They[1] are preserved for ever;
but the seed of the wicked is cut off.
29 The righteous shall inherit the land,
and dwell for ever upon it.

30 (ע) The mouth of the righteous meditateth[2] wisdom,
and his tongue speaketh judgement:
31 The law of his God is in his heart;
his goings will not totter.

32 (צ) The wicked watcheth the righteous,
and seeketh to slay him:
33 Jehovah will not leave him in his hand,
nor condemn him when he is judged.

34 (ק) Wait for Jehovah, and keep his way,
and he shall exalt thee to inherit the land:
when the wicked are cut off, thou shalt see it.

35 (ר) I have seen the wicked as a terrible one,
and putting forth his strength[3] like a spreading tree, growing in its native soil[4]:

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[2] Or, *murmureth*.
[3] Lit. *emptying himself out*.
[4] Read, perhaps, *like a spreading cedar* (Sept. has, *like cedars of Lebanon*).

37 I went by, and lo, he was gone : I sought him, but (his place) could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

MORNING PRAYER.

Psalm XXXVIII. *Domine, ne in furore.*

1 Put me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

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[1] So Sept., Syr., Jer. Heb. text has, *he* (*passed away*).

[2] Lit. *latter end* (*i. e.* sequel, future), cf. cix. 13; Prov. xxiii. 18 (R.V. *marg.*).

[3] Cf. Ps. vi. 1.

[4] The same verb in the Heb.

36 But I [1] passed by, and, lo, he was not;
and I sought him, but he could not be found.

37 (ש) Mark the perfect man, and behold the upright,
how there is a posterity [2] to the man of peace.
38 But transgressors are destroyed together:
the posterity [2] of the wicked is cut off.

39 (ת) But the salvation of the righteous is from Jehovah,
(who is) their stronghold in the time of trouble.
40 And Jehovah helpeth them, and delivereth them;
he delivereth them from the wicked, and saveth them,
because they have taken refuge in him.

PSALM XXXVIII.

1 Jehovah, reprove me not in thy displeasure,
(neither) chasten me in thy fury [3].
2 For thine arrows have gone down [4] into me,
thy hand also hath come down [4] upon me.
3 There is no soundness in my flesh, because of thine indignation;
there is no wholeness in my bones, because of my sin.
4 For mine iniquities are gone over my head;
like a heavy burden they are too heavy for me.
5 My weals stink, (and) fester,
because of my foolishness.
6 I am bent, I bow down exceedingly;
I go in dark attire [5] all the day.

[5] Or, *squalidly*, with allusion to the dark-coloured sackcloth worn by mourners in the East, the dust and ashes on the head, &c. The same word is used of a turbid stream, Job vi. 16, and of a leaden-coloured, 'black' sky, 1 Kings xviii. 45; Is. l. 3.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, (even mine enemies,) should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

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[1] Cf. xxxix. 10.

[2] Lit. *my evil* (cf. xxxv. 4, 26).

[3] Or, *murmur, mutter.*

[4] *i. e.* am on the verge of calamity; cf. xxxv. 15.

7 For my loins are filled with burning;
and there is no soundness in my flesh.
8 I am benumbed, and crushed exceedingly:
I roar by reason of the moaning of my heart.

9 Lord, all my desire is before thee;
and my sighing is not hid from thee.
10 My heart throbbeth, my strength hath forsaken me;
and the light of mine eyes, even theirs', is not with me.
11 My lovers and my friends stand aloof from my stroke [1];
and my neighbours stand afar off.
12 They also that seek my soul lay snares (for me):
and they that seek after my hurt [2] speak of engulfing ruin,
and meditate [3] deceits all the day.
13 But I am like a deaf man, I hear not,
and like one that is dumb, who doth not open his mouth.
14 Yea, I am become as a man that heareth not,
and in whose mouth are no replies.

15 For in thee, Jehovah, do I hope:
thou wilt answer, O Lord my God.
16 For I said, 'Lest they rejoice over me:
'when my foot is moved, they magnify themselves against me.'
17 For I am ready to halt [4],
and my pain is continually in my sight.
18 For I declare mine iniquity;
I am anxious by reason of my sin.
19 And mine enemies, being alive [5], are mighty [6];
and they that hate me lyingly are multiplied.

[5] Read, with most moderns, *And they that are mine enemies without cause* (cf. lxix. 4).
[6] Or, *numerous*.

20 They also that reward evil for good are against me : because I follow the thing that good is.

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

22 Haste thee to help me : O Lord (God) of my salvation.

PSALM XXXIX. *Dixi, custodiam.*

1 I said, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing the fire kindled : and [at the last] I spake with my tongue;

5 Lord, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

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[1] Or, *accuse*. It is the verb from which the name 'Satan' is derived. Cf. lxxi. 13, cix. 4, 20, 29.

[2] Cf. xxxiv. 14.

20 They also that repay evil for good
(maliciously) oppose[1] me, because I pursue[2] good.
21 Forsake me not, Jehovah;
O my God, be not far from me.
22 Haste thee to help me,
O Lord, my salvation.

PSALM XXXIX.

1 I said, 'I will keep my ways,
'that I sin not with my tongue;
'I will keep a muzzle to my mouth,
'while the wicked is in my sight.'
2 I was dumb in stillness, I was silent even from good[3];
but my pain was stirred.
3 My heart was hot within me;
while I meditated the fire kindled:
I spake with my tongue:

4 'Jehovah, make me to know mine end,
'and the measure of my days, what it is;
'let me know how frail[4] I am.
5 'Behold, thou hast made my days as hand-breadths;
'and my time is as nothing in thy sight:
'surely every man, (though) standing firm, is altogether vanity[5].
6 'Surely as a (mere) semblance doth man walk to and fro;
'surely for vanity[5] are they in turmoil;
'he heapeth up (riches), and knoweth not who shall gather them.'

[3] Or, *and had no comfort.* Heb. *away from good.*
[4] Or, *short-lived.* Heb. *ceasing.*
[5] Or, *a breath* (Is. lvii. 13); cf. Ps. lxii. 9, Jas. iv. 14.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth [fretting a garment] : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PSALM XL. *Expectans expectavi.*

1 I waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

[1] *i. e.* the attractiveness of his person; cf. Is. liii. 2.

[2] Or, *a breath.*

[3] Technical terms for foreigners resident in Israel, whose position and rights were dependent upon the favour of the

7 And now, what wait I for, O Lord?
my hope is in thee.
8 Deliver me from all my transgressions:
make me not the reproach of the senseless.
9 I am dumb, I will not open my mouth;
because *thou* hast done (it).
10 Remove thy stroke from off me:
by the hostility of thine hand I am consumed.
11 With reproofs for iniquity thou chastenest man,
and like a moth makest his desirableness [1] to melt away:
surely every man is vanity [2].

12 Hear my prayer, Jehovah, and give ear unto my cry;
keep not silence at my tears:
for I am a sojourner [3] with thee,
a settler [3], as all my fathers were.
13 Look away from me, that I may be cheered again [4],
before I go (hence), and be no more.

PSALM XL.

1 I waited waitingly for Jehovah;
and he inclined unto me, and heard my cry.
2 And he brought me up out of the roaring pit, out of the miry clay,
and set my feet upon a crag, making firm my goings.
3 And he put a new song in my mouth, (even) praise unto our God:
many shall see, and fear,
and shall trust in Jehovah.

4 Happy is the man that hath made Jehovah his trust,
and hath not turned toward the proud, or to such as fall away treacherously [5].

native Israelites. Cf. Gen. xxiii. 4, 1 Chr. xxix. 15.

[4] Lit. *brighten up* (in countenance); cf. Job x. 20 (R.V. *marg.*), and xiv. 6.

[5] Or, *to false apostates*.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice, and meat-offering, thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

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[1] Or, *there is no setting them forth unto thee.*

[2] *i. e.* thou hast given me the means of hearing, and obeying. 'Digged,' with reference to the shape of the ear.

5 Many things hast *thou* done, O Jehovah, my God,
(even) thy wondrous works and thy thoughts
towards us;
there is none to be compared unto thee [1];
if I would declare and speak (of them),
they are more than can be told.
6 Sacrifice and meal-offering thou hast no delight in;
ears hast thou digged for me [2]:
burnt-offering and sin-offering thou hast not
asked:
7 Then said I, 'Lo, I am come;
'in the roll of the book it is prescribed to me:
8 'I delight to do thy pleasure, O my God;
'and thy law is in my inmost parts.'
9 I have proclaimed glad tidings of righteousness in
the great congregation [3];
lo, my lips I will not restrain,
Jehovah, *thou* knowest.
10 I have not hid thy righteousness within my heart;
I have affirmed thy faithfulness and thy salva-
tion:
I have not concealed thy kindness and thy
truth from the great congregation [3].
11 Thou, Jehovah, wilt not restrain thy compassions
from me:
let thy kindness and thy truth continually pre-
serve me.

12 For innumerable evils have encompassed me,
mine iniquities have overtaken me, and I can-
not see;
they are more in number than the hairs of my
head, and my heart hath forsaken me.
13 [4] Be pleased, Jehovah, to deliver me;
Jehovah, haste thee to help me.

[3] Cf. xxxv. 18.
[4] *Vv.* 13-17, with slight differences, appear in an inde-
pendent form, as Ps. lxx.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

EVENING PRAYER.

PSALM XLI. *Beatus qui intelligit.*

1 Blessed is he that considereth the poor (and needy) : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me : heal my soul, for I have sinned against thee.

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[1] Cf. xxxv. 4, 26.

[2] *i. e.* the disgrace falling upon them.

[3] Or, perhaps, *the weakly*. Properly, *thin, reduced*,—usually by poverty (see Glossary I), here perhaps by sickness.

14 Let them be ashamed and abashed together, that seek my soul to sweep it away;
let them retreat backward and be brought to confusion, that delight in my hurt[1].
15 Let them be appalled by reason of their shame[2],
that say unto me, Aha, aha.
16 Let all those that seek thee be joyful and glad in thee;
let such as love thy salvation say continually,
'Jehovah be magnified.'
17 But I am poor and needy;
the Lord thinketh of me:
thou art my help and my deliverer;
O my God, make no tarrying.

PSALM XLI.

1 Happy is he that considereth the poor[3]:
Jehovah will deliver him in the day of evil.
2 Jehovah will preserve him, and keep him alive,
and[4] he shall be called happy in the land;
and give not thou him over unto the greed of his enemies[5].
3 Jehovah will support him upon the couch of illness:
all his lying down thou turnest in his sickness[6].

4 As for me, I said, 'Jehovah, be gracious unto me;
'heal my soul, for I have sinned against thee.'

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[4] So Heb. marg. Heb. text has no 'and.'
[5] Cf. Ps. xxvii. 12.
[6] *i. e.* thou turnest his sickness into health; 'turn,' as xxx. 11.

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 : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

PSALM XLII. *Quemadmodum.*

1 Like as the hart desireth the water-brooks : so longeth my soul after thée, O God.

[1] Lit. *unreality*; *i. e.* unreal, hypocritical sympathy.

[2] *i. e.* malicious hopes that the Psalmist's illness would terminate fatally.

[3] Fig. for, has fast hold of him. Or, *is infused into him.*

5 Mine enemies speak evil of me, (saying,)
'When will he die, and his name perish?'
6 And if one (of them) come to see (me), he speaketh insincerity[1]:
his heart gathereth naughtiness[2] to itself;
he goeth abroad, (and) speaketh of it.
7 All they that hate me whisper together against me;
against me do they imagine evil for me:
8 'Some deadly thing,' (say they,) 'is molten firm upon him[3];
'and now that he lieth, he will rise up no more.'
9 Yea, the man that was at peace with me[4], in whom I trusted, who did eat of my bread,
hath made great the heel against me[5].

10 But thou, Jehovah, be gracious unto me, and raise me up,
that I may repay them.
11 By this I know that thou delightest in me,
that mine enemy doth not shout (in triumph) over me.
12 But as for me, because of my perfectness thou holdest me fast,
and settest me before thy face for ever.

13 Blessed[6] be Jehovah, the God of Israel,
from everlasting and to everlasting.
Amen and Amen.

BOOK II

PSALM XLII.

1 As a hind which longeth after the water-brooks,
so longeth my soul after thee, O God.

[4] Cf. Jer. xx. 10 (Heb.), xxxviii. 22, Ob. 7; also Ps. lv. 20.
[5] *i.e.* endeavoured strenuously to trip me up.
[6] *V.* 13 does not belong to Ps. xli, but is the doxology forming the subscription to Book I of the Psalms.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving-kindness in the day-time : and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies (that trouble me) cast me in the teeth;

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[1] Or, with other points, *see the face of God* (*i.e.* come before God as a sovereign; cf. Gen. xxxii. 20, xliii. 3. 2 Sam. xiv. 24).

[2] *i.e.* here, my feelings; cf. Glossary I ('soul' and 'upon').

[3] Read rather, with other points, *and lead them solemnly.*

2 My soul is athirst for God, for the living God:
'When shall I come and appear in the presence of God[1]?'
3 My tears have been my bread day and night,
while they say unto me all the day, 'Where is thy God?'
4 These things will I remember, and pour out my soul[2] upon me,
(namely,) how I used to pass on with the crowd (?),
and go solemnly with (?) them[3] unto the house of God,
with the sound of a ringing cry and of thanksgiving, a multitude on pilgrimage.
5 Why art thou cast down, O my soul?
and (why) moanest thou upon me?
hope thou in God; for I shall yet thank him,
(which is) the salvation of my countenance[4].
6 O my God, my soul upon me is cast down:
therefore do I remember thee from the land of Jordan,
and the Hermons, from the mountain of Mizar.
7 Deep calleth unto deep at the sound of thy waterspouts[5]:
all thy billows and thy waves are gone over me.
8 By day will Jehovah command his kindness,
and in the night his song shall be with me,
(even) a prayer unto the God of my life.
9 I will say unto God my crag, 'Why hast thou forgotten me?
'Why go I in dark attire[6] amidst the oppression of the enemy?'
10 As with a battering in my bones mine adversaries reproach me;

[4] So Sept., Pesh., and nearly all moderns; cf. *v.* 11, xliii. 5 (*and my God* should also, probably, be added). The Heb. text has, (*even*) *the salvation of his countenance.*
[5] Or, *cataracts.* [6] See on xxxviii. 6.

13 Namely, while they say daily unto me : Where is now thy God?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSALM XLIII. *Judica me, Deus.*

1 Give sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

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[1] Ps. xliii forms really the concluding part of Ps. xlii, from which by some accident it has been incorrectly separated. Notice the same refrain xlii. 5, 11, xliii. 5.

while they say unto me all the day, 'Where is thy God?'

11 Why art thou cast down, O my soul?
and why moanest thou upon me?
hope thou in God; for I shall yet thank him,
(which is) the salvation of my countenance, and my God.

PSALM XLIII[1].

1 Judge me, O God, and plead my cause (so as to rescue me) from[2] an ungodly[3] nation;
O deliver me from the deceitful and unrighteous man.

2 For thou art the God who is my stronghold; why hast thou cast me off?
why go I about in dark attire amidst the oppression of the enemy?

3 O send forth thy light and thy truth; let *them* lead me:
let them bring me unto thy holy mountain, and unto thy dwelling-places;

4 That I may come in unto the altar of God,
(even) unto God, the gladness of my joy;
and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou cast down, O my soul?
and why moanest thou upon me?
hope thou in God; for I shall yet thank him,
(which is) the salvation of my countenance, and my God.

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[2] Cf. 1 Sam. xxv. 39, 2 Sam. xviii. 19 (R.V. *marg.*).
[3] Or, *unkind*.

MORNING PRAYER.

PSALM XLIV. *Deus, auribus.*

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

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them;
4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.
6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.
7 For I will not trust in my bow : it is not my sword that shall help me;
8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.
9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

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[1] Cf. Hab. i. 5.

Psalm XLIV.

1 O God, we have heard with our ears,
our fathers have told us:
a work [1] thou workedst in their days,
in the days of old.
2 *Thou* with thy hand didst dispossess nations, and plantedst them in;
thou didst afflict the peoples, and cause them [2] to spread out.
3 For not by their own sword did they get the land in possession,
neither did their own arm save them;
but thy right hand, and thine arm, and the light of thy countenance,
because thou hadst a favour unto them.

4 Thou art my King, O God:
O command the salvations of Jacob.
5 Through thee we can butt our adversaries;
in thy name we can tread them under, that rise up against us.
6 For not in my bow do I trust,
neither can my sword save me;
7 But thou hast saved us from our adversaries,
and hast put to shame them that hated us.
8 Of God have we made our boast all the day,
and we will give thanks unto thy name for ever.

9 And yet thou hast cast off, and brought us to confusion,
and goest not forth with our hosts.
10 Thou makest us to turn back from the adversary:
and they which hate us plunder at their will.

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[2] *i.e.* Israel; cf. Ps. lxxx. 11.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

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[1] Or, *hast not set their prices high.*
[2] Cf. lxxix. 4.

11 Thou makest us like sheep appointed for food,
and hast scattered us among the nations.
12 Thou sellest thy people for no-wealth,
and hast not gained by their prices [1].
13 Thou makest us a reproach to our neighbours,
a mockery and a derision unto them that are round about us [2].
14 Thou makest us a proverb [3] among the nations,
a shaking of the head among the peoples.
15 All the day my confusion is 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 revengeful.

17 All this is come upon us; yet have we not forgotten thee,
neither have we been false to thy covenant.
18 Our heart hath not drawn backward,
neither have our steps declined from thy path;
19 That thou shouldst have crushed us into a place of jackals [4],
and covered us with deathly gloom.
20 If we had forgotten the name of our God,
or spread forth our hands to a strange god;
21 Would not God search this out?
for *he* knoweth the secrets of the heart.
22 (Nay,) but for thy sake are we killed all the day;
we are counted as sheep for the slaughter.

23 Arouse thyself! why sleepest thou, O Lord?
awake, cast not off for ever!
24 Why hidest thou thy face,
(and) forgettest our affliction and our oppression?

[3] Deut. xxviii. 37.
[4] *i.e.* a place of ruin and desolation: see Jer. ix. 11, x. 22.

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercy's sake.

PSALM XLV. *Eructavit cor meum.*

1 My heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most Mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness ; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, (wrought about with divers colours).

[1] Lit. *I am saying.* [2] *i.e.* O warrior (xix. 5).

[3] Is. lxi. 3. Fig. for, made thee happier (*viz.* by thy marriage) than other kings. [4] Or, *prized ones.*

25 For our soul sinketh down to the dust:
our belly cleaveth unto the earth.
26 Arise, to be our help,
and ransom us for thy kindness' sake.

PSALM XLV.

1 My heart is astir with a goodly matter;
I address[1] my work unto the king:
my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men;
graciousness is shed over thy lips:
therefore God hath blessed thee for ever.
3 Gird thy sword upon thy thigh, O mighty one[2],
thy majesty and thy state:
4 And (in) thy state ride on prosperously,
on behalf of truth and meekness (and) righteousness:
and let thy right hand teach thee terrible things.
5 Thy arrows are sharpened;
peoples fall under thee;
(they are) in the heart of the king's enemies.
6 Thy throne, O God, is for ever and ever;
a sceptre of equity is the sceptre of thy kingdom.
7 Thou hast loved righteousness, and hated wickedness:
therefore God, thy God, hath anointed thee
with the oil of joy[3] above thy fellows.
8 All thy garments are myrrh, and aloes, (and) cassia;
out of ivory palaces stringed instruments make thee glad.
9 Kings' daughters are among thy favourites[4]:
upon thy right hand standeth the consort[5] in gold of Ophir.

[5] Not the usual word for 'queen.' Elsewhere only Neh. ii. 6, Dan. v. 2, 3, 23 ('wives'); and read by some scholars conjecturally in Jud. v. 30 *end* ('for the neck of the *consort*').

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord (God), and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

PSALM XLVI. *Deus noster refugium.*

1 God is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

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[1] Cf. Gen. xxiii. 7, 1 Ki. i. 23, &c.

[2] Lit. *make thy face sweet* (*i. e.* gracious). So Prov. xix. 6.

[3] Or, *And, O daughter of Tyre, the richest of the people shall intreat thy favour with gifts.*

10 'Hearken, O daughter, and see, and incline thine ear;
'forget also thine own people, and thy father's house;
11 'And when the king desireth thy beauty,
'(for he is thy lord,) then bow thyself unto him [1] (in homage).
12 'And the daughter of Tyre shall intreat thy favour [2] with gifts,
'(yea,) the richest of the people [3].'
13 All glorious is the king's daughter within (the palace) [4];
her clothing is of chequer work inwrought with gold.
14 In richly woven raiment [5] shall she be escorted unto the king;
the virgins following her, her companions,
shall be brought unto thee:
15 With gladness and rejoicing shall they be escorted;
they shall enter into the king's palace.
16 Instead of thy fathers shall be thy children,
whom thou shalt make princes in all the land [6].
17 I will make mention of thy name in all generations:
therefore shall the peoples give thanks unto thee for ever and ever.

PSALM XLVI.

1 God is unto us a refuge and strength,
very present as a help in troubles.
2 Therefore will we not fear, though the earth do change (?),
and though the mountains be moved into the heart of the seas;

[1] Lit. *face-wards*, i.e. in the inmost part of a hall, or presence-chamber, facing those who enter by the door at the further end; cf. 2 Chr. xxix. 18.
[2] Or, *On richly woven tapestries.*
[3] Or, *earth.*

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

EVENING PRAYER.

PSALM XLVII. *Omnes gentes, plaudite.*

1 O clap your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

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[1] Or, *appalments* ; cf. Mic. vi. 16 (text and marg.).

3 Though the waters thereof are in tumult and foam,
though the mountains shake at the proud swelling thereof.

4 (There is) a river, whose arms make glad the city of God,
the holiest dwelling-place of the Most High.
5 God is in the midst of her, she shall not be moved;
God shall help her when the morning turneth.
6 Nations were in tumult; kingdoms were moved:
he uttered his voice; the earth melted.
7 Jehovah of hosts is with us;
the God of Jacob is our high retreat.

8 Come, behold the works of Jehovah,
who hath set desolations[1] in the earth:
9 Who maketh wars to cease unto the bounds of the earth;
he breaketh the bow, and knappeth the spear in sunder,
he burneth the (war-)wagons in the fire:
10 'Let alone[2], and know that I am God;
'I will be exalted among the nations, I will be exalted in the earth.'
11 Jehovah of hosts is with us;
the God of Jacob is our high retreat.

PSALM XLVII.

1 O strike the hand, all ye peoples;
shout unto God with the sound of a ringing cry.
2 For Jehovah is most high, (and) terrible;
a great King over all the earth.

[2] Cf. 2 Ki. iv. 27. Lit. *let drop*, or *relax* (viz. the hand).

3 He shall subdue the people under us : and the nations under our feet.
4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.
6 O sing praises, sing praises unto (our) God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.
8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM XLVIII. *Magnus Dominus.*

1 Great is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.
2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings (of the earth) : are gathered, and gone by together.
4 They marvelled to see such things : they were astonished, and suddenly cast down.

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[1] Or, perhaps, *drave peoples in flight* : cf. xviii. 47.
[2] Or, *is become king.* The meaning is, not that God is king in the abstract, but that He has now given fresh evidence of

3 He led peoples subject[1] under us,
and nations under our feet.
4 He chose our inheritance for us,
(even) the pride of Jacob, whom he loved.

5 God is gone up with a shout,
Jehovah with the sound of the horn.
6 Make melody unto God, make melody:
make melody unto our King, make melody.

7 For God is King of all the earth:
make ye melody with a skilful strain.
8 God reigneth[2] over the nations:
God sitteth[3] upon his holy throne.

9 The nobles of the peoples are gathered together,
(to be) the people[4] of the God of Abraham:
for to God belong the shields of the earth;
greatly is he become exalted.

PSALM XLVIII.

1 Great is Jehovah, and highly to be praised,
in the city of our God, his holy mountain.
2 Beautiful in elevation, the joy of the whole earth,
is mount Zion,
the uttermost parts of the north, the city of the great King.
3 God in her palaces
hath made himself known as a high retreat.

4 For, lo, the kings met by appointment,
they came onward together.
5 *They* saw; so were they amazed:
they were dismayed; they fled in alarm.

His sovereignty: cf. Is. lii. 7.
[2] Or, *hath seated himself.*
[4] Read perhaps, with many moderns, *with the people.*

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

PSALM XLIX. *Audite hæc, omnes.*

1 O hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

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[1] *i. e.* (as always in the O. T.) the sirocco (Arab. *sherkiyeh*, 'eastern'), a scorching and destructive wind, blowing up from the S.E.; cf. Gen. xli. 6, Job xxvii. 21, Ez. xvii. 10.

[2] Cf. 1 Ki. xxii. 48, Ez. xxvii. 26.

[3] Ships large and strong enough to navigate as far as

6 Trembling took hold of them there;
pangs, as of a woman in travail.
7 With the east-wind [1]
thou wreckest [2] ships of Tarshish [3].
8 As we had heard, so have we seen
in the city of Jehovah of hosts, in the city of our God:
God will establish it for ever.

9 We think, O God, on thy kindness,
in the midst of thy temple.
10 As is thy name, O God,
so is thy praise unto the bounds of the earth:
thy right hand is full of righteousness.
11 Let mount Zion be glad,
let the daughters of Judah rejoice,
because of thy judgements.
12 Walk about Zion, and go round about her;
count her towers:
13 Mark well her ramparts,
go to and fro between [4] her palaces;
that ye may tell it to the generation to come.
14 For such is God, our God, for ever and ever:
he will guide us unto dying (?) [5].

PSALM XLIX.

1 O hear ye this, all ye peoples;
give ear, all ye that dwell in the (fleeting) age [6]:
2 Both sons of mankind and sons of men,
rich and needy together.
3 My mouth shall speak wisdom;
and the meditation [7] of my heart shall be understanding:

Tartessus in Spain.

[4] Lit. *cleave, divide.* The word is, however, very uncertain.

[5] The Heb. is difficult and uncertain. Read perhaps, with Sept., Symm. (treating two words as one), *for evermore* (cf. Ps. lxi. 4).

[6] Cf. xvii. 14.

[7] Or, *murmuring.*

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him;

8 For it cost more to redeem their souls : so that he must let that alone for ever;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another; and call the lands after their own name.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning : their beauty shall consume in the sepulchre out of their dwelling.

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[1] Or, *For he shall see it : wise men die.*

[2] Lit. *Their inward part* (v. 9, lv. 15). Read probably, with Sept., Syr., Vulg., Targ., transposing two letters,

Their graves are their houses for ever,
their dwelling-places to all generations,
(even of them) that called lands after their own names.

4 I will incline mine ear to a parable;
I will propound my enigma upon the harp.

5 Wherefore should I fear in the days of evil,
when the iniquity of them that would supplant me compasseth me about,

6 (Even of them) that trust in their wealth,
and boast themselves of the multitude of their riches?

7 No man can by any means ransom a brother,
or give to God the price of his life—

8 For the ransom of their soul (life) is too costly,
and one will let that alone for ever—

9 That he should live on perpetually,
(and) not see the pit.

10 For he seeth that wise men die [1],
the fool and the brutish perish together,
and relinquish their wealth unto others.

11 Their inward thought (?) [2] is, (that) their houses (are) for ever,
(and) their dwelling-places to all generations;
they call lands after their own names [3].

12 But man being in honour abideth not:
he is become like the beasts that are cut off.

13 This is the way [4] of them that have (self-)confidence [5],
and of those who following them approve their speech [6].

14 Like a flock, they are set (ready) for Sheol;
death is their shepherd;
and the upright have dominion over them in the morning [7];
and their form is for Sheol to wear away, that there be no habitation for it.

[3] Heb. *call with their names over lands* (cf. 2 Sam xii. 28).
[4] *i.e.* the fate, lot.
[5] Or, *folly.*
[6] Or, *This their way* (*i.e.* their conduct in life) *is their folly, yet after them men approve their speech.*
[7] *i.e.*, probably, in the morning which follows the destruction of the wicked; cf. Mal. iv. 1–3.

15 But God hath delivered my soul from the place of hell : for he shall receive me.

16 Be not thou afraid, though one be made rich : or if the glory of his house be increased ;
17 For he shall carry nothing away with him when he dieth : neither shall his pomp follow him.
18 For while he lived, he counted himself an happy man : and so long as thou doest well unto thyself, men will speak good of thee.
19 He shall follow the generation of his fathers : and shall never see light.
20 Man being in honour hath no understanding : but is compared unto the beasts that perish.

MORNING PRAYER.

PSALM L. *Deus deorum.*

1 The Lord, even the most mighty God, hath spoken : and called the world, from the rising up of the sun, unto the going down thereof.
2 Out of Sion hath God appeared : in perfect beauty.
3 Our God shall come, and shall not keep silence : there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.
4 He shall call the heaven from above : and the earth, that he may judge his people.
5 Gather my saints together unto me : those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness : for God is Judge himself.

[1] *i.e.* congratulated himself: cf. Deut. xxix. 19, Luke xii. 19.

15 Nevertheless God will ransom my soul (life) from the hand of Sheol;
for he will take me.
16 Fear thou not, when one groweth rich,
when the glory of his house is increased;
17 For he will take nothing away when he dieth;
his glory will not descend after him.
18 Though in his lifetime he blessed his soul[1],
(and men praise thee, when thou doest well unto thyself,)
19 It[2] shall go to the generation of his fathers;
who shall never see light.
20 Man being in honour, who hath no understanding,
is become like the beasts that are cut off.

PSALM L.

1 God, (even) God, Jehovah, hath spoken,
and called the earth from the rising of the sun unto the going down thereof:
2 Out of Zion, the perfection of beauty,
God hath shined forth:
3 'Let our God come, and let him not keep silence!'
fire devoureth before him,
and a mighty whirlwind is stirred up round about him:
4 He calleth to the heavens above,
and to the earth, that he may judge his people:
5 'Gather my godly ones unto me,
'those that have made a covenant with me by sacrifice:'
6 And the heavens declare his righteousness;
for God is about to judge.

[2] Read probably, *He*.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

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

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

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

14 Offer unto God thanksgiving : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

[1] The Heb. is peculiar. Read perhaps, *upon the mountains of God* (xxxvi. 6).

7 'Hear, O my people, and I will speak,
'O Israel, and I will protest unto thee:
'I am God, thy God.
8 'Not for thy sacrifices will I reprove thee;
'and thy burnt-offerings are continually before me.
9 'I will take no bullock out of thine house,
'nor he-goats out of thy folds.
10 'For mine are all the beasts of the forest,
'(and) the cattle upon a thousand mountains[1].
11 'I know all the fowls of the mountains,
'and that which moveth in the field is in my mind[2].
12 'If I were hungry, I would not tell thee:
'for the world is mine, and the fulness thereof.
13 'Should I eat the flesh of bulls,
'or drink the blood of he-goats?
14 'Sacrifice unto God thanksgiving,
'and pay thy vows unto the Most High:
15 'And call upon me in the day of trouble;
'I will rescue thee, and thou shalt glorify me.'

16 But unto the wicked God saith:
'What hast thou to do to tell my statutes,
'and that thou hast taken up my covenant upon thy mouth,
17 'Seeing thou hatest discipline,
'and hast flung my words behind thee?
18 'When thou sawest a thief, thou wast well pleased with him,
'and thy portion was with adulterers.
19 'Thou hast let loose thy mouth for evil,
'and thy tongue frameth deceit.
20 'Thou sittest (and) speakest against thy brother;
'against thine own mother's son thou allegest a fault.

[2] Heb. *with me* (cf. Job x. 13, xxvii. 11).

21 These things hast thou done, and I held my tongue, and thou thoughtest (wickedly), that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

PSALM LI. *Miserere mei, Deus.*

1 Have mercy upon me, O God, after thy (great) goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

[1] Lit. (if the text be correct) *places plaistered* (or *coated*) *over.*

21 'These things hast thou done, and should I keep silence?
'thou thoughtest that I was even such a one as thyself:
'I will reprove thee, and set out (the truth) before thine eyes.

22 'Consider, now, this, ye that forget God,
'lest I tear in pieces, and there be none to deliver.
23 'He that sacrificeth thanksgiving glorifieth me,
'and prepareth a way whereby I may cause him to look upon the salvation of God.'

PSALM LI.

1 Be gracious unto me, O God, according to thy kindness:
according to the multitude of thy compassions blot out my transgressions.
2 Wash me throughly from mine iniquity,
and cleanse me from my sin.
3 For *I* know my transgressions;
and my sin is continually before me.
4 Against thee, thee only, have I sinned,
and done that which is evil in thy sight:
that thou mightest be justified when thou speakest,
(and) be clear when thou judgest.
5 Behold, I was brought forth in iniquity;
and in sin did my mother conceive me.
6 Behold, thou delightest in truth in the impenetrable parts[1];
make me, therefore, to know wisdom in the closed (chamber of my breast).

7 Purge me from sin[2] with hyssop, and I shall be clean:
wash me, and I shall be whiter than snow.

[2] Cf. Lev. xiv. 4, 6, 49, 52 ('cleanse'); Num. xix. 18, 19 ('purify'): in each case, properly, *purge from sin*.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make 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 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSALM LII. *Quid gloriaris?*

1 Why boastest thou thyself, thou tyrant : that thou canst do mischief.

2 Whereas the goodness of God : endureth yet daily?

[1] *i. e.* stedfast, unwavering ; cf. lvii. 1 ('fixed'), lxxviii. 37.

8 Make me to hear joy and gladness,
that the bones which thou hast crushed may rejoice.
9 Hide thy face from my sins,
and blot out all mine iniquities.
10 Create me a clean heart, O God;
and renew a firm [1] spirit within me.
11 Cast me not away from thy presence;
and take not thy holy spirit from me.
12 Restore unto me the joy of thy salvation;
and uphold me with a willing spirit [2].

13 So will I teach thy ways unto transgressors,
and sinners shall return unto thee.
14 Deliver me from blood-guiltiness, O God, thou God of my salvation;
(and) my tongue shall ring out thy righteousness.
15 O Lord, open thou my lips;
and my mouth shall declare thy praise.
16 For thou delightest not in sacrifice, else would I give it;
thou hast no pleasure in burnt-offering.
17 The sacrifices of God are a broken spirit:
a broken and crushed heart, O God, thou wilt not despise.

18 O do good in thy favour unto Zion;
build thou the walls of Jerusalem:
19 Then shalt thou delight in the sacrifices of righteousness, in burnt-offering and whole offering;
then shall they offer bullocks upon thine altar.

PSALM LII.

1 Why boastest thou thyself, thou mighty man, of evil?
the kindness of God (endureth) all the day.

[2] A spirit eager and ready to do right (cf. Ex. xxxv. 5, 21).

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.
5 Thou hast loved to speak all words that may do hurt : O thou false tongue.
6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn ;
8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.
10 I will always give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

EVENING PRAYER.

PSALM LIII. *Dixit insipiens.*

1 The foolish body hath said in his heart : There is no God.

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[1] Lit. *words of swallowing up* ; cf. xxxv. 25.
[2] Or, *of life.*
[3] Or, (*evil*) *desire* (Prov. x. 3). But read probably, with Targ., Syr., and many moderns, *wealth* (cxii. 3, Prov. xviii. 11).

2 Thy tongue deviseth engulfing ruin,
like a whetted razor, O thou worker of deception.

3 Thou lovest evil more than good,
(and) lying rather than to speak righteousness.
4 Thou lovest all devouring words [1],
O thou deceitful tongue.
5 God, also, (on his part,) shall tear thee down for ever;
he shall seize thee, and pluck thee up tent-less,
and root thee out of the land of the living [2].

6 And the righteous shall see, and fear,
and shall laugh at him, (saying,)
7 'Lo, there is the man that used not to make God his stronghold,
'but trusted in the multitude of his riches,
'(and) was strong in his engulfing ruin [3].'

8 But as for me, I am like a spreading olive-tree in the house of God:
I trust in the kindness of God for ever and ever.
9 I will give thee thanks for ever, because thou hast done (it);
and I will wait for [4] thy name, for it is good, in the sight of thy godly ones.

PSALM LIII [5].

1 The senseless man [6] hath said in his heart, 'There is no God:'

[4] Read probably, with a change of one letter, *will proclaim* (*that thy name is good*, &c.).
[5] Ps. liii is another recension of Ps. xiv.
[6] See the note on Ps. xiv. 1.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any, that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion : Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice : and Israel should be right glad.

PSALM LIV. *Deus, in nomine.*

1 Save me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

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[1] Or, *deal wisely.*

[2] Or, with Sept., Vulg., changing one point, *Shall not the workers of naughtiness come to know it?*

[3] See the note on Ps. xiv. 4.

[4] It is uncertain whether this verse is intended to describe

they have dealt corruptly, and have made
abominable (their) unrighteousness;
there is none that doeth good.
2 God looked forth from heaven upon the children of
men,
to see if there were any that did understand [1],
that did seek after God.
3 The whole of them have drawn back, all together
are they become tainted;
there is none that doeth good, no, not one.
4 Have the workers of naughtiness no knowledge [2]?
eating my people, they eat bread [3],
(and) call not upon God.
5 There feared they a fear, where no fear was;
for God scattered the bones of him that
encamped against thee:
thou didst put (them) to shame, because God
had rejected them [4].
6 O that the salvation [5] of Israel were come out of
Zion!
when God turneth the captivity [6] of his people,
let Jacob rejoice, let Israel be glad.

PSALM LIV.

1 O God, save me by thy name,
and judge me in thy might.
2 O God, hear my prayer;
give ear unto the words of my mouth.
3 For strangers are risen up against me,
and terrible men have sought my soul (life):
they have not set God before their eyes.

---

a past occurrence, or (as seems to be the case in Ps. xiv. 5, 6) an ideal scene in the future. The verses differ (in the Heb.) in such a way as to leave it doubtful what the genuine text in either Psalm is. [5] Heb. *salvations* (intensive plural).

[6] Or, perhaps, *restoreth the fortunes.*

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

PSALM LV. *Exaudi, Deus.*

1 Hear my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief; so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

---

[1] Or, *among them that uphold my soul.*

[2] So Heb. marg., and most authorities : Heb. text has, *The evil shall return* ('recompense' is lit. *cause to return*).

[3] Cf. v. 8.

[4] Properly, *musing.*

[5] Or, *am distracted.* But the word, though found in Arabic, is doubtful in Hebrew. Read probably, with a very slight

4 Behold, God is my helper :
the Lord is the Upholder of my soul [1].
5 He shall recompense the evil [2] unto my watchful foes [3] :
O exterminate them in thy truth.
6 With a free will I will sacrifice unto thee ;
I will give thanks unto thy name, O Jehovah, for it is good.
7 For he hath delivered me out of all trouble ;
and mine eye hath seen (its desire) upon mine enemies.

PSALM LV.

1 Give ear, O God, to my prayer,
and hide not thyself from my supplication.
2 Attend unto me, and answer me :
I am restless in my complaint [4], and am driven about [5] ;
3 Because of the voice of the enemy,
because of the constraint of the wicked ;
for they start [6] calamity [7] upon me,
and in anger are they set against me.
4 My heart within me is in pangs ;
and the terrors of death are fallen upon me.
5 Fear and trembling come upon me,
and horror hath covered me [8].
6 And I said, 'O that I had pinions like a dove !
'then would I fly away, and abide ;
7 'Lo, then would I flee far off,
'I would lodge in the wilderness ;
8 'I would hasten my escape
'from the running (?) wind [9], from the whirlwind.'

change, *and do moan* (cf. *v.* 17).
[6] Or, *dislodge* : lit. *cause to move* or *totter*.
[7] Lit. *naughtiness* : see Glossary I.
[8] Cf. Ez. vii. 18.
[9] So, though questionably, from the Arabic. Read probably, *from the blast of the tempest*.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then (peradventure) I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

---

[1] *i.e.* their speech (cf. Gen. xi. 6–9). [2] Properly, *muse.*

[3] Faith anticipating the future (cf. xxii. 21).

[4] Or, less probably, *from the battle affecting me.*

[5] Or, with other vowel-points, *humble them.* So Sept., Syr., Vulg., Jer.

9 Swallow up, O Lord; divide their tongue[1]:
for I have seen violence and strife in the city.
10 Day and night they go round about it upon the walls thereof;
naughtiness also and mischief are in the midst of it:
11 Engulfing ruin is in the midst of it;
oppression also and deceit depart not from its broad place.
12 For it was not an enemy that reproached me;
then I could have borne it:
neither was it he that hated me, that did magnify himself against me;
then I could have hid myself from him:
13 But it was thou, a man mine equal,
mine associate, and my familiar friend.
14 Together we used to hold sweet converse,
(and) to walk in the house of God with the throng.
15 Let death come treacherously upon them,
let them go down alive into Sheol;
for wickednesses are in their dwelling, (and) within them.
16 As for me, I will call unto God;
and Jehovah shall save me.
17 At evening, and at morning, and at noonday, will I complain[2], and moan:
and—he hath heard my voice[3]!
18 He hath ransomed my soul in peace, that none should come nigh me[4]!
for there have been many (striving) with me.
19 God shall hear, and answer them[5],
and he that sitteth (enthroned) from of old[6],
(namely, the men) who have no changes[7],
and who fear not God.

[6] The text seems incomplete. Read probably, dividing two words differently, *God shall hear, and he that sitteth (enthroned) from of old shall humble them.*

[7] *i. e.* (probably), if the text be sound, vicissitudes of fortune. Unbroken prosperity leads them to forget God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, (O Lord).

MORNING PRAYER.

PSALM LVI. *Miserere mei, Deus.*

1 Be merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

---

[1] Properly, milk artificially soured.—in Palestine now called *leben*, and esteemed as a refreshing beverage (cf. Judg. v. 25).

20 He hath put forth his hands against them that
were at peace with him ;
he hath profaned his covenant.
21 Smooth were the whey[1]-like speeches of his
mouth[2],
but his heart was war ;
softer than oil were his words,
yet were they drawn swords.

22 Cast thy lot upon Jehovah, and *he* will sustain
thee :
he will not suffer the righteous to be moved for
ever.
23 But thou, O God, shalt bring them down into the
well of the pit :
men of blood and deceit shall not live out half
their days ;
but *I* will trust in thee.

PSALM LVI.

1 Be gracious unto me, O God, for man panteth
after me ;
all the day he fighting oppresseth me.
2 My watchful foes pant after me all the day ;
for many with high looks[3] are fighting against
me.
3 In the day that I fear,
I will trust in thee.
4 Through God can I praise his word :
in God do I trust, I will not fear ;
what can flesh do unto me ?

[2] Read, perhaps, *Smoother than whey was his mouth.*
[3] So Cheyne : lit. *are fighting on high* ; cf. lxxiii. 8.

5 They daily mistake my words : all that they imagine is to do me evil.
6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings; put my tears into thy bottle : are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know; for God is on my side.
10 In God's word will I rejoice : in the Lord's word will I comfort me.
11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.
13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

PSALM LVII. *Miserere mei, Deus.*

1 Be merciful unto me, O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.
2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

[1] The sense is uncertain. Read perhaps, *They gather in bands* (xciv. 21).

5 All the day they wrest my words :
against me are all their thoughts for evil.
6 They collect themselves together[1], they watch privily ;
they mark my steps,
according as they have waited for my soul.
7 In spite of naughtiness (shall there be) escape for them ?
in anger bring down the peoples, O God.
8 *Thou* hast counted my wanderings :
put my tears into thy water-skin ;
are they not in thy book[2] ?
9 Then shall mine enemies turn backward, in the day that I call :
this I know, that God is for me[3].
10 Through God can I praise (his) word :
through Jehovah can I praise (his) word.
11 In God do I trust, I will not fear ;
what can man do unto me ?

12 Thy vows are upon me, O God :
I will pay thank-offerings unto thee.
13 For thou hast delivered my soul from death ;
(hast thou) not (delivered) my feet from thrusts[4] ?
that I may walk before God in the light of the living[5].

PSALM LVII.

1 Be gracious unto me, O God, be gracious unto me ·
for in thee hath my soul taken refuge ;
and in the shadow of thy wings will I take refuge,
until engulfing ruin be over-past.
2 I will cry unto God Most High,
unto God that completeth (all things) for me.

[2] Or, *record.*
[3] Josh. v. 13.
[4] Cf. cxviii. 13.
[5] Or, *of life.*

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions.

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

9 Awake up, my glory; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

PSALM LVIII. *Si vere utique.*

1 Are your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men?

[1] Read perhaps, omitting one letter, *My soul lieth down in the midst of lions.*

[2] With *vv.* 7–11 comp. cviii. 1–5.

[3] *i.e.* stedfastly resolved. Cf. li. 10 ('firm'), cxii. 7.

[4] Or, *Do ye indeed utter the dumbness of justice* (*i.e.* long-silent justice)? Or, *Is indeed the justice that ye should utter*

3 He shall send from heaven, and save me,
(when) he that panteth after me reproacheth;
God shall send forth his kindness and his truth.
4 With my soul in the midst of lions, I will lie down[1]:
aflame are the children of men;
their teeth are spears and arrows,
and their tongue is a sharp sword.
5 Be thou exalted, O God, above the heavens;
(let) thy glory (be) above all the earth.

6 They have prepared a net for my steps;
my soul is bowed down:
they have digged a pit before me;
they are fallen into the midst of it.
7 My[2] heart is fixed[3], O God, my heart is fixed[3];
I will sing, and make melody.
8 Awake up, my glory; awake, lyre and harp:
I will awake the dawn.
9 I will give thanks unto thee, O Lord, among the peoples;
I will make melody unto thee among the nations.
10 For thy kindness is great unto the heavens,
and thy truth unto the skies.
11 Be thou exalted, O God, above the heavens;
(let) thy glory (be) above all the earth.

PSALM LVIII.

1 Do ye indeed in dumbness utter justice[4]?
do ye judge with equity the children of men?

dumb? The words are an expostulation with judges who neglect their duty; but the exact sense is uncertain, and the text very probably incorrect. Most moderns, changing one point, read, *Do ye indeed speak righteousness, O ye gods?* (cf. lxxxii. 1, 6).

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths ; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

---

[1] Or, *in the land.* [2] Lit. *from the belly.*
[3] See Tristram's *Natural History of the Bible*, p. 271 f.
[4] Lit. *whisperers.*
[5] Lit. *that goeth into melting.*
[6] Or, perhaps, *the green and the burning* (?) *alike.* The precise sense is uncertain, the word rendered 'hot (embers),'

2 Yea, in heart ye work unrighteousnesses;
ye weigh out in the earth [1] the violence of your hands.
3 The wicked are estranged from the womb;
as soon as they are born [2] they go astray, speaking lies.
4 Their poison is like the poison of a serpent:
(they are) like the deaf cobra [3] that stoppeth his ear;
5 Which hearkeneth not to the voice of charmers [4],
or of the wisest binder of spells.

6 Tear away their teeth, O God, in their mouth;
dash out the eye-teeth of the young lions, Jehovah:
7 Let them melt away like water that runneth apace;
when one (of them) aimeth his arrows, let them be as though they were cut off:
8 (Let them be) like a snail melting as it goeth along [5];
(like) the untimely births of a woman, that have not beheld the sun.
9 Before your pots perceive the thorns,
he shall sweep it away with a whirlwind, the raw (flesh) and the hot embers (?) [6] alike.

10 The righteous shall be glad when he beholdeth the vengeance;
he shall wash his footsteps in the blood of the wicked:

---

or 'burning (mass),' elsewhere always denoting the 'heat' of anger. But the general aim of the verse is evidently to describe the swift destruction of the wicked and their schemes under the figure of a fire lighted by travellers in the desert, but rapidly swept away, together with the pots placed upon it, by a sudden whirlwind.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

EVENING PRAYER.

PSALM LIX. *Eripe me de inimicis.*

1 Deliver me from mine enemies, O God : defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear?

8 But thou, O Lord, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

---

[1] Heb. *fruit*; cf. Is. iii. 10, Prov. i. 31.

[2] Or, *there are gods* (*i. e.* divine powers) *judging*.

[3] The sense is uncertain. Read perhaps, *gather in bands* (xciv. 21); cf. lvi. 6.

[4] Cf. xxv. 3.

11 And men shall say, 'Verily there is a reward[1] for the righteous;
'verily there is a God that judgeth[2] in the earth.'

PSALM LIX.

1 Deliver me from mine enemies, O my God:
set me on high from them that rise up against me.
2 Deliver me from them that work naughtiness,
and save me from men of blood.
3 For, lo, they lie in ambush for my soul;
strong ones collect themselves together[3] against me;
without any transgression or sin of mine, O Jehovah.
4 Without iniquity (of mine) they run and station themselves:
arouse thyself to meet me, and behold.
5 And thou, Jehovah God of hosts, the God of Israel,
awake to visit all the nations;
be not gracious unto all them that are faithless[4] (towards thee) in naughtiness.

6 They return in the evening, they snarl like a dog,
and go round about the city.
7 Behold, they belch out with their mouth;
swords are in their lips;
'for who,' (say they,) 'doth hear?'
8 But thou, Jehovah, wilt laugh at them;
thou wilt mock at all the nations.
9 O my strength[5], unto thee will I make melody[6]:
for God is my high retreat.

[5] So Sept., Vulg., Targ., Jer., and some Heb. MSS.; cf. *v.* 17. The Heb. text has, *His strength*, which yields no sense.
[6] So Syr., and many moderns (one letter changed); cf. *v.* 17. The Heb. text has, *over thee will I keep guard* (1 Sam. xxvi. 15, 2 Sam. xi. 16).

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes 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 thou, O God, art my refuge, and my merciful God.

PSALM LX. *Deus, repulisti nos.*

1 O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

---

[1] So Heb. text, Sept., Vulg.; *The God of my kindness*, Heb. gram., Targ. (cf. *v.* 17). [2] Or, *by thy might.*

10 My God with his kindness [1] shall come to meet me:
God shall let me see (my desire) upon my watchful foes.
11 Slay them not, lest my people forget:
make them wander up and down by thine army[2],
and bring them down,
O Lord, our shield.
12 A sin of their mouth is the word of their lips;
let them be caught, then, in their pride,
and for the cursing and lying which they talk.
13 Consume (them) in wrath, consume (them), that they be no more;
and let them know that God ruleth in Jacob,
unto the ends of the earth.

14 And they return in the evening, they snarl like a dog,
and go round about the city.
15 *They* indeed wander up and down to devour:
if they are not satisfied, then they tarry all night [3].
16 But as for me, I will sing of thy strength;
and I will ring out thy kindness in the morning:
for thou hast been to me a high retreat,
and a place to flee unto in the day of my distress.
17 O my strength, unto thee will I make melody:
for God is my high retreat, the God of my kindness.

PSALM LX.

1 O God, thou hast cast us off, thou hast broken us down:
thou hast been angry; O restore us again.
2 Thou hast made the land to shake, thou hast cleft it:
heal the breaches thereof, for it is moved.

[3] Or, with a change of points, *then they murmur* (complain): so Sept., Aq., Vulg., Jer. (cf. P.B.V.), and some moderns.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head; Judah is my law-giver;

8 Moab is my wash-pot; over Edom will I cast out my shoe : Philistia, be thou glad of me.

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

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

PSALM LXI. *Exaudi, Deus.*

1 Hear my crying, O God : give ear unto my prayer.

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[1] Fig. for, hast sent upon us a bewildering and paralysing calamity; cf. Is. li. 22, Jer. xxv. 15, 16.

[2] So Sept., Symm., Vulg., Jer., and many moderns (change of one letter). The verse is meant ironically. Heb. text has, *that they may display it because of the truth.*

[3] With *vv.* 5–12, comp. cviii. 6–13.

[4] So Heb. text. Heb. marg., Ancient Versions, and many MSS., read *me*; so also Ps. cviii. 6.

[5] *i. e.* promised. The Psalmist appeals to an ancient oracle,

3 Thou hast caused thy people to see hard things:
thou hast made us to drink the wine of staggering[1].
4 Thou hast given a banner to them that fear thee,
that they may betake themselves to flight from
before the bow[2].
5 That[3] thy beloved ones may be delivered,
save with thy right hand, and answer us[4].

6 God hath spoken[5] by his holiness: 'I will exult;
'I will divide Shechem, and mete out the vale
of Succoth.
7 'Gilead is mine, and Manasseh is mine;
'Ephraim also is the defence of my head;
'Judah is my commander's staff.
8 'Moab is my wash-pot;
'upon Edom will I cast my sandal[6]:
'Philistia, shout thou because of me[7].'

9 Who will conduct me[8] into the entrenched city?
who can lead me unto Edom?
10 Hast not *thou* cast us off, O God?
and thou goest not forth, O God, with our hosts.
11 O give us help against the adversary:
for vain is the salvation of man.
12 Through God we shall do valiantly;
and *he* will tread down our adversaries.

PSALM LXI.

1 Hear my ringing cry, O God;
attend unto my prayer.

---

in which Jehovah had promised to grant His people the possession of Canaan, and to humble their envious neighbours.

[6] Supposed to be a legal symbol for taking possession of a piece of land (cf. drawing off the sandal in renouncing a right, Ruth iv. 7). Or, *unto Edom*, &c., Edom being then represented as the slave to whom his master tosses his sandals.

[7] Or, with a change of points, *over Philistia shall be my shout (of triumph)*; cf. cviii. 9.

[8] *Viz.* in triumphal procession, as a conqueror.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.
3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.
7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise unto thy Name : that I may daily perform my vows.

MORNING PRAYER.

PSALM LXII. *Nonne Deo?*

1 My soul truly waiteth still upon God : for of him cometh my salvation.
2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.
3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

---

[1] Or, *be a guest* (cf. xv. 1).
[2] Or, *Surely*. So *vv.* 2, 4, 5, 6, 9.
[3] *i.e.* resigned, submissive ; cf. xxxvii. 7.

2 From the bounds of the earth will I call unto
thee, when my heart fainteth:
lead me to the rock that is too high for me.
3 For thou hast been a refuge for me,
a strong tower from before the enemy.

4 Let me sojourn[1] in thy tent for evermore;
let me take refuge in the hiding-place of thy
wings.
5 For *thou* hast heard my vows, O God:
thou hast granted the possession of them that
fear thy name.

6 Mayest thou add days to the days of the king!
may his years be as many generations!
7 May he sit (enthroned) before God for ever!
appoint kindness and truth, that they may pre-
serve him.

8 So will I make melody unto thy name for ever,
that I may daily pay my vows.

PSALM LXII.

1 Only[2] unto God is my soul stillness[3]:
from him (cometh) my salvation.
2 Only he is my rock and my salvation:
my high retreat; I shall not be greatly moved.
3 How long will ye rush at a man,
battering (him)[4], all of you,
like a leaning wall, a fence pushed in?

[1] Or, *murdering* (*him*). Many MSS. and editions read, with a very slight difference of punctuation, but against the context, *ye shall be murdered.*

4 Their device is only how to put him out whom God will exalt : their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health, and my glory : the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

PSALM LXIII. *Deus, Deus meus.*

1 O God, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

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[1] Or, *a breath*; cf. xxxix. 5, 11.

[2] *i.e.* a deceptive help.

4 Only from his dignity to thrust him out have they consulted, taking pleasure in lies;
with their mouth do they bless, but inwardly they curse.

5 Only unto God be thou still, my soul;
for from him (cometh) my hope.
6 Only he is my rock and my salvation:
my high retreat; I shall not be moved.
7 Upon God (resteth) my salvation and my glory:
the rock of my strength, (and) my refuge, is in God.
8 Trust in him at all times, ye people;
pour out your heart before him:
God is a refuge for us.

9 Only vanity[1] are the sons of mankind, (only) a lie[2] are the sons of men;
in the balances they will go up[3],
they are all together made of[4] vanity[1].
10 Trust not in oppression,
and become not vain through robbery:
if wealth beareth fruit, pay no regard.
11 One thing hath God spoken,
two things are there which I have heard:
that strength belongeth unto God;
12 And that unto thee, O Lord, belongeth kindness:
for *thou* repayest[5] every man according to his work.

PSALM LXIII.

1 O God, thou art my God, earnestly do I seek thee;
my soul thirsteth for thee, my flesh craveth for thee,
in a dry and weary land, where no water is.

[3] Or, *if they are laid in the balances.*
[4] Or, *lighter than.* [5] Cf. xxxi. 23.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.
5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.
7 Have I not remembered thee in my bed : and thought upon thee when I was waking?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.
11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

PSALM LXIV. *Exaudi, Deus.*

1 Hear my voice, O God, in my prayer : preserve my life from fear of the enemy.
2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers;

[1] Read, perhaps, *desired.*
[2] Heb. *fat.*
[3] Lit. *murmur.*
[4] *i.e.* into Sheol (cf. Ez. xxvi. 20).

2 So (longingly) have I beheld[1] thee in the sanctuary,
to see thy strength and thy glory.

3 For thy kindness is better than life;
my lips shall laud thee.
4 So (gratefully) will I bless thee as long as I live:
I will lift up my hands in thy name.

5 My soul is satisfied as with marrow[2] and fatness;
and with lips uttering ringing cries doth my mouth praise (thee).
6 If I remember thee upon my coûch,
I meditate[3] on thee in the night-watches.

7 For thou hast been my help,
and in the shadow of thy wings I can ring out my joy.
8 My soul cleaveth after thee:
thy right hand holdeth me fast.

9 But *they* to (their own) desolation seek my soul,
they shall go into the nether parts of the earth[4].
10 They shall be spilled into[5] the power[6] of the sword;
they shall be a portion for jackals.
11 But the king shall rejoice in God;
every one that sweareth by him shall glory;
for the mouth of them that speak lies shall be stopped.

PSALM LXIV.

1 Hear my voice, O God, in my complaint[7]:
preserve my life from the terror of the enemy.
2 Hide me from the council[8] of evil doers;
from the throng of them that work naughtiness:

[5] Cf. Jer. xviii. 21, Ez. xxxv. 5 (A.V., R.V., 'give over').
[6] Heb. *hands*.
[7] Properly, *my musing*.
[8] Or, *confidential gathering*.

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words;
4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves how they may lay snares, and say, that no man shall see them.
6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.
8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.
9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

EVENING PRAYER.

PSALM LXV. *Te decet hymnus.*

1 Thou, O God, art praised in Sion : and unto thee shall the vow be performed (in Jerusalem).
2 Thou that hearest the prayer : unto thee shall all flesh come.

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[1] Lit. *word*; cf. xxxv. 20.
[2] Or, neglecting the Heb. interpunction, *But God shooteth at them with an arrow; sudden are their wounds.*
[3] *Viz.* in derision. See Jer. xlviii. 27; and cf. Ps. xxii. 7.
[4] *i.e.* resignation (lxii. 1); but the meaning of the passage

3 Who have whet their tongue like a sword,
(and) have aimed their arrow, a bitter plot [1]:
4 That they may shoot in secret places at the perfect:
suddenly do they shoot at him, and fear not.
5 They make strong for themselves an evil plot [1];
they tell of hiding gins;
they say, 'Who will see them?'
6 They scheme unrighteousnesses; 'We have perfected (?),' (say they,) 'a well-schemed scheme:'
and the inward part of every one, and the heart, is deep.

7 But God shooteth at them;
a sudden arrow are their wounds [2].
8 And they are made to stumble, their own tongue being against them:
all that look upon them wag the head [3].
9 And all men fear;
and declare the work of God,
and understand his doing.
10 The righteous shall be glad in Jehovah, and take refuge in him;
and all they that are upright of heart shall glory.

PSALM LXV.

1 Unto thee stillness [4] is praise, O God, in Zion:
and unto thee is the vow paid.
2 O thou that hearest prayer,
unto thee do all flesh come.

---

is doubtful, and the text is probably corrupt. Sept., Syr., Vulg. render *Praise becometh thee*: this sense would be suitable, but it is a very questionable rendering of the existing Hebrew text (even with a change of vowel-points).

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

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[1] Heb. *the matters* (or *items*) *of iniquities.*

[2] Read perhaps, *and of isles* (or *coasts*) *afar off* (Is. lxvi. 19).

[3] *i.e.* the places whence morning and evening issue forth ; poet. for East and West.

3 Manifold iniquities [1] are too strong for me:
as for our transgressions, *thou* wilt cancel them.
4 Happy is he whom thou choosest, and bringest near,
that he may dwell in thy courts:
O may we be satisfied with the goodness of thy house,
the holy place of thy temple!

5 With terrible things dost thou answer us in righteousness,
O God of our salvation;
thou that art the trust of all the bounds of the earth,
and of the sea of them that are afar off [2]:
6 Who by his power establisheth the mountains;
being girded with might:
7 Who stilleth the roaring of the seas, the roaring of their waves,
and the tumult of the peoples:
8 So that those who dwell in the bounds (of the earth) are afraid at thy signs:
thou makest the outgoings [3] of morning and evening to ring out their joy.

9 Thou hast visited the earth, and made it to overflow [4];
thou greatly enrichest it:
the channel [5] of God is full of water:
thou preparest their corn, for so preparest thou her.
10 Saturating her furrows,
settling down her ridges,
thou meltest her with showers,
thou blessest her growth.

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[4] Cf. Joel ii. 24, iii. 13.

[5] *i. e.* the channel by which rain is poetically supposed to be conducted from its reservoirs in the heavens. Cf. Job xxxviii. 25 ('Who hath cleft a conduit for the rain?' &c.).

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

PSALM LXVI. *Jubilate Deo.*

1 O be joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

---

[1] Or, with the change of a letter, *the year with thy goodness.*

[2] Cf. on Ps. xviii. 44.

11 Thou hast crowned the year of thy goodness[1];
and thy tracks drop with fatness:
12 The pastures of the wilderness drop (therewith):
and the hills are girded with rejoicing.
13 The meadows are clothed with flocks;
the vales also are decked with wheat;
they shout aloud, yea, they sing.

PSALM LXVI.

1 Shout unto God, all the earth:
2 Make melody unto the glory of his name;
make his praise to be glorious.
3 Say unto God, 'How terrible are thy works!
'through the greatness of thy strength shall
thine enemies come cringing[2] unto thee.
4 'All the earth shall worship thee,
'and make melody unto thee;
'they shall make melody unto thy name.'

5 Come and see the works of God:
(who is) terrible in (his) doing toward the
children of men.
6 He turned the sea into dry land;
they passed through the river on foot—
there let us be glad in him!
7 Who ruleth by his might for ever;
his eyes look out[3] upon the nations:
let not the refractory exalt themselves.

8 O bless our God, ye peoples,
and make the voice of his praise to be heard:
9 Who hath set our soul in life,
and suffered not our foot to be moved.
10 For thou hast tried us, O God;
thou hast smelted[4] us, as silver is smelted.

[3] As a watchman from a tower; cf. Prov. xv. 3 ('keep watch').
[4] Fig. of severe trial; cf. Glossary I.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God who hath not cast out my prayer : nor turned his mercy from me.

PSALM LXVII. *Deus misereatur.*

1 God be merciful unto us, and bless us : and shew us the light of his countenance, (and be merciful unto us) :

2 That thy way may be known upon earth : thy saving health among all nations.

[1] So Sept., Symm., Targ. (one letter changed) : for the figure, cf. xviii. 19. The Heb. text has *saturation* (xxiii. 5, lxv. 10). [2] Cf. Judg. xi. 35, 36 (Heb.).

[3] Lit. *do*, i. e. prepare for sacrifice, dress : cf. 1 Ki. xviii.

11 Thou broughtest us into the net;
thou laidest constraint upon our loins.
12 Thou didst cause men to ride over our heads;
we went through fire and through water:
but thou broughtest us out into a spacious place [1].

13 I will come into thy house with burnt-offerings,
I will pay thee my vows,
14 Wherewith my lips opened [2],
and which my mouth spake, when I was in distress.
15 Burnt-offerings of fatlings will I offer unto thee,
with the sweet smoke of rams;
I will offer [3] bullocks with he-goats.

16 Come ye, hearken, all ye that fear God,
and I will tell what he hath done for my soul.
17 Unto him did I call with my mouth,
and high praise [4] was under [5] my tongue:
18 If I had had naughtiness in view in mine heart,
the Lord would not hear:
19 But verily God hath heard;
he hath attended to the voice of my prayer.
20 Blessed be God,
who hath not turned away my prayer, or [6] his kindness from me.

PSALM LXVII.

1 God be gracious unto us, and bless us,
(and) make his face to shine toward us [7];
2 That thy way may be known in the earth,
thy salvation among all nations.

23, 26, Ex. xxix. 38, 39, &c.

[4] Lit. *exaltation*; cf. cxlix. 6, and xxx. 1.

[5] Ready to be brought out when required. Cf. x. 7.

[6] Read, perhaps, *or withheld*.

[7] Cf Numb. vi. 25.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

MORNING PRAYER.

PSALM LXVIII. *Exurgat Deus.*

1 Let God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

[1] Cf. Numb. x. 35.

3 Let the peoples give thee thanks, O God;
  let the peoples, all of them, give thee thanks.
4 Let the nations be glad and ring out their joy:
  for thou wilt judge the peoples with equity,
  and lead the nations upon earth.

5 Let the peoples give thee thanks, O God;
  let the peoples, all of them, give thee thanks.
6 The earth hath yielded her increase:
  may God, (even) our God, bless us!
7 May God bless us!
  and let all the ends of the earth fear him.

PSALM LXVIII.

1 Let God arise, let his enemies be scattered;
  and let them that hate him flee before him[1].
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 exult before God;
  yea, let them be joyful with gladness.

4 Sing unto God, make melody unto his name:
  cast up a highway[2] for him that rideth through the deserts;
  his name is Jah; and exult ye before him.
5 A father of the fatherless, and a judge of the widows,
  is God in his holy habitation.
6 God maketh the solitary to dwell in a house;
  he bringeth out the prisoners into prosperity:
  only the refractory dwell in a parched land.

[2] Cf. Is. xl. 3, lvii. 14, lxii. 10.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,
8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.
13 Though ye have lien among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

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[1] Cf. Jud. v. 4, 5.
[2] Alluding to the settlement of the Israelites in Canaan. Cf. 'family,' Am. iii. 2.
[3] *Vv.* 11-14 allude to national victories won over the Canaanites, &c.
[4] *Viz.* of victory; cf. 1 Sam. xviii. 6, 7.
[5] A reproach addressed to those Israelites who preferred ease at home to the dangers of the battlefield (cf. Jud. v. 16). The meaning of the next two lines is very uncertain. It has

7 O God, when thou wentest forth before thy people,
when thou marchedst through the desert;
8 The earth shook,
yea, the heavens dropped (rain) at the presence of God:
yon Sinai (shook) at the presence of God, the God of Israel [1].
9 A bounteous rain thou didst shed abroad, O God;
when thine inheritance was weary, *thou* didst confirm it.
10 Thy clan (?) dwelt therein [2];
in thy goodness, O God, thou didst prepare for the poor.

11 The [3] Lord gave the word:
the women that published the tidings [4] were a great host:
12 'Kings of armies do flee, do flee:
'and she that tarrieth at home divideth the spoil.
13 'Will ye lie between the sheepfolds [5],
'(as the wings of a dove that is covered with silver,
'and her pinions with the green shimmering of gold?'
14 When the Almighty [6] scattered kings in it,
it snowed in Zalmon.

15 A [7] mountain of God is the mountain of Bashan [8];
a mountain of peaks is the mountain of Bashan.

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been supposed that the dove, with its plumage glittering in the sunshine, is a figure of the Israelites who remained heedlessly (Hos. vii. 11) basking in indolence and ease, while their brethren were fighting the battles of their country.

[6] Heb. *Shaddai.*

[7] *Vv.* 15–18 allude to Jehovah's choice of Zion as His sanctuary, and His entry into it (2 Sam. vi. 17).

[8] *i. e.* the *Jebel Hauran*, E. of Jordan, which contains numerous conical peaks, the craters of extinct volcanoes.

16 Why hop ye so, ye high hills? this is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

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[1] So with a very slight change. The Heb. text has, *the Lord is among them, Sinai is in the sanctuary* (or, *in holiness*).

[2] Cf. Jud. v. 12. Jehovah is figured as a victor taking possession of the enemy's citadel, and with a train of captives following behind him.

[3] *i. e.* tribute offered by the vanquished.

[4] Or, *beareth us.*

[5] *Viz.* any of the foe who may escape ; cf. Am. ix. 2, 3.

16 Why look ye askance, ye mountains of peaks,
at the mountain which God hath desired for his abode?
yea, Jehovah will dwell (in it) for ever.
17 The chariots of God are twenty thousand, (even) thousands redoubled:
the Lord is come from Sinai into the sanctuary[1].
18 Thou wentest up on high, thou leddest (thy) captivity captive[2],
thou receivedst gifts among men[3];
yea, (among) the refractory also, that Jah God might dwell (there).

19 Blessed be the Lord! day by day he beareth for us[4],
(even) the God (who is) our salvation.
20 God is unto us a God of deliverances;
and unto Jehovah the Lord belong ways of escape from death.
21 But God will shatter the head of his enemies,
the hairy scalp (of him) that goeth about in his guiltinesses:
22 The Lord said, 'I will bring back from Bashan,
'I will bring (them) back[5] from the gulfs of the sea:
23 'That thou mayest stir[6] thy foot in blood,
'(that) the tongue of thy dogs (may have) its portion from the enemies.'

24 They see thy goings[7], O God,
(even) the goings of my God, my King, into the sanctuary[8].

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[6] So from the Arabic. Or, changing one letter, *wash* (lviii. 10). Or, transposing two letters, *that thy foot may be red* (Is. lxiii. 1).

[7] *i. e.* thy progress, or festal procession. *Vv.* 24, 25 might also be rendered, *have seen . . . , went before . . . , followed after*; but it seems most probable that the Psalmist in *vv.* 24–27 is describing an ideal scene of triumph in the future.

[8] Or, *in holiness.*

25 The singers go before, the minstrels follow after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us.

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt : the Morians' land[1] shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord ;

33 Who sitteth in the heavens over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

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[1] *i.e.* the land of the Moors, or Africans.

[2] *i.e.* ye that are sprung from Israel. Cf. Is. xlviii. 1.

[3] So, changing one letter (lxiv. 2). The Heb. text could hardly mean anything except *heap of stones.*

[4] *Command, O God,* Sept., Syr., Targ., Symm., Vulg., Jer., and many moderns.

[5] Or, *thou who hast wrought for us out of thy temple.* (29) *Unto Jerusalem kings,* &c.

[6] *Viz.* (as the word used implies) in a train or procession.

[7] *i.e.* either the crocodile or (cf. Job xl. 21) the hippopotamus; in either case a symbolical designation of Egypt (cf. Ez. xxix. 3, Ps. lxxiv. 14).

25 The singers go before, the players on stringed instruments follow after,
in the midst of damsels playing upon timbrels:
26 'In full assemblies, bless ye God,
'(even) the Lord, (ye that are) from the fountain of Israel[2].'
27 There is little Benjamin, ruling them,
the princes of Judah, their throng[3],
the princes of Zebulun, the princes of Naphtali.

28 Thy God hath commanded[4] thy strength:
be strong, O God, thou who hast wrought for us.
29 Because of thy temple at Jerusalem
kings[5] shall lead up[6] presents unto thee.
30 Rebuke the wild beast of the reeds[7],
the troop of bulls[8], with the calves[8] of the peoples,
trampling under foot the pieces of silver[9]:
he hath scattered[10] the peoples that delight in war!
31 Magnates (?)[11] shall come out of Egypt;
Ethiopia[12] shall make her hands run out unto God.

32 Sing unto God, O ye kingdoms of the earth;
O make melody unto the Lord:
33 To him that rideth upon the heavens of heavens, which are of old;
lo, he uttereth his voice, (and that) a mighty voice.

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[8] Fig. for the leaders of foreign nations, and their peoples. Cf. Is. xxxiv. 7.

[9] Offered, *viz.* as tribute. Or, *so that every one prostrateth himself* (lit. *letteth himself be trampled upon*) *with pieces of silver.* The sense and text are both very doubtful.

[10] *Scatter thou,* Sept., Syr., Vulg., Jer., and many moderns (with different vowels). The reading of the text, if correct, will describe what the poet hopes for from the future, as if he beheld it already accomplished.

[11] The meaning of the Heb. word, thus rendered conjecturally, is unknown.

[12] Heb. *Cush.* See Gen. x. 6; and cf. Is. xviii. 1, 7.

34 Ascribe ye the power to God over Israel : his worship, and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel; he will give strength and power unto his people; blessed be God.

EVENING PRAYER.

PSALM LXIX. *Salvum me fac.*

1 Save me, O God : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

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[1] Properly, *a watery gulf* or *depth* (lxviii. 22).

[2] Or, *are exhausted*; cf. Lam. iv. 17.

34 Ascribe ye strength unto God:
his majesty is over Israel,
and his strength is in the skies.
35 Terrible is God out of thy sanctuaries;
the God of Israel, *he* giveth strength and mightiness unto the people.
Blessed be God.

PSALM LXIX.

1 Save me, O God;
for the waters are come in even unto the soul.
2 I am sunk in the mire of a morass[1], where there is no standing-place:
I am come into deep waters, and the flood washeth me away.
3 I am weary with my crying, my throat burneth;
mine eyes fail[2], while I hope for my God.
4 They that hate me without a cause are more than the hairs of mine head;
they that would exterminate me, being lyingly mine enemies, are mighty[3]:
that which I had not robbed I then restored[4].
5 God, *thou* knowest my foolishness;
and my guiltinesses are not hid from thee.
6 Let not them that wait for thee be ashamed through me, O Lord, Jehovah of hosts:
let not those that seek thee be brought to confusion through me, O God of Israel.

7 Because for thy sake have I borne reproach,
confusion hath covered my face.

[3] Or, *numerous*; cf. xxxviii 19.
[4] Read probably, '*I* restored.'

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

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

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[1] Read perhaps, *And I afflicted* (xxxv. 13) *my soul with fasting.*

[2] Cf. Job xxx. 9, Lam. iii. 14, 63. Properly, a song sung to stringed music.

8 I am become a stranger unto my brethren,
and a foreigner unto my mother's children.
9 Because jealousy for thine house hath eaten me up,
and the reproaches of them that reproach thee are fallen upon me.
10 And I wept, with my soul fasting [1],
but it was turned into reproaches for me.
11 I made sackcloth also my vesture,
and I became a proverb unto them.
12 They that sit in the gate muse of me;
and (I am) the song [2] of them that drink strong drink.

13 But as for me, (let) my prayer (be) unto thee, Jehovah, in an acceptable time [3];
O God, in the abundance of thy kindness answer me with the truth of thy salvation.
14 Deliver me out of the mire, and let me not sink;
O let me be delivered from them that hate me, and out of the deep waters.
15 Let not the flood of waters wash me away,
neither let the morass swallow me up,
and let not the pit shut her mouth upon me.
16 Answer me, Jehovah, for thy kindness is good;
according to the multitude of thy compassions, turn thee towards me.
17 And hide not thy face from thy servant;
because I am in distress, answer me speedily.
18 Draw nigh unto my soul, (and) redeem it:
O ransom me because of mine enemies.

19 *Thou* knowest my reproach, and my shame, and my confusion:
mine adversaries are all in thy sight.

[3] Lit. *a time of pleasure* or *favour*; see Glossary I (under 'pleasure').

21 Thy rebuke hath broken my heart; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten . and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

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[1] The Heb. word is uncertain. Read perhaps, dividing the words differently, *and it is very sick; I looked*, &c.

[2] The fruit or juice of some bitter and poisonous plant, perhaps the poppy : see Deut. xxix. 18; and cf. Jer. viii. 14, ix. 15, xxiii. 15.

[3] *i. e.* let their enjoyments become a means of luring them

20 Reproach hath broken my heart, and I am very
weak [1];
and I looked for some to show sympathy, but
there was no one,
and for comforters, but I found none.
21 They gave me also gall [2] as my food;
and for my thirst they gave me vinegar to drink.

22 Let their table before them become a trap;
and to them that are at peace (let it become)
a bait [3].
23 Let their eyes be dark, that they see not;
and make their loins continually to totter.
24 Pour out thine indignation upon them,
and let the heat of thine anger overtake them.
25 Let their encampment [4] be desolate;
let there be none to dwell in their tents.
26 For him whom *thou* hast smitten they persecute;
and they tell of [5] the pain of those whom thou
hast wounded.
27 Put iniquity on to their iniquity;
and let them not come into thy righteousness.
28 Let them be blotted out of the book of the living [6],
and not be written with the righteous.

29 But I am poor [7] and in pain:
thy salvation, O God, shall set me up on high.
30 I will praise the name of God with a song,
and magnify him with thanksgiving;
31 And it shall please Jehovah better than an ox,
(or) a bullock, that hath horns [8] and parted hoofs [9].
32 The humble, when they see it, shall be glad:
ye that seek after God, let your heart live [10].

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to destruction.

[4] Gen. xxv. 16, Numb. xxxi. 10, Ez. xxv. 4.

[5] Read probably, with Sept., Syr., *add to.*

[6] Or, *of life.*

[7] Or, *afflicted.*

[8] *i. e.* which is of full age.

[9] Cf. Lev. xi. 3.

[10] Or, *revive*; cf. Ps. xxii. 26.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSALM LXX. *Deus in adjutorium.*

1 Haste thee, O God, to deliver me : make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O Lord, make no long tarrying.

MORNING PRAYER.

PSALM LXXI. *In te, Domine, speravi.*

1 In thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

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[1] Cf. Ps. xl. 13–17.

33 For Jehovah hearkeneth unto the needy,
and despiseth not his prisoners.
34 Let heaven and earth praise him,
the seas, and all that moveth therein.
35 For God will save Zion,
and build the cities of Judah;
and men shall inhabit 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.

PSALM LXX[1].

1 O God, (haste thee) to deliver me;
Jehovah, haste thee to help me.
2 Let them be ashamed and abashed, that seek my soul;
let them retreat backward and be brought to confusion, that delight in my hurt.
3 Let them turn back by reason of their shame,
that say, Aha, aha.
4 Let all those that seek thee be joyful and glad in thee;
and let such as love thy salvation say continually,
'God be magnified.'
5 But I am poor and needy;
O God, haste thee unto me:
thou art my help and my deliverer;
Jehovah, make no tarrying.

PSALM LXXI.

1 [2] In thee, Jehovah, have I taken refuge;
let me never be ashamed:
2 In thy righteousness rescue me and deliver me;
incline thine ear unto me, and save me.

[2] With *vv.* 1-3 comp. Ps xxxi. 1-3.

2 Be thou my strong hold, whereunto I may alway resort : thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly : out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for : thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall be always of thee.

6 I am become as it were a monster unto many : but my sure trust is in thee.

7 O let my mouth be filled with thy praise : (that I may sing of thy glory) and honour all the day long.

8 Cast me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him ; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God : my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

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[1] The Sept. renders these two lines nearly as Ps. xxxi. 2 ; hence read perhaps, as there, *Be to me a stronghold-rock, a house of fastnesses to save me.* (In the Heb. the text found here might be easily corrupted from that in xxxi. 2.)

[2] Heb. *from my mother's bowels.* With this verse comp.

3 Be to me a rock of habitation, into which I may
continually enter;
thou hast commanded to save me[1];
for thou art my crag and my fastness.

4 Deliver me, O my God, from the hand of the
wicked,
from the grasp of the unrighteous and cruel
dealer.
5 For thou art my hope;
the Lord Jehovah is my trust from my youth.
6 Upon thee have I stayed myself from the womb;
thou hast been my benefactor (?) ever since
I was born[2]:
my praise is continually of thee.
7 I am become as it were a portent[3] unto many:
but thou art my strong refuge.
8 My mouth shall be filled with thy praise,
(and) with thy glory all the day.
9 Cast me not away in the time of old age;
forsake me not when my strength faileth.
10 For mine enemies speak concerning me,
and they that watch for my soul (life) take
counsel together,
11 Saying, 'God hath forsaken him:
'pursue and take him, for there is none to
deliver.'
12 O God, be not far from me:
O my God, haste thee to help me.
13 Let them be ashamed and consumed, that are the
(malicious) opposers[4] of my soul;
let them put on reproach and confusion, that
seek my hurt[5].

Ps. xxii. 9, 10.

[3] Attracting attention on account of my extraordinary sufferings. Cf. Deut. xxviii. 46 ('for a sign and for a portent').

[4] Or, *accusers* (cf. xxxviii. 20).

[5] Lit. *my evil*; cf. *v.* 24, xxxv. 4, 26, xxxviii. 12, xl. 14, lxx. 2.

12 As for me, I will patiently abide alway : and will praise thee more and more.
13 My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.
16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth (again).

19 Thou hast brought me to great honour : and comforted me on every side.
20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick : unto thee will I sing upon the harp, O thou Holy One of Israel.
21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

---

[1] Cf. xxxv. 28. [2] *i. e.* bring as my theme of praise.
[3] So Heb. text; Heb. marg., Versions, *me.*
[4] So Heb. text, Targ., Jer.; Heb. marg., Sept., Syr., Vulg., *me.*

14 But as for me, I will hope continually,
and will add unto all thy praise.
15 My mouth shall tell of thy righteousness,
(and) of thy salvation all the day [1],
for I know not the numbers (thereof).
16 I will come with [2] the mighty acts of the Lord Jehovah;
I will make mention of thy righteousness, even of thine only.
17 O God, thou hast taught me from my youth;
and until now do I continue declaring thy wondrous works.
18 And even to old age and hoar hairs, O God, forsake me not;
until I have declared thine arm unto (the next) generation,
thy might to every one that is yet for to come.
19 Thy righteousness also, O God, (reacheth) unto the height (of heaven):
thou who hast done great things,
O God, who is like unto thee?
20 Thou who hast caused us [3] to see many and sore troubles,
wilt turn and quicken us [4],
and bring us [4] up again from the deeps of the earth [5].
21 O multiply my greatness,
and turn and comfort me.
22 I also will give thanks unto thee with the lyre,
(even) unto thy truth, O my God:
I will make melody unto thee with the harp,
O thou Holy One of Israel.
23 My lips shall ring out their joy when I make melody unto thee;
and (so shall) my soul, which thou hast ransomed.

[5] *i. e.* the subterranean waters (xxiv. 2), fig. for a position of great humiliation and peril. Cf. lxxxviii. 6; also xxx. 3, lxxxvi. 13.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

PSALM LXXII. *Deus, judicium.*

1 Give the King thy judgements, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

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[1] Or, *murmur*; cf. xxxv. 28. [2] Heb. *with the sun.*
[3] Read probably, with Sept., Syr., Vulg., Jer., *righteousness.*
[4] *i. e.* the Euphrates. Cf. Ex. xxiii. 31.

24 My tongue also shall meditate[1] of thy righteousness all the day :
for they are ashamed, for they are abashed, that seek my hurt.

PSALM LXXII.

1 Give the king thy judgements, O God,
and thy righteousness unto the king's son.
2 He shall judge thy people with righteousness,
and thy poor with judgement.
3 The mountains shall bear peace for the people,
and the hills, through righteousness.
4 He shall judge the poor of the people ;
he shall save the children of the needy,
and crush the oppressor.
5 They shall fear thee as long as the sun endureth[2],
and before the moon, throughout all generations.
6 He shall come down like rain upon the mown grass,
as showers (that are) a flood upon the earth.
7 In his days shall the righteous[3] flourish ;
and abundance of peace till the moon be no more.

8 Let him have dominion also from sea to sea,
and from the River[4] unto the ends of the earth.
9 Let the desert-dwellers bow before him,
and his enemies lick the dust.
10 Let the kings of Tarshish and of the isles[5] render tribute ;
let the kings of Sheba[6] and Seba[7] bring dues.
11 Yea, let all kings fall down to him ;
let all nations serve him.

[5] Or, *coasts* ; *viz.* of the Mediterranean Sea.
[6] A wealthy and celebrated people in the S. of Arabia.
[7] Perhaps the region about Massowah, in Abyssinia.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.
13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.
14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever; his Name shall remain under the sun among the posterities : which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things.
19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

EVENING PRAYER.

PSALM LXXIII. *Quam bonus Israel!*

1 Truly God is loving unto Israel : even unto such as are of a clean heart.

[1] The meaning is very uncertain.
[2] So Heb. text. Heb. marg. *be propagated.* The text might also be rendered, *have offspring* (Gen. xxi. 23, R.V. *marg.*). But read perhaps, changing one letter, *be established.*

12 For he will deliver the needy when he crieth,
the poor also, and him that hath no helper.
13 He will have pity on the feeble and the needy,
and the souls of the needy he will save.
14 He will redeem their soul from oppression and violence;
and precious will their blood be in his sight.

15 So may he live! and may there be given unto him of the gold of Sheba!
may prayer also be made for him continually!
may he be blessed all the day!
16 May there be an expanse (?)[1] of corn in the land upon the top of the mountains!
may the fruit thereof shake like Lebanon!
and may men blossom out of the city like herb of the earth!
17 May his name endure for ever!
may his name propagate[2] before the sun!
may men also bless themselves by[3] him!
may all nations call him happy!

18 Blessed[4] be Jehovah God, the God of Israel,
which 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.

BOOK III.

PSALM LXXIII.

1 Surely God is good[5] to Israel,
(even) to such as are of a pure heart.

[3] Using his name as a type of happiness; cf. Gen. xlviii. 20, R.V. *marg.*
[4] *Vv.* 18, 19 are the doxology closing Book II of the Psalms.
[5] Or, *Only good is God.*

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : (and I said,) Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

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[1] Heb. *been poured out.* [2] Lit. *bonds* (Is. lviii. 6).

[3] Read probably, with most moderns (dividing one word into two), *For they have no torments* (?);
their body is sound and fat.

[4] Cf. Job xv. 27 (bodily fatness a mark of pride). But Sept., Syr., and many moderns read (one letter changed), *Their iniquity cometh forth out of fatness* (*i. e.* out of a gross, unfeeling heart; cf. xvii. 10).

2 But as for me, my feet were almost gone ;
my treadings had well-nigh slipt [1].
3 For I was envious at the boasters,
when I saw the welfare of the wicked.
4 For there are no torments (?) [2] at their death,
and their body is fat [3].
5 They are not in the travail of (ordinary) folk ;
neither are they stricken with (other) men.
6 Therefore pride is about them as a necklace ;
they deck themselves with apparel of violence.
7 Their eye cometh forth out of fatness [4] ;
the imaginations of their heart overflow [5].
8 They scoff, and in wickedness speak oppression :
they speak (as) from on high :
9 They have set their mouth in the heavens,
and their tongue goeth about in the earth.
10 Therefore his people returneth hither [6],
and waters of fulness are drained out by them.
11 And they say, 'How doth God know ?
'and is there knowledge in the Most High ?'
12 Behold, such are the wicked ;
and being ever prosperous, they increase riches.
13 (And I said,) 'Surely in vain have I cleansed my heart,
'and washed mine hands in innocency ;
14 'And yet I was stricken all the day,
'and my reproof was every morning.'

15 If I had said, 'I will tell accordingly [7],'
behold, I should have been faithless to the generation of thy children.

[5] *Viz.* in proud, overweening speeches. Cf. Jer. v. 28 ('they overflow with words—*or* things—of evil').

[6] So Heb. marg., and Versions; Heb. text, *he bringeth back his people hither*. Neither reading appears to yield a sense suited to the context. Read probably, *Therefore he satisfieth them with bread* (or, *they are satisfied with bread*).

[7] So, inserting a word; lit. *like these things*. The Heb. text has only *like*.

15 Then thought I to understand this : but it was too hard for me,
16 Until I went into the sanctuary of God : then understood I the end of these men ;
17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

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

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.
20 Thus my heart was grieved : and it went even through my reins.
21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.
23 Thou shalt guide me with thy counsel : and after that receive me with glory.
24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

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

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.
27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works (in the gates of the daughter of Sion).

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[1] Or, *in the city*. [2] Cf. Ps. xxxix. 6.
[3] Heb. *beasts* (intensive plural).

16 And I pondered how I might know this;
(but) it was travail in mine eyes;
17 Until I entered into the sanctuary of God,
(and) considered their latter end:
18 Surely thou settest them in slippery places;
thou causest them to fall, so that they become ruins.
19 How are they become a desolation in a moment!
they are brought utterly to an end by sudden terrors:
20 As a dream when one awaketh,
so, Lord, when thou arousest thyself[1], dost thou despise their semblance[2].
21 For my heart was soured,
and I was pricked in my reins.
22 But *I* was brutish, and knew not:
a very beast[3] was I toward thee.

23 Yet I am continually with thee;
thou holdest my right hand.
24 Thou wilt guide me with thy counsel,
and afterward receive me with glory.
25 Whom have I in heaven (but thee)?
and having thee[4] I delight not (in aught that is) upon earth.
26 My flesh and my heart faileth:
(but) God is the rock of my heart and my portion for ever.
27 For, lo, they that go far from thee shall perish;
thou dost exterminate all them that go a whoring from thee.
28 But as for me, to draw near unto God is my good;
in the Lord Jehovah have I made my refuge,
that I may tell of all the works that thou hast in hand[5].

[4] Or, *in comparison of thee.* Lit. *with thee.*
[5] Lit. *all thy businesses.*

PSALM LXXIV. *Ut quid, Deus?*

1 O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever?

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[1] Or, *of thy shepherding*. [2] Ex. xv. 16.
[3] Or, with the change of a point, *the enemy hath marred all*.
[4] *i.e.* the Temple. See Ex. xxv. 22 ; and cf. Lam. ii. 6 (‘ he

PSALM LXXIV.

1 Why, O God, hast thou cast off for ever?
(why) doth thine anger smoke against the flock of thy pasture[1]?
2 O remember thy congregation, which thou hast purchased[2] of old,
which thou hast redeemed to be the tribe of thine inheritance,
mount Zion, wherein thou hast dwelt.
3 Lift up thy feet unto the perpetual ruins,
(even) all that the enemy hath marred[3] in the sanctuary.
4 Thine adversaries have roared in the midst of thy meeting-place[4];
they have set up their own signs for signs[5].
5 They have become known as men who wield upwards
axes in a thicket of trees.
6 And now all the carved work thereof together
they strike down with hatchet and hammers.
7 They have set thy sanctuary on fire;
they have profaned the dwelling-place of thy name[6] even unto the ground.
8 They have said in their heart, 'Let us oppress (?) them altogether':
they have burned up all the meeting-places of God in the land.
9 We see not our signs:
there is no prophet any more;
neither is there any with us that knoweth how long.
10 How long, O God, shall the adversary reproach?
(how long) shall the enemy contemn thy name for ever?

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hath destroyed his meeting-place').

[5] Their own religious symbols take the place of those belonging to the worship of Jehovah.

[6] Cf. Deut. xii. 11.

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old : the help that is done upon earth he doeth it himself.
14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.
16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.
17 The day is thine, and the night is thine : thou hast prepared the light and the sun.
18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.
21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

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[1] Read, perhaps, *and keepest thou thy right hand within thy bosom?*

[2] A symbolical designation of the power of Egypt. Cf. Ez. xxix. 3, xxxii. 2, Is. li. 9.

[3] *i.e.* the crocodile (Job xli); also symbolical of Egypt. The word means *something wreathed* or *coiled*.

11 Why drawest thou back thy hand, and thy right hand?
from the midst of thy bosom (pluck it forth and) consume![1]

12 Yet God is my King from of old,
working salvations in the midst of the earth.
13 *Thou* didst divide the sea by thy strength;
thou brakest the heads of the (river-)monsters[2] upon the waters.
14 *Thou* didst crush the heads of leviathan[3] in pieces,
thou gavest him to be food for a folk of desert-dwellers[4].
15 *Thou* didst cleave fountain and torrent;
thou didst dry up ever-flowing streams.
16 The day is thine, the night also is thine,
thou hast established luminary and sun.
17 *Thou* hast fixed all the borders of the earth:
summer and winter, *thou* hast formed them.

18 Remember this, (how) the enemy hath reproached, O Jehovah[5],
and (how) a senseless people have contemned thy name.
19 O deliver not thy turtle-dove unto the greedy wild-beast[6];
forget not for ever the life of thy poor.
20 Look upon the covenant:
for the dark places of the land are full of pastures of violence[7].
21 O let not the downtrodden turn back in confusion;
let the poor and needy praise thy name.

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[4] *i. e.* wild-beasts inhabiting the desert. For 'folk,' cf. Prov. xxx. 25, 26.

[5] Or, *hath reproached Jehovah.*

[6] Or, changing a letter, *deliver not the soul of thy turtle-dove unto the wild-beast* (or, with a further change, *unto death*).

[7] Read probably, *are full of pride* (xvii. 10) *and violence.*

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

MORNING PRAYER.

PSALM LXXV. *Confitebimur tibi.*

1 Unto thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixed, and he poureth out of the same.

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[1] Read probably, *and they that call upon thy name tell of.*

[2] God, as judge, interposes when the right moment has arrived.

[3] *i.e.* panic-struck, disorganized; cf. Ex. xv. 15, Josh. ii. 9.

[4] Fig. for, restore order.

22 Arise, O God, plead thine own cause:
remember the reproach which thou hast all the day at the hand of the senseless man.
23 Forget not the voice of thine adversaries,
the uproar of them that rise up against thee,
which ascendeth (unto heaven) continually.

PSALM LXXV.

1 We give thanks unto thee, O God,
we give thanks, and thy name is near;
they tell of[1] thy wondrous works.

2 'For I take the appointed time[2]:
'*I* judge with equity.
3 'When the earth and all the inhabitants thereof are melted away[3],
'*I* adjust the pillars of it[4].
4 'I say unto the boasters, "Be not boastful";
'and to the wicked, "Lift not up the horn"':

5 Lift not up your horn on high;
speak not arrogancy[5] with (haughty) neck.
6 For neither from the east, nor from the west,
nor yet from the wilderness, (cometh) lifting up[6].
7 For God is judge:
he putteth down one, and lifteth up another.
8 For in the hand of Jehovah there is a cup, and the wine foameth;
it is full of mixture[7], and he poureth out of the same:

[5] Cf. 1 Sam. ii. 3.
[6] Or, according to a vocalization found in many MSS. and editions, *nor yet from the wilderness of mountains* (*cometh judgement*).
[7] *i.e.* wine mixed with aromatic spices; cf. Prov. xxiii. 30.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

PSALM LXXVI. *Notus in Judæa.*

1 In Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

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[1] The Sept. has, *I will rejoice* (one letter different).
[2] Read probably, *Terrible* (cf. *vv.* 7, 12).
[3] *Viz.* as a lion; cf. *v.* 2, and Is. xxxi. 4.

surely the dregs thereof, all the wicked of the earth shall drain them out, and drink them.

9 But as for me, I will declare [1] for ever,
I will make melody to the God of Jacob.
10 All the horns of the wicked also will I hew off;
but the horns of the righteous shall be lifted up.

PSALM LXXVI.

1 In Judah is God known:
his name is great in Israel.
2 In Salem also is his covert,
and his lair in Zion.
3 There brake he the flashings of the bow;
the shield, and the sword, and the battle.

4 Illumined [2] art thou, (and) glorious,
(coming down [3]) from the mountains of prey.
5 The stouthearted are spoiled, they slumber their (last) sleep [4];
and none of the men of might have found their hands [5].
6 At thy rebuke, O God of Jacob,
both chariot and horse are cast into a dead sleep.

7 Terrible art thou;
and who may stand in thy sight when once thou art angry?
8 Out of heaven didst thou cause sentence to be heard;
the earth feared, and was still,
9 When God arose to judgement,
to save all the humble of the earth.

[4] Cf. Nah. iii. 18, Jer. li. 39, 57.
[5] *i. e.* they were powerless, unable to defend themselves. Cf. Josh. viii. 20; Is. xxxvii. 27 'of small power' (lit. *short of hand*).

10 The fierceness of man shall turn to thy praise : and the fierceness of other[1] shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM LXXVII. *Voce mea ad Dominum.*

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

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble, that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure?

[1] So the Great Bible of 1539: see the Introduction.

[2] Properly, *lead along in a procession*; cf. lxviii. 29.

[3] *i.e.* the passion (Jud. viii. 3 .

[4] Read probably, *mine eye* (*poured down*, &c.). Cf. Lam. iii. 49, 'mine eye *poureth down*, and ceaseth not, without

10 For the wrath of man shall give thanks unto thee;
with the residue of wraths thou wilt gird thyself.
11 Vow, and pay unto Jehovah your God:
let all them that are round about him bring[2]
presents unto the Terrible one;
12 He loppeth short the spirit[3] of princes;
(and is) terrible to the kings of the earth.

PSALM LXXVII.

1 (I said,) 'My voice is unto God, and I will cry;
'my voice is unto God, and he will give ear unto me.'
2 In the day of my trouble I sought after the Lord:
my hand[4] was poured out in the night, and grew not numb;
my soul refused to be comforted.
3 'I will remember God,' (I said,) 'and I will moan:
'I will muse, and my spirit fainteth.'
4 Thou heldest (open) the guards of mine eyes:
I was troubled[5], and could not speak.
5 I pondered the days of old,
the years of (past) ages:
6 (I said,) 'I will remember my song in the night[6];
'I will muse with my heart;'
and my spirit made diligent search[7], (saying):
7 'Will the Lord cast off for ever[8]?
'and will he be favourable no more?
8 'Is his kindness clean gone for ever?
'is the promise come to an end for all generations?
9 'Hath God forgotten to be gracious?
'or hath he in anger shut up his compassions?'

numbness.'

[5] Cf. Gen. xli. 8, Dan. ii. 1, 3.

[6] *i. e.* the songs in which the Psalmist could once praise God for His mercies; cf. Job xxxv. 10.

[7] *And I searched out my spirit,* Sept., Syr., Symm., Theod., and some moderns.

[8] Heb. *for ages.*

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as (our) God ?

14 Thou art the God that doeth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

EVENING PRAYER.

PSALM LXXVIII. *Attendite, popule.*

1 Hear my law, O my people : incline your ears unto the words of my mouth.

[1] As we might say, *my cross* ; cf. Jer. x. 19.

10 And I said, 'It is my sickness[1];
'the years of the right hand of the Most High
(will I remember)!
11 'I will make mention of the deeds of Jah;
'for I will remember thy wonders of old.
12 'I will meditate[2] also on all thy work,
'and muse on thy doings.'
13 O God, thy way is in holiness;
who is a great god like unto God?
14 Thou art the God that doeth wonders:
thou hast made known thy strength among the
peoples.
15 Thou didst with thine arm redeem thy people,
the sons of Jacob and Joseph.
16 The waters saw thee, O God,
the waters saw thee, they were in pangs;
yea, the deeps trembled.
17 The clouds flooded forth water;
the skies uttered (their) voice[3]:
yea, thine arrows went abroad.
18 The voice of thy thunder was in the whirling storm:
the lightnings illumined the world:
the earth trembled and shook.
19 Thy way was in the sea,
and thy paths were in the great waters,
and thy footprints were not known.
20 Thou leddest thy people like a flock,
by the hand of Moses and Aaron.

PSALM LXXVIII.

1 Give ear, O my people, to my instruction;
incline your ears unto the words of my mouth

[2] Lit. *murmur*. [3] Cf. Hab. iii. 10.

2 I will open my mouth in a parable : I will declare hard sentences of old;
3 Which we have heard and known : and such as our fathers have told us;
4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children;

6 That their posterity might know it : and the children which were yet unborn;
7 To the intent that when they came up : they might shew their children the same;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments;
9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.
11 They kept not the covenant of God : and would not walk in his law;
12 But forgat what he had done : and the wonderful works that he had shewed for them.

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[1] Heb. *pour forth.*
[2] *i.e.* truths stated figuratively or indirectly (cf. Ez. xvii. 2); here, the lessons implicit in the past history of Israel.

2 I will open my mouth with a parable ;
I will utter [1] riddles [2] concerning [3] times of old.
3 That which we have heard and known,
and our fathers have told us,
4 We will not hide from their children,
telling to the generation to come the praises of Jehovah,
and his strength, and his wondrous works that he hath done.

5 For he established a testimony in Jacob,
and appointed a law in Israel,
whereby he commanded our fathers,
to make them known to their children ;
6 in order that the generation to come might know (them),
even the children which should be born ;
that they might arise and tell (them) to their children :
7 That they might put their confidence in God,
and not forget the deeds of God,
but keep his commandments :
8 And might not be as their fathers,
a refractory and defiant generation ;
a generation that fixed not their heart firmly,
and whose spirit was not faithful with God.

9 The children of Ephraim, armed [4] (and) shooting with the bow,
turned about in the day of battle.
10 They kept not the covenant of God,
and refused to walk in his law ;
11 And they forgat his doings,
and his wondrous works that he had caused them to see.

[3] Heb. (*springing*) *out of*, or (*derived*) *from*.
[4] Or, *handling*. The exact sense is uncertain.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

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[1] Ex. xvii. 6. [2] Num. xx. 11 (Heb.).

12 In the sight of their fathers he did wonders,
in the land of Egypt, in the field of Zoan.
13 He clave the sea, and caused them to pass through;
and he made the waters to stand as a heap.
14 By day also he led them with a cloud,
and all the night with a light of fire.
15 He clave rocks [1] in the wilderness,
and gave them drink abundantly as out of the deeps.
16 He brought forth streams also from the crag [2],
and caused waters to run down like rivers.

17 Yet went they on still to sin against him,
to defy the Most High in the desert.
18 And they put God to the proof in their heart,
by asking food for their appetite [3].
19 Yea, they spake against God;
they said, 'Can God lay out a table in the wilderness?
20 'Behold, he smote the rock, and waters gushed out,
'and torrents overflowed:
'can he give bread also?
'or will he provide flesh for his people?'
21 Therefore Jehovah heard, and was enraged:
and a fire was kindled against Jacob,
and anger also came up against Israel;
22 Because they believed not in God,
and trusted not in his salvation.
23 And he commanded the skies above,
and opened the doors of heaven;
24 And he rained manna upon them for to eat,
and gave them the corn of heaven.
25 Man did eat the bread of the mighty:
he sent them provisions to the full.

[3] Heb. *soul.* See Glossary I.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

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[1] See the note on Ps. xlviii. 7.

[2] Cf. Num. xi. 31 (Heb.).

26 He caused the east-wind [1] to set forth [2] in heaven:
and by his strength he guided on [3] the south wind.
27 And he rained flesh upon them as dust,
and winged fowl as the sand of the seas:
28 And he let it fall in the midst of their camp,
round about their dwellings.
29 So they did eat, and were well filled;
and he brought them their desire.
30 They were not estranged from their desire,
their food was yet in their mouths,
31 When the anger of God came up against them,
and slew among the lustiest [4] of them,
and bowed down the young men of Israel.

32 For all this they sinned yet more,
and believed not in his wondrous works.
33 So he made their days to vanish as a breath,
and their years in dismay.
34 When he slew them, then they would inquire after him,
and turn back and seek God earnestly.
35 And they remembered that God was their rock,
and God Most High their redeemer.
36 But they beguiled him with their mouth,
and lied unto him with their tongue:
37 For their heart was not firm with him,
neither were they faithful in his covenant.
38 But he, being full of compassion, cancelleth iniquity, and destroyeth not;
yea, many a time turneth he his anger back,
and stirreth not up all his fury.
39 So he remembered that they were but flesh;
a wind that passeth away, and returneth not again.

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[3] Ex. x. 13 (Heb.).
[4] Jud. iii. 29, A.V., R.V.; lit. *fat*. Cf. Is. x. 16.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.
42 They turned back, and tempted God : and moved the Holy One in Israel.
43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.
45 He turned their waters into blood : so that they might not drink of the rivers.
46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.
48 He destroyed their vines with hail-stones : and their mulberry-trees with the frost.
49 He smote their cattle also with hail-stones : and their flocks with hot thunder-bolts.
50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.
51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;
52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

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[1] Lit. *the finisher*, the name of a species of locust (cf. Deut. xxviii. 38, 'for the locust shall *finish* it').
[2] So the Sept. The sense suits the context; but the real meaning of the Heb. word is not known.
[3] Or, (*lightning-*) *flashes*.

40 How often did they defy him in the wilderness,
and grieve him in the desert!
41 And still again they put God to the proof,
and pained the Holy One of Israel.
42 They remembered not his hand,
(nor) the day when he ransomed them from the adversary:
43 How he set his signs in Egypt,
and his portents in the field of Zoan;
44 And turned their Nile-canals into blood,
so that they could not drink their streams.
45 He sent among them the dog-fly, which devoured them;
and frogs, which destroyed them.
46 He gave also their increase unto the caterpillar [1],
and their labour unto the locust.
47 He killed their vines with hail,
and their sycomore trees with frost [2].
48 He delivered over their cattle also to the hail,
and their flocks to fire-bolts [3].
49 He sent forth [4] upon them the heat of his anger,
rage, and indignation, and trouble,
a mission of evil angels [5].
50 He levelled a path for his anger;
he withheld not their soul from death,
but delivered their life over to the pestilence;
51 And smote all the first-born in Egypt,
(even) the firstfruits of (their) strength [6] in the tents of Ham.
52 But he moved forth his own people by stages [7] like sheep,
and guided them in the wilderness like a flock.

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[4] Or, *let loose* (Prov. vi. 14 R.V. *marg.*).
[5] Heb. *angels of* (the class of) *evil* (hurtful) *ones*. Cf. Job xxxiii. 22, 'and his life to the slaying ones.'
[6] Cf. Gen. xlix. 3, Deut. xxi. 17.
[7] Cf. Ex. xii. 37 (Heb.), Jer. xxxi. 24 (Heb.).

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted, and displeased the most high God : and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

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[1] Heb. *as the line of an inheritance.* [2] Cf. Jer. vii. 12.
[3] Sept., Syr., Targ. read (with other vowels), *where he dwelt.*

53 And he led them safely, and they had no fear:
but the sea covered their enemies.
54 And he brought them to his holy border,
to the mountain, which his right hand had purchased.
55 And he drave out the nations from before them,
and allotted them as a measured inheritance [1],
and made the tribes of Israel to dwell in their tents.

56 But they put to the proof and defied God Most High,
and kept not his testimonies:
57 But drew back, and were faithless like their fathers:
they turned aside like a deceitful bow.
58 For they vexed him with their high places,
and made him jealous with their graven images.
59 God heard, and was enraged,
and he utterly rejected Israel;
60 And abandoned the dwelling-place of Shiloh [2],
the tent which he had made to dwell [3] among men;
61 And he gave up his strength [4] into captivity,
and his glory [4] into the adversary's hand.
62 He delivered his people over also unto the sword,
and was enraged with his inheritance.
63 Fire devoured their young men;
and their virgins were not praised (in marriage-song).
64 Their priests fell by the sword;
and their widows wept not.

65 Then the Lord awaked as one asleep,
like a mighty man [5] that shouteth by reason of wine [6].

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[4] *i. e.* the ark (1 Sam. iv. 21, 22; cf. Ps. cxxxii. 8).
[5] *i. e.* a warrior. Cf. Is. xlii. 13. [6] Or, *overcome by wine.*

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

MORNING PRAYER.

PSALM LXXIX. *Deus, venerunt.*

1 O God, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

66 And he smote his adversaries backward:
he laid upon them an everlasting reproach.
67 And he rejected the tent of Joseph,
and chose not the tribe of Ephraim:
68 But chose the tribe of Judah,
the mountain of Zion which he loved.
69 And he built his sanctuary like the heights (of heaven),
like the earth which he hath founded for ever.
70 He chose David also his servant,
and took him from the sheep-folds:
71 From following the ewes that gave suck he brought him,
to be shepherd over Jacob his people, and over Israel his inheritance.
72 So he shepherded them according to the perfectness of his heart;
and with the understanding of his hands did he lead them.

PSALM LXXIX.

1 O God, the nations are come into thine inheritance;
they have defiled thy holy temple;
they have made Jerusalem into heaps.
2 They have given the dead bodies of thy servants to be food unto the fowls of the heaven,
the flesh of thy godly ones unto the beasts of the earth.
3 They have shed their blood like water round about Jerusalem;
and there was none to bury them.
4 We are become a reproach to our neighbours,
a mockery and a derision unto them that are round about us[1].

[1] Cf. xliv. 13.

5 Lord, how long wilt thou be angry : shall thy jealousy burn like fire for ever?
6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.
8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God?
11 O let the vengeance of thy servants' blood that is shed : be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.
13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be shewing forth thy praise from generation to generation.

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[1] Cf. with *vv.* 6, 7, Jer. x. 25.
[2] Lit. *cause to remain over.* But Syr., Targ. read, *release thou* (cxlvi. 7).

5 How long, Jehovah, wilt thou be angry for ever?
(how long) shall thy jealousy burn like fire?
6 Pour out thy fury upon the nations that have not known thee,
and upon the kingdoms that have not called upon thy name:
7 For they have devoured Jacob,
and laid waste his homestead [1].
8 Remember not against us the iniquities of (our) forefathers:
let thy compassions speedily come to meet us;
for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name;
and deliver us, and cancel our sins, for thy name's sake.
10 Wherefore should the nations say, 'Where is their God?'
Let the vengeance of thy servants' blood that is shed,
be made known among the nations before our eyes.
11 Let the groaning of the prisoner enter in before thee;
according to the greatness of thine arm reprieve thou [2] those that are appointed to die [3];
12 And recompense unto our neighbours sevenfold into their bosom
their reproach, wherewith they have reproached thee, O Lord.
13 So we, (that are) thy people and the flock of thy pasture [4],
will give thee thanks for ever;
we will tell of thy praise to all generations.

[3] Heb. *the children of death.*
[4] Or, *of thy shepherding.*

PSALM LXXX. *Qui regis Israel.*

1 Hear, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the cherubins.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come, and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

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[1] Or, *bring us back.*

[2] Heb. *wilt thou smoke.* Cf. Ps. lxxiv. 1.

[3] Lit. *by the tierce*, the third part of some larger measure, perhaps the bath (Ez. xlv. 11), and if so equivalent to nearly

Psalm LXXX.

1 Give ear, O Shepherd of Israel,
thou that guidest Joseph like a flock;
thou that sittest (enthroned) upon the cherubim,
shine forth.
2 Before Ephraim, and Benjamin, and Manasseh,
stir up thy might,
and come to save us.
3 O God, restore us [1],
and cause thy face to shine, and we shall be
saved.

4 Jehovah, God of hosts,
how long wilt thou be angry [2] against the
prayer of thy people?
5 Thou hast fed them with the bread of tears,
and given them to drink of tears in large
measure [3].
6 Thou makest us a strife unto our neighbours:
and our enemies mock as they please.
7 O God of hosts, restore us [1];
and cause thy face to shine, and we shall be saved.

8 Thou didst move a vine out of Egypt:
thou didst drive out the nations, and plantedst it.
9 Thou didst clear a place before it,
and it struck out its roots, and filled the land.
10 The mountains were covered with the shadow
of it,
and the boughs thereof were cedars of God [4].
11 She sent out her branches unto the sea,
and her shoots unto the River [5].

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three gallons,—a large measure for tears, though a small one for the earth, Is. xl. 12 ('measure').

[4] Or, *and the cedars of God with its boughs.*

[5] *i. e.* the Euphrates. Cf. lxxii. 8, 1 Ki. iv. 24.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

PSALM LXXXI. *Exultate Deo.*

1 Sing we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

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[1] Heb. *son.* [2] Or, *bring us back.*
[3] *i. e.* as a witness to His relationship to Israel.
[4] Or, *over.* Cf. Ex. xi. 4, xii. 23.

12 Why hast thou broken down her fences,
so that all they that pass by the way do pluck her?
13 The boar out of the wood doth gnaw it,
and that which moveth in the field grazeth on it.

14 O God of hosts, return, we beseech thee;
look from heaven, and behold,
and visit this vine;
15 And the stock which thy right hand hath planted,
and the branch [1] that thou madest strong for thyself.
16 It is burned with fire, it is cut away:
they perish at the rebuke of thy countenance.
17 Let thy hand be upon the man of thy right hand,
upon the son of man whom thou madest strong for thyself.
18 So shall we not draw back from thee:
O quicken us, and we will call upon thy name.
19 Jehovah, God of hosts, restore us [2];
cause thy face to shine, and we shall be saved.

PSALM LXXXI.

1 Ring out your joy unto God our strength;
shout unto the God of Jacob.
2 Take up the melody, and bring hither the timbrel,
the pleasant harp with the lyre.
3 Blow up the horn in the new moon,
at the full moon, for the day of our pilgrimage.
4 For it is a statute for Israel,
an ordinance of the God of Jacob.
5 He appointed it in Joseph for a testimony [3],
when he went forth against [4] the land of Egypt:
the language of one whom I knew not did I hear [5]:

[5] The Psalmist, speaking in the name of the nation, says that at the Exodus Israel first learnt to know the voice of its Deliverer.

6 I eased his shoulder from the burden : and his hands were delivered from [making] the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own heart's lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

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

EVENING PRAYER.

PSALM LXXXII. *Deus stetit.*

1 God standeth in the congregation of princes : he is a Judge among gods.

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[1] Heb. *passed away*.

[2] *i.e.* in the pillar of cloud. Cf. xviii. 11; Ex. xiv. 19, 24.

[3] Cf. Ps. l. 7.

[4] See the note on xviii. 44.

6 'I removed his shoulder from the burden:
'his hands were freed [1] from the basket.
7 'Thou calledst in trouble, and I rescued thee:
'I answered thee in the hiding-place of thunder [2];
'I tried thee at the waters of Meribah.
8 '(I said,) "Hear, O my people, and I will protest [3] unto thee:
'"O Israel, if thou wouldest but hearken unto me!
9 '"There shall no strange god be in thee;
'"neither shalt thou worship any foreign god.
10 '"I am Jehovah thy God,
'"who brought thee up out of the land of Egypt:
'"open thy mouth wide, and I will fill it."
11 'But my people hearkened not to my voice;
'and Israel did not consent unto me.
12 'So I let them go in the stubbornness of their heart,
'that they might walk in their own counsels.
13 'O that my people would hearken unto me,
'that Israel would walk in my ways!
14 'I should soon subdue their enemies,
'and turn my hand against their adversaries:
15 'The haters of Jehovah should come cringing unto him [4];
'but their time should endure for ever:
16 'I would feed them also [5] with the fat of wheat [6];
'and with honey out of the rock would I satisfy thee.'

PSALM LXXXII.

1 God standeth in the congregation of God;
he judgeth in the midst of the gods:

[5] So with a change of one letter. The Heb. text has, *And he fed them.* (The verb in the next line may be rendered indifferently either 'did' or 'would.')

[6] Cf. Num. xviii. 12, R.V. *marg.*, Deut. xxxii. 14.

2 How long will ye give wrong judgement : and accept the persons of the ungodly?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

PSALM LXXXIII. *Deus, quis similis?*

1 Hold not thy tongue, O God, keep not still silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee;

6 The tabernacles of the Edomites, and the Ismaelites : the Moabites, and Hagarens;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

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[1] *i. e.* the principles of social order; cf. xi. 3, lxxv. 3.
[2] Cf. xxvii. 5 (note), xxxi. 20 (note). [3] Cf. Jer. xi. 19.
[4] Read, perhaps, *with one heart* (1 Ch. xii. 38).

2 'How long will ye judge unrighteously,
'and accept the persons of the wicked?
3 'Judge the feeble and fatherless;
'do justice to the poor and destitute:
4 'Deliver the feeble and needy;
'rescue them from the hand of the wicked.
5 'They know not, neither do they understand;
'they go about in darkness:
'all the foundations of the earth[1] are moved.
6 '*I* said, "Ye are gods,
'"and all of you sons of the Most High:"
7 'But in truth ye shall die like men,
'and fall like one of the princes.'

8 Arise, O God, judge the earth:
for *thou* hast an inheritance in all the nations.

PSALM LXXXIII.

1 O God, hold thee not still:
keep not silence, and take no rest, O God.
2 For, lo, thine enemies are in tumult;
and they that hate thee have lift up the head.
3 They hold crafty discourse against thy people,
and take counsel against thy treasured ones[2].
4 They have said, 'Come, and let us cut them off
from being a nation;
'and so the name of Israel shall be no more
remembered[3].'
5 For they have consulted with heart together[4];
against thee do they make a covenant:
6 The tents of Edom, and the Ishmaelites;
Moab, and the Hagrites[5];
7 Gebal[6], and Ammon, and Amalek;
Philistia, with them that dwell at Tyre;

[5] An Arab tribe dwelling on the East of Gilead; cf. 1 Ch. v 10, 19, 20.
[6] A tribe living in the North of Edom.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison;
10 Who perished at Endor : and became as the dung of the earth.
11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana;
12 Who say, Let us take to ourselves : the houses of God in possession.
13 O my God, make them like unto a wheel : and as the stubble before the wind;
14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.
16 Make their faces ashamed, O Lord : that they may seek thy Name.
17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.
18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSALM LXXXIV. *Quam dilecta!*

1 O how amiable are thy dwellings : thou Lord of hosts!
2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young :

[1] Or, *is exhausted.* Properly, *is come to an end,* a forcible

8 Assyria also is joined with them :
they have been an arm to the children of Lot.

9 Do unto them as unto Midian ;
as to Sisera, as to Jabin, at the torrent of Kishon :
10 Who were destroyed at En-dor,
(and) became dung for the ground.
11 Make their nobles like Oreb and Zeeb,
and like Zebah and Zalmunna all their princes ;
12 Who have said, 'Let us possess for ourselves
'the pastures of God.'
13 O my God, make them like the whirling dust,
like stubble before the wind.
14 As the fire that burneth a forest,
and as the flame that setteth the mountains
ablaze ;
15 So pursue them with thy whirlwind,
and dismay them with thy storm.
16 Fill their faces with ignominy,
that they may seek thy name, Jehovah.
17 Let them be ashamed and dismayed for ever ;
yea, let them be abashed and perish :
18 That they may know that thou alone, whose name
is Jehovah,
art most high above all the earth.

PSALM LXXXIV.

1 How dear are thy dwelling-places,
Jehovah of hosts !
2 My soul yearneth, yea, even faileth [1] (with longing)
for the courts of Jehovah :
my heart and my flesh ring out their joy unto
the living God.
3 Yea, the sparrow findeth an house,
and the swallow a nest for herself, where she
layeth her young,

figure, used to express a keen longing ; cf. Ps. cxix. 81, 82, 123.

even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

PSALM LXXXV. *Benedixisti, Domine.*

1 Lord, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

[1] Or, *the balsam vale* (with a play on *b^ekhi*, 'weeping'). Balsam-trees love a dry soil : it seems, therefore, that the vale of Baca was some dry, cheerless valley, through which the pilgrims passed on the way to Jerusalem ; their faith, however, made it seem to them a place of springs, and richly blessed by showers from above.

even thy altars, Jehovah of hosts,
my King, and my God.

4 Happy are they that dwell in thy house:
they will be still praising thee.
5 Happy is the man whose strength is in thee;
in whose heart are the highways (to Zion).
6 Passing through the vale of Baca [1] they make it a place of springs;
yea, the early rain [2] clotheth it with blessings:
7 They go from strength to strength;
each one appeareth unto God in Zion.

8 Jehovah, God of hosts, hear my prayer;
give ear, O God of Jacob.
9 Behold, O God our shield [3],
and look upon the face of thine anointed.
10 For a day in thy courts is better than a thousand:
I had rather be at the threshold in the house of my God,
than to dwell in the tents of wickedness.
11 For Jehovah God is a sun and a shield:
Jehovah giveth graciousness and glory;
no good thing will he withhold from them that walk in perfectness.
12 Jehovah of hosts!
happy is the man that trusteth in thee.

PSALM LXXXV.

1 Jehovah, thou hadst become favourable unto thy land,
thou hadst turned the captivity [4] of Jacob.

[2] The rains falling in Oct.–Nov., which fitted the soil to receive the seed. The 'latter rain' (Deut. xi. 14, &c.) was the showers of April–May, which advanced and strengthened the ripening crops.

[3] Or, *Behold our shield, O God.*

[4] Or, *turned the fortune.*

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say (concerning me) : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

MORNING PRAYER.

PSALM LXXXVI. *Inclina, Domine.*

1 Bow down thine ear, O Lord, and hear me : for I am poor, and in misery.

[1] Read probably (on grammatical grounds), *turned back* (Ps. lxxviii. 38).

[2] Or, *unto folly* (cf. xlix. 13).

2 Thou hadst forgiven the iniquity of thy people,
thou hadst covered all their sin.
3 Thou hadst gathered in all thy rage,
thou hadst turned (thyself) from[1] the heat of thine anger.

4 Restore us, O God of our salvation,
and break off thy vexation toward us.
5 Wilt thou be angry with us for ever?
wilt thou continue thine anger to all generations?
6 Wilt not *thou* turn, and quicken us:
that thy people may be glad in thee?
7 Cause us to see thy kindness, Jehovah,
and grant us thy salvation.

8 I will hear what God, Jehovah, will speak:
for he will speak peace unto his people, and to his godly ones;
but let them not turn back unto (self-)confidence[2].
9 Surely his salvation is nigh them that fear him;
that glory may dwell in our land.
10 Kindness and truth are met together;
righteousness and peace have kissed each other.
11 Truth springeth out of the earth;
and righteousness hath looked out from heaven.
12 Yea, Jehovah shall give that which is good;
and our land shall yield her increase.
13 Righteousness shall go before him;
and shall make his footsteps a way[3].

PSALM LXXXVI.

1 Incline thine ear, Jehovah, (and) answer me;
for I am poor and needy.

[3] *Viz.* for His people to follow. The meaning of the line is not, however, quite certain.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.
4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.
5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.
7 In the time of my trouble I will call upon thee : for thou hearest me.
8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.
9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.
10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.
12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

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[1] *i. e.* my affections. Cf. on xxv. 1.
[2] *i. e.* concentrate its energies. But Sept., Syr., with other

2 Keep my soul, for I am godly;
save thy servant, O thou my God, who trusteth in thee.
3 Be gracious unto me, O Lord;
for unto thee do I call all the day.
4 Make glad the soul of thy servant;
for unto thee, O Lord, do I lift up my soul [1].
5 For thou, Lord, art good, and ready to pardon,
and abundant in kindness unto all them that call upon thee.

6 Give ear, Jehovah, unto my prayer;
and attend unto the voice of my supplications.
7 In the day of my trouble I call unto thee;
for thou wilt answer me.
8 There is none like thee among the gods, O Lord;
and there are none like thy works.
9 All nations whom thou hast made shall come and worship before thee, O Lord,
and shall glorify thy name.
10 For thou art great, and doest wondrous things:
thou art God alone.

11 Instruct me, Jehovah, in thy way, (and) I will walk in thy truth:
unite my heart [2] to fear thy name.
12 I will thank thee, O Lord my God, with all my heart;
and I will glorify thy name for evermore.
13 For great is thy kindness upon [3] me;
and thou hast delivered my soul from the nether Sheol [4].

14 O God, the proud are risen up against me,
and the congregation of terrible men have sought my soul (life),
and have not set thee before their eyes [5].

---

vowels, have, *let my heart rejoice.* [3] Cf. ciii. 17.
[4] Cf. lxxxviii. 6. [5] With this verse, cf. Ps. liv. 3.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

Psalm LXXXVII. *Fundamenta ejus.*

1 Her foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Morians[1]; lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

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[1] See the note on Ps. lxviii. 31.

[2] Cf. Ex. xxxiv. 6.

[3] *i. e.* some evidence of Thy favour towards me.

[4] Or, perhaps (though the existing verse-division is as old as the Sept.),—

His foundation upon the holy mountains Jehovah loveth,
(even) the gates of Zion more than all the dwellings of Jacob.

[5] A poetical title of Egypt (signifying *boastfulness*; see Is.

15 But thou, O Lord, art a God full of compassion,
and gracious,
slow to anger, and abundant in kindness and
truth[2].
16 O turn thee towards me, and be gracious unto me;
give thy strength unto thy servant, and save the
son of thine handmaid.
17 Work with me a sign[3] for good;
that they who hate me may see it, and be put
to shame,
because thou, Jehovah, hast holpen me, and
comforted me.

PSALM LXXXVII.

1 His foundation is upon the holy mountains.
2 Jehovah loveth the gates of Zion
more than all the dwellings of Jacob[4].
3 Glorious things are spoken of thee,
O city of God:
4 'I will make mention of Rahab[5] and Babylon as
them that know me:
'behold Philistia, and Tyre, with Ethiopia[6]—
'this one[7] was born there[8].'
5 And of Zion it shall be said, 'Each and every one
was born in her;
'and he, the Most High, shall establish her.'
6 Jehovah will count, when he writeth up the
peoples, (saying,)
'This one was born there[9].'

xxx. 7). [6] Heb. *Cush.* Cf. Ps. lxviii. 31.

[7] *i. e.* this individual of the nations just named.

[8] God declares his intention of including the various nations of the earth amongst those who own Him, and of reckoning their members as full-born citizens of Zion.

[9] Jehovah, when He registers the peoples in His census-book, will count this and that individual among them as belonging to the commonwealth of Zion.

7 The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

PSALM LXXXVIII. *Domine Deus.*

1 O Lord God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee?

---

[1] In a festal procession, the newly-made citizens own Zion as the source and spring of their spiritual joy. But the rendering of the verse is not certain ; and the text may be in error.

[2] Read, probably, with very slight changes,—
Jehovah, my God, I cry for help by day,
(and) in the night my calling is before thee.

[3] Cf. xxii. 19.

[4] Read, perhaps (with a change of one letter), *My soul is*

7 And the singers like the dancers (shall say),
'All my fountains are in thee [1].'

PSALM LXXXVIII.

1 Jehovah, God of my salvation,
in the day that I call in the night before thee [2],
2 Let my prayer enter in before thee;
incline thine ear unto my ringing cry.

3 For my soul is sated with evils;
and my life draweth nigh unto Sheol.
4 I am counted with them that go down into the pit;
I am become as a man that hath no succour [3]:
5 Free [4] among the dead,
like the slain that lie in the grave,
whom thou rememberest no more,
seeing they are cut away from thy hand.

6 Thou hast laid me in the nether pit [5],
in dark places, in the gulfs.
7 Thy fury presseth upon me;
and thou hast afflicted (me) with all thy billows.
8 Thou hast put my familiar friends far from me;
thou hast made me an abomination unto them:
I am shut up, and I cannot come forth.

9 Mine eye pineth away [6] by reason of affliction;
I have called upon thee, O Jehovah, every day,
I have spread out my hands unto thee.
10 Wilt thou do wonders for the dead?
or shall the shades [7] arise and give thee thanks [8]?

among the dead (cf. lxxxvi. 13).

[5] *i. e.* in Sheol (lxxxvi. 13), fig. for a situation of extreme suffering and danger. In Lam. iii. 55, the same Heb. is rendered in R.V. *the lowest dungeon*.

[6] Cf. Lev. xxvi. 16, Deut. xxviii. 65 ('pining of soul').

[7] Heb. *Rephaim*; cf. Is. xiv. 9, xxvi. 14 ('the dead live not, the shades arise not'). [8] Cf. Ps. vi. 5. Is. xxxviii. 18.

11 Shall thy loving-kindness be shewed in the grave : or thy faithfulness in destruction?
12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me?
15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.
16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.
17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

EVENING PRAYER.

PSALM LXXXIX. *Misericordias Domini.*

1 My song shall be alway of the loving-kindness of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.
2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

---

[1] *i. e.* Destruction, a name of the Underworld (Job xxvi. 6, xxviii. 22, xxxi. 12, Prov. xv. 11, xxvii. 20.

[2] The meaning of the Hebrew word which stands here is unknown. Read perhaps, changing one letter, (*and*) *am benumbed* (xxxviii. 8), i. e. am paralyzed and helpless, through the weight of calamity.

[3] The word usually rendered 'exterminate.'

11 Shall thy kindness be told in the grave?
thy faithfulness in Abaddon[1]?
12 Shall thy wonders be known in the dark?
and thy righteousness in the land of forgetfulness?

13 But as for me, unto thee, Jehovah, do I cry for help,
and in the morning doth my prayer come to meet thee.
14 Why, Jehovah, castest thou off my soul,
(and) hidest thou thy face from me?
15 I have been afflicted, and at the point to die, from my youth up;
I have borne thy terrors, (and) am . . . . . [2]
16 Thy hot displeasures have gone over me;
thy dread alarms have undone[3] me.
17 They have come round about me like water all the day;
they have encircled me together.
18 Lover and companion hast thou put far from me;
my familiar friends are darkness[4].

PSALM LXXXIX.

1 Of Jehovah's kindnesses will I sing for ever:
to all generations will I make known thy faithfulness with my mouth.
2 For I have said, 'For ever shall kindness be built up;
'in the heavens shalt thou establish thy faithfulness[5].'

[4] *i.e.* darkness takes the place of friends. Cf. Job xvii. 14.
[5] Read perhaps,

For thou saidst (so Sept.), '*For ever shall kindness be built up,*
'*in the heavens shall my faithfulness be established:*

Sept. has also, *shall be established*. The words of God will then begin in *v.* 2, instead of in *v.* 3, as they do at present.

3 I have made a covenant with my chosen : I have sworn unto David my servant;
4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.
6 For who is he among the clouds : that shall be compared unto the Lord?
7 And what is he among the gods : that shall be like unto the Lord?
8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.
11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.
12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.
13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.
15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

---

[1] *i. e.* the angels; cf. Job v. 1, xv. 15. So *v.* 7.
[2] Cf. Ps. xxix. 1.

3 'I have made a covenant with my chosen one,
'I have sworn unto David my servant:
4 'For ever will I establish thy seed,
'and I will build up thy throne to all generations.'

5 And the heavens celebrate thy wonders, Jehovah,
yea, thy faithfulness in the assembly of the holy ones[1].
6 For who in the skies can be compared unto Jehovah,
or be like unto Jehovah among the sons of the gods[2]?
7 A God greatly to be dreaded in the council of the holy ones[3],
and terrible above all them that are round about him.
8 Jehovah, God of hosts,
who is potent like thee, O Jah?
and thy faithfulness is round about thee.
9 *Thou* rulest the proud swelling of the sea;
when the waves thereof arise, *thou* stillest them.
10 *Thou* didst crush Rahab[4], as one that is slain;
thou didst scatter thine enemies with the arm of thy strength.
11 The heavens are thine, the earth also is thine:
the world and the fulness thereof, *thou* hast founded them.
12 The north and the south, *thou* hast created them:
Tabor and Hermon ring out their joy at thy name.
13 Thou hast an arm with might;
strong is thy hand, (and) high is thy right hand.
14 Righteousness and judgement are the foundation of thy throne;
kindness and faithfulness come to meet thy face.

[3] Cf. Job xv. 8, R.V. *marg.*, Jer. xxiii. 18.
[4] *i. e.* Egypt. Cf. Is. li. 9; and see the note on lxxxvii. 4.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty ; I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil I have anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

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[1] The shout with which many religious festivities were celebrated ; cf. Ps. xxvii. 6, xxxiii. 3, lxxxi. 1, xcv. 1, 2, 2 Ch. xv. 14.

[2] So Heb. text, Jer. (with *horn*). Heb. marg., *our horns are exalted* ; Sept., Syr., Targ., Vulg., *our horn is exalted* (*horn* is read also by many Heb. MSS. and edd.).

[3] The recognized Heb. text, and the Ancient Versions, have the plural ; but some MSS. and editions have, *thy godly one*.

15 Happy are the people that know the (sacred) shout[1]:
they walk, O Jehovah, in the light of thy countenance.
16 In thy name do they rejoice all the day;
and through thy righteousness are they exalted.
17 For thou art the glory of their strength;
and in thy favour thou liftest up our horns[2].
18 For our shield belongeth unto Jehovah;
and our king to the Holy One of Israel.

19 Then thou spakest in vision unto thy godly ones[3],
and saidst, 'I have laid help upon one that is mighty[4];
'I have exalted one chosen out of the people.
20 'I have found David my servant;
'with my holy oil I have anointed him:
21 'With whom my hand shall be established;
'yea, my arm shall strengthen him.
22 'The enemy shall not come treacherously upon him;
'and the son of unrighteousness shall not afflict him[5].
23 'And I will beat to pieces his adversaries from before him,
'and smite them that hate him.
24 'But my faithfulness and my kindness shall be with him;
'and through my name shall his horn be exalted.
25 'I will set his hand also on the sea,
'and his right hand on the rivers[6].
26 '*He* shall call me, (saying,) "Thou art my father,
'"my God, and the rock of my salvation[7]."

[1] *i.e.* a warrior (xix. 5).

[5] See 2 Sam. vii. 10. *Vv.* 19–37 of this Psalm are a poetical amplification of the prophecy of Nathan, 2 Sam. vii. 5–17, on the non-fulfilment of which the Psalmist afterwards (*vv.* 38–51) expostulates with Jehovah.

[6] A poetical generalization of the 'River' (*i.e.* the Euphrates); cf. Ex. xxiii. 31, and Ps. lxxii. 8.

[7] See 2 Sam. vii. 14.

28 And I will make him my first-born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgements ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

---

[1] Or, *be made sure* (2 Sam. vii. 11).

[2] Or, changing a letter, *take away* (1 Ch. xvii. 13).

[3] With *vv.* 30–33, cf. 2 Sam. vii. 14, 15.

27 'I also will make him (my) first-born,
'high above the kings of the earth.
28 'For ever will I keep for him my kindness,
'and my covenant shall stand faithful[1] to him.
29 'His seed also I will appoint for ever,
'and his throne as the days of heaven.
30 'If his children forsake my law,
'and walk not in my ordinances;
31 'If they profane my statutes,
'and keep not my commandments;
32 'I will visit their transgression with the rod,
'and their iniquity with strokes:
33 'But my kindness I will not break off[2] from him,
'nor will I belie my faithfulness[3]:
34 'My covenant will I not profane,
'nor alter the thing that is gone out of my lips.
35 'Once[4] have I sworn by my holiness:
'"Surely I will not be false unto David:
36 '"His seed shall endure for ever,
'"and his throne as the sun before me:
37 '"It shall be established for ever as the moon;
'"and the witness in the sky[5] is faithful!"'

38 But *thou* hast cast off and rejected,
thou hast been enraged with thine anointed.
39 Thou hast spurned the covenant of thy servant;
thou hast profaned his crown even to the ground.
40 Thou hast broken down all his fences;
thou hast made his fortresses a ruin.
41 All they that pass by the way spoil him:
he is become a reproach to his neighbours.
42 Thou hast exalted the right hand of his adversaries;
thou hast made all his enemies to rejoice.
43 Yea, thou turnest back the edge of his sword,
and hast not granted him to stand[6] in the battle.

[4] Or, *One thing* (*viz.* the promise, *v.* 36).
[5] *i. e.* God Himself.
[6] Cf. Josh. vii. 12, 13.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire?

46 O remember how short my time is : wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

PSALM XC. *Domine, refugium.*

1 Lord, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

---

[1] Cf. Ps. lxxix. 5.

[2] Read either, supplying two letters, *the shame* (Ez. xxxiv. 29); or, supplying one word, *all the reproaches* (cf. Jer. xv. 15).

[3] The doxology closing Book III of the Psalms.

44 Thou hast made his lustre to cease,
and flung his throne down to the ground.
45 The days of his youth hast thou shortened:
thou hast made him to put on shame.
46 How long, Jehovah, wilt thou hide thyself for ever?
(how long) shall thy fury burn like fire[1]?
47 O remember how short my time is:
for what vanity hast thou created all the children of men!
48 What man is he that liveth and shall not see death,
that shall deliver his soul from the hand of Sheol?
49 Where are thy former kindnesses, O Lord,
which thou swarest unto David in thy faithfulness?
50 Remember, Lord, the reproach of thy servants;
how I bear in my bosom the whole[2] of many peoples;
51 Wherewith thine enemies, Jehovah, have reproached,
wherewith they have reproached the footsteps of thine anointed.

52 Blessed[3] be Jehovah for ever.
Amen, and Amen.

BOOK IV

PSALM XC.

1 Lord, *thou* hast been our habitation[4]
in all generations.
2 Before the mountains were brought forth,
or thou gavest birth to[5] the earth and the world[6],
from everlasting to everlasting, thou art God.

[4] Cf. xci. 9. [5] Cf. Deut. xxxii. 18.
[6] Sept., Aq., Symm., Vulg., Targ., and some moderns, read (with one different vowel), *or the earth and the world were given birth to.*

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, (dried up,) and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

---

[1] Lit. *that which is crushed.* [2] Cf. lxxvii. 17 (Heb.).
[3] Or, *decline* (Jer. vi. 4).
[4] Or, *boastfulness, vain-glory* (1 John ii. 16).
[5] Or, *disappointment, trouble, unhappiness,* which the word

3 Thou turnest man back even unto atoms[1];
and thou sayest, 'Return, ye children of men.'
4 For a thousand years in thy sight
are as yesterday when it was passing,
and a watch in the night.
5 Thou floodest them away with a rain-storm[2]; they become a sleep:
in the morning (they are) like grass which shooteth up:
6 In the morning it blossometh, and shooteth up;
at even it is mown down, and withereth.

7 For we are consumed in thine anger,
and are dismayed in thy fury.
8 Thou hast set our iniquities before thee,
our secret sins in the light of thy countenance.
9 For all our days vanish away[3] in thy wrath:
we bring our years to an end as a murmur.
10 The days of our years are threescore years and ten,
and if (we are) in full strength fourscore years;
yet is their pride[4] but travail and sorrow[5];
for it is soon gone, and we fly away.
11 Who knoweth the power of thine anger,
and thy wrath according to the fear that is due unto thee?
12 So[6] make us know how to number our days,
that we may get us an heart of wisdom.

13 Return, Jehovah: how long[7]?
and let it repent thee concerning thy servants.
14 O satisfy us in the morning with thy kindness;
so will we ring out our joy and be glad all our days.

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used expresses rather than 'sorrow,' as such. Others render here, *vanity*, or *nothingness*. Cf. Glossary I, under 'naughtiness.'

[6] *Viz.* as thy wrath (*v.* 11) requireth.

[7] Cf. vi. 3.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM XCI. *Qui habitat.*

1 Whoso dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

---

[1] Or, *pleasantness, i. e.* gracious kindliness. Cf. Ps. xxvii. 4 ; cxxxv. 3 : also 2 Sam. i. 26 and Cant. i. 16 ('pleasant').

[2] *V.* 1 seems to be tautologous. It has been supposed that a word has fallen out, and that the text should read, [*Happy is*] *he that dwelleth . . . , that abideth,* &c.

15 Make us glad according to the days wherein thou hast afflicted us,
(and) the years wherein we have seen adversity.
16 Let thy work appear unto thy servants,
and thy majesty upon their children.
17 And the sweetness[1] of Jehovah our God be upon us:
the work of our hands also establish thou upon us;
yea, the work of our hands establish thou it.

PSALM XCI.

1 He that dwelleth in the hiding-place of the Most High
abideth[2] in the shadow of the Almighty[3].
2 I will say[4] unto Jehovah, 'My refuge and my fastness,
'my God, in whom I trust.'

3 For *he* shall deliver thee from the trap of the fowler,
from the engulfing pestilence.
4 He shall shelter thee with his pinions,
and under his wings shalt thou take refuge;
his truth (shall be) a buckler and a targe.

5 Thou shalt not be afraid for the terror of the night;
nor for the arrow that flieth by day:
6 For the pestilence that walketh in darkness;
nor for the destruction[5] that wasteth at noon-day.

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[3] Heb. *Shaddai*.
[4] Read, perhaps, with a change of points, *Say thou* (in agreement with the second persons following, *vv.* 3–13).
[5] A poetical synonym of 'pestilence' (Deut. xxxii. 24); so that P.B.V. paraphrases correctly.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.
10 There shall no evil happen unto 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 in their hands : that thou hurt not thy foot against a stone.
13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble; I will deliver him, and bring him to honour.
16 With long life will I satisfy him : and shew him my salvation.

PSALM XCII. *Bonum est confiteri.*

1 It is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night-season;

[1] Cf. lviii. 4.

7 A thousand may fall at thy side,
and ten thousand at thy right hand;
it shall not draw nigh unto thee.
8 Only with thine eyes shalt thou behold,
and see the recompense of the wicked.

9 Because *thou* (hast said), 'Jehovah is my refuge,'
(and) hast made the Most High thy habitation;
10 There shall no evil happen unto thee,
neither shall any plague come nigh thy tent.

11 For he shall command his angels concerning thee,
to keep thee in all thy ways:
12 They shall bear thee upon (their) hands,
lest thou strike thy foot against a stone.
13 Thou shalt tread upon the lion and cobra[1]:
the young lion and the dragon[2] 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 rescue him, and bring him to honour:
16 'With length of days will I satisfy him,
'and cause him to look upon my salvation.'

PSALM XCII.

1 It is a good thing to give thanks unto Jehovah,
and to make melody unto thy name, O Most
High:
2 To declare thy kindness in the morning,
and thy faithfulness in the nights,

[2] A poetical word for a large serpent. Cf. Ex. vii. 9, 10, 12 (where the Hebrew word is the same).

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.
6 An unwise man doth not well consider this : and a fool doth not understand it.
7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.
12 Such as are planted in the house of the Lord : shall flourish in the courts (of the house) of our God.
13 They also shall bring forth more fruit in their age : and shall be fat and well-liking.

[1] Cf. Job iv. 11.

3 With an instrument of ten strings, and with the lyre,
with murmuring sound upon the harp.

4 For thou hast made me glad, O Jehovah, through thy work:
I will ring out my joy in the works of thy hands.
5 Jehovah, how great are thy works!
very deep are thy thoughts.
6 A brutish man knoweth not,
and a fool doth not understand this:
7 When the wicked flourish as the herbage,
and when all the workers of naughtiness do blossom,
it is that they may be destroyed for ever.

8 But thou art on high
for ever, O Jehovah.
9 For, lo, thine enemies, Jehovah,
for, lo, thine enemies shall perish;
all the workers of naughtiness shall be scattered abroad[1].
10 But thou hast exalted my horn like (the horn of) a wild ox:
I am spread over (?) with rich oil.
11 Mine eye also hath beheld (its desire) upon my watchful foes,
mine ears have heard (their desire) of them that rise up against me as evil-doers.

12 The righteous shall flourish like a palm-tree;
he shall wax tall like a cedar in Lebanon.
13 Planted in the house of Jehovah,
they shall flourish in the courts of our God.
14 They shall still bear fruit in hoar age;
they shall be full of sap[2] and luxuriant:

[2] Lit. *fat* (cf. lxv. 11).

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

EVENING PRAYER.

PSALM XCIII. *Dominus regnavit.*

1 The Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

PSALM XCIV. *Deus ultionum.*

1 O Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph?

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[1] See the note on xlvii. 8; and cf. Is. lii. 7.

[2] *i.e.* by Jehovah's assumption of sovereignty, the agitated world of civil societies is awed into peace (cf. lxxv. 3). The

15 That they may declare that Jehovah is upright,
my rock, in whom is no unrighteousness.

PSALM XCIII.

1 Jehovah reigneth[1]; he hath clothed himself in majesty;
Jehovah hath clothed himself, he hath girded himself with strength:
yea, the world is established, that it cannot be moved[2].
2 Thy throne is established from of old:
thou art from everlasting.

3 The streams, Jehovah, have lifted up,
the streams have lifted up their voice;
the streams lift up their din.
4 More than the voices of many waters,
glorious[3] (waters), billows of the sea,
is Jehovah glorious[4] on high.

5 Thy testimonies are very trustworthy[5]:
holiness becometh thine house,
O Jehovah, for length of days.

PSALM XCIV.

1 O God of vengeances, Jehovah,
O God of vengeances, shine forth.
2 Lift up thyself, thou judge of the earth:
recompense (their) dealings upon the proud.

3 How long, Jehovah, shall the wicked,
how long shall the wicked exult?

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reference is not to the physical globe (the 'round world').
[3] Or, *mighty* (Ex. xv. 10). [4] Or, *mighty* (Is. x. 34).
[5] Cf. Ps. xix. 7.

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting?

5 They smite down thy people, O Lord : and trouble thine heritage.
6 They murder the widow, and the stranger : and put the fatherless to death.
7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand?
9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see?
10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law;
13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance;
15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil-doers?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

[1] See the note on xxxix. 12.
[2] The word used implies *moral* discipline and education.
[3] *i. e.* men. Or, *that they* (men's thoughts) *are vanity.*

4 They pour forth, they speak arrogancy:
all the workers of naughtiness bear themselves loftily.
5 They crush thy people, O Jehovah,
and afflict thine inheritance.
6 They slay the widow and the sojourner[1],
and murder the fatherless.
7 And they say, 'Jah will not see,
'neither will the God of Jacob perceive.'

8 Consider, ye brutish among the people:
and ye fools, when will ye understand?
9 He that planted the ear, shall he not hear?
or he that formed the eye, shall he not see?
10 He that admonisheth[2] the nations, shall not he correct,
(even) he that teacheth man knowledge?
11 Jehovah knoweth the thoughts of men,
because they[3] are (but) a breath.

12 Happy is the man whom thou admonishest[2], O Jah,
and teachest out of thy law;
13 That thou mayest give him rest from the days of evil[4],
until a pit be digged for the wicked.
14 For Jehovah will not abandon his people,
neither will he forsake his inheritance.
15 For judgement shall return unto righteousness[5],
and all they that are upright of heart shall follow it.

16 Who will rise up for me against the evil doers?
who will stand up for me against the workers of naughtiness?
17 Unless Jehovah had been my help,
my soul had soon dwelt in stillness[6].

[4] Cf. xlix. 5.
[5] From which it is now divorced (*vv.* 20, 21).
[6] See cxv. 17.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness : which imagineth mischief as a law?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

MORNING PRAYER.

PSALM XCV. *Venite, exultemus.*

1 O come let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

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[1] A peculiar word ; cf. Ps. cxxxix 23.

[2] Lit. *of engulfing ruin* (lii. 2, &c.); *i. e.* the tribunal which ruins the innocent by injustice.

18 If I say, 'My foot is moved,'
thy kindness, Jehovah, holdeth me up.
19 When my roving thoughts[1] are multiplied within me
thy comforts delight my soul.

20 Shall the throne of destruction[2] have fellowship with thee,
which frameth mischief by statute?
21 They gather themselves in bands[3] against the soul of the righteous,
and condemn innocent blood.
22 But Jehovah hath been to me a high retreat,
and my God the rock of my refuge.
23 And he hath recompensed[4] upon them their own naughtiness,
and he will exterminate them through their own wickedness;
Jehovah our God will exterminate them.

PSALM XCV.

1 O come, let us ring out our joy unto Jehovah;
let us shout to the rock of our salvation.
2 Let us come to meet his face with thanksgiving,
let us shout unto him with melodies.
3 For Jehovah is a great God,
and a great King above all gods:
4 In whose hand are the recesses[5] of the earth;
and the summits of the mountains are his also.
5 The sea is his, and *he* made it;
and his hands formed the dry land.
6 O come in, let us worship and fall down;
let us kneel before Jehovah our maker:

[3] Properly, *marauding bands* (2 Ki. v. 2).
[4] *i.e.* (by Hebrew idiom) will assuredly recompense.
[5] Lit. *places to be explored*; cf. Job xxxviii. 16.

7 For he is (the Lord) 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, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways.

11 Unto whom I sware in my wrath : that they should not enter into my rest.

PSALM XCVI. *Cantate Domino.*

1 O sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

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[1] Or, *of his shepherding* (lxxiv. 1).
[2] That is, *strife* (Ex. xvii. 7).
[3] That is, *proving* (*ibid.*).
[4] *i. e.* My work of judgement (lxiv. 9), My chastisements.

7 For he is our God,
and we are the people of his pasture [1], and the
flock of his hand.

To-day if ye would but hearken to his voice!
8 'Harden not your heart, as at Meribah [2],
'as in the day of Massah [3] in the wilderness:
9 'When your fathers put me to the proof,
'(when) they tried me, but also saw my work [4].
10 'For forty years loathed I (that) generation,
'and said, "They are a people that go astray in
(their) heart,
'"for they do not know my ways:"
11 'So that I sware in my anger,
'"Surely they shall not enter into my rest [5]."'

PSALM XCVI.

1 O sing unto Jehovah a new song;
sing unto Jehovah, all the earth.
2 Sing unto Jehovah, bless his name;
proclaim the glad tidings of his salvation from
day to day.
3 Tell of his glory among the nations,
his wondrous works among all the peoples.

4 For great is Jehovah, and highly to be praised:
he is terrible above all gods.
5 For all the gods of the peoples are nothingnesses:
but Jehovah made the heavens.
6 Majesty and state are before him:
strength and glory [6] are in his sanctuary.

7 Ascribe unto Jehovah, O ye families of the peoples,
ascribe unto Jehovah glory and strength [7].

[5] *i.e.* place of rest: cf. Deut. xii. 9.
[6] The word used here denotes glory which is also a decoration or ornament (Is. lx. 7, 19).
[7] Cf. Ps. xxix. 1.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

PSALM XCVII. *Dominus regnavit.*

1 The Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

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[1] Cf. Ps. xxix. 2.

[2] *Viz.* to secure admission to His presence. Cf. 2 Sam. viii. 2, 6, Jud. iii. 18 *end.*

[3] Cf. Ps. xlvii. 8, xciii. 1.

8 Ascribe unto Jehovah the glory of his name [1]:
bring presents [2], and come into his courts.
9 O worship Jehovah in holy adornment [1];
be in pangs before him, all the earth.

10 Say among the nations, 'Jehovah reigneth [3];'
yea, the world is established that it cannot be moved [4];
he will minister judgement unto the peoples with equity [5].
11 Let the heavens be glad, and let the earth rejoice;
let the sea thunder, and the fulness thereof:
12 Let the field exult, and all that is in it;
then [6] let all the trees of the wood ring out their joy:
13 Before Jehovah, for he is come;
for he is come to judge the earth:
he will judge the world with righteousness,
and the peoples with his faithfulness.

PSALM XCVII.

1 Jehovah reigneth [3]; let the earth rejoice:
let many isles [7] be glad.
2 Clouds and darkness are round about him:
righteousness and judgement are the foundation of his throne [8].
3 Fire goeth before him,
and setteth ablaze his adversaries round about.

4 His lightnings illumined the world:
the earth saw, and was in pangs [9].
5 The mountains melted like wax at the presence of Jehovah,
at the presence of the Lord of the whole earth.

[4] See the note on Ps. xciii. 1.
[5] See Ps. ix. 8.
[6] Read probably, *yea*.
[7] Or, *coasts*; cf. the note on Ps. lxxii. 10.
[8] Cf. Ps. lxxxix. 14.
[9] Cf. Ps. lxxvii. 18, 16.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

EVENING PRAYER.

PSALM XCVIII. *Cantate Domino.*

1 O sing unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

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[1] Cf. Ps. l. 6. [2] Cf. Ps. xlviii. 11. [3] Ps. xlvii. 9.
[4] Read probably, with Sept., Syr., Targ., Vulg., Jer., *shineth*

6 The heavens declared his righteousness [1],
and all the peoples saw his glory.

7 Ashamed be all they that serve graven images,
that boast themselves of nothingnesses:
worship him, all ye gods.
8 Zion heard and was glad,
and the daughters of Judah rejoiced,
because of thy judgements, Jehovah [2].
9 For thou, Jehovah, art most high above all the earth:
greatly art thou exalted [3] above all gods.

10 O ye that love Jehovah, hate evil:
he preserveth the souls of his godly ones;
he delivereth them out of the hand of the wicked.
11 Light is sown [4] for the righteous,
and gladness for them that are upright of heart.
12 Be glad, O ye righteous, in Jehovah;
and give thanks unto his holy memorial [5].

PSALM XCVIII.

1 O sing unto Jehovah a new song;
for he hath done wondrous things:
his own right hand, and his holy arm, hath wrought salvation for him [6].
2 Jehovah hath made known his salvation:
his righteousness hath he revealed in the eyes of the nations [7].
3 His kindness and his faithfulness hath he remembered unto the house of Israel:
all the ends of the earth have seen the salvation of our God [7].

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forth; cf. Ps. cxii. 4.
[2] See Ps. xxx. 4.
[3] Cf. Is. lix. 16, lxiii. 5.
[4] Cf. Is. lii. 10.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.
7 With trumpets also, and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.
9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.
10 With righteousness shall he judge the world : and the people with equity.

PSALM XCIX. *Dominus regnavit.*

1 The Lord is King, be the people never so impatient : he sitteth between the cherubins, be the earth never so unquiet.
2 The Lord is great in Sion : and high above all people.
3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The king's power loveth judgement; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

4 Shout unto Jehovah, all the earth;
break forth and ring out your joy, and make melody.
5 Make melody unto Jehovah with the harp;
with the harp, and the voice of melody.
6 With trumpets and sound of the horn
shout ye before the King, Jehovah.

7 Let the sea thunder, and the fulness thereof;
the world, and they that dwell therein:
8 Let the streams clap their hands;
let the mountains together ring out their joy:
9 Before Jehovah, for he is come to judge the earth;
he will judge the world with righteousness,
and the peoples with equity.

PSALM XCIX.

1 Jehovah reigneth; let the peoples tremble:
he sitteth upon the cherubim; let the earth quiver.
2 Jehovah is great in Zion;
and he is high above all the peoples.
3 Let them give thanks unto thy name, (which is) great and terrible:
he is holy.

4 And the King's strength loveth judgement;
thou hast established equity,
thou hast executed judgement and righteousness in Jacob.
5 Exalt ye Jehovah our God,
and worship towards his footstool:
he is holy.

6 Moses and Aaron among his priests,
and Samuel among them that call upon his name,
did call unto Jehovah, and *he* answered them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

PSALM C. *Jubilate Deo.*

1 O be joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

PSALM CI. *Misericordiam et judicium.*

1 My song shall be of mercy and judgement : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

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[1] Cf. Ps. lxvi. 1, xcviii. 4.

[2] So Heb. marg., Aq., Jer., Targ. ; *and not we ourselves*, Heb. text, Sept., Syr., Vulg. (Symm. also read *not*).

7 He spake unto them in the cloudy pillar:
they kept his testimonies, and the statute that
he gave them.
8 Jehovah our God, *thou* didst answer them;
a forgiving God wast thou unto them,
but one that took vengeance on their doings.
9 Exalt ye Jehovah our God,
and worship towards his holy hill;
for Jehovah our God is holy.

PSALM C.

1 Shout unto Jehovah, all the earth [1].
2 Serve Jehovah with gladness;
come before his presence with a ringing cry.
3 Know ye that Jehovah he is God:
it is he that hath made us, and we are his [2];
(we are) his people, and the flock of his pasture [3].
4 O enter into his gates with thanksgiving [4],
(and) into his courts with praise:
give thanks unto him, bless his name.
5 For Jehovah is good, his kindness (endureth) for
ever,
and his faithfulness unto all generations.

PSALM CI.

1 Of kindness and judgement will I sing:
unto thee, Jehovah, will I make melody.
2 I will deal wisely in [5] a perfect way;
O when wilt thou come unto me?
I will walk within my house in the perfectness
of my heart.

[3] Or, *of his shepherding.* [4] Or, *with a thank-offering.*
[5] Or, *give heed unto.*

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

PSALM CII. *Domine, exaudi.*

1 Hear my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

[1] *Viz.* from the standard of right, or, perhaps, of faith ; cf. Ps. xl. 4 ('fall away'). The exact meaning of the Hebrew is

3 I will set no base thing before mine eyes;
I hate the doing of deeds that swerve[1],
it shall not cleave unto me.
4 A crooked heart shall depart from me;
I will know no evil[2].

5 Whoso slandereth his neighbour in secret, him will I exterminate;
whoso hath lofty eyes and a proud heart, him I will not suffer.
6 Mine eyes are upon the faithful of the land, that they may dwell with me;
whoso walketh in a perfect way, he shall minister unto me.

7 He that worketh deception shall not dwell within my house;
he that speaketh lies shall not be established before mine eyes.
8 Morning by morning[3] will I exterminate all the wicked of the land,
that I may cut off all them that work naughtiness from the city of Jehovah.

PSALM CII.

1 Jehovah, hear my prayer,
and let my cry for help come unto thee.
2 Hide not thy face from me in the day of my distress:
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 through like a hearth.

uncertain.
[2] Or, *no evil person*.
[3] Cf. Jer. xxi. 12.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping;

10 And that because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But, thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion : and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

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[1] *Viz.* by the sun ; cf. Ps. cxxi. 6.

[2] *i.e.* my body is emaciated ; cf. Lam. iv. 8.

[3] Read, perhaps, *and do moan* (Ps. lv. 17).

[4] Using my name in imprecations ; see Jer. xxix. 22.

4 My heart is smitten like the herbage[1], and withered;
for I forget to eat my bread.
5 For the voice of my sighing
my bone cleaveth to my flesh[2].
6 I am like a pelican of the wilderness;
I am become as an owl of the waste places.
7 I watch, and am become[3]
like a bird alone upon the house-top.
8 All the day mine enemies reproach me;
they that are mad against me do curse by me[4].
9 For I have eaten ashes like bread,
and mingled my drink with weeping:
10 Because of thine indignation and thy displeasure,
for thou hast taken me up, and flung me away.
11 My days are like a shadow that is stretched out,
and I wither like the herbage.

12 But thou, Jehovah, sittest (enthroned) for ever;
and thy memorial[5] is unto all generations.
13 *Thou* wilt arise, and have compassion upon Zion;
for it is time to be gracious unto her, for the appointed time is come:
14 For thy servants take pleasure in her stones,
and look graciously upon her dust.
15 So the nations will fear the name of Jehovah,
and all the kings of the earth thy glory;
16 When Jehovah hath built up Zion,
(when) he hath appeared in his glory,
17 (When) he hath turned him towards the prayer of the destitute,
and hath not despised their prayer.

18 This[6] shall be written for the generation to come;
and a people which shall be created shall praise Jah[7];

[5] *i. e.* thy name; cf. Ex. iii. 15 *end*.
[6] *i. e.* the promises contained in *vv.* 16, 17.
[7] A future generation will praise God for the fulfilment of these promises.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth;
20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death.
21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

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

PSALM CIII. *Benedic, anima mea.*

1 Praise the Lord, O my soul : and all that is within me praise his holy Name.
2 Praise the Lord, O my soul : and forget not all his benefits;
3 Who forgiveth all thy sin : and healeth all thine infirmities;

[1] Heb. *the children of death*; cf. Ps. lxxix. 11.

19 Because he hath looked forth out of his holy height,
Jehovah out of heaven hath beheld the earth,
20 To hear the groaning of the prisoner,
to loose such as are appointed to die[1];
21 That they may tell of the name of Jehovah in Zion,
and his praise in Jerusalem,
22 When the peoples are gathered together,
and the kingdoms, to serve Jehovah.

23 He hath brought down my strength in the way;
he hath shortened my days.
24 I will say, 'O my God, take me not away in the midst of my days;
'thy years (endure) throughout all generations:
25 'Of old thou didst lay the foundation of the earth;
'and the heavens are the work of thy hands:
26 'They shall perish, but thou shalt endure;
'yea, all of them shall wear away like a garment,
'as a vesture shalt thou change them, and they shall be changed:
27 'But thou art He[2],
'and thy years shall have no end.
28 'The children of thy servants shall dwell,
'and their seed shall be established before thee.'

PSALM CIII.

1 Bless Jehovah, O my soul;
and all that is within me, (bless) his holy name.
2 Bless Jehovah, O my soul,
and forget not all his benefits:
3 Who pardoneth all thine iniquity;
who healeth all thy diseases;

[2] *i. e.* He who *is* (as opposed to the transitory fabric of the world). Cf. Deut. xxxii. 39, Is. xli. 4, xliii. 13, xlviii. 12.

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children;

[1] The meaning is very uncertain. The word, as it stands, is the one which ordinarily means 'ornament' (Ex. xxxiii. 4, &c.).

[2] See Tristram's *Natural History of the Bible*, p. 172.

4 Who redeemeth thy life from the pit;
who crowneth thee with kindness and compassion:
5 Who satisfieth thy prime (?)[1] with good things,
so that thy youth reneweth itself like the vulture's[2].

6 Jehovah executeth righteousnesses,
and judgements for all that are oppressed.
7 He made known his ways unto Moses,
his doings unto the children of Israel.
8 Jehovah is full of compassion, and gracious,
slow to anger, and abundant in kindness[3].
9 He will not alway contend[4];
neither keepeth he (his anger) for ever[5].
10 Not according to our sins hath he done unto us,
and not according to our iniquities hath he dealt with us:
11 For as the heaven is high above the earth,
so his kindness is mighty over[6] them that fear him:
12 As far as the east is from the west,
so far hath he set our transgressions from us.
13 Like as a father hath compassion upon his children,
so hath Jehovah compassion upon them that fear him.
14 For *he* knoweth our frame;
he is mindful that we are dust.
15 As for man, his days are as grass;
as a blossom of the field, so he blossometh:
16 For the wind passeth over it, and it is gone;
and the place thereof knoweth it no more.
17 But the kindness of Jehovah is from everlasting to everlasting upon them that fear him,
and his righteousness unto children's children;

[3] Cf. Ps. lxxxvi. 15.
[4] Cf. Is. lvii. 16.
[5] Cf. Jer. iii. 5, 12.
[6] Cf. Ps. cxvii. 2.

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

EVENING PRAYER.

PSALM CIV. *Benedic, anima mea.*

1 Praise the Lord, O my soul : O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

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

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

[1] Cf. Am. ix. 6. The Psalmist alludes poetically to the Hebrew belief that above the solid 'firmament' there were

18 To such as keep his covenant,
and to them that remember his precepts to do them.

19 Jehovah hath established his throne in heaven;
and his kingdom ruleth over all.
20 O bless Jehovah, ye angels of his,
ye that are mighty in power, that fulfil his word,
hearkening unto the voice of his word.
21 O bless Jehovah, all ye his hosts;
ye ministers of his, that do his pleasure.
22 O bless Jehovah, all ye his works,
in all places of his dominion:
bless thou Jehovah, O my soul.

PSALM CIV.

1 Bless Jehovah, O my soul.
O Jehovah my God, thou art very great;
thou art clothed with majesty and state.
2 Who puttest on light as a mantle;
who stretchest out the heavens like a tent-curtain:
3 Who layeth the beams of his upper-chambers[1] in the waters:
who maketh the clouds his chariot;
who walketh upon the wings of the wind:
4 Who maketh his messengers of winds;
his ministers of the flaming fire.

5 He founded the earth upon its bases,
that it should not be moved for ever and ever.
6 Thou coveredst it with the deep like as with a vesture;
the waters stood above the mountains:

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huge reservoirs of water (cf. Gen. i. 7), which served as store-houses of rain (see below, *v.* 13).

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.
11 All beasts of the field drink thereof : and the wild asses quench their thirst.
12 Beside them shall the fowls of the air have their habitation : and sing among the branches.
13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men ;
15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.
16 The trees of the Lord also are full of sap : even the cedars of Libanus which he hath planted ;
17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.
18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

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[1] This is the force of the Heb. word employed.
[2] Poet. for the rain,—the 'fruit,' or product, of God's providential arrangements. [3] See *v.* 13.
[4] The *Hyrax Syriacus*, for which no proper English name

7 At thy rebuke they fled,
at the voice of thy thunder they sped in alarm—
8 The mountains rose, the plains between them [1] sank—
unto the place which thou hadst founded for them:
9 Thou didst set a bound which they should not pass over,
that they might not return to cover the earth.

10 Who sendeth forth springs into the torrent-valleys;
they run between the mountains:
11 They give drink to every beast of the field;
the wild asses quench their thirst:
12 Beside them dwell the fowl of the heaven,
from among the branches they utter their voice.
13 Who watereth the mountains from his upper-chambers:
the earth hath its fill from the fruit of thy works [2].

14 Who causeth grass to spring up for the cattle,
and herb for the service of men:
To bring forth bread out of the earth,
15 and that wine may make glad the heart of man;
To make his face shine with oil,
and that bread may support man's heart.
16 The trees of Jehovah have their fill [3],
the cedars of Lebanon, which he hath planted;
17 Wherein the birds make their nests:
as for the stork, the fir trees are her home.
18 The high mountains are for the wild goats;
the crags are a refuge for the rock-rabbits [4].

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exists. An allied species about the Cape is termed there the 'rock-rabbit.' The creature resembles a rabbit in general appearance; but it does not belong to the same species. Cf. Prov. xxx. 26.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.
20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.
22 The sun ariseth, and they get them away together : and lay them down in their dens.
23 Man goeth forth to 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 the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.
26 There go the ships, and there is that Leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them they gather it : and when thou openest thy hand they are filled with good.
29 When thou hidest thy face they are troubled : when thou takest away their breath they die, and are turned again to their dust.
30 When thou lettest thy breath go forth they shall be made : and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.
32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

[1] Or, perhaps, *productions* (cf. Gen. xiv. 19, R.V. *marg.*).

19 He made the moon for stated seasons:
the sun knoweth his going down.
20 If thou makest darkness, then it is night,
wherein all the beasts of the forest do creep forth:
21 The young lions roar after their prey,
and seek their food from God.
22 The sun ariseth, they gather themselves in,
and lay them down in their dens:
23 Man goeth forth unto his work
and to his labour until the evening.

24 How manifold are thy works, O Jehovah!
in wisdom hast thou made them all:
the earth is full of thy possessions [1].
25 Yonder sea, great and wide—
therein are things creeping innumerable,
living creatures, both small and great.
26 There go the ships;
(and) leviathan, whom thou hast formed to play therein [2].
27 All of them wait upon thee,
that thou mayest give them their food in its season.
28 Thou givest (it) unto them, they gather (it);
thou openest thine hand, they are satisfied with good:
29 Thou hidest thy face, they are dismayed;
thou withdrawest their breath, they expire,
and return to their dust.
30 Thou sendest forth thy breath, they are created;
and thou renewest the face of the ground.

31 Let the glory of Jehovah endure for ever!
let Jehovah be glad in his works!
32 Who looketh on the earth, and it trembleth;
he toucheth the mountains, and they smoke.

[2] Or, *with him*. See Job xli. 5.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : praise thou the Lord, O my soul, praise the Lord.

MORNING PRAYER.

PSALM CV. *Confitemini Domino.*

1 O give thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgements of his mouth,

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance ;

[1] Heb. *Hallelujah.* [2] Cf. Is. xii. 4 (the same Hebrew).

33 I will sing unto Jehovah as long as I live:
I will make melody unto my God while I have my being.
34 Let my musing be sweet unto him:
as for me, I will be glad in Jehovah.
35 Let sinners be consumed out of the earth,
and let the wicked be no more.
Bless thou Jehovah, O my soul.
Praise ye Jah [1].

PSALM CV.

1 O give thanks unto Jehovah, proclaim his name;
make known his doings among the peoples [2].
2 Sing unto him, make melody unto him;
muse ye of all his wondrous works.
3 Glory ye in his holy name:
let the heart of them be glad that seek Jehovah.
4 Seek after Jehovah and his strength:
seek his face continually.
5 Remember his wondrous works that he hath done,
his portents, and the judgements of his mouth;
6 O ye seed of Abraham his servant,
ye children of Jacob, his chosen ones.

7 He is Jehovah our God:
his judgements are in all the earth.
8 He hath remembered his covenant for ever,
the word which he commanded to a thousand generations;
9 (The covenant) which he made with Abraham,
and his oath unto Isaac.
10 And he appointed it unto Jacob for a statute,
to Israel for an everlasting covenant:
11 Saying, 'Unto thee will I give the land of Canaan,
'the lot [3] of your inheritance.'

[3] Heb. *line*, fig. for *measured lot* (cf. Ps. lxxviii. 55).

12 When there were yet but a few of them : and they strangers in the land;
13 What time as they went from one nation to another : from one kingdom to another people;
14 He suffered no man to do them wrong : but reproved even kings for their sakes;
15 Touch not mine anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.
17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant;
18 Whose feet they hurt in the stocks : the iron entered into his soul;
19 Until the time came that his cause was known : the word of the Lord tried him.
20 The king sent, and delivered him : the prince of the people let him go free.
21 He made him lord also of his house : and ruler of all his substance;
22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.
24 And he increased his people exceedingly : and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.
26 Then sent he Moses his servant : and Aaron whom he had chosen.
27 And these shewed his tokens among them : and wonders in the land of Ham.

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[1] Gen. xxxvii. 7, 9.
[2] Or, *the promise* (involved *viz.* in Joseph's dreams).

12 When they were yet men that could be numbered,
(yea,) few, and sojourners in it,
13 And (when) they went about from nation to nation,
from one kingdom to another people,
14 He suffered no man to oppress them,
and reproved kings for their sakes;
15 (Saying,) 'Touch not mine anointed ones,
'and do my prophets no harm.'

16 And he called a famine upon the land:
he brake the whole staff of bread.
17 He sent a man before them;
Joseph was sold to be a bond-servant:
18 His feet they afflicted with fetters;
his soul entered into iron:
19 Until the time that his word[1] came to pass,
the saying[2] of Jehovah tested him.
20 The king sent and released him;
the ruler of peoples, and let him go free.
21 He made him lord of his house,
and ruler over all his possessions:
22 To bind his princes at his pleasure,
and teach his elders wisdom.

23 And Israel came into Egypt,
and Jacob sojourned in the land of Ham.
24 And he made his people to be fruitful exceedingly;
and made them stronger than their adversaries.
25 He turned their heart to hate his people,
to deal craftily with his servants.
26 He sent Moses his servant,
(and) Aaron whom he had chosen.
27 They[3] set among them his manifold signs,
and portents in the land of Ham.

[3] Read probably, *He*, with Sept., Syr., Aq., Symm., Vulg., Jer.; cf. Ps. lxxviii. 43.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness;

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[1] Or, *and made it dark.* [2] *i. e.* Moses and Aaron.
[3] So Heb. text; Heb. marg. *w rd.* [4] Or, *gnats.*

28 He sent darkness, and it was dark [1];
and they [2] defied not his words [3].
29 He turned their waters into blood,
and slew their fish.
30 Their land swarmed with frogs,
in the chambers of their kings.
31 He spake, and the dog-fly came,
(and) lice [4] in all their border.
32 He made their rains to be hail,
(and) flaming fire in their land.
33 He smote their vines also and their fig-trees;
and brake in pieces the trees of their border.
34 He spake, and the locust came,
and the young locust [5] without number,
35 And did eat up every herb in their land,
and did eat up the fruit of their ground.
36 He smote also all the first-born in their land,
the firstfruits of all their strength.
37 And he brought them forth with silver and gold;
and there was none that stumbled among his tribes.

38 Egypt was glad at their departing:
for their terror had fallen upon them.
39 He spread out a cloud to be a screen;
and fire to give light by night.
40 They asked, and he brought quails,
and satisfied them with the bread of heaven.
41 He opened the rock, and waters gushed out;
they ran in the deserts (like) a river.

42 For he remembered his holy word,
(and) Abraham his servant;
43 And he brought forth his people with joy,
his chosen ones with ringing cries:

[5] Lit. *the lapper*, perhaps (cf. Jer. li. 27; Nah. iii. 16) the name of the locust in its 'pupa' stage, before the wings are grown.

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

EVENING PRAYER.

PSALM CVI. *Confitemini Domino.*

1 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise?

3 Blessed are they that alway keep judgement : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation ;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

[1] Heb. *Hallelujah.*

44 And he gave them the lands of the nations,
and they took the labour of the peoples in possession;
45 To the end that they might keep his statutes,
and observe his laws.
Praise ye Jah[1].

PSALM CVI.

1 Praise ye Jah[1].
O give thanks unto Jehovah, for he is good,
for his kindness (endureth) for ever.
2 Who can express the mighty acts of Jehovah?
(or) make all his praise to be heard?
3 Happy are they that keep judgement,
and he that doeth righteousness at all times.
4 Remember me, Jehovah, with the favour that thou bearest unto thy people;
O visit me with thy salvation:
5 That I may look upon the felicity of thy chosen ones,
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 done iniquitously, we have dealt wickedly.
7 Our fathers considered not thy wonders in Egypt;
they remembered not the abundance of thy kindnesses;
but were defiant by the sea, at the Red sea[2].
8 Yet he saved them for his name's sake,
that he might make his might to be known.
9 And he rebuked the Red sea, and it was dried up;
and he led them through the deeps, as through the wilderness.

[2] The text is tautologous and doubtful. Read perhaps, *but defied the Most High at the Red sea* (cf. Ps. lxxviii. 56).

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.
12 Then believed they his words : and sang praise unto him.

13 But within a while they forgat his works : and would not abide his counsel.
14 But lust came upon them in the wilderness : and they tempted God in the desert.
15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.
17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.
18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.
20 Thus they turned their glory : into the similitude of a calf that eateth hay.
21 And they forgat God their Saviour : who had done so great things in Egypt;
22 Wondrous works in the land of Ham : and fearful things by the Red sea.
23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word;

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[1] Num. xi. 4 (the same Heb.). Lit. *desired a desire.*

10 And he saved them from the hand of him that hated them,
and redeemed them from the hand of the enemy.
11 But the waters covered their adversaries;
there was not one of them left.
12 Then believed they his words;
they sang his praise.

13 They soon forgat his works;
they tarried not patiently for his counsel:
14 But fell a lusting [1] in the wilderness,
and put God to the proof in the desert.
15 And he gave them their request;
but sent leanness into their soul.

16 They were jealous also of Moses in the camp,
(and) of Aaron the holy one of Jehovah.
17 The earth opened, and swallowed up Dathan,
and covered the congregation of Abiram:
18 And fire kindled on their congregation;
the flame set ablaze the wicked.

19 They made a calf in Horeb,
and worshipped a molten image.
20 Thus they exchanged their glory [2]
for the likeness of an ox that eateth herbage.
21 They forgat God their saviour,
who had done great things in Egypt;
22 Wondrous works in the land of Ham,
terrible things by the Red sea.
23 So he said, that he would destroy them,
had not Moses his chosen stood before him in the breach,
to turn back his fury from destroying.

24 Moreover, they rejected the desirable land [3],
they believed not his word:

[2] *i. e.* Jehovah; cf. Jer. ii. 11.

[3] Zech. vii. 14.

25 But murmured in their tents : and hearkened not unto the voice of the Lord.
26 Then lift he up his hand against them : to overthrow them in the wilderness;
27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.
29 Thus they provoked him to anger with their own inventions : and the plague was great among them.
30 Then stood up Phinees and prayed : and so the plague ceased.
31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes;
33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them;
35 But were mingled among the heathen : and learned their works.
36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils;

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan; and the land was defiled with blood.
38 Thus were they stained with their own works : and went a whoring with their own inventions.

[1] *i.e.* sware, the expression being derived from the gesture accompanying an oath; cf. Num. xiv. 30, Ez. xx. 5, 15, 23.
[2] Read, with a change of one letter, *scatter their seed*; see Ez. xx. 23.

25 And they murmured in their tents,
they hearkened not unto the voice of Jehovah.
26 So he lifted up his hand [1] unto them,
that he would make them fall in the wilderness;
27 And that he would make their seed to fall [2] among the nations,
and disperse them in the lands.

28 They joined themselves also unto Baal of Peor,
and ate the sacrifices of the dead [3],
29 And vexed him with their doings,
and a plague brake in upon them.
30 But Phinehas stood up, and interposed,
and so the plague was stayed;
31 And that was counted unto him for righteousness
unto all generations for ever.

32 They angered him also at the waters of Meribah,
and it went ill with Moses for their sakes:
33 Because they had defied his [4] spirit,
and he spake rashly [5] with his lips.

34 They did not destroy the peoples,
as Jehovah commanded them:
35 But mingled themselves with the nations,
and learned their works:
36 And they served their idols;
which became a snare [6] unto them:
37 Yea, they sacrificed their sons and their daughters unto Shedim [7],
38 And shed innocent blood, even the blood of their sons and of their daughters,
whom they sacrificed unto the idols of Canaan:
and the land was polluted with blood.
39 And they became unclean through their works,
and went a whoring in their doings.

[3] *i.e.* idols (Wisd. xiii. 10), opp. to the 'living God' (Jer. x. 10). [4] *i.e.* God's. [5] Lev. v. 4.
[6] Cf. Ex. xxiii. 33, Deut. vii. 16. Properly, *a bait*.
[7] Or, *demi-gods*; mentioned besides only in Deut. xxxii. 17.

39 Therefore was the wrath of the Lord kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

MORNING PRAYER.

PSALM CVII. *Confitemini Domino.*

1 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy;

[1] Cf. Judg. iii. 30.
[2] Cf. 1 Ki. viii. 50 (R.V. *marg.*).

40 So the anger of Jehovah was kindled against his people,
and he abhorred his inheritance.
41 And he gave them into the hand of the nations;
and they that hated them ruled over them.
42 Their enemies also oppressed them,
and they were subdued under their hand [1].
43 Many times did he deliver them;
but *they* were defiant in their counsel,
and sank low through their iniquity.
44 But he looked upon their distress,
when he heard their ringing cry;
45 And he remembered for them his covenant,
and repented according to the abundance of his kindnesses;
46 And gave them to be for compassion
before them that carried them captive [2].
47 Save us, Jehovah, our God,
and gather us from the nations,
that we may give thanks unto thy holy name,
and make our boast of thy praise.

48 Blessed [3] be Jehovah, the God of Israel,
from everlasting even to everlasting:
and let all the people say, 'Amen.'
Praise ye Jah [4].

BOOK V

PSALM CVII.

1 'O give thanks unto Jehovah, for he is good,
'for his kindness (endureth) for ever:'
2 (So) let the redeemed of Jehovah say,
whom he hath redeemed from the hand of the adversary;

[3] The doxology closing Book IV of the Psalms.
[4] Heb. *Hallelujah.*

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in ;
5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.
7 He led them forth by the right way : that they might go to the city where they dwelt.
8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;
11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest ;
12 He also brought down their heart through heaviness : they fell down, and there was none to help them.
13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.
14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.
15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

[1] Read probably, adding one letter, *from the south.*

3 And gathered out of the lands,
from the east, and from the west,
from the north, and from the sea [1].

4 They went astray in the wilderness in the desert;
they found no way to a city of habitation.
5 Hungry and thirsty,
their soul fainted in them.
6 Then they cried unto Jehovah in their trouble,
(and) he delivered them out of their distresses.
7 And he made them to tread in a straight way,
that they might go to a city of habitation.
8 Let them give thanks unto Jehovah for his kindness,
and for the wonders that he doeth for the children of men!
9 For he satisfieth the longing soul,
and filleth the hungry soul with good.

10 Those that sat in darkness and in deathly gloom,
being bound in affliction and iron—
11 Because they defied the words of God,
and contemned the counsel of the Most High,
12 So that he subdued their heart with travail,
they stumbled, and there was none to help—
13 They cried unto Jehovah in their trouble,
(and) he saved them out of their distresses.
14 He brought them forth out of darkness and deathly gloom,
and burst their bands [2] in sunder.
15 Let them give thanks unto Jehovah for his kindness,
and for the wonders that he doeth for the children of men!
16 For he brake in pieces the doors of bronze,
and hewed the bars of iron in sunder [3].

[2] See Ps. ii. 3. [3] From Is. xlv. 2.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness!

23 They that go down to the sea in ships : and occupy their business in great waters;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wit's end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

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[1] Read probably, slightly changing one word, *They that languish* [or, *that are sick*] *on account of the way of their transgression, and are afflicted on account of their iniquities*—

[2] *i.e.* their graves. The verses describe how the sinner,

17 Fools on account of the way of their transgression,
and on account of their iniquities, are afflicted[1]:
18 Their soul abhorreth all manner of food;
and they draw nigh unto the gates of death.
19 Then they cry unto Jehovah in their trouble,
(and) he saveth them out of their distresses.
20 He sendeth his word, and healeth them,
and delivereth (them) from their pits[2].
21 Let them give thanks unto Jehovah for his kindness,
and for the wonders that he doeth for the children of men!
22 And let them sacrifice the sacrifices of thanksgiving,
and tell of his works with ringing cries.

23 They that go down to the sea in ships,
that do business in great waters;
24 These men see the works of Jehovah,
and his wonders in the deep.
25 For he commandeth, and causeth a stormy wind to arise,
which lifteth up the waves thereof.
26 They mount up to the heaven, they go down to the deeps:
their soul melteth away because of trouble.
27 They reel to and fro and stagger, like a drunken man,
and all their wisdom is swallowed up.
28 Then they cry unto Jehovah in their trouble,
and he bringeth them out of their distresses.
29 He settleth the storm into a whisper,
so that their waves are silent.
30 Then are they glad, because they are calm;
and he leadeth them unto the haven[3] of their desire.

brought by sickness to the brink of the grave, is saved from death by the divine mercy. Comp. Job xxxiii. 19–24.

[3] The Heb. word, which occurs only here in the O.T., is of uncertain meaning: probably either *city* or *district*.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.
34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.
36 And there he setteth the hungry : that they may build them a city to dwell in ;
37 That they may sow their land, and plant vineyards : to yield them fruits of increase.
38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;
40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;
41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.
42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

[1] In the Heb., a verbal quotation from Job xii. 21 *a*, 24 *b*, and not quite adjusted grammatically to its new context.

31 Let them give thanks unto Jehovah for his kindness,
and for the wonders that he doeth for the children of men!
32 Let them exalt him also in the assembly of the people,
and praise him in the seat of the elders.

33 He turneth streams into a wilderness,
and water-springs into a thirsty ground,
34 A fruitful land into a salt waste,
for the wickedness of them that dwell therein.

35 He turneth a wilderness into a pool of water,
and a dry land into water-springs:
36 And there he maketh the hungry to dwell,
and they establish a city of habitation;
37 And sow fields, and plant vineyards,
which yield (them) fruits of increase.
38 He blesseth them also, so that they multiply exceedingly,
and suffereth not their cattle to decrease.

39 And (when) they are minished, and brought low,
through coercion, adversity, and sorrow,
40 'He poureth contempt upon princes,
'and causeth them to go astray in the pathless waste[1],'
41 And he setteth the needy on high out of affliction,
and maketh (him) families like a flock[2].
42 The upright see it, and are glad;
and all unrighteousness stoppeth her mouth[3].

43 Whoso is wise, let him observe these things,
and let them understand the kindnesses of Jehovah.

[2] Cf. Job xxi. 11.
[3] From Job xxii. 19 *a*, and v. 16 *b*.

EVENING PRAYER.

PSALM CVIII. *Paratum cor meum.*

1 O God, my heart is ready, (my heart is ready) : I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my washpot : over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy : for vain is the help of man.

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[1] Ps. cviii. is a composite Psalm, consisting of Ps. lvii. 7–11, and Ps. lx. 5–12, with very slight textual variations.

PSALM CVIII[1].

1 My heart is fixed, O God;
I will sing, and make melody, yea, with my glory.
2 Awake, lyre and harp:
I will awake the dawn.
3 I will give thanks unto thee, Jehovah, among the peoples;
and I will make melody unto thee among the nations.
4 For thy kindness is great above the heavens,
and thy truth (reacheth) unto the skies.
5 Be thou exalted, O God, above the heavens;
and (let) thy glory (be) above all the earth.

6 That thy beloved ones may be delivered,
save with thy right hand, and answer me.
7 God hath spoken by his holiness[2]: 'I will exult;
'I will divide Shechem, and mete out the vale of Succoth.
8 'Gilead is mine, Manasseh is mine;
'Ephraim also is the defence of my head;
'Judah is my commander's staff.
9 'Moab is my wash-pot;
'upon[3] Edom will I cast my sandal[4]:
'over Philistia will I shout.'
10 Who will conduct me into the fortified city?
who can lead me unto Edom?
11 Hast not thou cast us off, O God?
and thou goest not forth, O God, with our hosts.
12 O give us help against the adversary:
for vain is the salvation of man.

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[2] See the note on Ps. lx. 6.
[3] Or, *unto*.
[4] See on Ps. lx. 8.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSALM CIX. *Deus laudem.*

1 Hold not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.
3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.
4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.
6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.
7 Let his days be few : and let another take his office.
8 Let his children be fatherless : and his wife a widow.
9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.
11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

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[1] Read probably, with other vowels, *of wi kedness.*
[2] Or, *accuse me* ; cf. *v.* 6, and see the note on xxxviii. 20.
[3] Syr., and some moderns, *recompensed me* (xciv. 23).
[4] Or, *a* (*malicious*) *opposer.* [5] Or, *pleadeth in judgement.*

13 Through God we shall do valiantly;
and *he* will tread down our adversaries.

PSALM CIX.

1 Keep not silence, O God of my praise:
2 For the mouth of the wicked [1] and the mouth of deceit have they opened against me;
they have spoken with me with a lying tongue.
3 They have compassed me about also with words of hatred,
and fought against me without a cause.
4 In return for my love they (maliciously) oppose me [2]:
but I am (given unto) prayer.
5 And they have laid upon me [3] evil for good,
and hatred for my love.

6 Set thou a wicked man over him;
and let an accuser [4] stand at his right hand.
7 When he is judged [5], let him come forth guilty;
and let his prayer become sin.
8 Let his days be few;
let another take his office [6].
9 Let his children be fatherless,
and his wife a widow.
10 Let his children be vagabonds, and beg;
and let them seek after (their bread) [7] out of [8] their desolate places [9].
11 Let the creditor ensnare all that he hath;
and let strangers take his labour for a prey.
12 Let him have none to continue kindness (to him);
neither let his fatherless children have any to be gracious (to them).

[6] Or, *that which he hath laid up* (Is. xv. 7).
[7] *Let them be driven* (without 'and'), Sept., and several moderns.
[8] Or, *away from.*
[9] *i. e.* their ruined homes.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

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[1] Lit. *latter end*; cf. xxxvii. 37, 38.

[2] Or, *and was for slaying him that was cowed in heart.*

[3] The Psalmist describes the future retribution of the persecutor, as if it were already accomplished. With other vowels,

13 Let his posterity [1] be for cutting off;
in the next generation let their name be blotted out.
14 Let the iniquity of his fathers be brought to remembrance unto Jehovah;
and let not the sin of his mother be blotted out.
15 Let them be in the sight of Jehovah continually,
that he may cut off their memory from the earth.
16 Because he remembered not to do kindness,
but persecuted the poor and needy man,
and him that was cowed in heart, to slay (them) [2].
17 Yea, he loved cursing, and it is come [3] unto him;
and he delighted not in blessing, and it is far [3] from him;
18 He clothed himself with cursing as with his raiment,
and it is come [3] into his inward parts like water,
and like oil into his bones.
19 Let it be unto him as the garment which he putteth on,
and for the girdle that he is alway girded withal.
20 These be the wages of my (malicious) opposers [4] from Jehovah,
and of those that speak evil against my soul.

21 But thou, O Jehovah Lord, work thou with me [5] for thy name's sake;
because thy kindness is good, deliver me,
22 For I am poor and needy,
and my heart is wounded within me.
23 I am gone like a shadow when it is stretched out:
I am shaken off like a locust.

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the verbs might be rendered, *so may it come, so may it be far*; or (Sept., Vulg., cf. P.B.V.), *and it shall come, and it shall be far.*

[4] Or, *accusers.*

[5] *i.e.* on my behalf; cf. Ez. xx. 44, Jer. xiv. 7.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude:

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

MORNING PRAYER.

PSALM CX. *Dixit Dominus.*

1 The Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

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[1] Sept., Vulg. (cf. P.B.V.) have, *they that rise up against me* (*shall*, &c.). [2] Or. *accusers*.

[3] *Viz.* as warriors; cf. Jud. v. 2. Heb. *are willingnesses* (intensive plural).

[4] Or, *of thy host*; in either case the meaning being, on the day when thy forces muster for battle.

[5] Symm., Jer., and many Heb. MSS. read, very probably

24 My knees stumble from fasting;
and my flesh is lean, (and hath) no fatness.
25 And I—I am become a reproach unto them;
when they see me, they shake their head.

26 Help me, Jehovah, my God,
O save me according to thy kindness;
27 And let them know that this is thy hand,
(and that) thou, Jehovah, hast done it.
28 *They* may curse, but *thou* dost bless;
when they arise [1], they shall be put to shame,
but thy servant shall be glad.
29 My (malicious) opposers [2] shall be clothed with confusion,
and shall put on their shame as a robe.
30 I will give great thanks unto Jehovah with my mouth;
and praise him in the midst of many:
31 Because he standeth at the right hand of the needy,
to save him from them that judge his soul.

PSALM CX.

1 Saith Jehovah to my lord: 'Sit thou at my right hand,
'until I make thine enemies thy footstool.'
2 The sceptre of thy strength shall Jehovah stretch forth out of Zion (, saying):
'rule thou in the midst of thine enemies.'
3 Thy people offer themselves willingly [3] in the day of thy power [4];
in holy state [5], from the womb of the dawn,
thine is the dew of thy young men [6].

rightly, with the slightest possible change in one letter, *on the holy mountains*.

[6] The verse describes how the king is enabled to carry into effect the commission of *v.* 2: in stately array [or, with the other reading, on the mountains near Jerusalem], fresh and numerous as the dewdrops in the early dawn, his young warriors press forward in his service.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

PSALM CXI. *Confitebor tibi.*

1 I will give thanks unto the Lord with my whole heart : secretly among the faithful, 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 worthy to be praised, and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

---

[1] *i. e.* as king and priest at once (Gen. xiv. 18).

[2] *Vv.* 5, 6 describe the successes won by the king against his enemies.

[3] The corpses of the defeated enemy cover the plain.

4 Jehovah hath sworn, and will not repent :
'Thou art a priest for ever
'after the manner of Melchizedek [1].'
5 The [2] Lord upon thy right hand
shattereth kings in the day of his anger.
6 He shall judge among the nations,
he filleth (the places) with the dead bodies ;
he shattereth the heads in pieces over a wide country [3].
7 He shall drink of the torrent in the way :
therefore shall he lift up the head [4].

PSALM CXI.

1 Praise ye Jah [5].
(א) I will give thanks unto Jehovah with my whole heart,
(ב) in the council [6] of the upright, and in the congregation.
2 (ג) The works of Jehovah are great,
(ד) (they are) sought out [7] by all them that have delight therein.
3 (ה) His work is majesty and state ;
(ו) and his righteousness standeth fast for ever.
4 (ז) A memorial hath he made for his wondrous works [8] :
(ח) Jehovah is gracious and full of compassion.
5 (ט) He hath given food unto them that fear him :
(י) he will remember his covenant for ever.
6 (כ) The power of his works hath he declared to his people,
(ל) in giving them the inheritance of the nations.

[1] The king, exhausted by the pursuit, stops to refresh himself at a torrent by the way.
[2] Heb. *Hallelujah.*
[3] Or, *confidential gathering.*
[4] Or, *studied.*
[5] *i. e.* He has caused their memory to be perpetuated.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

PSALM CXII. *Beatus vir.*

1 Blessed is the man that feareth the Lord : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

---

[1] Heb. *them* (*i.e.* the 'precepts' of *vv.* 7, 8).
[2] Heb. *Hallelujah.* [3] Or, *in the land.*

7 (מ) The works of his hands are truth and judgement;
(נ) all his precepts are trustworthy:
8 (ס) (They are) established for ever and ever,
(ע) (they are) done in truth and uprightness.
9 (פ) He hath sent ransoming unto his people;
(צ) he hath commanded his covenant for ever;
(ק) holy and terrible is his name.
10 (ר) The fear of Jehovah is the beginning of wisdom;
(ש) good understanding have all they that do thereafter[1];
(ת) his praise standeth fast for ever.

PSALM CXII.

1 Praise ye Jah[2].
(א) Happy is the man that feareth Jehovah,
(ב) that delighteth greatly in his commandments.
2 (ג) His seed shall be mighty upon earth[3];
(ד) the generation of the upright shall be blessed.
3 (ה) Wealth and riches are in his house;
(ו) and his righteousness standeth fast for ever.
4 (ז) Unto them that are upright there shineth[4] a Light in the darkness,
(ח) gracious and full of compassion, and righteous.
5 (ט) Well is it with the man that dealeth graciously, and lendeth;
(י) he will maintain his cause[5] in judgement.
6 (כ) For he shall never be moved;
(ל) the righteous shall be had in everlasting remembrance.

[4] The word is used regularly of the rising sun.
[5] Lit. *his words*, i. e. his pleadings; cf. Josh. xx. 4, Heb.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PSALM CXIII. *Laudate, pueri.*

1 Praise the Lord, ye servants : O praise the Name of the Lord.

2 Blessed be the Name of the Lord : from this time forth for evermore.

3 The Lord's Name is praised : from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

---

[1] *i.e.* stedfast (lvii. 7). [2] Heb. *Hallelujah.*
[3] Heb. *maketh high to sit.*

7 (מ) He will not be afraid of evil tidings;
(נ) his heart is fixed [1], trusting in Jehovah.
8 (ס) His heart is established, he will not be afraid,
(ע) until he see (his desire) upon his adversaries.
9 (פ) He hath dispersed, he hath given to the needy;
(צ) his righteousness standeth fast for ever;
(ק) his horn shall be exalted in glory.
10 (ר) The wicked shall see, and be vexed;
(ש) he shall gnash with his teeth, and melt away;
(ת) the desire of the wicked shall perish.

PSALM CXIII.

1 Praise ye Jah [2].
Praise, O ye servants of Jehovah,
praise the name of Jehovah.
2 Blessed be the name of Jehovah
from this time forth and for ever.
3 From the rising of the sun unto the going down
of the same
Jehovah's name is to be praised.

4 Jehovah is high above all nations,
his glory is above the heavens.
5 Who is like unto Jehovah our God,
who sitteth (throned) on high [3],
6 Who stoopeth to look [4]
upon the heavens and upon the earth?

7 Who raiseth up the poor out of the dust,
and lifteth up the needy from the dunghill;
8 To make him sit with nobles,
even with the nobles of his people:
9 Who maketh the barren housewife to dwell,
as a joyful mother of children.
Praise ye Jah [2].

[4] Heb. *maketh low to look.*

EVENING PRAYER.

PSALM CXIV. *In exitu Israel.*

1 When Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.
4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?
6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

PSALM CXV. *Non nobis, Domine.*

1 Not unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.
2 Wherefore shall the heathen say : Where is now their God?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

[1] Ps. cxv. is a liturgical Psalm; and seems designed to be sung antiphonally. It may be distributed conjecturally between

PSALM CXIV.

1 When Israel came forth out of Egypt,
the house of Jacob from a people of unintelligible speech,
2 Judah became his sanctuary,
Israel his dominion.

3 The sea saw it, and fled;
Jordan turned backward:
4 The mountains skipped like rams,
the hills like young sheep.

5 What aileth thee, O thou sea, that thou fleest?
thou Jordan, that thou turnest backward?
6 Ye mountains, that ye skip like rams?
ye hills, like young sheep?

7 Be in pangs, O earth, at the presence of the Lord,
at the presence of the God of Jacob;
8 Who turned the rock into a pool of water,
the flint into a fountain of waters.

PSALM CXV[1].

(*The congregation.*)

1 Not unto us, Jehovah, not unto us,
but unto thy name give glory,
because of thy kindness, because of thy truth.
2 Wherefore should the nations say,
'Where, pray, is their God?'

3 But our God is in heaven:
he hath done whatsoever pleased him.

[1] different speakers, in the manner indicated in the text.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But (thou, house of) Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

4 Their idols are silver and gold,
the work of men's hands.
5 They have mouths, and speak not:
eyes have they, and see not:
6 They have ears, and hear not:
noses have they, and smell not:
7 Their hands—they feel not:
their feet—they walk not:
neither give they any sound [1] with their throat.
8 They that make them shall become like unto them,
(yea,) every one that trusteth in them.

(*A Levite.*)

9 O Israel, trust thou in Jehovah!

(*The whole choir.*)

He is their help and their shield!

(*A Levite.*)

10 O house of Aaron, trust ye in Jehovah!

(*The whole choir.*)

He is their help and their shield!

(*A Levite.*)

11 Ye that fear Jehovah, trust in Jehovah!

(*The whole choir.*)

He is their help and their shield!

(*A priest.*)

12 Jehovah hath remembered us, he will bless (us):
he will bless the house of Israel;
he will bless the house of Aaron:
13 He will bless them that fear Jehovah,
both small and great.
14 Jehovah add to you,
to you and to your children.

[1] Or, *murmur* (or *mutter*) *they*.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

MORNING PRAYER.

PSALM CXVI. *Dilexi, quoniam.*

1 I am well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

---

[1] Heb. *Hallelujah.*

[2] The Heb. is peculiar. Read perhaps, *I believe that Jehovah*

15 Blessed be ye of Jehovah,
the maker of heaven and earth.

(*The congregation.*)

16 The heavens are heavens for Jehovah:
but the earth hath he given to the children of men.
17 The dead praise not Jah,
neither all they that go down into stillness;
18 But *we* will bless Jah
from this time forth and for ever.
Praise ye Jah [1].

PSALM CXVI.

1 I love that Jehovah should hear [2]
my voice, (even) my supplications.
2 For he hath inclined his ear unto me,
and I will call (upon him) all my days.

3 The nooses of death encompassed me,
and the straits of Sheol gat hold upon me [3];
I found trouble and sorrow.
4 But I called upon the name of Jehovah:
'I beseech thee, Jehovah, deliver my soul.'
5 Jehovah is gracious, and righteous;
yea, our God is compassionate.
6 Jehovah preserveth the simple:
I was brought low, and he saved me.

7 Return, O my soul, unto thy rest;
for Jehovah hath dealt bountifully with thee.
8 For thou hast rescued my soul from death,
mine eye from tears,
my feet from thrusts [4].

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[2] *will hear.* [3] Heb. *found me.*
[4] Cf. Ps. lvi. 13.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me?
12 I will receive the cup of salvation : and call upon the Name of the Lord.
13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.
15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.
16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM CXVII. *Laudate Dominum.*

1 O praise the Lord, all ye heathen : praise him, all ye nations.
2 For his merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

---

[1] Or, *of life*. Cf. Ps. lvi. 13.
[2] Or, *I believed, though I spake, (saying,) 'I am greatly afflicted,' (Though) I said.* The passage is obscure ; and its

9 I shall walk before Jehovah
in the lands of the living [1].

10 I believe, for I will speak:
I was greatly afflicted;
11 I said [2] in my alarm [3],
'All men are liars [4].'
12 How can I repay unto Jehovah
all his bountiful dealings toward me?
13 I will take the cup of salvations,
and call upon the name of Jehovah:
14 My vows I will pay unto Jehovah,
in the presence of all his people I will (pay them).

15 Precious in the sight of Jehovah
is the death of his godly ones.
16 I beseech thee, Jehovah, for I am thy servant;
I am thy servant, the son of thine handmaid;
thou hast loosed my thongs.
17 I will sacrifice to thee the sacrifice of thanksgiving,
and call upon the name of Jehovah:
18 My vows I will pay unto Jehovah,
in the presence of all his people I will (pay them),
19 In the courts of Jehovah's house,
in the midst of thee, O Jerusalem.
Praise ye Jah [5].

PSALM CXVII.

1 O praise Jehovah, all ye nations;
laud him, all ye peoples.
2 For his kindness is mighty over us [6];
and the truth of Jehovah (endureth) for ever.
Praise ye Jah [5].

exact meaning is uncertain. [3] Cf. Ps. xxxi. 22.
[4] *i. e.* a deceptive help; cf. Ps. lxii. 9.
[5] Heb. *Hallelujah*. [6] Cf. Ps. ciii. 11.

PSALM CXVIII. *Confitemini Domino.*

1 O give thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, (that he is gracious : and) that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

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[1] Ps. cxviii. seems designed to be sung antiphonally; and it may be distributed conjecturally between different speakers in the manner shown. The procession, as it approaches the Temple, speaking in the name of the nation, expresses trium-

PSALM CXVIII[1].

(*Procession approaching the Temple.*)

1 O give thanks unto Jehovah, for he is good,
for his kindness (endureth) for ever.
2 Let Israel, now, say,
that his kindness (endureth) for ever.
3 Let the house of Aaron, now, say,
that his kindness (endureth) for ever.
4 Let them that fear Jehovah, now, say,
that his kindness (endureth) for ever.

5 Out of (my) straits I called upon Jah:
Jah answered me (and set me) in a broad place[2].
6 Jehovah is for me; I will not fear:
what can man do unto me[3]?
7 Jehovah is for me as my Helper[4];
and *I* shall see (my desire) upon them that hate me.
8 It is better to take refuge in Jehovah
than to trust in man.
9 It is better to take refuge in Jehovah
than to trust in princes.
10 All nations compass me about:
in the name of Jehovah I will mow them down.
11 They compass me about, yea, they compass me about:
in the name of Jehovah I will mow them down.
12 They compass me about like bees;
they are extinguished as the fire of thorns:
in the name of Jehovah I will mow them down.
13 Thou hast thrust sore at me, that I might fall:
but Jehovah helped me.

---

phantly its gratitude to God for some recent deliverance.

[2] So, treating one word as two. The Heb. text has, *he answered me (and set me) in a broad place of Jah.*

[3] Cf. Ps. lvi. 9*b*, 11. [4] Or, *among them that help me.*

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help (me) now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

[1] From Ex. xv. 2, Is. xii. 2.

14 Jah is my strength and (theme of) melody;
and he is become my salvation [1].
15 The sound of a ringing cry and of salvation is in the tents of the righteous:
the right hand of Jehovah doeth valiantly.
16 The right hand of Jehovah is exalted:
the right hand of Jehovah doeth valiantly.
17 I shall not die, but live,
and tell of the works of Jah.
18 Jah hath chastened me indeed;
but he hath not given me over unto death.
19 Open to me the gates of righteousness:
I will enter into them, I will give thanks unto Jah.

(*Levites within the Temple.*)

20 This is the gate of Jehovah;
the righteous shall enter in by it.

(*The procession.*)

21 I will give thanks unto thee, for thou hast answered me,
and art become my salvation.
22 The stone which the builders rejected
is become the head of the corner.
23 This cometh from Jehovah;
it is wonderful in our eyes.
24 This is the day which Jehovah hath made;
we will rejoice and be glad in it.

(*The whole chorus.*)

25 We beseech thee, O Jehovah, save, now!
we beseech thee, O Jehovah, make (us), now, to prosper!

(*Levites within the Temple.*)

26 Blessed be he that entereth [2], in the name of Jehovah:
we bless you from the house of Jehovah.

[2] *i.e.* the procession entering the Temple; cf. *vv.* 19 *b*, 20 *b*.

27 God is the Lord who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

EVENING PRAYER.

PSALM CXIX. *Beati immaculati.*

1 Blessed are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes!

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corrigit?

9 Wherewithal shall a young man cleanse his way : even by ruling himself after thy word.

[1] In each section of this Psalm the several verses begin in

(*The procession.*)

27 Jehovah is God, and hath given us light:
bind the festal victim with cords, (and lead it)
unto the horns of the altar.
28 Thou art my God, and I will thank thee:
my God, I will exalt thee.

(*The whole chorus.*)

29 O give thanks unto Jehovah, for he is good,
for his kindness (endureth) for ever.

PSALM CXIX[1].

א ALEPH.

1 Happy are they that are of a perfect way[2],
who walk in the law of Jehovah.
2 Happy are they that keep his testimonies,
that seek after him with the whole heart:
3 Who also work no unrighteousness;
who walk in his ways.
4 *Thou* hast enjoined thy precepts,
that (we) should observe (them) diligently.
5 Ah that my ways were established
so that I might observe thy statutes!
6 Then should I not be put to shame,
when I look towards all thy commandments.
7 I will thank thee with uprightness of heart,
when I learn thy righteous ordinances.
8 I will observe thy statutes:
O forsake me not utterly.

ב BETH.

9 Whereby shall a young man cleanse his path?
by guarding (it) according to thy word.

[1] the Hebrew with the letter shown at the beginning of the section.

[2] Cf. Ps. ci. 2, 6.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O Lord : O teach me thy statutes.

13 With my lips have I been telling : of all the judgements of thy mouth.

14 I have had as great delight in the way of thy testimonies : as in all manner of riches.

15 I will talk of thy commandments : and have respect unto thy ways.

16 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

17 O do well unto thy servant : that I may live, and keep thy word.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

19 I am a stranger upon earth : O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgements.

21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke : for I have kept thy testimonies.

23 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

25 My soul cleaveth to the dust : O quicken thou me, according to thy word.

[1] Or, neglecting the Heb. interpunction, *Thou hast rebuked the proud; cursed are they that do err.*

10 With my whole heart have I sought after thee;
O let me not err from thy commandments.
11 Thy word have I laid up within my heart,
in order that I might not sin against thee.
12 Blessed art thou, Jehovah;
O teach me thy statutes.
13 With my lips have I told
of all the ordinances of thy mouth.
14 I have rejoiced in the way of thy testimonies,
as over all riches.
15 I will muse upon thy precepts,
and look unto thy paths.
16 I will delight myself in thy statutes;
I will not forget thy word.

ג GIMEL.

17 Deal bountifully with thy servant, that I may live,
and I will observe thy word.
18 Uncover mine eyes, that I may behold
wondrous things out of thy law.
19 I am a sojourner in the earth;
O hide not thy commandments from me.
20 My soul is crushed with longing
for thy ordinances at all times.
21 Thou hast rebuked the proud that are cursed,
who do err [1] from thy commandments.
22 Strip off [2] from me reproach and contempt;
for I have kept thy testimonies.
23 Yea, princes sit and talk together against me;
thy servant museth upon thy statutes.
24 Yea, thy testimonies are my delight
(and) my counsellors [3].

ד DALETH.

25 My soul cleaveth to the dust [4];
O quicken me, according to thy word.

[2] Or, with the change of a vowel-point, *Roll away* (Josh. v. 9).
[3] Heb. *the men of my counsel.*
[4] Cf. Ps. xliv. 25.

26 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

27 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness : comfort thou me according unto thy word.

29 Take from me the way of lying : and cause thou me to make much of thy law.

30 I have chosen the way of truth : and thy judgements have I laid before me.

31 I have stuck unto thy testimonies : O Lord, confound me not.

32 I will run the way of thy commandments : when thou hast set my heart at liberty.

MORNING PRAYER.

Legem pone.

33 Teach me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments : for therein is my desire.

36 Incline my heart unto thy testimonies : and not to covetousness.

37 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

38 O stablish thy word in thy servant : that I may fear thee.

39 Take away the rebuke that I am afraid of : for thy judgements are good.

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[1] *i. e.* unfaithfulness to God; cf. *vv.* 104, 128.

[2] Cf. Ps. xvi. 8. Or, perhaps, *deemed meet, esteemed.*

26 I told of my ways, and thou answeredst me:
O teach me thy statutes.
27 Make me to understand the way of thy precepts,
and I will muse on thy wondrous works.
28 My soul droppeth away for heaviness;
raise me up again according unto thy word.
29 Remove from me the way of falsehood [1];
and grant me thy law graciously.
30 I have chosen the way of faithfulness;
thy ordinances have I set (before me) [2].
31 I cleave unto thy testimonies;
O Jehovah, put me not to shame.
32 I will run the way of thy commandments,
because thou dost enlarge my heart [3].

ה HE.

33 Instruct me, Jehovah, in the way of thy statutes;
and I shall keep it unto the end.
34 Make me to have understanding, and I will keep thy law,
yea, I will observe it with my whole heart.
35 Make me to tread in the path of thy commandments;
for in it do I delight.
36 Incline my heart unto thy testimonies,
and not to covetousness.
37 Turn away [4] mine eyes from regarding unreality [5];
quicken me in thy ways.
38 O confirm unto thy servant thy word,
which tendeth unto the fear of thee.
39 Turn away [4] my reproach which I dread;
for thy ordinances are good.

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[3] *i. e.* cause it to swell with joy; cf. Is. lx. 5.
[4] Heb. *Cause to pass away.* [5] Cf. xxiv. 4.

40 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

41 Let thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers : for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgements.

44 So shall I alway keep thy law : yea, for ever and ever.

45 And I will walk at liberty : for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings : and will not be ashamed.

47 And my delight shall be in thy commandments : which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto verbi tui.

49 O think upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble : for thy word hath quickened me.

51 The proud have had me exceedingly in derision : yet have I not shrinked from thy law.

52 For I remembered thine everlasting judgements, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

[1] Cf. Ps. xviii. 19, cxviii. 5.

40 Behold, I long after thy precepts;
O quicken me in thy righteousness.

ו VAU.

41 Let thy kindnesses also come unto me, Jehovah,
(even) thy salvation, according unto thy word:
42 And I will make answer unto him that reproacheth me;
for I trust in thy word.
43 And snatch not the word of truth utterly out of my mouth;
for I hope in thy ordinances:
44 So shall I observe thy law continually
for ever and ever;
45 And I shall walk in a broad place [1],
because I have sought out [2] thy precepts;
46 I will also speak of thy testimonies before kings,
and shall not be put to shame.
47 And I will delight myself in thy commandments,
which I have loved.
48 My hands also will I lift up unto thy command ments, [3] which I have loved [3];
and I will muse upon thy statutes.

ז ZAIN.

49 O remember (thy) word unto thy servant,
seeing that thou hast caused me to hope.
50 This is my comfort in my affliction,
that thy word hath quickened me.
51 The proud have had me exceedingly in derision;
from thy law I have not declined.
52 I have remembered thine ordinances (which are) of old, Jehovah,
and have received comfort.
53 A glow (of indignation) hath taken hold upon me,
because of the wicked that forsake thy law.

[2] Or, *studied.* [3] Repeated probably by error from *v.* 47.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night-season : and have kept thy law.

56 This I had : because I kept thy commandments.

Portio mea, Domine.

57 Thou art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgements.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

65 O Lord, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

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[1] Cf. *v.* 19, xxxix. 12.

54 Thy statutes have been melodies to me
in the house of my sojourning[1].
55 I have remembered thy name in the night, O Jehovah,
and I have observed thy law.
56 This hath been mine,
that I have kept thy precepts.

ח CHETH.

57 Jehovah is my portion;
I have said that I would observe thy words.
58 I have intreated thy favour[2] with (my) whole heart;
O be gracious unto me, according to thy word.
59 I thought on my ways,
and turned my feet back unto thy testimonies.
60 I made haste, and delayed not,
to observe thy commandments.
61 The nooses of the wicked have enclosed me;
thy law I have not forgotten.
62 At midnight I will rise to give thanks unto thee
because of thy righteous ordinances.
63 I am a companion of all them that fear thee,
and of those that observe thy precepts.
64 The earth is full of thy kindness, Jehovah;
O teach me thy statutes.

ט TETH.

65 Thou hast dealt well with thy servant,
O Jehovah, according unto thy word.
66 Teach me goodness of discernment and knowledge;
for I have believed thy commandments.
67 Before I was afflicted, I did err;
but now I observe thy word.
68 Thou art good, and doest good;
O teach me thy statutes.

[2] See Ps. xlv. 12.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer to me : than thousands of gold and silver.

EVENING PRAYER.

Manus tuæ fecerunt me.

73 Thy hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Defecit anima mea.

81 My soul hath longed for thy salvation : and I have a good hope because of thy word.

[1] *i. e.* have misrepresented me.

[2] *i. e.* impervious to good influences ; cf. Is. vi. 10.

69 The proud have plaistered falsehood over me[1];
I with (my) whole heart will keep thy precepts.
70 Their heart is gross like fat[2];
as for me, I delight in thy law.
71 It is good for me that I have been afflicted,
in order that I might learn thy statutes.
72 The law of thy mouth is better unto me
than thousands of gold and silver.

י JOD.

73 Thy hands have made me and established me:
make me to have understanding, that I may learn thy commandments.
74 They that fear thee shall see me and be glad,
because I hope in thy word.
75 I know, Jehovah, that thy judgements are righteous,
and that in faithfulness thou hast afflicted me.
76 Let thy kindness, I pray thee, be (ready) to comfort me,
according to thy word unto thy servant.
77 Let thy compassions come unto me, that I may live;
for thy law is my delight.
78 Let the proud be put to shame, for they have lyingly subverted me (in judgement);
as for me, I will muse upon thy precepts.
79 Let those that fear thee return unto me,
and they shall know[3] thy testimonies.
80 O let my heart be perfect in thy statutes,
in order that I may not be put to shame.

כ CAPH.

81 My soul faileth[4] (with longing) for thy salvation;
in thy word do I hope.

[3] So Heb. text, Targ.; *and they that know*, Heb. marg., Sept., Syr., Jer., Vulg. [4] Cf. Ps. lxxxiv. 2.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me?

85 The proud have digged pits for me : which are not after thy law.

86 All thy commandments are true : they persecute me falsely; O be thou my help.

87 They had almost made an end of me upon earth : but I forsook not thy commandments.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

89 O Lord, thy word : endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with them thou hast quickened me.

94 I am thine, O save me : for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

96 I see that all things come to an end : but thy commandment is exceeding broad.

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[1] Which would be dried up and blackened; fig. for something cast aside and worthless.

82 Mine eyes fail for thy word,
saying, 'When wilt thou comfort me?'
83 For I am become like a wine-skin in the smoke[1];
thy statutes I have not forgotten.
84 How many are the days of thy servant?
when wilt thou execute judgement on them that persecute me?
85 The proud have digged pits for me,
who are not after thy law.
86 All thy commandments are faithful:
they lyingly persecute me; help thou me.
87 They had almost made an end of me upon earth[2];
but as for me, I forsook not thy precepts.
88 O quicken me according to thy kindness,
and I will observe the testimony of thy mouth.

ל LAMED.

89 For ever, Jehovah,
thy word is fixed in heaven.
90 To all generations is thy faithfulness:
thou hast established the earth, and it standeth.
91 They stand this day according to thine ordinances;
for all things are thy servants.
92 Unless thy law had been my delight,
I should then have perished in mine affliction.
93 I will never forget thy precepts;
for with them thou hast quickened me.
94 I am thine, O save me;
for I have sought out[3] thy precepts.
95 The wicked have waited for me to destroy me;
I will diligently consider thy testimonies.
96 To all perfection I have seen an end;
thy commandment is exceeding broad.

[2] Or, *in the land.* [3] Or, *studied.*

Quomodo dilexi!

97 (Lord,) what love have I unto thy law : all the day long is my study in it.

98 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgements : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth.

104 Through thy commandments I get understanding : therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis.

105 Thy word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep thy righteous judgements.

107 I am troubled above measure : quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgements.

109 My soul is alway in my hand : yet do I not forget thy law.

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[1] So, with Sept., altering one vowel-point. The pointed Heb. text has *commandments*.

מ MEM.

97 O how love I thy law!
all the day is it my musing.
98 Thy commandment[1] maketh me wiser than mine enemies;
for it is mine for ever.
99 I have more understanding than all my teachers;
for thy testimonies are my musing.
100 I understand more than the aged,
because I have kept thy precepts.
101 I have refrained my feet from every evil way,
in order that I might observe thy word.
102 I have not turned aside from thy ordinances;
for *thou* hast instructed me.
103 How sweet are thy words unto my palate!
(yea, sweeter) than honey unto my mouth!
104 Through thy precepts I get understanding;
therefore I hate every way of falsehood.

נ NUN.

105 Thy word is a lamp unto my foot,
and a light unto my path.
106 I have sworn, and have confirmed it,
to observe thy righteous ordinances.
107 I am afflicted very much;
quicken me, Jehovah, according to thy word.
108 Accept, Jehovah, I beseech thee, the freewill-offerings of my mouth,
and teach me thy ordinances.
109 My soul is continually in my hand[2];
but thy law I have not forgotten.

[2] *i. e.* my life is in jeopardy; cf. Judg. xii. 3, 1 Sam. xix. 5.

110 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

113 I hate them that imagine evil things : but thy law do I love.

114 Thou art my defence and shield : and my trust is in thy word.

115 Away from me, ye wicked : I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgements.

Feci judicium.

121 I deal with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

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[1] *i.e.* (probably) religious compromisers.

[2] *delight myself in*, Ancient Versions (cf. *vv.* 16, 17).

[3] Cf. Jer. xiv. 14.

110 The wicked have laid a trap for me :
yet went I not astray from thy precepts.
111 Thy testimonies have I taken as an heritage for ever ;
for they are the joy of my heart.
112 I have inclined my heart to fulfil thy statutes,
for ever, even unto the end.

ס SAMECH.

113 I hate them that are divided (in their mind)[1] ;
but thy law do I love.
114 Thou art my hiding-place and my shield ;
in thy word do I hope.
115 Depart from me, ye evil doers ;
that I may keep the commandments of my God.
116 Uphold me according to thy word, that I may live ;
and let me not be disappointed of my hope.
117 Support thou me, and I shall be saved ;
and I will regard[2] thy statutes continually.
118 Thou hast set at nought all them that err from thy statutes,
for their (self-)deceit[3] is a lie[4].
119 Thou puttest away[5] all the wicked of the (like) dross ;
therefore I love thy testimonies.
120 My flesh shuddereth for terror of thee ;
and I am afraid of thy judgements.

ע AIN.

121 I have done judgement and justice ;
O leave me not to mine oppressors.
122 Be surety for thy servant for good ;
let not the proud oppress me.

[4] *i. e.* both baseless in fact, and also delusive as a principle of action.

[5] *I account*, Sept. and many moderns.

123 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant me understanding : that I may know thy testimonies.

126 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stone.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

129 Thy testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

[1] Read, with Sept., Syr., Vulg., Jer., *all thy precepts.*

[2] *i. e.* the unfolding, setting forth.

123 Mine eyes fail for thy salvation,
and for thy righteous word.
124 O deal with thy servant according unto thy kindness,
and teach me thy statutes.
125 I am thy servant, O make me to have understanding,
that I may know thy testimonies.
126 It is time for Jehovah to act:
they have broken thy law.
127 Therefore I love thy commandments
above gold, yea, above fine gold.
128 Therefore I deem right all the precepts about all[1];
every way of falsehood do I hate.

פ PE.

129 Thy testimonies are wonderful;
therefore doth my soul keep them.
130 The opening[2] of thy words giveth light;
it giveth understanding unto the simple.
131 I opened my mouth wide, and panted[3];
for I longed for thy commandments.
132 Turn thee towards me, and be gracious unto me,
as is just unto those that love thy name.
133 Establish my footsteps by thy word,
and let not any naughtiness have dominion over me.
134 O ransom me from the oppression of man,
and I will observe thy precepts.
135 Make thy face to shine upon thy servant;
and teach me thy statutes.
136 Mine eyes run down with rills of water,
because men observe not thy law.

[3] Fig. for 'eagerly desired'; cf. Job xxix. 23, Jer. xiv. 6.

Justus es, Domine.

137 Righteous art thou, O Lord : and true is thy judgement.
138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost : and thy servant loveth it.
141 I am small, and of no reputation : yet do I not forget thy commandments.
142 Thy righteousness is an everlasting righteousness : and thy law is the truth.
143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.
144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo.

145 I call with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.
147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

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[1] The word usually rendered *exterminate*.
[2] See Ps. xviii. 30.
[3] Or, *young*.
[4] Heb. *found me* (cf. cxvi. 3).

צ TZADDI.

137 Righteous art thou, Jehovah,
and upright are thy ordinances.
138 Thou hast enjoined thy testimonies as righteousness
and exceeding faithfulness.
139 My jealousy hath undone[1] me,
because mine adversaries have forgotten thy words.
140 Thy word is (of) very sterling (metal)[2];
and thy servant loveth it.
141 I am small[3] and despised;
thy precepts I have not forgotten.
142 Thy righteousness is an everlasting righteousness,
and thy law is truth.
143 Trouble and distress have taken hold upon me[4];
thy commandments are my delight.
144 Thy testimonies are righteousness for ever;
O make me to have understanding, and I shall live.

ק KOPH.

145 I have called with (my) whole heart; answer me, Jehovah;
I will keep thy statutes.
146 I have called upon thee, O save me,
and I will observe thy testimonies.
147 I am beforehand in the (morning-)twilight, and cry for help;
in thy word[5] do I hope.
148 Mine eyes forestall the night-watches[6],
that I might muse on thy word.

[5] So Heb. marg., Syr., Targ., Jer. (cf. *vv.* 74, 81, 114); *words*, Heb. text, Sept., Symm.
[6] As each watch arrives, I am already awake.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

153 O consider mine adversity, and deliver me : for I do not forget thy law.

154 Avenge thou my cause, and deliver me : quicken me, according to thy word.

155 Health is far from the ungodly : for they regard not thy statutes.

156 Great is thy mercy, O Lord : quicken me, as thou art wont.

157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

161 Princes have persecuted me without a cause : but my heart standeth in awe of thy word.

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[1] *that persecute me with wicked intent*, Sept., Symm., Syr., Vulg., Jer. (one vowel different) ; cf. P.B.V.

149 Hear my voice according unto thy kindness;
quicken me, Jehovah, according to thy ordinances.
150 They draw nigh that pursue after wicked devices[1],
(that) are far from thy law.
151 Thou art nigh, O Jehovah;
and all thy commandments are truth.
152 Of old have I known from thy testimonies,
that thou hast founded them for ever.

ר RESH.

153 O see mine affliction, and rescue me;
for I do not forget thy law.
154 Plead thou my cause, and redeem me;
quicken me according to thy word.
155 Salvation is far from the wicked;
for they seek not after thy statutes.
156 Thy compassions, Jehovah, are many;
quicken me according to thy ordinances.
157 Many are my persecutors and mine adversaries;
from thy testimonies I have not declined.
158 I beheld them that were faithless (towards thee),
and had loathing,
because they observed not thy word.
159 O see how I love thy precepts;
quicken me, Jehovah, according to thy kindness.
160 The sum of thy word is truth;
and all thy righteous ordinances (endure) for ever.

ש SHIN.

161 Princes have persecuted me without a cause;
but my heart standeth in awe of thy words[2].

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[2] So Heb. text, Sept., Vulg., Jer.; *word*, Heb. marg., Targ., Syr.

162 I am as glad of thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but thy law do I love.

164 Seven times a day do I praise thee : because of thy righteous judgements.

165 Great is the peace that they have who love thy law : and they are not offended at it.

166 Lord, I have looked for thy saving health : and done after thy commandments.

167 My soul hath kept thy testimonies : and loved them exceedingly.

168 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

169 Let my complaint come before thee, O Lord : give me understanding, according to thy word.

170 Let my supplication come before thee : deliver me, according to thy word.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord : and in thy law is my delight.

175 O let my soul live, and it shall praise thee : and thy judgements shall help me.

176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

162 I rejoice at thy word,
as one that findeth great spoil.
163 I hate and abhor falsehood;
thy law do I love.
164 Seven times a day do I praise thee,
because of thy righteous ordinances.
165 Great peace have they who love thy law;
and they have no stumbling-block.
166 I have hoped for thy salvation, O Jehovah,
and have done thy commandments.
167 My soul hath observed thy testimonies;
and I love them exceedingly.
168 I have observed thy precepts and thy testimonies;
for all my ways are before thee.

ת TAU.

169 Let my ringing cry come near before thee, O Jehovah;
make me to have understanding according to thy word.
170 Let my supplication come before thee;
deliver me according to thy word.
171 Let my lips pour forth praise,
because thou teachest me thy statutes.
172 Let my tongue sing of thy word;
for all thy commandments are righteousness.
173 Let thine hand be (ready) to help me;
for I have chosen thy precepts.
174 I have longed for thy salvation, O Jehovah;
and thy law is my delight.
175 O let my soul live, and it shall praise thee;
and let thy judgements help me.
176 I have gone astray like a sheep that is lost; O seek thy servant:
for I do not forget thy commandments.

MORNING PRAYER.

PSALM CXX. *Ad Dominum.*

1 When I was in trouble I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak (unto them) thereof : they make them ready to battle.

PSALM CXXI. *Levavi oculos.*

1 I will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

PSALM CXX.

1 Unto Jehovah in my trouble
I called, and he answered me.

2 Jehovah, deliver my soul from the lying lip,
from the deceptive tongue.
3 What shall he give unto thee, and what shall he
give more unto thee,
thou deceptive tongue?
4 The sharpened arrows of a warrior,
with glowing coals of broom.

5 Woe is me, that I sojourn with Meshech,
that I dwell beside the tents of Kedar!
6 Full long hath my soul had her dwelling
beside him that hateth peace.
7 I am (for) peace;
but when I speak, they are for war.

PSALM CXXI.

1 I will lift up mine eyes unto the mountains:
O whence shall my help come?
2 My help (cometh) from Jehovah,
the maker of heaven and earth.

3 Never may he suffer thy foot to be moved!
never may he slumber that keepeth thee!
4 Behold, he that keepeth Israel
doth neither slumber nor sleep.

5 Jehovah is thy keeper:
Jehovah is thy shade upon thy right hand.
6 The sun shall not smite thee by day,
neither the moon by night.

7 Jehovah shall keep thee from all evil;
he shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

PSALM CXXII. *Lætatus sum.*

1 I was glad when they said unto me : We will go into the house of the Lord.
2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.
4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.
5 For there is the seat of judgement : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.
7 Peace be within thy walls : and plenteousness within thy palaces.
8 For my brethren and companions' sakes : I will wish thee prosperity.
9 Yea, because of the house of the Lord our God : I will seek to do thee good.

PSALM CXXIII. *Ad te levavi oculos meos.*

1 Unto thee lift I up mine eyes : O thou that dwellest in the heavens.
2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

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[1] More lit. *joined well together*; *i. e.* consisting of well-built houses, and encircled by walls.

8 Jehovah shall keep thy going out and thy coming in,
from this time forth and for ever.

PSALM CXXII.

1 I was glad at them which said unto me,
'We will go unto the house of Jehovah;'
2 Our feet were standing at last
in thy gates, O Jerusalem:
3 Jerusalem, that art builded
as a city that is compact together[1];
4 Whither the tribes went up, (even) the tribes of Jah, as a testimony[2] unto Israel,
to give thanks unto the name of Jehovah.
5 For there were set thrones for judgement,
(even) the thrones of the house of David.

6 O pray for the peace of Jerusalem:
let them prosper that love thee.
7 Peace be within thy ramparts,
(and) prosperity within thy palaces.
8 For my brethren and companions' sakes,
I will wish thee, now, peace[3].
9 For the sake of the house of Jehovah our God
I will seek thy good.

PSALM CXXIII.

1 Unto thee lift I up mine eyes,
O thou that sittest in the heavens.
2 Behold, as the eyes of servants (look) unto the hand of their masters,
as the eyes of a maiden unto the hand of her mistress;
so our eyes (look) unto Jehovah our God,
until he be gracious unto us.

[2] Cf. the note on Ps. lxxxi. 5.
[3] Heb. *speak peace of thee.*

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.
4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

PSALM CXXIV. *Nisi quia Dominus.*

1 If the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.
3 Yea, the waters had drowned us : and the stream had gone over our soul.
4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.
7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PSALM CXXV. *Qui confidunt.*

1 They that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for-ever.
2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 Be gracious unto us, Jehovah, be gracious unto us;
for we are exceedingly filled with contempt.
4 Exceedingly hath our soul had her fill
of the mocking of them that are at ease,
(and) of the contempt of the proud.

PSALM CXXIV.

1 'If it had not been Jehovah who was for us,'
let Israel, now, say;
2 'If it had not been Jehovah who was for us,
'when men rose up against us:
3 'Then they had swallowed us up alive,
'when their anger was kindled against us:
4 'Then the waters had washed us away,
'the torrent had gone over our soul:
5 'Then the proud waters
'had gone over our soul.'

6 Blessed be Jehovah,
who hath not given us over for a prey unto their teeth.
7 Our soul is escaped as a bird out of the trap of the fowlers;
the trap is broken, and *we* are escaped.
8 Our help is in the name of Jehovah,
the maker of heaven and earth.

PSALM CXXV.

1 They that trust in Jehovah
are as mount Zion, which cannot be moved, but abideth for ever.
2 As the mountains are round about Jerusalem,
so Jehovah is round about his people,
from this time forth and for ever.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers ; but peace shall be upon Israel.

EVENING PRAYER.

Psalm CXXVI. *In convertendo.*

1 When the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Psalm CXXVII. *Nisi Dominus.*

1 Except the Lord build the house : their labour is but lost that build it.

[1] Read probably, with the Ancient Versions, slightly changing the text, *turned the captivity* (or, *turned the fortunes*) *of Zion*; cf. *v.* 4. [2] Or, perhaps, *Turn our fortunes.*

3 For the sceptre of wickedness shall not rest upon
the lot of the righteous;
that the righteous put not forth their hands
unto iniquity.

4 Do good, Jehovah, unto those that are good,
and to them that are upright in their hearts.
5 But as for such as turn aside their crooked ways,
Jehovah will lead them away with the workers
of naughtiness.
Peace be upon Israel!

PSALM CXXVI.

1 When Jehovah brought back the returned of Zion [1],
we were like unto them that dream:
2 Then was our mouth filled with laughter,
and our tongue with a ringing cry:
then said they among the nations,
'Jehovah hath done great things with these.'
3 Jehovah hath done great things with us;
(whereof) we are glad.

4 Turn our captivity [2], Jehovah,
as the streams in the South [3].
5 They that sow in tears
shall reap with ringing cries.
6 He that beareth the trail [4] of seed may go on his
way weeping;
he shall surely come home with ringing cries,
bearing his sheaves.

PSALM CXXVII.

1 Except Jehovah build the house,
they labour upon it in vain that build it:

[3] *i.e.* as streams in the arid 'South' of Judah (Gen. xii. 9, R. V. *marg.*, Josh. xv. 21–32) are filled with water by the rains of autumn. [4] Cf. Am. ix. 13 (Heb.).

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM CXXVIII. *Beati omnes.*

1 Blessed are all they that fear the Lord : and walk in his ways.

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

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

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[1] *Lit.* the keeper.

[2] Prov. x. 22, R.V. *marg.*

[3] Read perhaps, adding a letter, *Surely he giveth.*

[4] Because, when their father is old, they will be grown up, and able to stand by and defend him (*v.* 5).

except Jehovah keep the city,
the watchman [1] waketh but in vain.
2 It is vain for you, O ye that rise up early, and sit down late,
eating the bread of toils [2]:
so giveth he [3] to his beloved in sleep.

3 Lo, sons are an heritage of Jehovah;
the fruit of the womb is (his) reward.
4 As arrows in the hand of a warrior,
so are the sons of (a man's) youth [4].
5 Happy is the man that hath filled his quiver with them:
they shall not be put to shame,
when they speak with (their) enemies in the gate [5].

PSALM CXXVIII.

1 Happy is every one that feareth Jehovah,
that walketh in his ways.
2 For thou shalt eat the labour of thine hands;
happy art thou, and well shall it be with thee.
3 Thy wife shall be as a fruitful vine, in the innermost parts of thine house [6];
thy children like olive-plants, round about thy table.
4 Lo, thus shall the man be blessed,
that feareth Jehovah.

5 Jehovah bless thee out of Zion;
and look thou upon the prosperity of Jerusalem all the days of thy life;
6 and see thy children's children.
Peace be upon Israel!

[5] The place where judgement was often administered (Deut. xxi. 19, Am. v. 12). The man who has a number of stalwart sons to support him, will not be exposed there to the danger of an unjust conviction.

[6] *i. e.* in the secluded women's apartments.

PSALM CXXIX. *Sæpe expugnaveruni.*

1 Many a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the housetops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

PSALM CXXX. *De profundis.*

1 Out of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord ; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

PSALM CXXIX.

1 'Greatly have they afflicted me from my youth up,'
let Israel now say;
2 'Greatly have they afflicted me from my youth up:
'but they have not prevailed against me.
3 'The plowers plowed upon my back:
'they made long their furrows.
4 'Jehovah is righteous:
'he hath knapped the cords of the wicked in sunder.'

5 Let them be ashamed and retreat backward,
as many as hate Zion.
6 Let them be as the grass of the housetops,
which withereth afore it be unsheathed:
7 Wherewith the reaper filleth not his hand;
nor he that bindeth sheaves his bosom:
8 And they who go by say not:
'The blessing of Jehovah be upon you;
'we bless you in the name of Jehovah.'

PSALM CXXX.

1 Out of the depths have I called upon thee, Jehovah.
2 Lord, hearken unto my voice;
let thine ears be attentive
to the voice of my supplications.

3 If thou shouldest mark iniquities, O Jah,
Lord, who would stand?
4 For with thee there is pardon,
in order that thou mayest be feared.

5 I wait for Jehovah, my soul doth wait,
and in his word do I hope.
6 My soul (looketh) for the Lord,
more than watchmen (look) for the morning,
(yea, more than) watchmen (look) for the morning.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSALM CXXXI. *Domine, non est.*

1 Lord, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord : from this time forth for evermore.

MORNING PRAYER.

PSALM CXXXII. *Memento, Domine.*

1 Lord, remember David : and all his trouble;

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house : nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : (neither the temples of my head to take any rest;)

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

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[1] Strictly, *ransoming* (Ps. cxi. 9).

[2] Cf. 1 Ch. xxii. 14.

7 O Israel, hope in Jehovah :
for with Jehovah there is kindness,
and with him is plenteous redemption [1].
8 And *he* will ransom Israel
from all his iniquities.

Psalm CXXXI.

1 Jehovah, my heart is not haughty, nor mine eyes lofty ;
neither walk I in things too great,
or in things too difficult for me.
2 Surely I have composed and quieted my soul :
like a weaned child upon his mother,
my soul is upon me like a weaned child.

3 O Israel, hope in Jehovah
from this time forth and for ever.

Psalm CXXXII.

1 Jehovah, remember unto David
all his afflictedness [2] :
2 How he sware unto Jehovah,
(and) vowed unto the Puissant One of Jacob [3] :
3 'Surely I will not come into the tent of mine house,
'nor go up into the bed of my couch :
4 'I will not give sleep to mine eyes,
'nor slumber to mine eyelids :
5 'Until I find a place for Jehovah,
'a dwelling-place for the Puissant One of Jacob.'

[3] A divine title, occurring elsewhere only *v.* 5, Gen. xlix. 24, Is. i. 24 ('of Israel'), xlix. 26, lx. 16.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake : turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

[1] In *vv.* 6–10 Israel speaks, expressing dramatically in *vv.* 6-7 the national sentiment of the age of David (2 Sam. vi.), in *vv.* 8-9 that of the age of Solomon, at the time of the Dedication of the Temple (1 Ki. viii), and in *v.* 10, probably, that of the Psalmist's own age.

[2] *i. e.* in Kirjath-jearim, the 'city of the *woods*,' where the Ark was, when David and the Israelites were preparing to

6 'Lo[1], we heard of it (as being) in Ephrathah;
'we found it in the fields of the wood[2]:
7 'Let us go into his dwelling-place;
'let us worship towards his footstool.
8 'Arise, Jehovah, into thy resting-place,
'thou, and the ark of thy strength:
9 'Let thy priests be clothed with righteousness,
'and let thy godly ones ring out their joy.
10 'For thy servant David's sake
'turn not away the face of thine anointed.'

11 Jehovah sware unto David in truth;
he will not turn back from it:
'Of the fruit of thy body will I set upon thy throne:
12 'If thy children keep my covenant,
'and my testimonies that I shall teach them,
'their children also for ever
'shall sit upon thy throne.'
13 For Jehovah hath chosen Zion;
he hath desired it for his abode:
14 'This is my resting-place for ever;
'here will I abide, for I have desired it.
15 'I will surely bless her provision:
'her needy ones I will satisfy with bread.
16 'Her priests also I will clothe with salvation:
'and her godly ones shall ring out their joy.
17 'There will I make a horn to bud forth unto David[3]:
'I have set in order a lamp for mine anointed[4].
18 'His enemies I will clothe with shame:
'but upon himself shall his crown blossom[5].'

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remove it to Jerusalem (1 Ch. xiii. 5, 6). There are reasons for thinking that Ephrathah may have been the name of the district around Kirjath-jearim.

[3] Cf. Ez. xxix. 21.

[4] The lamp burning in a house, or tent, implying its continued prosperity: cf. 1 Ki. xi. 36, xv. 4; and the opposite, Prov. xx. 20.

[5] Or, perhaps, *glitter*.

PSALM CXXXIII. *Ecce, quam bonum!*

1 Behold, how good and joyful a thing it is : brethren, to dwell together in unity[1]!

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.

PSALM CXXXIV. *Ecce nunc.*

1 Behold (now), praise the Lord : all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord : (even in the courts of the house of our God).

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

PSALM CXXXV. *Laudate Nomen.*

1 O praise the Lord, laud ye the Name of the Lord : praise [it], O ye servants of the Lord;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

[1] *i. e.* in a manner corresponding to the idea of 'brethren': whether united locally in Jerusalem, and no longer scattered among the heathen, or 'in unity' of mind and temper.

[2] So the Heb. interpunction. Many authorities, however,

PSALM CXXXIII.

1 Behold, how good and how pleasant it is
for brethren to dwell also [1] together!
2 It is like the goodly oil upon the head,
coming down upon the beard,
(even) Aaron's beard, which [2] cometh down upon
the collar of his garments:
3 Like the dew of Hermon,
which cometh down upon the mountains of
Zion:
for there Jehovah commanded the blessing,
(even) life for ever.

PSALM CXXXIV.

(*Greeting addressed to the night-watchers in the Temple.*)

1 Behold, bless ye Jehovah, all ye servants of
Jehovah,
who in the nights [3] stand in the house of Jehovah:
2 Lift up your hands to the sanctuary,
and bless Jehovah.

(*Their reply.*)

3 Jehovah bless thee out of Zion,
(even) the maker of heaven and earth.

PSALM CXXXV.

1 Praise ye Jah [4].
Praise ye the name of Jehovah;
praise (it), O ye servants of Jehovah:
2 Ye that stand in the house of Jehovah,
in the courts of the house of our God.

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prefer to attach '(even) Aaron's beard' to the preceding line (referring 'which' to the oil).

[3] See 1 Ch. ix. 33 *end.*

[4] Heb. *Hallelujah.*

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.
4 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.
6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.
7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.
9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings;
11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.
14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

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[1] Ex. xix. 5.
[2] The subterranean waters (xxiv. 2, cxxxvi. 6).
[3] See Jer. x. 13.
[4] Cf. Ps. xxx. 4.

3 Praise ye Jah, for Jehovah is good:
make melody unto his name, for it is sweet.
4 For Jah hath chosen Jacob unto himself,
(and) Israel for his peculiar treasure[1].

5 For *I* know that Jehovah is great,
and that our Lord is above all gods.
6 Whatsoever Jehovah pleased, he hath done,
in heaven, and in earth,
in the seas, and all deeps[2]:
7 Who causeth vapours to ascend from the bounds of the earth;
he maketh lightnings for the rain;
he bringeth forth the wind out of his treasuries[3].

8 Who smote the first-born of Egypt,
both of man and beast.
9 He sent signs and portents into the midst of thee, O Egypt,
upon Pharaoh, and upon all his servants.

10 Who smote many nations,
and slew mighty kings;
11 Sihon king of the Amorites,
and Og the king of Bashan,
and all the kingdoms of Canaan:
12 And gave their land as an heritage,
an heritage unto Israel his people.

13 Jehovah! thy name (endureth) for ever;
Jehovah! thy memorial[4] is unto all generations[5].
14 For Jehovah will judge his people,
and repent himself concerning his servants[6].

15 The[7] idols of the nations are silver and gold,
the work of men's hands.

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[5] Ex. iii. 15. [6] Deut. xxxii. 36.
[7] Cf. Ps. cxv. 4–8, 9 *a*, 10 *a*, 11 *a*.

16 They have mouths, and speak not : eyes have they, but they see not.
17 They have ears, and yet they hear not : neither is there any breath in their mouths.
18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.
20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.
21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

EVENING PRAYER.

PSALM CXXXVI. *Confitemini.*

1 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.
2 O give thanks unto the God of all gods : for his mercy endureth for ever.
3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.
5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.
6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever;
8 The sun to rule the day : for his mercy endureth for ever;

[1] Heb. *Hallelujah.*

16 They have mouths, and speak not;
eyes have they, but they see not:
17 They have ears, but they give no ear;
neither is there any breath in their mouths.
18 They that make them shall become like unto them:
(yea,) every one that trusteth in them.

19 O house of Israel, bless ye Jehovah;
O house of Aaron, bless ye Jehovah:
20 O house of Levi, bless ye Jehovah;
ye that fear Jehovah, bless ye Jehovah.
21 Blessed be Jehovah out of Zion,
who dwelleth in Jerusalem.
Praise ye Jah[1]!

PSALM CXXXVI.

1 O give thanks unto Jehovah, for he is good,
for his kindness (endureth) for ever.
2 O give thanks unto the God of gods:
for his kindness (endureth) for ever.
3 O give thanks unto the Lord of lords:
for his kindness (endureth) for ever.

4 To him who alone doeth great wonders:
for his kindness (endureth) for ever.
5 To him who by understanding made the heavens:
for his kindness (endureth) for ever.
6 To him who spread forth the earth upon the waters[2]:
for his kindness (endureth) for ever.
7 To him that made great lights;
for his kindness (endureth) for ever:
8 The sun to rule by day;
for his kindness (endureth) for ever:

[2] Cf. xxiv. 2, Ex. xx. 4.

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt with 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 mighty hand, and stretched out arm : for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever;
14 And made Israel to go through the midst of it : for his mercy endureth for ever.
15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.
16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever;
18 Yea, and slew mighty kings : for his mercy endureth for ever;
19 Sehon king of the Amorites : for his mercy endureth for ever;
20 And Og the king of Basan : for his mercy endureth for ever;
21 And gave away their land for an heritage : for his mercy endureth for ever;
22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever.

9 The moon and the stars to rule by night:
for his kindness (endureth) for ever.

10 To him who smote Egypt in their first-born;
for his kindness (endureth) for ever:
11 And brought out Israel from the midst of them;
for his kindness (endureth) for ever:
12 With a mighty hand, and with a stretched out arm;
for his kindness (endureth) for ever.
13 To him who divided the Red sea into (two) parts;
for his kindness (endureth) for ever:
14 And made Israel to pass through the midst of it;
for his kindness (endureth) for ever:
15 But shook off[1] Pharaoh and his host in the Red sea:
for his kindness (endureth) for ever.
16 To him who led his people through the wilderness:
for his kindness (endureth) for ever.

17 To him who smote great kings;
for his kindness (endureth) for ever:
18 And slew noble kings;
for his kindness (endureth) for ever:
19 Sihon king of the Amorites;
for his kindness (endureth) for ever:
20 And Og the king of Bashan;
for his kindness (endureth) for ever:
21 And gave their land for an heritage;
for his kindness (endureth) for ever:
22 (Even) an heritage unto Israel his servant;
for his kindness (endureth) for ever.

23 Who remembered us in our abasement;
for his kindness (endureth) for ever:

[1] Ex. xiv. 27.

24 And hath delivered 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.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSALM CXXXVII. *Super flumina.*

1 By the waters of Babylon we sat down and wept : when we remembered (thee, O) Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

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 : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee, as thou hast served us.

[1] See Is. lii. 5. But the rendering is questionable; read probably, with Targ., changing one letter, *they that spoiled us.*

24 And hath rescued us from our adversaries;
for his kindness (endureth) for ever.
25 Who giveth food to all flesh:
for his kindness (endureth) for ever.
26 O give thanks unto the God of heaven:
for his kindness (endureth) for ever.

PSALM CXXXVII.

1 By the rivers of Babylon,
there we sat down, yea, we wept,
when we remembered Zion.
2 Upon the poplars in the midst thereof
we hanged up our harps.
3 For there they that led us captive asked of us the words of a song,
and they that howled over (?) us [1] (asked of us) mirth, (saying,)
'Sing us one of the songs of Zion.'
4 How shall we sing Jehovah's song
in a foreign land?
5 If I forget thee, O Jerusalem,
let my right hand forget (her cunning).
6 Let my tongue cleave to the roof of my mouth,
if I remember thee not;
if I set not Jerusalem
above my chiefest joy.
7 Remember, O Jehovah, against the children of Edom
the day of Jerusalem;
who said, 'Lay it bare, lay it bare,
'even to the foundation therein.'
8 O daughter of Babylon, thou that art laid waste [2];
happy shall he be, who repayeth thee
thine own dealing, which thou hast dealt out to us:

[2] *i. e.* perhaps, *thou that art to be laid waste.* But Targ., Pesh., and many moderns, read (with different vowels), *thou waster.*

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSALM CXXXVIII. *Confitebor tibi.*

1 I will give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth [them] afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

MORNING PRAYER.

PSALM CXXXIX. *Domine, probasti.*

1 O Lord, thou hast searched me out, and known me : thou knowest my down-sitting, and mine uprising ; thou understandest my thoughts long before.

[1] The fulfilment of Thy promise surpasses the renown of all Thy former mercies.

9 Happy shall he be, who taketh and dasheth
thy little ones against the crags.

PSALM CXXXVIII.

1 I will give thanks unto thee with my whole heart:
in the sight of the gods will I make melody unto thee.
2 I will worship toward thy holy temple,
and give thanks unto thy name because of thy kindness and because of thy faithfulness;
for thou hast magnified thy word above all thy name[1].
3 In the day that I called, thou answeredst me;
thou makest me proud with strength in my soul.
4 All the kings of the earth shall give thanks unto thee, Jehovah,
because they have heard the words of thy mouth:
5 Yea, they shall sing of the ways of Jehovah;
for great is the glory of Jehovah.
6 For Jehovah is high, yet seeth he the lowly;
but the haughty[2] he knoweth from afar.
7 Though I walked in the midst of trouble, thou wouldest quicken me;
thou wouldest stretch forth thine hand against the anger of mine enemies,
and thy right hand would save me.
8 Jehovah will complete (all things)[3] on my behalf:
Jehovah, thy kindness (endureth) for ever;
discard not the works of thine own hands.

PSALM CXXXIX.

1 Jehovah, thou hast searched me, and known (me).
2 *Thou* knowest my down-sitting and mine up-rising,
thou understandest my thought afar off.

[2] Lit. *the lofty*. [3] Cf. Ps. lvii. 2.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light [to thee] are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

---

[1] Or, *winnowest, i. e.* scrutinizest narrowly.

[2] The word used implies 'high so as to be inaccessible'; it is used, for instance, of an impregnable city, Deut. ii. 36.

[3] Or, *hindmost part.* The word used suggests the furthest West; cf. the expression 'the hinder sea,' of the Mediterranean Sea, Deut. xi. 24, Zech. xiv. 8 (R.V. 'western').

[4] So with the change of a point. The text has, *So I said.*

[5] So the Heb. (Gen. iii. 15, 'bruise'). Read probably, with

3 Thou siftest[1] my path and my couch,
and art acquainted with all my ways.
4 For there is not a word in my tongue,
but, lo, Jehovah, thou knowest it altogether.
5 Thou hast shut me in behind and before,
and laid thine hand upon me.
6 (Such) knowledge is too wonderful for me;
too high[2], 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, thou art there;
and if I make Sheol my couch, behold, thou art there.
9 If I take the wings of the dawn,
and dwell in the uttermost parts[3] of the sea,
10 Even there would thy hand lead me,
and thy right hand would hold me.
11 And if I say[4], 'Only let darkness crush me[5],
'and the light about me be night;'
12 Even darkness darkeneth not from thee[6];
but the night shineth as the day;
the darkness is even as the light.

13 For *thou* art the author of[7] my reins:
thou didst knit me together[8] in my mother's womb.
14 I will give thanks unto thee, for I am fearfully wondrous[9]:
wonderful are thy works;
and my soul knoweth (it) well.

---

a slight change (Symm., Jer.), *screen me* (Ps. cxl. 7, Ex. xxxiii. 22).

[6] Or, *is not too dark for thee.*

[7] Heb. *hast gotten* (Prov. iv. 7) or *acquired*; viz. by origination. Cf. (in the Heb.) Gen xiv. 19, Deut. xxxii. 6, Prov. viii. 22.

[8] Cf. Job x. 11, R.V.

[9] Sept., Syr., Jer. have, *thou art fearfully wondrous.* (There is no 'made' in the Hebrew.)

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

---

[1] Lit. *variegated* ; the word used in Ex. xxvi. 36, xxvii. 16 (lit. *the work of the variegator*) of cloth or tapestry for a curtain woven artistically of differently coloured threads (cf. also Ps. xlv. 14 'richly woven').

[2] *i. e.* pre-determined in the Divine mind. The word (properly, *to form* or *mould* as a potter) is used in the same sense in Is. xxii. 11 (where 'it' means the present situation), xxxvii. 26 ('formed'), xlvi. 11 (in A.V., R.V. 'purposed').

[3] Or, *how weighty.*

15 My frame was not hidden from thee,
when I was made in secret,
(and) curiously wrought[1] in the lowest parts of the earth.
16 Thine eyes did see mine unformed substance,
and in thy book were all of them written,
(even) the days which were fashioned[2],
when as yet there was none of them.
17 Unto me, then, how precious[3] are thy thoughts, O God!
how vast are the sums of them!
18 If I would count them, they are more in number than the sand:
when I wake up, I am still with thee[4].

19 O that thou wouldest slay the wicked, O God!
and ye men of blood, depart from me.
20 Who defy thee[5] with wicked intent,
and thine enemies (?) lift themselves up in vain[6].
21 Do not I hate them, Jehovah, that hate thee?
and do not I loathe those that rise up against thee?
22 I hate them with perfect hatred:
they are to me as enemies.
23 Search me, O God, and know my heart;
try me, and know my roving thoughts[7]:
24 And see if there be in me any way of sorrow[8],
and lead me in the way everlasting.

---

[4] *i. e.* present to Thy mind (l. 11).

[5] So most moderns, with the change of one point. The text, as pointed, has, *Who say thee.*

[6] The text and sense of this line are both very uncertain. Some, changing one letter, render, *and lift themselves up against thee in vain*; others, with a further change, read, *and take thy name in vain.*

[7] Cf. Ps. xciv. 19.

[8] *i. e.* any way leading to sorrow, any wicked habit.

PSALM CXL. *Eripe me, Domine.*

1 Deliver me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

---

[1] Read probably, *they stir up* (Prov. xv. 18) *wars*.
[2] The meaning of the Heb. word is uncertain.
[3] Cf. Ps. xxxvi. 12, lvi. 13.

Psalm CXL.

1 Rescue me, O Jehovah, from the evil man;
from the man of violences preserve me:
2 Who devise evil things in (their) heart;
every day they collect themselves together (unto) wars [1]:
3 They have sharpened their tongue like a serpent;
adder's [2] poison is under their lips.

4 Keep me, Jehovah, from the hands of the wicked;
from the man of violences preserve me;
who have devised to give a thrust [3] unto my footsteps.
5 The proud have hid a trap for me, and nooses;
they have spread a net by the side of the track;
they have set gins for me.

6 I have said unto Jehovah, 'Thou art my God':
give ear, Jehovah, to the voice of my supplications.
7 O Jehovah, Lord, the strength of my salvation,
thou hast screened my head in the day of weapons.
8 Grant not, Jehovah, the desires of the wicked man;
further not his evil device, so that they exalt themselves.

9 As for the head of them that compass me about [4],
let the mischief of their own lips cover them.
10 May burning coals be dislodged [5] upon them;
may he cast them into the fire,
into waterfloods, that they rise not up again.

---

[4] Read probably, *further not his evil device.*
9. *They that compass me about lift up the head;*

[5] Cf. Ps. lv. 3. But the expression is peculiar; read perhaps, with a slight change, *May he rain* (Ps. xi. 6) *burning coals.*

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

PSALM CXLI. *Domine, clamavi.*

1 Lord, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

---

[1] Heb. *A man of tongue* : cf. Ps. ci. 5 (lit. *be-tongueth*).
[2] Or, *be established*, i.e. be regularly offered.
[3] The word used in 2 Ki. ix. 33 ('Fling her down').
[4] The sense is obscure ; but perhaps the meaning is that

11 A slanderer [1] shall not be established in the earth:
as for the man of violence, evil shall hunt him
with thrust upon thrust.

12 I know that Jehovah will maintain the cause of the
poor,
(and) the right of the needy.
13 Surely the righteous shall give thanks unto thy
name:
the upright shall dwell in thy presence.

PSALM CXLI.

1 Jehovah, I have called upon thee; make haste
unto me:
give ear unto my voice, when I call unto thee.
2 Let my prayer be set forth [2] as incense before thee,
(and) the lifting up of my hands as the evening
meal-offering.
3 Set a guard, Jehovah, to my mouth;
keep the door of my lips.
4 Incline not my heart to any evil thing,
to be occupied wickedly in deeds
with men that work naughtiness:
and let me not eat of their dainties.

5 Let the righteous smite me kindly, and correct
me;
oil so choice, let not my head refuse:
for still is my prayer against their wickednesses.
6 Their judges shall be flung down [3] by the sides of
a crag,
and they shall hear my words, that they are
sweet [4].

---

when the leaders, whose practices the Psalmist repudiates (*vv.* 4, 5 *end*), meet with their reward at the hands of an outraged nation, people will find his words grateful, and perceive that he was right in his condemnation of them.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth [wood] upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

EVENING PRAYER.

PSALM CXLII. *Voce mea ad Dominum.*

1 I cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

---

[1] *i. e.* give it not over to death ; cf. Is. liii. 12.

[2] Heb. *from the hands of :* cf. xxii. 20, lxiii. 10.

[3] Sept., Syr., Vulg., Targ., with different vowels, *I looked*

7 As when one cleaveth and breaketh up the earth,
our bones are scattered at the mouth of Sheol.

8 For unto thee, Jehovah, Lord, are mine eyes;
in thee have I taken refuge, O pour not out my soul [1].
9 Keep me from [2] the trap which they have laid for me,
and the gins of them that work naughtiness.
10 Let the wicked fall into their own toils,
whilst *I* at the same time pass by.

PSALM CXLII.

1 With my voice I cry unto Jehovah;
with my voice I make supplication unto Jehovah:
2 I pour out my complaint before him;
I declare before him my trouble.

3 When my spirit fainteth upon me, *thou* knowest my path:
in the way wherein I walk have they hidden a trap for me.
4 Look on (my) right hand, and see [3], for I have none that will know me:
I have no place to flee unto [4]; my soul hath none to care for her.

5 I have cried unto thee, Jehovah;
I have said, 'Thou art my refuge,
'my portion in the land of the living.'
6 Attend unto my ringing cry; for I am brought very low:
O deliver me from my persecutors; for they are too strong for me.

. . . *and saw*', *and I had none that would*, &c.).

[4] Heb. *place of flight hath perished from me* (the same idiom, Am. ii. 14, Jer. xxv. 35, Job xi. 20).

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

PSALM CXLIII. *Domine, exaudi.*

1 Hear my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul [gaspeth] unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

---

[1] *i.e.* appear wearing crowns, fig. for 'triumph.' The passage is uncertain ; but other renderings, as 'compass me about,' or 'wait for me,' are open to objection on grammatical grounds.

[2] Or, *for no man living is righteous before thee.*

[3] Cf. Ps. vii. 5.

7 Bring forth my soul out of prison, that I may give
thanks unto thy name;
the righteous shall put out crowns[1] because
of me,
because thou dealest bountifully with me.

PSALM CXLIII.

1 Jehovah, hear my prayer;
give ear to my supplications;
in thy faithfulness answer me, (and) in thy
righteousness.
2 And enter not into judgement with thy servant;
for in thy sight shall no man living be justified[2].

3 For the enemy hath pursued my soul;
he hath crushed my life down to the earth[3];
he hath made me to dwell in dark places, as
those that have been long dead[4].
4 And my spirit fainteth upon me;
my heart within me is bewildered[5].

5 I remember the days of old;
I meditate[6] on all thy work;
I muse on the operation of thy hands[7].
6 I spread forth my hands unto thee;
my soul is towards thee, like a weary land.

7 Answer me speedily, Jehovah, my spirit faileth;
hide not thy face from me,
so that I become like them that go down into
the pit[8].

---

[4] Or, *that are for ever dead* (cf. Jer. li. 39). The line agrees *verbatim* with Lam. iii. 6.
[5] Cf. Dan. viii. 27 ('astonied').
[6] Lit. *murmur*.
[7] Cf. Ps. lxxvii. 5, 11, 12.
[8] Cf. Ps. xxviii. 1.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Name's sake : and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul; for I am thy servant.

MORNING PRAYER.

PSALM CXLIV. *Benedictus Dominus.*

1 Blessed be the Lord my strength : who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him?

4 Man is like a thing of nought : his time passeth away like a shadow.

[1] Cf. Ps. xxv. 1.

[2] This is the literal rendering of the Heb.; but the meaning is very uncertain ('in thee have I confided'? 'with thee have I hidden myself'?); and the text is very possibly incorrect.

[3] See Ps. xxvii. 11.

8 Make me to hear thy kindness in the morning;
for in thee do I trust:
make me to know the way wherein I should go;
for unto thee have I lift up my soul[1].

9 Deliver me from mine enemies, O Jehovah;
unto thee have I hidden[2].
10 Teach me to do thy pleasure, for thou art my God;
let thy good spirit lead me in an even land[3].
11 For thy name's sake, Jehovah, quicken me:
in thy righteousness bring forth my soul out of trouble.
12 And in thy kindness exterminate mine enemies;
and destroy all them that are the adversaries of my soul;
for I am thy servant.

PSALM CXLIV.

1 Blessed be Jehovah my rock,
who teacheth my hands to war,
(and) my fingers to fight:
2 My kindness[4], and my fastness;
my high retreat, and my own deliverer;
my shield, and he in whom I take refuge[5];
who beateth flat my people[6] under me.

3 Jehovah, what is man, that thou takest knowledge of him,
or the son of man, that thou thinkest upon him[7]?
4 Man is like unto a breath[8]:
his days are as a shadow that passeth away.

[1] Cf. Ps. lix. 17, Jon. ii. 8.
[2] Cf. Ps. xviii. 2.
[3] Read probably, with Syr., Aq., Jer., Targ., *the peoples* (cf. Ps. xviii. 47).
[7] Cf. Ps. viii. 4.
[8] Cf. Ps. xxxix. 5, lxii. 9.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.
6 Cast forth [thy] lightning, and tear them : shoot out thine arrows, and consume them.
7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;
8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.
11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of stores : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

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[1] With *vv.* 5–7, cf. Ps. xviii. 9, civ. 32, xviii. 14, 16.
[2] Heb. *unreality* ; cf. Ps. xii. 2.
[3] Cf. Ps. xviii. 50.
[4] *Vv.* 12–15 are imperfectly connected with *vv.* 1–11 ; and appear to be really a fragment of another Psalm.

5 Jehovah! bow thy heavens, and come down;
touch the mountains, that they may smoke:
6 Flash forth lightning, and scatter them;
send out thine arrows, and discomfit them:
7 Stretch forth thine hands from on high;
free me, and deliver me out of many waters,
from the hand of foreigners[1];
8 Whose mouth speaketh insincerity[2],
and their right hand is a right hand of falsehood.

9 O God, a new song will I sing unto thee;
with a lyre of ten strings will I make melody unto thee.
10 Who giveth salvation unto kings[3];
who freed David his servant from the hurtful sword.
11 Free me, and deliver me from the hand of foreigners,
whose mouth speaketh insincerity[2],
and their right hand is a right hand of falsehood.

12 We[4] whose sons are as plants, grown tall in their youth;
whose daughters are as corners, darkly-striped after the fashion of a palace[5]:
13 Whose garners are full, dealing forth from kind to kind;
whose sheep bring forth thousands, (and) become ten thousands in our fields:
14 Whose kine are great with young;
with no breach (in our walls), and no exile-train[6],
and no woful cry[7] in our broad-places.

[5] Alluding apparently to sculptured or decorated figures, with which it was usual to ornament the inside corners of large reception-rooms or halls.

[6] Lit. *no company going forth* (*viz.* to surrender, 2 Ki. xxiv. 12, or into exile, Am. iv. 3). [7] Is. xxiv. 11, Jer. xiv. 2.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSALM CXLV. *Exaltabo te, Deus.*

1 I will magnify thee, O God, my King : and I will praise thy Name for ever and ever.
2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.
3 Great is the Lord, and marvellous worthy to be praised : there is no end of his greatness.
4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship : thy glory, thy praise, and wondrous works ;
6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful : long-suffering, and of great goodness.
9 The Lord is loving unto every man : and his mercy is over all his works.
10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.
11 They shew the glory of thy kingdom : and talk of thy power ;
12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

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[1] Cf. Ps. xlviii. 1.

15 Happy is the people, that is in such a case;
(yea,) happy is the people, whose God is Jehovah.

PSALM CXLV.

1 (א) I will exalt thee, my God, O king;
and I will bless thy name for ever and ever.
2 (ב) Every day will I bless thee;
and I will praise thy name for ever and ever.
3 (ג) Great is Jehovah, and highly to be praised [1];
yea, his greatness is unsearchable.
4 (ד) One generation shall laud thy works unto another,
and declare thy mighty acts.
5 (ה) Of the glorious majesty of thy state,
and of thy manifold wonders [2] I will muse.
6 (ו) And men shall affirm the might of thy terrible acts;
and I will tell of thy greatness.
7 (ז) The memory of thine abundant goodness shall they pour forth,
and they shall ring out thy righteousness.
8 (ח) Jehovah is gracious, and full of compassion,
slow to anger, and of great kindness.
9 (ט) Jehovah is good unto all;
and his compassions are over all his works.
10 (י) All thy works give thanks unto thee, Jehovah;
and thy godly ones bless thee.
11 (כ) They affirm the glory of thy kingdom,
and speak of thy might;
12 (ל) To make known to the children of men his mighty acts,
and the stately glory of his kingdom.

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[2] Heb. *the matters* (or *items*) *of thy wonders* (cf. Ps. lxv. 3). But Sept. has, *of thy state shall they speak; and of thy wonders.*

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.
15 The eyes of all wait upon thee, (O Lord) : and thou givest them their meat in due season.
16 Thou openest thine hand : and fillest all things living with plenteousness.
17 The Lord is righteous in all his ways : and holy in all his works.
18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.
19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.
20 The Lord preserveth all them that love him : but scattereth abroad all the ungodly.
21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

PSALM CXLVI. *Lauda, anima mea.*

1 Praise the Lord, O my soul; while I live will I praise the Lord : yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man : for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God;

[1] Sept. inserts here (ג) *Jehovah is faithful in all his words, and kind in all his works.*

13 (מ) Thy kingdom is a kingdom of all ages,
and thy dominion (endureth) throughout all generations [1].
14 (ס) Jehovah upholdeth all such as fall,
and lifteth up all them that are bowed down.
15 (ע) The eyes of all wait upon thee;
and *thou* givest them their food in its season [2].
16 (פ) Thou openest thine hand,
and satisfiest all things living with good will.
17 (צ) Jehovah is righteous in all his ways,
and kind in all his works.
18 (ק) Jehovah is nigh unto all them that call upon him,
(even) to all such as call upon him faithfully.
19 (ר) He will fulfil the pleasure of them that fear him;
he also heareth their cry, and saveth them.
20 (ש) Jehovah preserveth all them that love him;
but all the wicked he destroyeth.
21 (ת) My mouth shall speak the praise of Jehovah:
and let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

1 Praise ye Jah [3].
Praise Jehovah, O my soul:
2 I will praise Jehovah as long as I live;
I will make melody unto my God while I have my being [4].

3 O trust not in princes,
(or) in the son of man, in whom there is no salvation.
4 His breath goeth forth, he returneth to his ground [5];
in that day his thoughts perish.

5 Happy is he, whose help is the God of Jacob,
whose hope (resteth) upon Jehovah his God:

[2] Cf. Ps. civ. 27.
[3] Heb. *Hallelujah*.
[4] Cf. Ps. civ. 33.
[5] Gen. iii. 19.

5 Who made heaven and earth, the sea, and all that therein is : who keepeth his promise for ever;

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

EVENING PRAYER.

PSALM CXLVII. *Laudate Dominum.*

1 O praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the out-casts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : [yea, and] his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

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[1] See the note on Ps. xxxix. 12; and cf. Ps. xciv. 6.

[2] Or, *helpeth up*. The word occurs besides only in Ps. xx. 8 (in the reflexive conjugation, 'stand upright').

[3] *i. e.* leadeth aside into the trackless desert, where destruction may overtake them.

[4] Heb. *Hallelujah.*

6 Who made heaven and earth,
the sea, and all that in them is;
who keepeth truth for ever:
7 Who executeth judgement for the oppressed;
who giveth bread to the hungry.

Jehovah releaseth the prisoners;
8 Jehovah openeth (the eyes of) the blind:
Jehovah lifteth up them that are bowed down;
Jehovah loveth the righteous:
9 Jehovah preserveth the sojourners [1];
he recovereth [2] the fatherless and widow:
but the way of the wicked he maketh crooked [3].
10 Jehovah shall reign for ever,
(yea,) thy God, O Zion, unto all generations.
Praise ye Jah [4].

PSALM CXLVII.

1 Praise ye Jah [4].
For it is good to make melody unto our God;
for it is pleasant, (and) praise is comely [5].
2 Jehovah doth build up Jerusalem;
he gathereth together the out-casts of Israel:
3 Who healeth those that are broken in heart,
and bindeth up their sorrows.
4 He counteth the number of the stars;
he giveth them all their names [6].
5 Great is our Lord, and abundant in power:
his understanding is incalculable.
6 Jehovah recovereth [2] the humble:
he abaseth the wicked to the ground.

[5] Read perhaps, changing one letter,
Praise ye Jah, for he is good;
make melody unto our God, for he is sweet:
praise is comely. Cf. Ps. cxxxv. 3, and xxvii. 4.
[6] Heb. *calleth names to them all* (Gen. ii. 20).

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, (and herb for the use of men;)

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse : neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him : and put their trust in his mercy.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

PSALM CXLVIII. *Laudate Dominum.*

1 O praise the Lord of heaven : praise him in the height.

[1] Cf. Ps. lxxxi. 16. [2] Lit. *saying*.

7 O sing unto Jehovah with thanksgiving;
make melody unto our God with the harp:
8 Who covereth the heaven with clouds,
who prepareth rain for the earth,
who maketh the mountains to spring with grass;
9 Who giveth to the beast his food,
(and) to the young ravens which cry.
10 Not in the might of a horse doth he delight;
not in the legs of a man hath he pleasure:
11 Jehovah hath pleasure in them that fear him,
in those that wait for his kindness.

12 Laud Jehovah, O Jerusalem;
praise thy God, O Zion.
13 For he hath made strong the bars of thy gates;
he hath blessed thy children within thee.
14 Who maketh thy border peace,
(and) satisfieth thee with the fat of wheat[1]:
15 Who sendeth forth his commandment[2] to the earth;
his word runneth very swiftly:
16 Who giveth snow like wool,
(and) scattereth the hoar-frost like ashes.
17 Who casteth forth his ice like crumbs:
who can stand before his cold?
18 He sendeth forth his word, and melteth them:
if he maketh his wind to blow, the waters flow.
19 Who declareth his word unto Jacob,
his statutes and his ordinances unto Israel.
20 He hath not done so unto any nation;
and as for (his) ordinances, they do not know them.
Praise ye Jah[3].

PSALM CXLVIII.

1 Praise ye Jah[3].
O praise Jehovah from the heavens;
praise him in the heights:

[3] Heb. *Hallelujah.*

2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : (for he spake the word, and they were made;) he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons, and all deeps;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word;

9 Mountains and all hills : fruitful trees and all cedars;

10 Beasts and all cattle : worms and feathered fowls;

11 Kings of the earth and all people : princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his saints shall praise him : even the children of Israel, even the people that serveth him.

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[1] So Heb. text; *hosts*, Heb. marg., and Ancient Versions (cf. ciii. 21).

[2] Cf. Ps. xxxiii. 9.

[3] Or, *steam*, *smoke* (Gen. xix. 28, Ps. cxix. 83), alluding

2 Praise him, all ye angels of his;
  praise him, all his host[1]:
3 Praise him, sun and moon;
  praise him, all ye stars of light:
4 Praise him, ye heavens of heavens,
  and ye waters that are above the heavens:
5 Let them praise the name of Jehovah;
  for *he* commanded, and they were created[2];
6 And he hath made them to stand for ever and ever;
  he hath given (them) a decree which none shall transgress.

7 O praise Jehovah from the earth,
  ye (sea-)monsters, and all deeps:
8 Fire and hail, snow and vapour[3],
  stormy wind[4] fulfilling his word:
9 Mountains and all hills;
  fruitful trees and all cedars:
10 Beasts and all cattle;
  creeping things and winged birds:
11 Kings of the earth and all peoples;
  princes and all judges of the earth:
12 Young men and also virgins;
  old men together with children:
13 Let them praise the name of Jehovah;
  for his name alone is exalted;
  his majesty is above earth and heaven.
14 And he hath lifted up a horn for his people,
  (to be) a praise for[5] all his godly ones;
  (even) for the children of Israel, a people near unto him[6].

Praise ye Jah[7].

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probably to phenomena accompanying a thunderstorm in mountain-regions.

[4] Or, *blast of the whirlwind.*

[5] Cf. Jer. xiii. 11.

[6] Cf. Deut. iv. 7.

[7] Heb. *Hallelujah.*

PSALM CXLIX. *Cantate Domino.*

1 O sing unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.
3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.
6 Let the praises of God be in their mouth : and a two-edged sword in their hands;
7 To be avenged of the heathen : and to rebuke the people;
8 To bind their kings in chains : and their nobles with links of iron.
9 That they may be avenged of them, as it is written : Such honour have all his saints.

PSALM CL. *Laudate Dominum.*

1 O praise God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

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[1] Heb. *Hallelujah.* [2] Cf. Ps. lxvi. 17.
[3] Cf. Is. xxiii. 8, 9, Nah. iii. 10.

PSALM CXLIX.

1 Praise ye Jah [1].
O sing unto Jehovah a new song,
(and) his praise in the assembly of the godly.
2 Let Israel rejoice in him that made him;
let the children of Zion be joyful in their King.
3 Let them praise his name in the dance;
let them make melody unto him with timbrel and harp.
4 For Jehovah hath pleasure in his people:
he decketh the humble with salvation.

5 Let the godly exult in glory;
let them ring out their joy upon their beds:
6 Let the high praises [2] of God be in their throat,
and a two-edged sword in their hand:
7 To execute vengeance upon the nations,
(and) corrections upon the peoples;
8 To bind their kings with chains,
and their honourable men [3] with fetters of iron;
9 To execute upon them the judgement written [4]:
an honour that to all his godly ones.
Praise ye Jah [1].

PSALM CL.

1 Praise ye Jah [1].
O praise God in his sanctuary;
praise him in the firmament of his power.
2 Praise him for his mighty acts;
praise him according to the abundance of his greatness.
3 Praise him with the blast of the horn;
praise him with the lyre and harp.

[4] *Viz.* by prophets, in such passages as Mic. iv. 13, Is. xli. 15 f., Joel iii. 12–14.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

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[1] Heb. *cymbals of hearing*; cf. 1 Ch. xv. 19 'with bronze cymbals, *to cause to be heard*' (*i. e.* to sound aloud), xvi. 5 'and Asaph with cymbals, *causing to be heard*' (*i. e.* sounding aloud with them).

4 Praise him with the timbrel and dance;
praise him with strings and pipe.
5 Praise him with loud-sounding cymbals [1];
praise him with clashing [2] cymbals.
6 Let everything that hath breath [3] praise Jah.
Praise ye Jah [4].

[1] Cf. 1 Cor. xiii. 1 (where the verb used by St. Paul is cognate with the substantive used by the Sept. here).
[3] Heb. *all breath.* [4] Heb. *Hallelujah.*

GLOSSARY I

OF CHARACTERISTIC OR OTHERWISE NOTE-WORTHY EXPRESSIONS OCCURRING IN THE PSALMS *

abashed, to be: 34^{5} $35^{4.26}$ 40^{14} (= 70^{2}) 71^{24} 83^{17}. A syn. of *to be ashamed* (with which it is often parallel); and, like that, expressing the disappointment arising from defeated hopes or expectations. Cf. Job 6^{20} (see under ashamed); Is. 1^{29} 'They shall be ashamed on account of the oaks which ye have desired [not obtaining from them the expected help or deliverance], and ye shall *be abashed* on account of the gardens which ye have chosen'; Mic. 3^{7} 'And the gazers shall be ashamed, and the diviners shall *be abashed*,' being unable viz. to obtain the oracles which they expected.

adversary, mine: 7^{4}; *mine adversaries*, 3^{1} 6^{7} $7^{4.6}$ 13^{4} 23^{5} $27^{2.12}$ 31^{11} 42^{10} 69^{19} $119^{139.157}$; cf. 143^{12}.

afflicted (lit. *humbled*), the: see poor.

affliction (lit. *humiliation*, esp. at the hands of oppressors: cognate with (2) poor, q. v.): 9^{13} 22^{24} 25^{18} 31^{7} 44^{24} 88^{9} $107^{10.41}$

* The references in this Glossary are not to the Prayer-Book Version of the Psalms, but to the new version, printed in this volume on the right-hand page. The Glossary is constructed on the basis of the Hebrew, the words cited in it being those adopted, as far as possible uniformly, for the corresponding words in the original; but it may occasionally happen that, in a particular passage, circumstances may have necessitated a different rendering from the one here given. The mark † attached to a list of passages is an indication that it contains all examples of the word or phrase in question occurring in the O. T. The references to books other than the Psalms are all, unless a passage is translated independently, to the Revised Version.

$119^{50.92.153}$. To *see one's affliction* (said of God) is a standing expression: 9^{13} 25^{18} 31^{7} 119^{153}; cf. Ex. 3^{7} 4^{31} Deut. 26^{7} 2 Ki. 14^{26} Neh. 9^{9} Lam. 1^{9}; similarly with *look upon*, Gen. 29^{32} 31^{42} 1 S. 1^{11} 2 S. 16^{12} (R.V. *marg.*).

answer, to (of God): 3^{4} 17^{6} 18^{41} $20^{1.6.9}$ $22^{2.21}$ 34^{4} 38^{15} 55^{19} 65^{6} 81^{7} 86^{7} 91^{15} $99^{6.8}$ $118^{5.21}$ 119^{26} 120^{1} 138^{3}; *answer me*, 4^{1} 13^{3} 27^{7} 55^{2} 60^{5} $69^{13.16.17}$ 86^{1} 102^{2} 108^{6} 119^{145} $143^{1.7}$.

arise! (i.e. *stand up*: addressed to God): 3^{7} 7^{6} 9^{19} 10^{12} 17^{13} 35^{2} 44^{26} 74^{22} 82^{8}; rather differently 132^{8} (hence 2 Ch. 6^{41}). Not so elsewhere; but cf. Jer. 2^{27}, where it is represented as addressed in vain to an idol.

arouse thyself! (*i.e.* bestir thyself, viz. from inactivity: addressed to God): 7^{6} 35^{23} 44^{23} 59^{4}. Cf. Hab. 2^{19} (addressed in vain to an idol).

ashamed, to be (*i.e.* not to feel a sense of shame, but to be disconcerted by the frustration of one's plans or hopes; the Heb. idiom for what we should express by saying *be disappointed*: sometimes rendered, for greater clearness, be put to shame): 22^{5} 25^{3} 37^{19} 69^{6} 71^{24} $119^{6.46.80}$ 127^{5}; in the phrases *let me not be ashamed* $25^{2.20}$ $31^{1.17}$ 71^{1} (so Jer. 17^{18}); *let them be* (or *they shall be*) *ashamed* $6^{10.10}$ 25^{3} 31^{17} 35^{4} (with *and be brought to confusion*: so Is. 41^{11}), ^{26} (with *and be abashed*: so Ps. $40^{14} = 70^{2}$), 71^{13} 83^{17} 86^{17} 97^{7} 109^{28} 119^{78} 129^{5}; in the causative conjugation 14^{6} 44^{7} 53^{5} $119^{31.116}$ (P.B.V. 'disappointed'). Very common in the prophets, where it is often used of the disappointment experienced by those who trust in false gods, or false hopes. The meaning appears well from such passages as Job 6^{20} (caravans in the desert, journeying towards a Wady, in the hope of finding water, are 'ashamed,' *i.e.* as we should say, *disappointed*, at finding none), and Is. 1^{29} (cited under abashed): similarly Is. 20^{5} 41^{11} 44^{11} Jer. 2^{36} 48^{13} &c. (*ashamed of* in such passages is never to be understood in our sense of the expression, but as meaning *put to shame by* or *on account of* [lit. *from*, i. e. *at the hands of*, indicating the source of the disappointment], *viz.* through the help expected not being realized). Cf. abashed, and confusion.

attend (to me, to my cry, &c.): 5^{2} 17^{1} 55^{2} 61^{1} 86^{6} 142^{6}; cf. 10^{17} 66^{9} 130^{2}.

awake! (addressed to God): 35^{23} 44^{23} 59^{5}. Cf. Hab. 2^{19} (addressed to an idol).

behold, to (*ḥāzāh*: a syn. of 'see,' but found chiefly in poetry, and denoting a rather more sustained and intent contemplation: often used of the prophetic vision, as Is. 30^{10} properly, 'Which say to the seers, Ye shall not see; and to the *bcholders*, Ye shall not *bchold* for us right things, . . . *bchold* deceits'): $11^{4.7}$ $17^{2.15}$ 27^{1} (rendered here 'gaze upon,' on account of the prep.: see **look upon**), 46^{8} $58^{8.10}$ 63^{2} (but see the note). Cf. Is. 33^{20} Job $19^{26.27}$.

Blessed be . . .: (*a*) said of God, 18^{46} 28^{6} 31^{21} 66^{20} $68^{19.35}$ 119^{12} 124^{6} 135^{21} 144^{1}, and in the doxologies, 41^{13} $72^{18.19}$ 89^{52} 106^{48}; (*b*) said of men, 115^{15} 118^{26}.

bones, the (as the framework of the body: in Heb. poetry often regarded as affected by, or responding to, intellectual and spiritual states, and even personified): 6^{2} 22^{14} 31^{10} 32^{3} 35^{1} 38^{3} 42^{10} 51^{8} 102^{3} 109^{18}. Cf. Job 4^{14} Prov. 3^{8} 12^{4} 14^{30} 15^{30} Hab. 3^{16} Is. 38^{13} 66^{14} Lam. 1^{13}.

buckler (fig. for a defence): 5^{12} 35^{2} 91^{4}. Not so elsewhere. Cf. **shield**.

cancel sin, to (of God): 65^{3} 78^{38} 79^{9}. The word, as Arabic appears to show, means properly *to cover*, though it does not occur in the O. T. in a literal sense, but is always used in a fig. sense of *covering morally*: thus in Gen. 32^{21} Jacob, fearing Esau's anger, says 'I will *cover* his face with a present,' *i. e.* induce him by the present to overlook the offence; and so it acquires the more general sense of *conciliate, pacify, propitiate*, as Prov. 16^{14} Is. 47^{11} ('evil shall come upon thee, thou shalt not know how to charm it away; and destruction shall fall upon thee, thou shalt not be able to *propitiate* it,'—fig. for *avert* it). In some passages God is the subject of the verb, and then the meaning is that He *treats as covered* an offence or an offender, i.e. *overlooks* or *cancels* the offence, or *pardons* the offender: see, for the former, Jer. 18^{23} Dan. 9^{24} (as well as the three passages from the Psalms); for the latter, Deut. 21^{8} 32^{43} ('and will pardon his land, his people') Ez. 16^{63} 2 Ch. 30^{18}. In the Levitical law the priest is usually the subject; and then the meaning is that he *covers up* sin by means of a propitiatory rite, upon ground

of which God consents to overlook it: in this sense, it is the word which is often rendered *to make atonement* (Lev. 1^{4} $4^{20.26.31}$ &c.).

compassions: 25^{6} 40^{11} 51^{1} 69^{16} 77^{9} 79^{8} 103^{4} 106^{46} $119^{77.156}$ 145^{9}. The P.B.V. renderings, *tender mercies*, *mercy*, *mercies*, *loving-kindness* (77^{9}), *loving mercies* (119^{77}), obliterate the connexion with the corresponding adjective, 'full of compassion,' and especially with the fundamental passage, Ex. 34^{6}.

compassion, full of (lit. *compassionate*): 78^{38} 86^{15} 103^{8} 111^{4} 112^{4} 145^{8}; cf. Ex. 34^{6} Deut. 4^{31} Joel 2^{13} Jon. 4^{2} 2 Ch. 30^{9} Neh. $9^{17.31}$†.

compassion, to show: 102^{13} 103^{13} 116^{5}. Cf. Ex. 33^{19}.

confusion (see the next word): 4^{2} 35^{26} 44^{15} 69^{7} (cf. Jer. 51^{51}), ^{19} 71^{13} 109^{29}. Cf. Is. 30^{3} 45^{16} Jer. 3^{25}, and elsewhere.

confusion, to be brought to (a syn. of *to be ashamed* and *to be abashed*, but a stronger word): 35^{4} 40^{14} (= 70^{3}) 44^{9} (to bring to confusion) 69^{6} 74^{21} ('in confusion'). So 1 S. 20^{34} Is. $45^{16.17}$ 50^{7} Jer. 14^{3}, and elsewhere (often rendered *to be confounded*).

crag (fig. of God, as a lofty and inaccessible place of security; cf. Is. 33^{16} 'his high retreat shall be the munitions of crags'): 18^{2} (= 2 S. 22^{2}) 31^{3} 42^{9} 71^{3}. Not so elsewhere.

cry for help, to: $18^{6.41}$ 22^{24} 28^{2} 30^{2} 31^{22} 72^{12} 88^{13} 119^{147}.

cry for help (subst.): 5^{2} 18^{6} (= 2 S. 22^{7}) 34^{15} 39^{12} 40^{1} 102^{1} 145^{19}. This and the last word are used exclusively of crying for help; but 'for help' has occasionally been omitted in the translation, where the object of the 'cry' was sufficiently evident from the context.

(1) deliver, to (*hiṣṣîl*) from foes, troubles, sins, &c. (said of God): $18^{17.18c}$ * 22^{8b} * (ironically), 33^{19} $34^{4.17.19}$ 35^{10} 40^{13} (= 70^{1}) 54^{7} 56^{13} 71^{2} * 86^{13} 91^{3} 97^{10} 106^{43} 107^{6}; *deliver me* . . . 7^{1} 25^{20} 31^{2} *.^{15} 39^{8} 51^{14} $59^{1.2}$ 69^{14} 109^{21} 119^{170} 142^{6} 143^{9} $144^{7.11}$; *deliver us*

* Rendered here *rescue*, on account of *deliver* being needed for *pillēṭ* in a parallel clause or verse. (*Liberate* would have been a possible synonym for *pillēṭ*; but it would not have been quite suitable as a general rendering. *Rid* (see p. 480) is unfortunately obsolete.)

79^{9}; *deliver my soul* 22^{20} 120^{3}. Often used similarly in other books.

(2) deliver, to (*pillēṭ*): 17^{13} 18^{43} (= 2 S. 22^{44}) ^{18a} $22^{4.8a}$ 31^{1} $37^{10.49}$ 43^{1} $71^{2.4}$ 82^{4a} 91^{14}; *my deliverer*, 18^{2} (= 2 S. 22^{2}) 40^{17} (= 70^{5}) 144^{2}; cf. 'ringing cries of deliverance,' 32^{7}. Rare elsewhere.

(3) deliver, to (*millēṭ*): 33^{17} 41^{1} 89^{48} 107^{20} 116^{4}. In the passive, rendered *escape*, 22^{5} $124^{7.7}$ (so 2 S. 1^{3} Job 1^{15}, and frequently).

For a fourth syn. (*ḥālaṣ*), see rescue: a fifth (*pāzāh*—a common Aramaic word for *deliver*), which occurs only thrice in the O. T., is rendered to free, Ps. $144^{7.10.11}$.

dismay, to (a strong word, which might also be rendered *to throw into consternation* or *perturb*): 2^{5} $6^{2.3.10}$ 30^{7} 48^{5} $83^{15.17}$ 90^{7} 104^{29}; dismay (subst.), 78^{33}.

distress: see trouble.

draw back (in faithlessness): 44^{18} 53^{3} 78^{57} 80^{18}: cf. Zeph. 1^{6} (A.V., R.V., 'are* turned back') Is. 50^{5} (R.V. 'turned away backward'). Rendered retreat backward (in failure and disgrace), 35^{4} 40^{14} (= 70^{2}) 129^{5}: cf. Is. 42^{17} ('they shall retreat backward, they shall be greatly put to shame, that trust in graven images') Jer. 38^{22} 46^{5}.

enemy, mine: $13^{2.4}$ 18^{17} 41^{11}; *mine enemies*: 3^{7} 6^{10} 9^{3} 17^{9} $18^{3.37.40.48}$ $25^{2.19}$ $27^{2.6}$ 30^{1} 31^{15} 35^{19} 38^{19} 41^{5} 54^{7} 56^{9} 59^{1} $69^{4.18}$ 71^{10} 102^{8} 119^{98} 138^{7} 139^{22} $143^{9.12}$; cf. *the enemy*, 7^{5} 31^{8} 42^{1} 43^{2} 55^{3} 61^{3} 64^{1} 143^{3}.

engulfing ruin (properly, *a yawning gulf* or *chasm*—the corresponding Syriac word stands in the Syriac Version of the N. T. for the great 'gulf' of Luke 16^{26}: then fig. for *ruin, destruction*): 5^{9} ('a yawning gulf') 38^{12} $52^{2.7}$ (but see the note) 55^{11} 57^{1} 91^{3} 94^{20}; so Job $6^{2.30}$ 30^{13} Prov. 17^{1} 19^{13}.

equity (in judgement): 9^{8} 17^{2} 45^{6} 58^{1} 67^{4} 75^{2} 96^{10} 98^{9} 99^{4}. Cognate with the words rendered upright, uprightness.

exalt, to (*viz.* God): 30^{1} 34^{3} (His name; cf. Neh. 9^{5}), $99^{5.9}$ 107^{32} 118^{8} 145^{1} (so Ex. 15^{2} Is. 25^{1}). Cf. exaltation, 66^{17} 149^{6}.

* *are turned* is not here used with the force of a passive, but is the archaic form of the past tense of *to turn* (like *are gone*).

expectation: see under **wait for.**

exterminate, to: 18^{40} (= 2 S. 22^{41}) 54^{5} 69^{4} 73^{27} 88^{16} $94^{23.23}$ $101^{5.8}$ 119^{139} 143^{12}. A poetical word, found besides only in Job 6^{17} 23^{17} Lam. 3^{53}.

exult, to: (*'ālaz*) 28^{7} 60^{6} (= 108^{7}) 68^{1} 94^{3} 96^{12} 149^{5}; (*'ālaẓ*) 5^{11} 9^{2} 25^{2} 68^{3}.

face, countenance, presence of God (the same Heb.: passages in which the word is used to express prepositional relations, as *before, at the presence of,* not included): 9^{19} 34^{16} 80^{16} 119^{58} (so Ex. 32^{11} *al.*); as spiritually seen by, or accessible to, the righteous, 11^{7} 16^{11} 17^{15} 21^{6} 31^{20} 41^{12} 61^{7} 140^{13}, cf. $42^{2.5.11}$ 43^{5} 51^{11}; *to seek Jehovah's face,* 24^{6} $27^{8.8}$ 105^{4}; *the light* (fig. for the favour) *of Jehovah's face,* or *to cause his face to shine* (the cognate verb, *to make light* or *bright*), 4^{6} 31^{16} 44^{3} 67^{1} (Num. 6^{25}) $80^{3.7.19}$ 89^{15} 119^{135} (somewhat differently in 90^{8}). See also **hide the face.**

faithfulness: (God's) 33^{4} 36^{5} 40^{10} 88^{11} $89^{1.2.5.8.24.33.49}$ 92^{2} 96^{13} 98^{3} 100^{5} $119^{75.86.90.138}$ 143^{1}; (man's) 37^{3} 119^{30}. Cf. **truth.**

fastness (fig. of God): 18^{2} $31^{2.3}$ 71^{3} 91^{2} 144^{2}. Not so elsewhere. The same word which is rendered *hold* in 1 S. $22^{4.5}$, and *strong hold* in 2 S. $5^{7.9.17}$ Job 39^{28} (the vulture has its home 'on the point of the crag and the *strong hold*'). The idea of the word is a mountain-stronghold. It means etymologically a *hunting-place, i.e.* a hunters' retreat in the mountains (Jer. 16^{16}), and so more generally a *mountain-stronghold.*

forgive (lit. *take away*): 25^{18} $32^{1.5}$ 85^{2} 99^{8}. So Ex. 23^{21} 1 S. 15^{25} Mic. 7^{18}, and elsewhere.

fury (*ḥēmāh*; sometimes rendered *wrath*): 6^{1b} (= 38^{1b}) 37^{8} 59^{13} $76^{10.10}$ 78^{38} 79^{6} 88^{7} 89^{46} 90^{7} 106^{23}. In A.V. nearly always in the prophets rendered *fury* (as Is. $63^{3.5.6}$ Jer. 4^{4} 10^{25} $21^{5.12}$; altogether more than sixty times); in other books more frequently *wrath* (some thirty-five out of forty-five times; *fury,* Gen. 27^{44} Lev. 26^{28}; *a rage,* 2 Ki. 5^{12}).

gin: 18^{5} 64^{5} 140^{5} 141^{9}: rendered in 69^{22} *bait,* in 106^{36} *snare.* Properly a *fowling-instrument,* and strictly, as Am. 3^{5} ('Will a bird fall into a trap on the earth, when there is no *bait* for it?') appears to show, the *bait,* or *lure*: hence the word is often

used fig. of what allures to destruction; as Ex. 23^{33} 'it'—*i.e.* the worship of the gods of Canaan—'will surely be a *lure* to thee'), Jud. 2^{3} 'their gods shall be a *lure* unto you,' 1 S. 18^{21} 'that she (Michal) may be a *lure* to him' (inducing him to risk his life): and so Ps. 69^{22} 106^{36}.

give ear (addressed to God): 5^{1} 17^{1} 39^{12} 54^{2} 55^{1} 80^{1} 84^{8} 86^{6} 140^{6} 141^{1} 143^{1}; cf. 77^{1}.

glory, poet. for *soul* (as the noblest part of man), only in the expression *my glory*: 7^{5} (probably), 16^{9} 30^{12} (as emended), 57^{8} (cf. 108^{1}): so Gen. 49^{6} †.

godly (properly *kind*: see below): 4^{3} 32^{6} 86^{2} $149^{1.5}$: with pron. *my godly ones*, 50^{5}; *thy godly one*, 16^{10} 89^{19} (so Deut. 33^{8}); *thy godly ones*, 52^{9} 79^{2} 132^{9} 145^{10} (so 2 Ch. 6^{41}); *his godly ones*, 30^{4} 31^{23} 37^{28} 85^{8} 97^{10} 116^{15} 148^{14} 149^{9} (so 1 S. 2^{9} Prov. 2^{8}); *her godly ones*, 132^{16}. The word (Heb. *ḥāsīd*) is an adj., corresponding to the subst. rendered **kindness** (*ḥesed*). It thus properly signifies *kind*; and has this force in 145^{17} Jer. 3^{12} (where it is used of *God*), in 18^{25} (= 2 S. 22^{26}), and perhaps in 12^{1} (cf. Is. 57^{1}) 43^{1} Mic. 7^{2}. But in usage it came to be a designation of the pious servants of Jehovah, and as such must as a rule be rendered by a more general term, such as *godly*. It is a question how it acquired this more general sense. Most probably it was a consequence of the conditions of society in ancient Israel. Those who were 'kind' to one another, and to their inferiors—in contrast to the proud aristocratic oppressors, so often denounced both by the prophets and also by Psalmists (cf. Ps. 10^{4-11} 36^{11} 94^{3-7}, &c.)—were the god-fearing, religious members of the community: 'kindness' was a moral quality which Jehovah highly prized in man (Hos. 4^{1} $6^{1.6}$ 10^{12} Mic. 6^{8}), and also took under His special patronage (1 S. 20^{14} 2 S. 9^{3}), and habitually manifested in His dealings with Israel (Ex. 20^{6} ['mercy'], and constantly): hence the term gradually came to be applied as a designation of the godly Israelite, the acquired sense superseded the primary one, and thus it was frequently used in passages where (as in most of those from the Psalms) the stress lies manifestly not on the *kindness* of the persons referred to, but on their general *godliness*. In the age of the Maccabees

(B.C. 168 and following years) the term was adopted as the title of the patriotic party in Israel, who were faithful to the national religion, and resisted the attempts that were made to overthrow it; see 1 Macc. 2^{42} 7^{13} 2 Macc. 14^{6} (where '*Hasidaeans*' is the Heb. *ḥăsīdīm*, the plural of this word). It is possible that 'godly' is already used in this sense in Ps. $149^{1.5.9}$, if not in 116^{15} as well.

gracious, to be (of God): 59^{5} 77^{9} 102^{13} 123^{2}; of men, $37^{21.26}$ 102^{14} 109^{12} 112^{5}: *be gracious unto me*, 4^{1} 6^{2} 9^{13} $25^{16.16}$ 26^{11} 27^{7} 30^{10} 31^{9} $41^{4.10}$ 51^{1} 56^{1} $57^{1.1}$ $86^{3.16}$ $119^{58.132}$, cf. 119^{29} (as Gen 33^{5}); *be gracious unto us*, 123^{3}, cf. Is. 33^{2}; *God be gracious unto us*, 67^{1}. Cf. Gen. 43^{29} Ex. 33^{19} Num. 6^{25}. The rendering of the phrase 'be gracious unto me' in P.B.V., 'have mercy upon me,' or 'be merciful to me,' (1) does not so justly express the force of the Heb. (see Kirkpatrick's note on Ps. iv. 1), and (2) entirely obliterates the connexion of the word with the adj. 'gracious,' and with such passages as Ex. 33^{19} Num. 6^{25}.

gracious (of God): 86^{15} 103^{8} 111^{4} 112^{4} 116^{5} 145^{8}; cf. Ex. 22^{27} 34^{6} Joel 2^{13} Jon. 4^{2} 2 Ch. 30^{9} Neh. $9^{17.31}$ †.

graciousness: 45^{2} 84^{11}.

habitation (fig. of God): 71^{3} 90^{1} 91^{9}.

Happy is (are) . . . (a less solemn expression than *Blessed*, without any explicit reference to God): 1^{1} 2^{12} $32^{1.2}$ 33^{12} 34^{8} 40^{4} 41^{1} 65^{4} $84^{4.5.12}$ 89^{15} 94^{12} 106^{3} 112^{1} $119^{1.2}$ 127^{5} $128^{1.2}$ $137^{8.9}$ $144^{15.15}$ 146^{5}. The Heb. word is often rendered *Happy* in the A.V. (as Ps. 127^{5} $144^{15.15}$ 146^{5} Deut. 33^{29} Job 5^{17} Prov. 3^{13} 14^{21} 16^{20} 28^{14}); and it ought for distinctness to be so rendered always. See Blessed.

happy, to count or call: 41^{2} 72^{17} (so Gen. 30^{13}, and elsewhere).

haste thee to help me (Heb. *for my help*): 22^{19} 38^{22} 40^{13} (= 70^{1}) 71^{12}; *haste thee unto me*, 70^{5} 141^{1}. Not so elsewhere.

hate me, those that: 9^{13} 18^{17} 35^{19} 38^{19} 41^{7} $69^{4.14}$ 86^{17} 118^{7}; (a different form of the verb in the Heb.) 18^{40}, cf. 55^{12}.

help (subst.), in connexion with God: 20^{2} 44^{26} 46^{1} 60^{11} (= 108^{12}) 89^{19}; *my help*, 27^{9} 35^{2} 40^{17} (= 70^{5}) 63^{7} 94^{17} $121^{1.2}$;

our help, 33^{20} 124^{8}; *his help*, 146^{5}; *their help*, $115^{9.10.11}$. Cf. Ex. 18^{4} Hos. 13^{9} Deut. $33^{7.26.29}$. Not so elsewhere: but cf. (in the Heb.) *haste thee to help me.*

hide the face, to (of God): 10^{11} 13^{1} 22^{24} 30^{7} 44^{24} 51^{9} 88^{14} 104^{29}; *hide not thy face from me*, 27^{9} 102^{2} 143^{7}, cf. 69^{17}.

hiding-place (fig. of God, as a defence for His people): 27^{5} 31^{20} 32^{7} 61^{4} 91^{1} 119^{114}. In 18^{11} 81^{7} (cf. Job 22^{14}) the thundercloud is described as Jehovah's hiding-place. For other fig. applications, see Is. 16^{4} 28^{17} 32^{2}.

high retreat (fig. of God): $9^{9.9}$ 18^{2} (= 2 S. 22^{3}) $46^{7.11}$ 48^{3} $59^{9.16.17}$ $62^{2.6}$ 94^{22} 144^{2}. Not so elsewhere. The word occurs in its literal sense in Is. 25^{12} (R.V. 'high fort'); it is used figuratively (though not of God) in Is. 33^{16} (R.V. 'place of defence').

high, to set on (cognate with the word rendered 'high retreat'; fig. for to place in some impregnable position, beyond the reach of foes): 20^{1} 59^{1} 69^{29} 91^{14} 107^{11}. Cf. Prov. 18^{10} 29^{25}, R.V. *marg.*

hope, to (in Jehovah: properly *to wait for*; see Gen. 8^{12} Job 29^{21} 'unto me they gave ear and *waited*,' *v.*^{23} 'they *waited for* me as for the rain'): *a.* 31^{24} 33^{22} 69^{3} 130^{7} 131^{3}; absol. 71^{14} 119^{49}; for His kindness, 33^{18} 147^{11}; for His ordinances, 119^{43}; for His word, $119^{74.81.114.147}$; *b.* (a different form of the same verb in the Hebrew) 38^{15} $42^{5.11}$ 43^{5}, cf. 37^{7} (a synonym); for His word, 130^{5}. Not common elsewhere: with *a.* comp. Is. 42^{4} 51^{5}; with *b.* 2 Ki. 6^{33} Mic. 7^{7} Lam. $3^{21.24}$. Cf. wait.

hope (the cognate subst.): 39^{7} (cf. Prov. 10^{28} 11^{7} 13^{12} Lam. 3^{18}).

humble (or afflict), **to**: 35^{13} 88^{7} 89^{22} 90^{15} 94^{5} 102^{23} ('brought down'), 105^{18} 107^{17} 116^{10} $119^{67.71.75.107}$ 132^{1} (lit. *his being afflicted*). Comp. in other books Ex. $1^{11.12}$ 22^{22} Deut. $8^{2.3}$, &c.

humble (*'ānāw*: of one who humbles or submits himself voluntarily, esp. under the hand of God): 9^{12} (*marg.*)^{18} 10^{12} (*marg.*)^{17} 22^{26} 25^{9} 34^{2} 37^{11} 69^{32} 76^{9} 147^{6} 149^{4}. Elsewhere Nu. 12^{3} (of Moses), Am. 2^{7} 8^{4} (Heb. text), Is. 11^{4} 29^{19} 32^{7} (Heb. text), 61^{1} Zeph. 2^{3}, and in the Heb. margin of Prov. 3^{34} 14^{21} 16^{19}†. In A.V., R.V., mostly rendered *meek*. The word in the Heb. closely resembles that for (2) poor; and differences of reading

are sometimes produced by the similarity: thus in Am. 8^4 Is. 32^7 Job 24^4 (in certain MSS.) Ps. 9^{18} the Heb. text has *humble*, and the Heb. margin *poor (humbled)*; while in Ps. 9^{12} 10^{12} Prov. 3^{34} 14^{21} 16^{19} the Heb. text has *poor (humbled* and the Heb. margin *humble*. In meaning the two words differ materially, that rendered 'poor' denoting one *humbled* involuntarily by external circumstances, while this denotes one who is voluntarily *humble* himself: nevertheless they do not differ greatly in application, especially in the Psalms, both being designations of the pious servants of Jehovah, the one term describing them from the point of view of their external condition, the other from that of their mental character or disposition.

humiliation (or affliction): 9^{13} 22^{24} 25^{18} 31^7 44^{24} 88^9 $107^{10.41}$ $119^{50.92.153}$. Comp. Ex. $3^{7.17}$ 1 S. 1^{11}.

humility (cognate with *humble*): 18^{35} (of God, strangely), 45^4. Elsewhere Zeph. 2^3 (A.V., R.V. 'meekness'), Prov. 15^{33} (= 18^{12}: 'before honour is humility'), 22^4†.

incline thine ear (addressed to God): 17^6 31^2 71^2 86^1 88^2 102^2 (cf. 116^2). So 2 Ki. 19^{16} (= Is. 37^{17}) Dan. 9^{13}†. (Prov. 4^{20} 5^1 22^{17}, addressed to a human listener; comp. Ps. 45^{10}.)

insincerity: see **unreality**.

Jah (properly *Yah*, contracted from *Jehovah, i. e.* as it ought to be pronounced, *Yahwéh*): $68^{4.18}$ 77^{11} 89^8 $94^{7.12}$ 102^{18} $115^{17.18}$ $118^{5.14}$ (= Ex. 15^2 = Is. 12^2) $^{17.18.19}$ 122^4 130^3 $135^{3.4}$ 150^6; and in *Praise ye Jah* (see **Praise**). Elsewhere (as a separate word) only Ex. 17^{16} Is. 26^4 $38^{11.11}$.

(1) **judge, to** (of God; often with the collateral idea of defending and delivering the righteous, and of condemning and punishing the wicked): 7^{11} $9^{4.8}$ (cf. *v.* ^{19}), 10^{18} 50^6 51^4 58^{11} 67^4 $75^{2.7}$ $82^{1.8}$ 94^2 $96^{13.13}$ $98^{9.9}$; *judge me*, 7^8 26^1 35^{24} 43^1.

(2) **judge, to** (*dān*, a rarer, and more exclusively poetical word than *shāphaṭ*: in 9^8, in order to avoid the repetition of the same word in the English, rendered *to minister judgement to*): 7^8 9^8 54^1 72^2 96^{10} (rendered as in 9^8, on account of the general phrase being the same), 110^6 135^{14}.

keep (or preserve) **me**: 16^1 17^8 140^4 141^9; *keep my soul*, 25^{20} 86^2.

kind : 12^{1} (altern.), 18^{43} (= 2 S. 22^{20}), 43^{1} (altern.) ; of God 145^{17} (so Jer. 3^{12}). The adj. corresponding to kindness. See also godly.

kind, to show oneself (of God) : 18^{25} (= 2 S. 22^{26})†.

kindness (God's) : 6^{4} 13^{5} 18^{50} 21^{7} 23^{6} $31^{7.16.21}$ 32^{10} $33^{5.18.22}$ $36^{7.10}$ 42^{3} 44^{26} 48^{9} $52^{1.8}$ $59^{10.16.17}$ 62^{12} 63^{3} 66^{20} 69^{16} 77^{8} 85^{7} 86^{13} 89^{28} 90^{14} 94^{18} 101^{1} $103^{4.11.17}$ 106^{45} $107^{8.15.21.31}$ 109^{21} $119^{64.76}$ 130^{7} $143^{8.12}$ 144^{2} 145^{8} 147^{11}. In special phrases :—(*a*) *according to thy kindness,* 25^{7} 51^{1} 109^{26} $119^{88.124.149.159}$; (*b*) in the plural, *kindnesses* 17^{7} 25^{6} $89^{1.49}$ $106^{7.45}$ 107^{43} 119^{41} ; (*c*) combined with *truth,* 25^{10} 26^{3} (as a model for man to imitate), $40^{10.11}$ $57^{3.10}$ (= 108^{4}) 61^{7} 69^{13} 86^{15} 89^{14} 115^{1} 117^{2} 138^{2} ; (*d*) with *faithfulness,* 36^{5} 88^{11} $89^{1.2.24.33}$ 92^{2} 98^{3} 100^{5} ; (*e*) *abundant in kindness,* $86^{5.15}$ 103^{8} ; cf. *the abundance of thy* (*his*) *kindness(es),* 5^{7} 69^{13} $106^{7.45}$; (*f*) in the liturgical formula, *his kindness* (*endureth*) *for ever,* 100^{5} 106^{1} 107^{1} $118^{1.2.3.4.29}$ 136^{1-26} (26 times) ; cf. 138^{8}. The same quality is also frequently predicated of men, as Gen. 20^{13} 21^{23} 40^{14} Josh. 2^{12} Jud. 1^{24} 1 S. 20^{8} 2 S. 10^{2}. In A.V., R.V., when used with reference to men, it is mostly rendered *kindness,* but occasionally *mercy* (Prov. 16^{6} 20^{28} 21^{21} Is. 16^{5}) and *goodness* (cf. Hos. $6^{4.6}$ R.V., text and margin) ; when used with reference to God, it is nearly always rendered *mercy* or *lovingkindness,* but occasionally also *kindness* (as Gen. $24^{12.14}$ Ruth 2^{20} 2 S. 2^{6} 1 Ki. 3^{6} Is. $54^{8.10}$). Clearly such a distinctive word should be rendered uniformly ; and *kindness* is the rendering which best suits all passages. *Mercy,* though suitable enough in particular cases (especially where it is predicated of God), is, as a general rendering, too narrow a term, and accentuates unduly the *rights* possessed by the person who shows the *hesed* as against the person benefited by him (cf. the writer's *Sermons on Subjects connected with the Old Testament,* p. 220 ff. [on Hos. 6^{6}]). Of course, 'mercy' is not excluded by 'kindness,' but is included in it. (*b*) So Is. 55^{3} 63^{7}, and occasionally besides. (*c*) The same combination also occurs with reference to men, as Gen. 24^{49} 47^{29} Josh. 2^{14} (in each lit. 'do kindness and truth'), Hos. 4^{1} Ps. 85^{10} Prov. 3^{3}. (*e*) So in the fundamental passage, Ex. 34^{6} ; whence also Nu. 14^{18} Joel 2^{13} Jon. 4^{2} Neh. 9^{17} (R.V. 'plenteous'). Cf. *the abundance of thy* (*his*) *kindness,* Is. 63^{7} Lam. 3^{32} Neh. 13^{22}.

king (of God): 10^{16} $24^{7.8.9.10.10}$ 29^{10} $47^{2.7}$ 48^{2} 95^{3} 98^{6} 99^{4} 145^{1}; *my king*, 5^{2} 44^{4} 68^{21} 74^{12} 84^{3}; *our king*, 47^{6}; *their king*, 149^{2}. See reign.

laud, to (a rare synonym of *to praise*): 63^{3} 117^{1} 145^{4} 147^{12}.

look upon (with the implication of satisfaction or delight,—in a good or bad sense, according to the context; sometimes paraphrased by *see* one's *desire on*): 22^{17} 27^{4} ('gaze upon'), 37^{34} 50^{23} 54^{7} 59^{10} 91^{16} 92^{12} 106^{5} 112^{3} 118^{7} 128^{5}.

majesty: 8^{1} 148^{3} (cf. Job 37^{22} 'upon God is terrible *majesty*,' Hab. 3^{3} 'his *majesty* covered the heavens'); *majesty and state* (the attributes of a king):—of a human king, 21^{5} 45^{3}; of God, 96^{6} (= 1 Ch. 16^{27}) 104^{1} 111^{3}; cf. 145^{5} 'the *state* of the glory of thy *majesty*,' Job 40^{10} (Job ironically challenged to assume the attributes of the Almighty: 'Deck thyself, now, with pomp and loftiness; and array thyself with *majesty and state*').

meditate, to (more exactly, *to meditate aloud*, the word meaning properly *to emit a low sound, murmur, mutter*, Is. 8^{19}): 1^{2} (cf. Josh. 1^{8}), 2^{1} 38^{12} 63^{6} 77^{12} 115^{7} 143^{5}; of the tongue, 35^{28} 71^{24} (so Is. 59^{3} R.V. 'muttereth'; Job 27^{4} R.V. 'utter'); of the mouth, 37^{30} (so of the palate, Prov. 8^{7} R.V. 'utter'). Cf. of the heart, Prov. 15^{28} (R.V. 'studieth'), 24^{2} (R.V. 'studieth'), Is. 33^{18} (R.V. 'muse on'), 59^{13} (R.V. 'uttering from the heart'). Comp. murmur (subst.), Ps. 90^{9} (also Job 37^{2b} Ez. 2^{10}†).

meditation: 5^{1} 39^{3} (lit. *in my meditation*).

melody, to make (to Jehovah): 30^{12} 66^{4b} 147^{1}; to His name, 66^{4c} 92^{1}, to His strength, 21^{13}; *make melody* (imper.) . . . , 9^{11} 30^{4} 33^{2} $47^{6.6.6.6.7}$ 68^{32} $98^{4.5}$ 105^{2} (= 1 Ch. 16^{9}) 147^{7}; to His name, 68^{4} (cf. 66^{2}) 135^{3}; *I will make melody* (to Jehovah), 27^{6} $57^{7.8}$ (= $108^{1.3}$) 59^{17} $71^{22.23}$ 75^{9} 101^{1} 104^{33} 138^{1} 144^{9} 146^{2} 149^{3}; to His name, 7^{17} 9^{2} 18^{49} (= 2 S. 22^{50}) 21^{13} ('we') 61^{8}. The word, which is used indifferently of both music and singing, is very characteristic of the Psalms: it occurs elsewhere only Jud. 5^{3} and Is. 12^{5}†.

melody: 81^{2} 98^{5} Is. 51^{3} Am. 5^{23}†; (a slightly different form in the Heb.) 118^{14} (= Ex. 15^{2} = Is. 12^{2})†; (a third form) 95^{2} 119^{54} (cf. 2 S. 23^{1} Is. 24^{16} 25^{5} Job 35^{10}, and of the singing of birds, Cant. 2^{12})†.

might (of God): 21^{13} 54^{1} 65^{8} 66^{7} 71^{18} 80^{2} 89^{13} 106^{8} 145^{11}; in the plur. = *mighty acts*, 20^{6} 71^{16} 106^{2} $145^{4.12}$ 150^{2} (cf. Dt. 3^{24} Is. 63^{15} Job 26^{14}). See the next word; and comp. Jer. 9^{23}.

mighty man (i. e. a *warrior*, comp. David's 'mighty men,' 2 S. 16^{6} 23^{8}, &c.: an ancient warrior, with his person clad in armour, would suggest the idea of might much more than an ordinary modern soldier): 19^{5} 33^{16} 45^{3} 78^{65} 89^{19} 120^{4} 127^{4}; of Jehovah, $24^{8.8}$ (so Zeph. 3^{17} Is. 42^{13}); cf. 78^{65}.

Most High, the (title of God): 7^{17} 9^{2} 18^{13} (= 2 S. 22^{14}) 21^{7} 46^{4} 47^{2} 50^{14} 57^{2} 73^{11} 77^{10} $78^{17.35.56}$ 82^{6} 87^{5} $91^{1.9}$ 92^{1} 107^{11}; cf. 83^{18} 97^{9}. Elsewhere Gen. $14^{18.19.20.22}$ Num. 24^{16} Dt. 32^{8} Is. 14^{14} Lam. $3^{35.38}$; Dan. 3^{26} $4^{2.17.24.25.32.34}$ $5^{18.21}$ $7^{18.22.25.25.27}$†.

moved, to be (i. e. *to give way, shake, totter*; see Is. 40^{20} 41^{7} of an image, set up securely so that it 'cannot be moved'; often fig. of prosperity being shaken):—(*a*) lit. of mountains, 46^{2} (cf. Is. 54^{10}), the earth, 104^{5}, Zion, 125^{1}; (*b*) fig. of kingdoms, 46^{6}, lands, 60^{2}, the social order of the world, 82^{5} 93^{1} 96^{10}; (*c*) fig. of the prosperity of individuals, 13^{4} 55^{22}; esp. in the phrases *I shall not be moved*, 10^{6} 16^{8} 30^{6} $62^{2.6}$, and (*he*) *shall not be moved*, 15^{5} 21^{7} 112^{6} (cf. Prov. 10^{30} 12^{3}); so 46^{5} of the Holy city; (*d*) spec. of the *foot* slipping or giving way, fig. of wavering morally, 17^{5} (cf. 73^{2}), of failing in prosperity, 38^{16} 66^{9} 94^{18} 121^{3} (cf. Dt. 32^{35}). (Opp. to the foot standing firm, or in an even place, 26^{12} 40^{2}.) Cf. to totter.

muse, to: 55^{17} $77^{3.6.12}$ $119^{15.23.27.48.78.148}$ 143^{5}; poet. for *talk*, 69^{12} 105^{2} (= 1 Ch. 16^{9}) 145^{5} (cf. Jud. 5^{10} Job 12^{8} Prov. 6^{22}). Elsewhere only Job 7^{11} ('complain'), Is. 53^{8} (R.V. 'consider')†.

musing: 104^{34} $119^{97.99}$; with the collat. idea of *complaint*, and then so rendered, 55^{2} 64^{1} 142^{2} (so 1 S. 1^{16} Job 7^{13} 9^{27} 10^{1} 21^{4} 23^{2} Ps. 102 *title*, Prov. 23^{29}).

name's sake, for thy (his): 23^{3} 25^{11} 31^{4} 79^{9} 106^{8} 109^{21} 143^{11}.

name, to call upon the (lit. 'to call *with* the name,' i. e. using it in invocations): 79^{6} 80^{18} $116^{4.13.17}$. (In 105^{1} = Is. 12^{4}, the same Heb. means rather *to proclaim* or *celebrate* the name.)

naughtiness (*'āven*): 7^{14} 10^{7} $36^{3.4}$ 41^{6} 55^{10} 56^{7} 59^{5} 66^{18} 94^{23} 119^{133}; *workers of naughtiness* (or *they that work naughtiness*),

5^5 6^3 14^4 (= 53^4) 28^3 36^{12} 59^2 64^2 $92^{7.9}$ $94^{4.16}$ 101^8 125^5 $141^{4.9}$. A standing phrase, occurring also Hos. 6^8 Is. 31^2 Job 31^3 $34^{8.22}$ Prov. 10^{-9} 21^{15}. The word, to judge from Arabic, will have denoted primarily *what is wearisome*; in Heb. it is applied to what is *troubling, disappointing, valueless,* and may denote, according to the context, (*a*) *calamity, misfortune* (Ps. 55^3 90^{10}), (*b*) *naught-y conduct, naughtiness,* a term of disparagement for *wickedness,* (*c*) *what is disappointing, valueless, a thing of naught,* esp. of *idols.* Comp. (*a*) Dt. 26^{14} 'I have not eaten thereof in my *trouble* (mourning),' Prov. 12^{21} 'there shall no *misfortune* happen to the righteous,' 22^8 R.V. 'he that soweth unrighteousness shall reap *calamity*,' Job 5^6 Hab. 3^7 (A.V., R.V., in both, *affliction*), Am. 5^5 'Bethel shall come to *misfortune*'; (*b*) Mic. 2^1 'Ah, they that devise *naughtiness,* and work evil, upon their beds!' (cf. Ps. 36^4), and the examples cited above from the Psalms; (*c*) 1 S. 15^{23} 'stubbornness is as *idols* and Teraphim,' Is. 66^3 'he that burneth incense is no better than he that blesseth *a thing of naught* (an idol)'; cf. 41^{29} and Zech. 10^2 (R.V. 'vanity').

needy: 9^{18} 12^5 49^7 69^{33} $72^{4.12.13}$ 107^{41} 109^{21} 112^9 113^7 132^{15} 140^{12}; *poor* (*afflicted*) *and needy*: 35^{10} 37^{14} 40^{17} (= 70^5) 74^{21} 86^1 $109^{16.22}$ (cf. Dt. 24^{14} Jer. 22^{16} Ez. 16^{49} 18^{12} 22^{29} Is. 41^{17}); *feeble and needy,* 72^{13} 82^4. The 'needy' are frequently alluded to in the prophets as the victims of oppression, and the objects of God's care, e. g. Am. 2^6 4^1 5^{12} $8^{4.6}$ Is. 14^{30} 29^{19} 32^7 Jer. 5^{28} 20^{13}: see also Ex. $23^{6.11}$.

net (fig. of destruction prepared for any one): 9^{15} 10^9 25^{15} 31^4 $35^{7.8}$ 57^6 140^5 (so Job 18^8 Prov. 29^5 Lam. 1^{13}, and elsewhere. For the literal sense, see Prov. 1^{17} 'in vain is the net spread in the sight of any bird'). The word used in 66^{11} is a different one, meaning properly a *hunting-implement,* and occurring otherwise only Ez. 12^{13} 17^{20} (R.V. 'snare').

pardon, to (a word used only of God): 25^{11} 103^3 (so Ex. 34^9 Num. 14^{20} Is. 55^7, and elsewhere); **ready to pardon,** 86^5†; **pardon** (subst.) 130^4 (also Neh. 9^{17} Dan. 9^9†). In A.V., R.V., the distinction between this word and that rendered **forgive** (q.v.) is not preserved.

perfect (i. e. morally blameless; lit. *whole, sound, without*

blemish, as an animal for sacrifice, Lev. 1^3 and often): 15^2 $18^{23.25.32}$ 37^{18} $101^{2.8}$ $119^{1.80}$; (a slightly different form in the Heb.) 37^{37} 64^4: of God, 18^{30} (cf. Dt. 32^4); of His law, 19^7. Cf. Gen. 6^9 17^1 Job 1^1.

perfectness: 7^8 25^{21} $26^{1.11}$ 41^{12} 78^{72} 84^{11} 101^2.

perfect, to show oneself perfect (of God): 18^{25} (=2 S. 22^{26}).

perfect, to be, 19^{13}.

(1) **pit** (*bōr*, Gen. $37^{20.22}$, &c.; also used often of a *dungeon*, as Gen. 40^{15} Jer. $38^{6.7}$, &c.): (*a*) of a pit dug to entrap a man, 7^{15}; (*b*) fig. of a position of extreme peril, 40^2 (cf. Lam. 3^{53}); (*c*) of the under-world, esp. in the phrase 'they that go down into the pit,' 28^1 30^3 88^4 (cf. v.^{6} Lam. 3^{55}) 143^7 (so Is. 14^{19} [cf. v.^{15}] 38^{18} Ez. $26^{20.20}$ $31^{14.16}$ $32^{18.24.25.29.30}$ [cf. v.^{23}] Prov. 1^{12})†.

(2) **pit** (*shaḥath*):—(*a*) of a pit-fall, 7^{15} 9^{15} 35^7 94^{13} (so Prov. 26^{27} Ez. $19^{4.8}$)†; (a different derivative of the same root), 57^6 119^{85} (cf. Jer. $18^{20.22}$; also 2^6 Prov. 22^{14} = 23^{27})†; (a third form), 107^{20} Lam. 4^{20} (cf. Prov. 28^{10}); (*b*) of the under-world, 16^{10} 30^9 49^9 55^{23} 103^4 (so Is. 38^{17} 51^{14} Ez. 28^8 Jon. 2^6 Job 17^{14} $33^{18.22.24.28.30}$)†. In A.V., R.V., in consequence of an incorrect etymology, sometimes rendered *corruption*.

pleasure in, to take, to be pleased: 40^{13} 49^{13} ('approve') 50^{18} 62^4 102^{14} $147^{10.11}$ 149^4; hence *to show pleasure* or *favour to, to be favourable to*, 44^3 77^7 85^1; of a sacrifice, or other offering, *to regard with pleasure* or *favour*, 51^{16}, in other words *to accept*, 119^{108} (so Hos. 8^{13} Am. 5^{22} Mic. 6^7; cf. 2 S. 24^{23}).

pleasure (in the sense of something in which one takes pleasure, or which one would have done, hence nearly = *will*): 40^9 103^{21} 143^{10} 145^{19} (cf. Ezr. 10^{11}); if shown towards another, *favour*, 5^{12} $30^{5.7}$ 51^{18} 89^{17} 106^4 145^{16}; of a sacrifice or other offering, offered *for favour*, i. e. so that it may be regarded with pleasure or favourably, in other words *be acceptable*, 19^{14} (cf. Lev. 1^3 Jer. 6^{20} Is. 56^7 60^7); *a time of pleasure* or *favour*, i. e. *an acceptable time*, 69^{13} (cf. Is. 49^8 58^5 61^2).

(1) **poor** (*'ānī*, lit. *humbled*, esp. by oppression: cognate with the verb rendered *to humble*, Dt. 8^{3}, and, more often, *to afflict*, Ex. $1^{11.12}$ $22^{22.23}$, &c., and with the subst. rendered *afflic-*

tion, Ex. $3^{7.17}$ 1 S. 1^{11}, &c.): $9^{12.18}$ (*marg.*) $10^{2.9.12}$ 12^{5} 14^{8} 34^{9} $35^{10.10}$ 37^{11} 40^{17} 63^{10} 70^{5} $72^{2.4.13}$ $74^{19.21}$ 82^{3} 86^{1} $109^{16.22}$ 140^{12}. See Ex. 22^{25} Dt. $24^{12.14.15}$; and cf. in the prophets, Is. $3^{14.15}$ ('what mean ye, that ye grind the faces of the *poor*?'), 66^{2} Jer. 22^{18} Ez. 22^{29}, &c. The idea of *humbled* or *afflicted* must always have been felt to be present in the word; and sometimes it seems to predominate so much that it has been so rendered: see Ps. 18^{27} 22^{24} ('the affliction of the afflicted'), 25^{16} 88^{15} Is. 14^{32} 49^{13} 51^{21} 54^{11} Zeph. 3^{12}. Cf. the remarks under humble.

(2) poor (*dal*, lit. *thin*, *lean*, Gen. 41^{19} 2 S. 13^{4}, then fig. *reduced*, *feeble*, 2 S. 3^{1}, esp. through poverty: cognate with the verb rendered *brought low* in Jud. 6^{6} Ps. 79^{8} 116^{6} 142^{6}): 41^{1} (here, perhaps, *weakly*, *sick*), 72^{13} $82^{3.4}$ (rendered in these three passages, on account of the other word for *poor* standing close by, *feeble*), 113^{7}. See Ex. 23^{3} 30^{15}; and cf. Am. 2^{7} 4^{1} 5^{11} 8^{6} Is. 10^{2} 11^{4}, &c.

praise, to (viz. God): 22^{23} 63^{5} 69^{31} 84^{4} 102^{18} 107^{32} 115^{17} $119^{164.175}$ 150^{6}; His name, 74^{21} $148^{5.13}$ 149^{3}; *I will praise* (thee, him, &c.), 22^{22} 35^{18} $56^{4.10.10}$ 69^{30} 109^{30} 145^{2} 146^{2}; *praise* (imper.), $113^{1.1}$ (= $135^{1.1}$) 117^{1} 135^{3} 146^{1} 147^{12} $148^{1.7}$ 150^{1}; *praise him*, 22^{23} $148^{1.2.2.3.3.4}$ $150^{1.2.3.3.4.4.5.5}$; *praise ye Jah* ('Hallelujah'), 104^{35} 105^{45} $106^{1.48}$ 111^{1} 112^{1} $113^{1.9}$ 115^{18} 116^{19} 117^{2} $135^{1.21}$ $146^{1.10}$ $147^{1.20}$ $148^{1.14}$ $149^{1.9}$ $150^{1.6}$ (not elsewhere); *to be praised* (*i.e.* worthy to be praised), 18^{3} (= 2 S. 22^{4}) 48^{1} (= 96^{4} = 1 Ch. 16^{25}) 113^{3} 145^{3}. A liturgical term, similar, and often parallel, to thank (q. v.), found elsewhere (with reference to God) Jer. 20^{13} 31^{7} Is. 38^{18} (Hezekiah's song), 62^{9} 64^{11} Joel 2^{26}, and otherwise only in Ch., Ezr., Neh., as 1 Ch. $16^{4.36}$ $23^{5.30}$ Ezr. $3^{10.11}$.

praise (subst.): 9^{14} $22^{3.25}$ 33^{1} 34^{1} 35^{28} 40^{3} 48^{10} 51^{15} 65^{1} $66^{2.8}$ $71^{6.8.14}$ 78^{4} 79^{13} 100^{4} 102^{21} $106^{2.12.47}$ (hence 1 Ch. 16^{35}) 109^{1} 111^{10} 119^{171} 145^{21} 147^{1} 148^{14} 149^{1}. Cf. Ex. 15^{11} Dt. 10^{21} Jer. 17^{14} Is. $42^{8.10.12}$ 43^{21}. This is the word of which the Heb. title of the book of 'Psalms' (*T^ehillīm*, properly *praises*, *praise-songs*) is an irregular plural, though it does not occur in the Old Testament itself in that sense (the word in the titles of Ps. 3, 4, &c., being a different one, *mizmōr*).

prove, put to the proof, to (the same Heb.): (*a*) of God proving man (with the view of testing his sincerity, or his

faith), 26^{2}; (*b*) of man proving God, or putting Him to the proof (esp. by doubting His promise, or power to save), $78^{18.41.56}$ 95^{9} (cf. Massah, v.^{8}) 106^{14}. With *a*, cf. Gen. 22^{1} (R.V.), Ex 20^{20} Dt. 8^{2} 13^{3}; with *b*, Ex. $17^{2.7}$ Num. 14^{22} Dt. 6^{16} Is. 7^{12}. *Tempt* (P.B.V., A.V., sometimes even R.V.) 'is a misleading rendering; for *to tempt* has, in modern English, acquired the sense of *provoking* or *enticing* a person *in order that* he may act in a particular way: *nissāh* is a neutral word, and means *to test* or *prove* a person, to see *whether* he will act in a particular way (Ex. 16^{4} Jud. 2^{22} 3^{4}), or *whether* the character he bears is well-established (1 Ki. 10^{1})' (from the writer's *Commentary on Deuteronomy*, p. 95). So *temptations*, Dt. 4^{34} 7^{19} 29^{3}, mean really *testings*, *provings*, viz. of Pharaoh's disposition and purpose (*ibid.* p. 75).

quicken, to (both in the sense of *preserving alive*, and in that of *giving new life to*): 71^{20} 80^{18} 85^{6} $119^{50.93}$ 138^{7} 143^{11}; *quicken me* (imper.), $119^{25.37.40.88.107.149.154.156.159}$. Rendered *keep alive*, 22^{29} 30^{3} 33^{19} 41^{2}.

ransom, to (*pādāh*): (*a*) lit. (from death), 49^{7}; (*b*) fig. of deliverance from enemies, troubles, death, &c., 25^{22} 26^{11} 31^{5} 34^{22} 44^{26} 49^{15} 55^{18} 69^{18} 71^{23} 78^{42} 119^{134} 130^{8} (from sin). Cf. the subst. **ransom, ransoming**, 49^{8} 111^{9} 130^{7}. The word is used properly of ransoming a person, or animal, from death, either by a substitute, or by payment of a sum of money; see Ex. $13^{13.15}$ 34^{20} Num. $18^{15.16.17}$, of ransoming the first-born. The fig. use is frequent in other books, as well as in the Psalms: see *e.g.* 2 S. 4^{9} 1 Ki. 1^{29} Hos. 13^{14} Is. 1^{27} Jer. 15^{21} Job 5^{20}; of the deliverance from Egypt, Dt. 7^{8} 9^{26} 13^{5}, and elsewhere. In A.V., R.V., often rendered *redeem*, and thereby confused with the next word.

redeem, to (*gā'al*), in various fig. applications, of rescuing from peril, oppression, exile, &c.: 69^{18} 72^{14} 74^{2} 77^{15} 103^{4} 106^{10} $107^{2.2}$ 119^{154}; *my redeemer*, 19^{14}; *their redeemer*, 78^{35}. This word is properly to *resume a claim* or *right* which has lapsed (Lev. $25^{24.25}$), to *re claim*, *re-vindicate*. It is thus used of God's *re-claiming* His people from Egypt, Ex. 15^{13} (cf. Ps. 74^{2} 77^{15} 106^{10}); and especially in the second part of Isaiah (c. 40 66), of His *re-claiming* them from exile in Babylon (43^{1} $44^{21.23}$ 48^{20} 52^{3} 63^{4}:

so in the title *thy, your, our, his redeemer*, 41^{14} 43^{14} $44^{6.24}$ 47^{4}, &c.). For other fig. applications, see Gen. 48^{16} Hos. 13^{14} Prov. 23^{11} Job 19^{25} (where 'vindicator' would be a better rendering than 'redeemer,' the word signifying one who would vindicate Job against the cruel and unjust imputations made by his friends).

refuge (fig. of God): 14^{6} 46^{1} 61^{3} $62^{7.8}$ 71^{7} 73^{28} $91^{2.9}$ 94^{22} 142^{5}; so Jer. 17^{17} Is. 25^{4} Joel 3^{16}. Not elsewhere in this application. The lit. sense of the term, *shelter*, esp. against a storm, appears clearly from Job 24^{8} Is. 4^{6} 'a *refuge* from the rain-flood,' 25^{4}.

refuge, to take (*viz.* in God): 11^{1} 18^{2} (= 2 S. 22^{3}) 34^{8} 37^{40} 57^{1b} 64^{10} $118^{8.9}$ 144^{2}; under Jehovah's wings, 36^{7} 57^{1c} 61^{4} 91^{4} (cf. Ruth 2^{12}); *in thee have I taken refuge*, 7^{1} 31^{1} 71^{1} 141^{8}; *I have taken refuge in thee*, 16^{1} 25^{20}; *he* (or *they*) *that take refuge in him* (*thee*), 2^{12} 5^{11} 17^{7} 18^{30} (= 2 S. 22^{31}) 31^{19} 34^{22} (so Nah. 1^{7} Is. 57^{13} Prov. 30^{5} [from Ps. 18^{30}]). Comp. Dt. 32^{37} 'the rock in which they took refuge' (of a false god), Is. 14^{32} Zeph. 3^{12}. The literal sense of the expression is apparent from Jud. 9^{15} 'come and *take refuge* in my shadow' (said by the bramble), and Is. $30^{2.3}$ (refuge in the shadow of Egypt). P.B.V.—and A.V. (mostly)—'put trust in,' which is no doubt a correct paraphrase, but which entirely obliterates the distinctive and expressive figure of the Heb., and at the same time confuses the word with the one rightly rendered 'trust' (R.V. has several times *take refuge*).

reign, to (of God): 47^{8} (see the note), 93^{1} (cf. Is. 52^{7}), 96^{10} 97^{1} 99^{1} 146^{10}. Cf. king.

reins, the (i. e. the *kidneys*, Lat. *renes*): 7^{9} 16^{7} 26^{2} 73^{21} 139^{13}. Regarded by the Hebrews as the springs of *feeling*: hence, when it is said of God that He trieth (or seeth) the 'hearts and reins' (Ps. 7^{9} Jer. 11^{20} 17^{10} 20^{12}), it is implied that He is cognizant of man's emotions and affections, not less than of his thoughts. The 'reins' are mentioned similarly in Jer. 12^{2} Prov. 23^{16}.

reproach (directed against the Psalmists, Israel, or Jehovah): 22^{6} 31^{11} 39^{8} 44^{13} $69^{7.9.10.19.20}$ 71^{13} 74^{22} $79^{4.12}$ $89^{41.50}$ 109^{25} $119^{22.39}$; otherwise 15^{3} 78^{66}.

reproach, to: 42^{10} 44^{16} 55^{12} 57^{3} 69^{9} $74^{10.18}$ 79^{12} $89^{51.51}$ 102^{8} 119^{42}. This and the last word afford an indication of the historical and social conditions under which many of the Psalms were composed.

rescue, to (said of God): 6^{4} 18^{19} (= 2 S. 22^{20}) 34^{7} 50^{15} 81^{7} 91^{15} 116^{8} 119^{153} 140^{1}; cf. the passive, 60^{5} = 108^{6}. Elsewhere only 7^{1} Prov. $11^{8.9}$ Job 36^{15}. Cf. deliver.

return (as a prayer, addressed to God): 6^{1} 80^{11} 90^{13}; cf. 7^{7}. So Is. 63^{17}.

ring out, to, or (when used absolutely) **to ring out joy** (a word which 'properly means a shrill, piercing cry, expressive of emotional excitement, such as an Eastern scruples not to use in prayer [see the next word but one], but which is also equally adapted for rejoicing and for lamentation.' Cheyne on Ps. 5^{12}): 5^{11} 20^{5} 32^{11} 33^{1} 35^{27} 51^{14} 59^{16} 63^{7} 65^{9} 67^{4} 71^{23} 78^{65} 81^{1} 84^{2} 89^{12} 90^{14} 92^{4} 95^{1} 96^{12} $98^{4.8}$ $132^{9.16}$ 145^{7} 149^{5}. Cf. Is. 42^{11} 44^{23} 49^{13} 52^{8} 54^{1} (in A.V., R.V., usually *sing*; sometimes *shout* or *rejoice*).

ringing cry (*r^enānāh*): 63^{5} 100^{2}; also Job 3^{7} 20^{5}†.

ringing cry (*rinnāh*): (*a*) of rejoicing, 30^{5} 42^{4} 47^{1} 105^{43} 107^{22} 118^{15} $126^{2.5.6}$; (*b*) of prayer, 17^{1} 61^{1} 88^{2} 106^{44} 119^{169}. With *a*, comp. Prov. 11^{10} Is. 14^{7} 35^{10} 44^{23} 48^{20} (A.V., R.V., usually *singing*); with *b*, 1 Ki. 8^{28} Jer. 7^{16} 11^{14} 14^{12} (A.V., R.V., *cry*).

rise up against, those that: 3^{1} 17^{7} $18^{39.48}$ 44^{5} 59^{1} 74^{23} 92^{11}.

rock (fig. of God): 18^{31} 71^{3} 78^{35}; *my rock*, $18^{2.46a}$ (= 2 S. $22^{3.47a}$), 19^{14} 28^{1} $62^{2.6}$ 92^{15} 95^{1} 144^{1}; cf. 31^{2} 62^{7} 73^{26} 89^{26} 94^{22}. Elsewhere Dt. $32^{4.15.18.30.31}$ (also in vv.$^{31.37}$, of a false God), 1 S. 2^{2} 2 S. 22^{47b} 23^{3} Is. 30^{29} 44^{8} Hab. 1^{12}; cf. Is. 26^{4} 'in Jah Jehovah there is a *rock* of ages.' In P.B.V. usually paraphrased by 'strength,' or (as Ps. 18^{47} 89^{27}) by 'strong' with a subst., to the great detriment of the poetry. Cf. the syn. crag.

(1) **salvation** (*y^eshū'āh*,—properly, *deliverance, liberation*: the root-idea of the word, as Arabic shows, is *breadth, spaciousness, freedom from constraint*): $3^{2.8}$ 9^{14} 13^{5} 14^{7} 20^{5} $21^{1.5}$ 22^{1} $35^{3.9}$ $62^{1.2.6}$ 67^{2} 68^{19} 69^{29} 70^{4} 78^{22} 80^{2} 88^{1} (but see the note), 89^{26} 91^{16} 96^{2} $98^{2.3}$ 106^{4} $118^{14.15.21}$ $119^{123.155.166.174}$ 140^{7} 149^{4}; in the plur. (intensively) 18^{50} 28^{8} $42^{5.11}$ 43^{5} 44^{4} 53^{6} 74^{12} 116^{13} (so Is. 26^{18} 33^{6}).

The word is used primarily, as Ex. 14^{13} 1 S. 14^{45} very clearly show, of a *material deliverance* (cf. Job 30^{15} A.V., R.V., 'welfare'); and a comparison of the context shows that in most of the passages of the Psalms it has a similar sense (cf. the cognate verb *to save*) *; but in the prophets it is often used in a larger, ideal sense of a *material deliverance accompanied by spiritual blessings* (cf. Is. $12^{2.3}$ 49^{6} $51^{6.8}$ $52^{7.10}$ 56^{1}); and it has sometimes the same sense in the Psalms (cf. *e.g.* Ps. 67^{2} 98^{2} with Is. 52^{10}). The word never occurs in the O. T. in the purely spiritual sense, which the corresponding Greek word often has in the N. T.

(2) salvation (*t^eshū'āh*, a synonym, more frequent in prose than *y^eshū'āh*, but rarer in poetry): 37^{39} 38^{22} $40^{10.16}$ 51^{14} 60^{11} (= 108^{12}) 71^{15} $119^{41.81}$ 144^{10} 146^{3} (cf. Jer. 3^{23} Lam. 3^{26}). The sense of *material deliverance* in the case of this word is very clear from Jud. 15^{18} 1 S. $11^{9.13}$ 19^{5} 2 S. 19^{3} $23^{10.12}$ 2 Ki. 5^{1} 13^{17} (R.V. in all 'deliverance' or 'victory,'—sometimes with marg. 'Heb. *salvation*'), Prov. 11^{14} ('in the multitude of counsellors there is *safety*'), as also from Ps. 33^{17} ('a horse is a delusive thing for *safety*'), 60^{11} ('vain is the salvation of man'), 144^{10} (P.B.V. 'victory'), 146^{3}. For the larger sense, see Is. 45^{17} $46^{13.13}$.

(3) salvation (*yésha'*,—a third synonym, found exclusively in poetry): 12^{5} ('safety'), $18^{2.35.46}$ (= 2 S. $22^{3.36.47}$) 20^{6} 24^{5} 25^{5} $27^{1.9}$ 50^{23} 51^{12} 62^{7} 65^{5} 69^{13} 79^{9} $85^{4.7.9}$ 95^{1} 132^{16}. Comp. elsewhere Job $5^{4.11}$ ('safety'), Is. 17^{10} 45^{8} 51^{5} 61^{10} 62^{11} Mic. 7^{7} Hab. $3^{13.13.18}$ 2 S. 23^{5} 1 Ch. 16^{35} (varied from Ps. 106^{47})†.

(4) A fourth derivative of the same verb, occurring only Ps. 68^{20}, is rendered there *deliverances*.

save me (imper.): 3^{7} 6^{4} 7^{1} 22^{21} 31^{16} 54^{1} 59^{3} 69^{1} 71^{2} 109^{26} $119^{94.146}$.

seek, to (*viz.* God): 40^{16} (= 70^{4}) 69^{6} 105^{3}; His face, 24^{6} $27^{8.8}$ 105^{4b}; His name, 83^{6}.

seek after God, to (*dārash*,—implying rather more diligent and careful inquiry than the last word ‡): 34^{4} 77^{2} 78^{34} 105^{4a}

* On the marg. of 3^{2} 20^{5} 41^{1} 140^{4}, R.V. has, 'Or, *victory*.'

‡ And so it is the word used of '*requiring* blood,' Ps. $10^{1.12.13}$ (cf. *v.* 15); comp. Gen. 9^{5} 42^{22} Ez. 33^{6}.

$119^{2.10}$; *those that seek after God* (*thee, him*), 9^{10} 14^{2} (= 53^{2}) 22^{26} 24^{6} 34^{10} 69^{32}. Rendered *seek out* (or *study*), when applied to such objects as the works of God, 111^{2}, or His statutes, $119^{45.94.155}$.

senseless (*nābhāl*): 14^{1} (= 53^{1}) 39^{8} $74^{18.22}$. 'Fool,' the usual rendering in A V., R.V., is inadequate and confusing; the Heb. *nābhāl* was in many respects a very different character from what is ordinarily understood in English by a 'fool'; and the rendering at the same time obliterates the distinction between this and other words which are correctly represented by 'fool.' The fault of the *nābhāl* was not weakness of reason, but moral and religious insensibility, an invincible lack of sense, or perception, for the claims of either God or man. The term is thus applied to Israel, unappreciative of Jehovah's benefits (Dt. 32^{6}), to the heathen (v.^{21} Ps. $74^{18.22}$), to the man who cannot perceive that there is a God (Ps. 14^{1} = 53^{1}). Isaiah states explicitly what he understood by the *nābhāl*: he contrasts him (32^{5}) with the 'noble' or 'liberal' man, and adds (v.^{6}), 'For the senseless man speaketh senselessness, and his heart worketh naughtiness, to practise profaneness, and to utter error against Jehovah, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail'; the description is that of a man who is at once irreligious and churlish (cf. 1 S. 25^{25}). The word occurs besides, 2 S. 3^{33} 13^{13} Job 2^{10} 30^{8} Prov. $17^{7.21}$ (second clause), 30^{22} Jer. 17^{11} Ez. 13^{3}†. The corresponding subst. *senselessness* is used of acts of profanity (Jos. 7^{15}), churlishness (1 S. 25^{25}), and immorality (Gen. 34^{7} Dt. 22^{21} 2 S. 13^{12}, and elsewhere).

Sheol (the Heb. name of the under-world, corresponding to the Greek *Hades*): 6^{5} 9^{17} 16^{10} 18^{5} 30^{3} 31^{17} $49^{14.14.15}$ 55^{15} 86^{13} 88^{3} 89^{48} 116^{3} 139^{8} 141^{7} (cf. Gen. 37^{35} 42^{38} Num. $16^{30.33}$ Dt. 32^{22} Is. 5^{14} $14^{9.11.15}$ $38^{10.18}$ Am. 9^{2}, and elsewhere). Sheol according to the Hebrew conception was the dark (Job 10^{21} f.) and cavernous (Is. $14^{9.15}$; Ez. 32^{21-32}) abode of the departed, supposed to be situated in the lowest parts of the earth (Ps. 63^{9} 86^{13} Ez. 26^{20} 31^{14} $32^{18.24}$), next above the subterranean waters (Ps. 71^{20}), where good and bad meet alike (Job 30^{23} 'the house of meeting for all living'), and the inhabitants of which

pass a dim and shadowy existence, unworthy of the name of life, cut off from the memory and protecting help of God (Ps. 88^{5}), and where the voice of praise is for ever hushed (Ps. 6^{5} 30^{9} 88^{10-12} 115^{17} Is. 38^{18}). Sheol is never mentioned as a place of punishment, 'hell,' wherever it stands for it (as in the P.B.V. of Ps. 9^{17} 16^{11} 18^{4} 30^{3} $49^{14,15}$ 55^{16} 86^{13} 88^{2} 89^{47} 116^{3} 139^{7}; and in the R.V. of Is. 5^{14} $14^{9,11,15}$ $28^{15,18}$ 57^{9} Ez. $31^{15,16,17}$ $32^{21,27}$ Am. 9^{2} Jon. 2^{2} Hab. 2^{5}), being used in its old sense, which it retains also in the Creed, as a general name of the place of the departed. Sheol is sometimes personified as a power of destruction (*e.g.* Ps. 18^{5} 'the nooses of Sheol,' 116^{3}), and sometimes also is used fig. for a situation of extreme peril: thus, *to bring up* or *deliver from Sheol* is (as we might say) *to rescue from the brink of the grave*, Ps. 30^{3} 86^{13}.

shield (fig. of God): 3^{3} $18^{2,30}$ 28^{7} 33^{20} 59^{11} $84^{9,11}$ $115^{9,10,11}$ 119^{114} 144^{2}; cf. 7^{10} 18^{35} 35^{2} 89^{18}. So Gen. 15^{1} Dt. 33^{29} Prov. 2^{7} 30^{5} (from Ps. 18^{30}). Cf. buckler.

shout, to (in public worship): 47^{1} 66^{1} 81^{1} $95^{1,2}$ $98^{4,6}$ 100^{1}; cf. 65^{13}. Comp. Is. 44^{23} Zeph. 3^{14} Zech. 9^{9} Ezr. 3^{11}.

shouting: 27^{6} 33^{3} 47^{5} 89^{15}. Cf. 2 S. 6^{15} Ezr. $3^{11,12,13}$ Job 8^{21} 33^{26} (A.V., R.V., weakly, 'joy').

silence, keep not (addressed to God): 28^{1} 35^{22} 39^{12} 83^{1} 109^{1}; cf. $50^{3,21}$.

sing, to (to God): 106^{12} 138^{5}; cf. 137^{4}; *I will sing*, 13^{6} 21^{13} ('we'), 27^{6} 57^{7} (= 108^{1}) 59^{16} 89^{1} 101^{1} 104^{33} 144^{9}; *sing* (imper.), 33^{2} $68^{1,32}$ $96^{1,1}$ (hence 1 Ch. 16^{23}) ^{2} 98^{1} 105^{2} (hence 1 Ch. 16^{8}) 149^{1}. Cf. *singers*, 68^{25} 87^{7}. Comp. elsewhere, Ex. $15^{1,21}$ Jud. 5^{3} Jer. 20^{13} Is. 26^{1} 42^{10}. The 'singers' are mentioned frequently in Ch., Ezr., Neh., as 1 Ch. $15^{16,19,27}$ 2 Ch. $5^{12,13}$ Ezr. 2^{41} Neh. $12^{23,29,42,45,46,47}$.

smelt, to (properly *to smelt* gold or silver ore (or alloy), so as to free the noble metal from impurities: hence (1) *to refine* (as it is often rendered in A.V., R.V.); (2) *to test* by subjecting to such a refining process, or, as the result of the process, *to approve* as refined):—(*a*) of silver, 12^{6}; (*b*) fig. of Jehovah's saying (as consisting of unalloyed truth), *sterling* (lit. *smelted*), 18^{30} 119^{140} (cf. 12^{6}); (*c*) *to smelt*, fig. of testing by severe dis-

cipline, and removing, if they exist, ignoble elements, 66^{10}, *to test* (*and prove true*), 105^{19}; (*d*) fig. *to test searchingly*, 17^{3} 26^{2}. With (*b*) comp. Prov. 30^{5}; with (*c*) Is. 1^{25} 'and *smelt away* as with lye thy dross,' 48^{10} Jer. 6^{29} 'in vain *the smelter smelteth*, for the evil are not separated,' 9^{7} 'Behold, I will *smelt* them, and try them,' Zech. 13^{9} Mal. $3^{2,3}$; with (*d*) Jud. 7^{4} 'and *I will test* it (the people) for thee there.'

snare or bait: 69^{22} 106^{36} (rendered elsewhere gin, q.v.); *to snare, ensnare, lay snares*, 9^{16} 38^{12} 109^{11}.

song: 28^{7} 42^{8} 69^{30} $137^{3,3,4}$; *a new song*, 33^{3} 40^{3} 96^{1} 98^{1} 144^{9} 149^{1} (so Is. 42^{10}†). Cf. Jud. 5^{12} Am. 5^{23} Is. 26^{1}; and in Ch., Neh., as 1 Ch. 13^{8} 15^{16} $25^{6,7}$ 2 Ch. 5^{13} 7^{6} Neh. $12^{27,36,46}$.

soul (in Heb. psychology, the principle of sentient life*: the term is used accordingly in different connexions, in some of which the predominant idea is that of *life*, while in others it is that of *feeling*):—

(1) As the principle of life (and often, in both A.V. and R.V., so rendered): 7^{2} 17^{13} 22^{29} 31^{13} 34^{22} 44^{25} 49^{6} 55^{16} 56^{6} 59^{3} 66^{9} 69^{1} $71^{10,13}$ 94^{21} 116^{4} $119^{25,107}$ 141^{8}; in the phrase *to seek my soul*, 35^{4} 38^{12} 40^{14} (= 70^{2}) 54^{3} 63^{9} 86^{14}; as delivered from Sheol or death, 16^{10} 30^{3} 33^{19} 49^{15} 56^{13} (= 116^{8}) 86^{13} 89^{49}; with *life* in the parallel clause, 7^{5} 26^{9} 74^{19} (as amended), 78^{50} 143^{3}, cf. 22^{20} 35^{17}; in the phrase *to bring back the soul* (*i.e.* to restore the sense of life, to revive and refresh), 19^{7} 23^{3} (cf. Lam. $1^{11,16,19}$ Prov. 25^{13} Ruth 4^{15}).

(2) As the principle or organ of feeling; and hence (*a*) as the sphere in which various emotions, as joy and grief, pleasure and vexation, love and hate, hope and fear, come to consciousness, 6^{3} 13^{2} $31^{7,9}$ 33^{20} 34^{2} $35^{9,12}$ $42^{5,6,11}$ 43^{5} $62^{1,5}$ $63^{5,8}$ 71^{23} 77^{2} 86^{1a} 88^{3} 94^{19} $103^{1,2,22}$ $104^{1,35}$ $107^{5,26}$ 116^{7} 119^{28} 123^{4} 130^{5} 131^{2} 138^{3} 146^{1}, cf. 42^{4}. Comp. in other books, Gen. 42^{21} 1 S. 30^{6} Jer. 13^{17} Song of Songs 1^{7}. (*b*) As a pathetic circumlocution for the personal pronoun, esp. where it is desired to represent a person as vividly conscious of some emotion or experience, whether pleasurable or painful, 3^{2} ('that say of *my soul*' =

* And as such, common to both men and animals: exactly the same expression *living soul* is used of man in Gen. 2^{7}, and of various terrestrial and marine animals in Gen. $1^{20,24}$ 2^{19} [A.V., R.V., 'living creature']; so also Lev. $11^{10,46}$ Ez. 47^{9}.

'that say of *me*,' but of 'me' represented as keenly sensible of what is said, 11^{1} 25^{13} ('his soul' = he himself, but depicting him as keenly sensible of the enjoyment described), ^{20} $35^{3,7,13}$ 41^{4} 49^{18} 54^{4} $57^{1,4,6}$ 66^{16} $69^{10,18}$ $72^{13,14}$ 86^{2} 88^{11} 94^{17} 97^{10} 105^{18} 106^{15} $109^{20,31}$ $119^{129,167,175}$ (cf. Gen. 12^{18}), $120^{2,6}$ 121^{7} $124^{4,5,7}$ 139^{14} $142^{1,7}$ $143^{11,12}$; of Jehovah's soul, 11^{5} (cf. Is. 1^{14}; also 42^{1} Jer. 5^{9} 6^{8} 14^{19}). Comp. in other books, Gen. $27^{4,19,25,31}$ ('that *my soul* may bless thee,' interchanging with 'that I may bless thee,' v.^{7}), Is. $55^{2,3}$ 61^{10} 66^{3}, noticing how in the last four passages (as in Is. 42^{1} Jer. 5^{9} 6^{8} 14^{19}) 'soul' alternates with the personal pronoun in the parallel clause. (*c*) Specially as the seat of *desire*, of *appetite*, and even of *greed*:—of *desire* (in both a good and a bad sense, for spiritual as well as for material enjoyments), 10^{3} 35^{25} ('Aha, our *soul!*'), $42^{1,2}$ 63^{1} 84^{2} $119^{20,81}$ 130^{6} 143^{6}; in the expression *to lift up the soul unto*, i.e. *to set the desire upon*, 24^{4} 25^{1} 86^{4b} 143^{8} (cf. Dt. 24^{15} 'for to it [his hire] he *lifteth up his soul*,' Hos. 4^{8} 'and *lift up their soul* to their iniquity,' Jer 22^{27} 44^{14} R.V. *marg.*); = *wish, pleasure*, 105^{22} (cf. Dt. 23^{24} 'thou mayest eat grapes thy fill *according to thy soul*,' Jer. 34^{16} 'at their pleasure,' lit. *according to their soul*); of *appetite* (as hungering, thirsting, &c.), 42^{2} (fig.) 63^{1} (fig.) 78^{18} $107^{5,9,18}$ (cf. Job 33^{20}); of *greed*, 17^{9} ('my greedy enemies,' lit. 'my enemies *in soul*'), 27^{12} ('give me not over unto the *soul* of my enemies'), 41^{2} 74^{19}. Comp. in other books, for the soul as the seat of *desire*, Gen. 34^{3} 44^{30} 2 S. 3^{21} Is. $26^{8,9}$ Prov. 13^{19} 21^{10}; of *appetite*, Num. 11^{6} Dt. 14^{26} Is. 29^{8} 32^{6} Mic. 7^{1} Prov. 23^{2} ('a man given to appetite,' lit. 'the possessor of *soul*') 27^{7}; and of *greed*, Ex. 15^{9} (lit. 'my *soul* shall be sated with them,' *i.e.* glutted with them), Is. 56^{11} (*greedy* dogs, lit. 'dogs strong of *soul*').

The lines of demarcation between these applications of 'soul,' especially those between (1) and (2 *b*), and between (2 *a*) and (2 *b*), are naturally not sharply drawn; and there are a few cases in which a passage cited here under one head might be referred to another.

state: 8^{5} 29^{4} ('majesty'), 45^{4} 90^{16} ('majesty'), 110^{3} 145^{5} ('splendour'), ^{12} 149^{9} ('honour'); also in *majesty and state*, see majesty.

still, to be, to or towards (*i.e.* to be resigned to: in 37^{7}

well paraphrased in A.V. by *rest* in: the lit. sense of the word will appear from 1 S. 14^{5} (R.V. 'tarry'; A.V. *marg.* 'Heb. *be still*'), Is. 23^{2}): 37^{7} 62^{5}; similarly stillness, 62^{1} 65^{1} (otherwise 22^{2} 'respite'; 39^{2} 'stillness,' of a literal silence).

strength, my (of God): 28^{7} 59^{9} (as emended), ^{17} 62^{8} 118^{14} (= Ex. 15^{2} = Is. 12^{2}); cf. 81^{1} ('our strength'). So Is. 49^{5} Jer. 16^{19} †.

stronghold (fig. of God): 27^{1} 28^{8} $31^{2.4}$ 37^{39} 43^{2} 52^{7}. So Is. 17^{10} ('thy stronghold-rock,' as Ps. 31^{2}) $25^{1.4}$ 27^{5} (R.V. 'strength'), Jer. 16^{19} Nah. 1^{7} Joel 3^{16} 2 S. 22^{33}; cf. Prov. 10^{29} Neh. 8^{10}. Not elsewhere in this application: for the lit. sense, see Is. $23^{4.11.14}$.

supplication, to make (prop. *to make oneself gracious to*, the reflexive of the verb rendered *to be gracious*): 30^{8} 142^{1}.

supplication: *a.* (*t^ehinnāh*) 6^{9} 55^{1} 119^{170} (so 1 K. $8^{28.30}$ *al.*); *b.* (*taḥănūnīm*) $28^{2.6}$ 31^{22} 116^{1} 130^{2} 140^{6} 143^{1} (so Jer. 3^{21} *al.*); *c.* (*taḥănūnōth*) 86^{6} (not elsewhere).

tell or tell of, to (Jehovah, His attributes, or His works): 2^{7} 9^{14} $22^{22.30}$ 44^{1} 48^{13} 50^{16} 66^{16} 73^{28} $78^{3.6}$ 79^{13} 88^{11} 96^{3} 102^{21} 107^{22} 118^{17} 119^{13} 145^{6}. Spec. with *wondrous works*, 9^{1} 26^{7} 40^{5} 75^{1} (as emended), 78^{4} (so Jud. 6^{13}). Cf. Ex. 9^{16} ('that my name may be told of,' as Ps. 22^{22} 102^{21}), 10^{2} Is. 43^{21} ('they shall tell of my praise,' as Ps. 9^{14}).

terrible (of God: lit. *to be feared*, cognate with the word usually rendered *to fear*): 47^{2} $66^{3.5}$ 68^{35} $76^{7.12}$ 89^{7} 96^{4} 99^{3} 111^{9} (cf. Dt. 7^{21} 10^{17} 28^{58}); *terrible things*, 45^{4} 65^{5} 106^{22} 145^{6} (cf. Dt. 10^{21} Is. 64^{3}).

terrible (of man: a different word in the Heb.): 37^{35} 54^{3} 86^{14}. The word is used of formidable foreign foes in Is. 13^{11} $29^{5.20}$ 49^{25}: elsewhere it stands in parallelism with 'wicked,' and denotes the overbearing tyrannical aristocrat, who terrorizes over the helpless, and only too often gets him into his clutches; cf. Jer. 15^{21} 'and I will ransom thee from the grasp of the *terrible*,' Job 6^{23} (Did I say . . .) 'Or ransom me from the hand of the *terrible*'? 15^{20} 27^{13} (in these passages 'oppressor' in R.V.), Prov. 11^{16}. Comp. also the corresponding verb in Ps. 10^{18}; and (of God) Is. $2^{19.21}$ ('to *terrify* the earth').

thank, give thanks unto, to (viz. God: the same Hebrew,

meaning properly *to own* or *acknowledge* publicly and openly): 6^{7} (cf. 30^{9} 88^{10} Is. 38^{18}) 28^{7} $42^{5.11}$ 43^{5} 45^{17} $67^{3.3.5.5}$ $75^{1.1}$ 76^{10} 79^{13} 89^{5} ('celebrate'), 92^{1} $107^{3.15.21.31}$ 119^{62} 138^{1} 145^{10}; His name, 44^{8} 99^{3} 106^{47} 122^{4} 140^{13} 142^{7} (cf. $30^{4} = 97^{12}$); *I will give thee thanks*, 18^{49} 30^{12} 35^{18} 43^{4} 52^{9} 57^{9} 71^{22} 86^{12} 108^{3} $118^{21.28}$ 119^{7} 138^{1} 139^{14} (so Is. 12^{1}); *I will give thanks unto Jehovah*, 7^{17} 9^{1} 109^{30} 111^{1} (cf. Gen. 29^{35}); *unto Jah*, 118^{19}; *unto thy name*, 54^{6} 138^{2} (so Is. 25^{1}); *O give thanks unto . . .*, 33^{2} 100^{4} 105^{1} 106^{1} 107^{1} $118^{1.29}$ $136^{1.2.3.26}$ (so Is. 12^{4} [= Ps. 105^{1}] 1 Ch. $16^{8.34}$ [from Ps. 105^{1} 106^{1}] 2 Ch. 20^{21} Jer. 33^{11}). The word is chiefly a liturgical one; and occurs otherwise most frequently in the Chronicles (as 1 Ch. $16^{4.7}$ 23^{30} 25^{3} 2 Ch. 5^{13} $7^{3.6}$).

thanksgiving: 26^{7} 42^{4} $50^{14.23}$ 56^{12} 69^{30} 95^{2} 100^{4} 107^{22} 116^{17} 147^{7}.

totter, to: fig. of material calamity, 18^{36} (cf. 69^{23} Job 12^{5}); of wavering morally, 26^{1} 37^{31}. Cf. to be moved.

trap, usu. fig. of destruction prepared for any one (properly —see Am. 3^{5}—a network trap for birds laid on the ground, which, when the bird touched the bait, flew up and enclosed it): 11^{6} (but see the note), 69^{22} 91^{3} 119^{110} $124^{7.7}$ 140^{5} 141^{9} 142^{3}. Cf. Prov. 7^{23} ('as a bird hasteth to the *trap*'), Job 18^{9} ('the *trap* shall take him by the heel'), Is. 8^{14} ('for a *trap* and for a bait to the inhabitants of Jerusalem'), Jer. 18^{22} ('and hid *traps* for my feet').

travail (i. e. *labour*, fig. for *trouble*): (*a*) 10^{14} 25^{18} $73^{5.16}$ 90^{10} 107^{12}; (*b*) when represented as devised for others, rendered for clearness *mischief*, $7^{14.16}$ 10^{7} 55^{10} 94^{20} 140^{9}. With *a*, comp. Gen. 41^{51} (A.V., R.V. 'my toil'), Jud. 10^{16} (A.V., R.V. 'misery'), Job 3^{10} (R.V. 'trouble'), Is. 53^{11} ('travail'), Jer. 20^{18} ('labour'), Prov. 31^{7} ('misery'); with *b*, Prov. 24^{2} ('mischief'), Job 15^{35} Is. 59^{4} (in both 'conceive mischief,' as Ps. 7^{14}).—In 'a woman in travail' the Heb. is different, and means simply 'a parturient woman.'

trouble (*ṣārāh*, properly *narrowness, straits* [Lat. *angustiae*], sometimes in the English versions rendered *distress**, also,

* As Gen. 35^{3} 42^{21}.

though less frequently, *tribulation* *, *adversity* ‡, *affliction* §) : (*a*) 22^{11} $25^{17.22}$ 31^{7} $34^{6.17}$ 37^{39} 46^{1} 54^{7} 71^{20} 78^{49} 81^{7} 91^{15} 116^{3} 120^{1} 138^{7} 142^{2} 143^{11} ; *the day of trouble*, 20^{1} 50^{15} 77^{2} 86^{7}. (*b*) (*ṣar*), *in straits, in distress, trouble, in their trouble*, 4^{1} 18^{6} 66^{14} 106^{41} $107^{6.13.19.28}$ 119^{143} ¶ ; *I am in distress* ‖, 31^{9} 69^{17} ; *in the day of my distress*, 59^{16} 102^{2}. Cf. *straits* (Heb. *mēṣar*) 116^{3} 118^{5} Lam. 1^{3}.

The last-cited expression is rendered *be in a strait* in 1 S. 13^{6} 2 S. 24^{14} (A.V. and R.V.) ; and that the idea of *narrowness, straits* must have been felt to be expressed by the word is shown both by the manner in which it is contrasted with *give room to, broaden, enlarge*, in Ps. 4^{1} 25^{17}, and by its use in passages such as 2 K. 6^{1} ('the place is too *narrow* for us').

trust, to (in Jehovah) : 9^{10} 21^{7} $22^{4.4.5.9}$ 28^{7} $31^{6.14}$ 32^{10} 40^{3} 55^{23} 56^{3} 84^{12} 86^{2} 91^{2} 112^{7} 125^{1} ; in His kindness, 13^{5} 52^{8} ; in His name, 33^{21} ; in His salvation, 78^{22} ; in His word, 119^{42} ; *in thee do I trust*, 25^{2} 143^{8} ; *in Jehovah* (*God*) *do I trust*, 26^{1} $56^{4.11}$; *trust* (imper.), 4^{5} $37^{3.5}$ 62^{8} $115^{9.10.11}$.

trust (= object of trust, of Jehovah) : 40^{4} 65^{5} 71^{5}.

truth (God's) : 19^{9} 25^{5} 30^{9} 31^{5} 43^{3} 54^{5} 71^{22} 86^{11} 91^{4} $111^{7.8}$ $119^{43.142.151.160}$ 132^{11} 146^{6} ; combined with kindness (q. v.), 25^{10} 26^{3} (as a model for man to imitate), $40^{10.11}$ $57^{3.10}$ (= 108^{4}) 61^{7} 69^{13} 86^{15} 89^{14} 115^{1} 117^{2} 138^{2}. As a human virtue, 15^{2} 45^{4} 51^{6} 85^{10} ('kindness and truth'—as reflexions of the same qualities in God), ^{11} 145^{18}. Cf. **faithfulness** (which is cognate in the Heb.).

try, to (i. e. *to test, prove*, Gen. $42^{15.16}$; of gold, Zech. 13^{9}) : (1) of God : (*a*) as testing by His all-seeing scrutiny the thoughts and character of man, 7^{9} 11^{4} 17^{3} 26^{2} 139^{23} ; with the collateral idea of *approving*, 11^{5} ; (*b*) as proving man's faith or obedience by discipline, 66^{10} 81^{7}. (2) of man testing or proving God, 95^{9}. With 1 *a*, comp. Jer. 6^{27} 11^{20} 12^{3} (= 20^{12}) 17^{10} Prov. 17^{3} Job 7^{18} ; with 1 *b*, Jer. 9^{7} Job 23^{10} Zech. 13^{9} ; with 2, Mal. $3^{10.15}$. Comp. **prove** and **smelt**.

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* 1 S. 26^{24} ; Jud. 10^{14} A.V. (R.V. *distress*) ; 1 S. 10^{19} A.V. (R.V. *distress*).

‡ As 2 S. 4^{9}. § As Is. 63^{9} Jer. 15^{11} 16^{19}.

¶ In the last five passages, *distress* is needed for a synonym in the same verse.

‖ Cf. Jud. 2^{15} and 10^{9} ('was distressed') 2 S. 1^{26} ('I am *distressed* for thee, my brother Jonathan').

turn back, to (in flight or disgrace): 6^{10} 9^{3} 56^{9} 70^{3} 74^{21}.

turn back (or return), to (viz. to God): 22^{27} 51^{13} 78^{34}; cf. 7^{12}.

unreality (the idea of the word is what is *groundless* or *unsubstantial*: hence, according to the context, it may denote what is materially unsubstantial, i. e. *unreal* or *vain*; what is morally unsubstantial, or *frivolous*; or what is morally groundless, i. e. *false* or *insincere*: and the rendering varies accordingly): 12^{2} 24^{4} 26^{4} 31^{6} 41^{6} 60^{11} (= 108^{12}) 89^{47} 119^{37} $127^{1.1.2}$ 139^{20} $144^{8.11}$. Comp. in other books, Ex. 23^{1} 'thou shalt not take up a *groundless* report'; Job 15^{31} 'Let him not trust in *unreality* (*i.e.* frivolity, worldliness); for *unreal* (disappointing, illusory) will be his recompense'; Is. 5^{18} 'who draw iniquity with cords of *unreality*,' i. e. attach themselves to it by worthless motives and considerations; Jer. 18^{15} 'they have burned incense unto *unreality*,' *i.e.* to false gods. It is the word used in the Third Commandment, properly 'Thou shalt not take up the name of Jehovah thy God *for unreality*,' *i.e.* make use of it for any false or frivolous object (cf. Ps. 24^{4}).

upon: in 'my soul (*or* my spirit) *upon me*,' $42^{4.5.6.11}$ 43^{5} 131^{2} 142^{3} 143^{4}, is a Heb. idiom, which imparts pathos to the expression of an emotion by emphasizing the person himself who is its subject, and who, as it were, is sensible of it as acting *upon* him: so Jer. 8^{18} 'my heart *upon me* is sick,' Hos. 11^{8} Jon. 2^{7} 1 S. 17^{32} 25^{26} Job 30^{16} Lam. 3^{20} (in all these passages 'within,' R.V., should be *upon*); cf. Neh. 5^{7} Heb.

upright, the: 11^{7} 33^{1} 37^{37} 49^{14} 107^{42} 111^{1} $112^{2.4}$ 140^{13}; *upright of heart*, 7^{10} 11^{2} 32^{11} 36^{10} 64^{10} 94^{15} 97^{11} 125^{4}; *upright of way*, 37^{14}; of Jehovah, 25^{8} 92^{15}; of His laws, 19^{8} 119^{137}; His word, 33^{4}. (*Straight, straight-forward*, is the idea of the Heb. word.)

uprightness: 25^{21}; *uprightness of heart*, 119^{7} (cf. Deut. 9^{5}); of the works of God, 111^{8}. Comp. equity (which in the Heb. is cognate).

vanity (properly, *a breath* or *vapour*—see Is. 57^{13}—and sometimes so rendered): 31^{6} $39^{5.6.11}$ $62^{9.9}$ 78^{33} 94^{11} 144^{4}. So in 'vanity of vanities,' Eccl. 1^{2}, &c.

wait for Jehovah, to (properly, as Syr. shews—see Acts 20^{5}

in the Syriac version—*to remain, abide for*: sometimes, in accordance with the metaphor more familiar in English, rendered *look for*, as Job 3^{9} 'let it *look for* light, but have none,' Ps. 69^{20} Is. 59^{9} Jer. 14^{19}): $25^{3.21}$ $27^{14.14}$ 37^{34} 39^{7} 40^{1} 56^{9} $130^{5.5}$; for His name, 52^{9} (but see the note); *those that wait for Jehovah*, 37^{9} (so Is. 40^{31}); *for thee*, 25^{3} 69^{6} (cf. *for me*, Is. 49^{23}; *for him*, Lam. 3^{25}). Comp. elsewhere, Gen. 49^{18} Hos. 12^{6} Is. 8^{17} ('look'), $25^{9.9}$ 26^{3} 33^{2} 51^{5} 60^{9} Jer. 14^{22} Prov. 20^{22}; also (in a hostile sense) Ps. 56^{6} 119^{95}. Cf. to hope. The cognate subst. is expectation, 9^{19} 62^{5} 71^{5}.

watching foes, my (lit. *my watchers* or *observers*; cf. Jer. 5^{26} Hos. 13^{7}): 5^{8} 27^{11} 54^{5} 56^{2} 59^{10} 92^{11} †. An expression peculiar to the Psalms.

wonders (God's): $77^{11.14}$ 78^{12} $88^{10.12}$ 89^{5}; also (in the Heb.) 119^{129}. A much rarer expression than 'wondrous things,' and one hardly found except in poetry. Cf. Ex. 15^{11} Is. 25^{1}.

wondrous things or works (God's): 9^{1} 26^{7} 40^{5} 71^{17} 72^{18} 75^{1} $78^{4.11.32}$ 86^{10} 96^{3} 98^{1} $105^{2.5}$ $106^{7.22}$ $107^{8.15.21.24.31}$ 111^{4} $119^{18.27}$ 136^{4} 139^{14} 145^{5}. So Ex. 3^{20} 34^{10} Jud. 6^{13}, and elsewhere.

(1) **work** (of God: *ma'ăseh*): (*a*) of parts of the physical universe, 103^{22} $104^{13.24.31}$ 139^{14} $145^{9.10}$; (*b*) in providence, 33^{4} 64^{9} (the downfall of the wicked), 66^{3} 86^{8} 92^{5} (see v.^{7}) 106^{13} $107^{22.24}$ (see v.$^{28-30}$) $111^{2.8}$ 118^{17} 143^{5} $145^{4.17}$ (so Is. 5^{19}). *Work of hands*: (1) of God's hands, (*a*) of parts of the physical universe, 8^{3} ('of thy fingers') ^{6} 19^{1} 102^{25} 138^{8} (of man, as Job 14^{15}); (*b*) in providence, 28^{5} (rendered here 'operation,' on account of 'work' being required for a synonym in the parallel clause) 92^{4b} 111^{7} (so Is. 5^{12}). (2) of men's hands: (in a moral sense) 28^{4}; (= *enterprise*, as Dt. 2^{7}, and elsewhere) $90^{17.17}$; (of idols, as 2 Ki. 19^{18} *al.*) 115^{4} 135^{15}.

(2) **work**, of God's work in providence, whether of deliverance or judgement (*pō'al*, a syn. of *ma'ăseh*, but confined almost entirely to poetry): 44^{1} 64^{9} 77^{12} 90^{16} 92^{4a} 95^{9} 111^{3} 143^{5} (cf. Dt. 32^{4} Is. 5^{12} Hab. 1^{5} 3^{2} Job 36^{24}); (*pō'ullāh*) 28^{3}; (a third form, not found elsewhere) 46^{8} 66^{5}.

GLOSSARY II

SELECT LIST OF ARCHAISMS OCCURRING IN THE PRAYER-BOOK VERSION OF THE PSALMS *

abide, to : 106^{13}, to wait for, await; so in *to abide patiently*, $37^{7.9}$ 71^{12} (in 37^{7} *abide upon* in the sense of *wait upon*). Cf. Acts 20^{23} A.V., R.V., 'saying that bonds and afflictions *abide* me.'

abiding, the patient: 9^{18}, the patient waiting (Heb. the expectation). So in Coverdale's version Prov. 10^{28} 'the *pacient abydinge* of the rightuous, 23^{18} (A.V., R.V., hope).

abject: 35^{15}, outcast, degraded. Shakesp., *Richard III.* i. 1. 106 'We are the queen's *abjects*, and must obey.'

after: $18^{20.21}$ 28^{5} 51^{1} 90^{15} 94^{2} 103^{10} 105^{22} $119^{9.85.98.166}$, and in *thereafter* 90^{11} 111^{10}, according to, in proportion to. Cf. in A.V. Gen. 1^{26} Is. 11^{3} &c.; and in the Litany, 'Deal not with us *after* our sins,' and 'diligently to live *after* thy commandments.' In 90^{15} almost inevitably misunderstood in the temporal sense.

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* In the preparation of this list of archaisms, I have been especially indebted to Prof. Skeat's *Etymological Dictionary of the English Language*, and to Mr. Aldis Wright's invaluable *Bible Word-Book* (2nd ed., 1884), to which the reader is referred for further illustrations of the words cited. The archaisms of the A.V. (and often of P. B. Psalter as well) are likewise treated very fully in Hastings' *Dictionary of the Bible* (Edinburgh, 1898 ff.). Schmidt's elaborate *Shakespeare Lexicon* also often affords interesting illustrations of them. There is a Concordance to the P. B. Psalter published by the S.P.C.K.

again: 18^{37} $68^{22.22}$ 78^{40} $80^{3.7.14.19}$ $85^{5.8}$ $90^{3b.13}$ 94^{15} $104^{9.29}$ 116^{7} $126^{1.7}$ 146^{3}, without any idea of repetition, where we should say *back*; esp. in *to bring again*, and *turn again*. So often in A.V., as Jer. 16^{15} 'I will bring them *again* to the land,' &c., Jud. 3^{19} 'But he himself turned *again* [R.V. back] from the quarries,' &c.; and in Shakesp., as 'To bring *again* these foolish runaways,' *As You Like It*, ii. 2. 21.

allow, to: 11^{8}, to praise, approve (O. Fr. *alouer*, Lat. *allaudare*; a different word from *allow* = grant, O. Fr. *alouer*, Lat. *allocare*). So Ps. 1^{7} in Coverdale's version (for 'knoweth'); and in A.V., Luke 11^{48} (R.V. consent unto), Rom. 7^{15} (R.V. know), 1 Th. 2^{4} (R.V. approve).

amiable (of *things*): 84^{1}, loveable. Shakesp., *M. N. D.* iv. 1. 2 'While I thy *amiable* cheeks do coy.'

at: 129^{5} 'to have evil will *at* Zion' (so Cant. 1^{6} Cov.), of the object of an emotion, on the analogy of 'rejoice *at*,' 'be envious *at*'; cf. 78^{60}.

blaspheme, to (with a *human* object): 4^{2}, to defame, slander (like βλασφημεῖν, Rom. 14^{16} &c.): so blasphemies, 31^{15} (cf. Mt. 15^{19}; R.V. railings); blasphemer, 119^{42}.

body: 53^{1}, person. So often in Coverdale, as Ps. 14^{1}, Prov. 15^{20} 'an undiscrete body,' 16^{28} 20^{4} 21^{20}.

brass: 107^{16}, copper. So Dt. 8^{9}. 'In the language of the 16th cent. "brass" did not denote the alloy of copper and zinc, which is now known by that name, but pure copper' (W. A. Wright, who cites a chapter from Holland's *Pliny*, 1601, headed 'Mines of *Brass*').

brawn: 119^{70}, the flesh of the boar.

buckler: 18^{1} 35^{2} 91^{4}, a shield with a boss or knob (Fr. *bouclier*, from *boucle*, knob). *Much Ado*, v. 2. 17.

but: 19^{3}, without, except. 'There is neither speech nor language, *but* their voices are heard among them,' *i. e. in which* their voices are not heard. Luther, A.V, and many old authorities understood the verse in the same way. The use of *but* is exactly similar to that in 139^{3} 'There is not a word in my tongue, *but* thou, O Lord, knowest it altogether'; and it occurs often in Shakesp., as *R. and J.* v. 3. 6 'So shall no foot upon

the churchyard tread, *But* thou shalt hear it'; *Com. of Err.* iv. 3. 1 'There's not a man I meet, *but* doth salute me.' Cf. in A.V., R.V., Am. 3^{7}.

cast me in the teeth: 42^{12}, taunt me. Tob. 2^{14} Coverdale, 'With these and soch like wordes dyd she *cast him in the tethe*.' Cf. *Jul Caes.* iv. 3. 99; Mt. 27^{44} A.V. (as Cov.).

certify, to: 19^{2} 39^{5}, to assure, inform—hardly in as technical a sense as the word possesses now. Cf. Job 12^{8} Cov. (A.V. declare); in A.V. 2 S. 15^{28} (Heb. declare), Est. 2^{22} (R.V. told), Gal. 1^{11} (R.V. make known to you; Gk. *προγνωρίζω*); 1 *Hen. VI*, iv. 1. 144.

cherubins: 18^{10} 80^{1} 99^{1}. Cherubi*n* is here a *sing.* form, obtained through the Fr. *cherubin*, Ital. *cherubino*. So often in Old Engl., as Wycliffe Ex. $25^{18.19}$ 'two cherubyns' and 'o [one] cherubyn'; *Tempest*, i. 2. 152 'O, a *cherubin* Thou wast, that did preserve me'; *Othello*, iv. 2. 63.

climb up: 132^{3} 139^{7} [so Is. $14^{13.14}$ Am. 9^{2} Cov.]. 'For this picturesque rendering the A.V. has literally "go up," the original having nothing of the idea of effort which is suggested by "climb." Cf. *Tit. Andron.* i. 1. 327 "Or climb my palace"' (W. A. Wright).

coasts: 105^{33}, borders, not, as now, confined to the side of the sea (Lat. *costa*, a rib, side, through O. Fr. *coste*). Often in A.V.; and sometimes, in consequence of this change of meaning, geographically misleading. Cf. Ex. 10^{4} Dt. 11^{24} 16^{4} 19^{8}, Mt. 2^{16} 'in Bethlehem, and in all the coasts thereof' (R.V. in all, *border*), 15^{21} 'the coasts [R.V. parts] of Tyre and Sidon,' Acts 19^{1}; see Lightfoot, *Fresh Revision of N.T.* p. 174.

comfort, to: 27^{16} 41^{3} 119^{28}, to support, strengthen (late Lat. *confortare*, in its more primary sense). So in A.V., R.V., Gen. 18^{5} Jud. $19^{5.8}$, where the Heb. word (properly *to support*) is the same as that which is used in Ps. 41^{3}, as also in Ps. 104^{15} (where it is rendered *strengthen*); and Job 9^{27} 10^{20} (see the writer's note on Am. 5^{9} in the *Cambridge Bible for Schools*). Comp. Is. 41^{7} Wycliffe, 'and he *comfortide* hym [the image] with nails, that it shulde not be moved'; Bacon, *Adv. of L.* I. i. 3 'except it [water] be collected in some

receptacle, where it may by union *comfort* and sustain itself'; Cov. Is. 35^3 (A.V. confirm), Job 4^3 (A.V. strengthen), 2 S. 11^{25} (A.V. encourage; lit. *strengthen*).

commune, to: 4^4 64^5 77^6, to converse together, confer; so communing 35^{20}. Cf. *Mea. for Mea.* iv. 3. 108 'For I would *commune* with you of such things That want no ear but yours.' In A.V., R.V., an artificial distinction is sometimes unfortunately and needlessly created, by this word being used for the ordinary Heb. word, signifying *to speak*: see *e. g.* Gen. 18^{33} 23^8 34^6 Ex. 25^{22} 31^{18} 1 S. 9^{25} 19^3 1 Ki. 10^2 2 Ki. 22^{14} &c.—in all the meaning being simply 'to speak.'

consent unto: 50^{18}, not merely to assent, but to assent with satisfaction and approval. Cf. Acts 8^1 'And Saul was *consenting unto* his death' (*ἦν συνευδοκῶν*); 1 *Hen. VI*, i. 1. 5; 5. 34.

contrary part: 109^3, the opposite side. So Tit. 2^8, and More's *Utopia* (ed. Lumby), p. 131. For the possessive pron. *my* with an objective force, Wright quotes *Com. of Errors*, i. 1. 15 'our adverse towns' (*i. e.* the towns adverse to us), and (p. 412) Florio's *Montaigne* (1603), p. 212 'He was of *our contrary* faction.' Cf. Job 31^{21} Cov. 'and let him that is *my contrary* party, sue me with a lybell.'

conversation: 37^{14} 50^{23}, conduct, behaviour. So in A.V., as 2 Cor. 1^{12} Gal. 1^{13} Eph. 2^3 4^{22} Heb. 13^7 *al.* (all changed in R.V. From Lat. *conversatio*, as translation of the Greek *ἀναστροφή* in N.T.).

cony: 104^{18}, a rabbit (Old Engl. *cunig*, *conyng*, Dutch *konijn*, Germ. *kaninchen*). 'They will out of their burrows, like *conies* after rain,' Shakesp., *Cor.* iv. 5. 226. On the animal really meant, see the note *ad loc.*

cunning: 137^5, simply knowledge, skill (from A.S. *cunnan*, to know, Germ. *kennen*). *Othello*, iii. 3. 49 'That errs in ignorance, and not in cunning.' So the adj. *cunning* = skilful, often in A.V., as 1 S. 16^{16}.

curiously wrought: 139^{15}. 'Curious' means properly 'wrought with *care* and art' (Lat. *curiosus*); hence applied to objects of elaborate workmanship, as Ex. 28^3 the '*curious*

girdle' of the ephod, 35^{22} '*curious* works.' So 3 *Hen. VI*, ii. 5. 53 'His body couched in a *curious* bed'; *Cymb.* v. 5. 361 'In a most *curious* mantle.'

decay: 10^{36}, fall, ruin (O. Fr. *decair*, from Lat. *de* and *cadere*). The Heb. is lit. *a bait*, fig. for occasion of ruin. Cov. uses the same word, for the same Heb., in Ex. 23^{33} 'For yf thou serve their goddes, it wil surely be thy *decaye*,' Dt. 7^{16} 'for that shalbe thy *decaye*'; cf. Is. 3^{8} (Heb. *stumble*); Spenser, *F. Q.* I. vi. 48.

despitefully, 31^{20}, **despitefulness**, 123^{4}. *Despite* (O. Fr. *despit*, from Lat. *despicere*) means *malicious contempt* or *contumely*; hence Heb. 10^{29} 'do despite to' stands for *ἐνυβρίζω*, Mt. 5^{44} 'use despitefully' for *ἐπηρεάζω*, and Wisd. 2^{19} 'despitefulness' for *ὕβρις*.

discover, to: 18^{15}, to uncover, 29^{9} to lay bare, strip. With 18^{15}, comp. Mic. 1^{6} (A.V., R.V.), 'I will *discover* the foundations thereof'; and *Merch. of V.* ii. 7. 1 'Go, draw aside the curtains, and *discover* The several caskets to this noble prince'; and with 29^{8} Grindal, *Art. of Enquiry*, 1576, No. 50 (quoted by W. A. Wright), 'whether any man hath pulled down, or *discovered* any church, chancel, or chapel, or any part of them.'

endue, to: 138^{3}, to endow (O. Fr. *endoer*, late Lat. *indotare*).

ensue, to (verb *trans.*): 34^{14}, to follow after (Fr. *ensuivre*, Lat. *insequi*). So 1 Pet. 3^{11} (a quotation from Ps. 34^{14}). Cf. *Rich. II*, ii. 1. 197 'Let not to-morrow then *ensue* to-day.'

estate: 22^{24}, state, condition (O. Fr. *estat*, Mod. Fr. *état*; Lat. *status*). So Ez. 16^{55} Luke 1^{48} *al.*

excellent: $8^{1.9}$ 36^{7} 74^{6} 87^{2} 136^{5} 139^{5} 148^{12} 150^{2}, pre-eminent, surpassing, '*excelling*' (Lat. *excello*, to rise up out of, to surpass). The word has now lost the distinctive sense of superiority, which it once possessed. Cf. Dan. 2^{31} $5^{12,14}$ (= surpassing), Is. 28^{29} '*excellent* in wisdom' (Heb. *maketh* wisdom *great*), 1 Cor. 12^{31} (so Wycliffe) 'a more *excellent* way' (*τὴν καθ' ὑπερβολὴν ὁδόν*), 2 Pet. 1^{17} 'from the *excellent* glory' (*ὑπὸ τῆς μεγαλοπρεποῦς δόξης*); Blundeville, *Exercises*, fol. 156 *a*

(ed. 1594), stars are not seen by day, 'because they are darkened by the *excellent* brightness of the sun' (quoted by Wright); Is. 57^{15} Cov. 'the high and *excellent*' (A.V. lofty). The loss of meaning which this word has sustained is much to be regretted. Could it be pronounced *excéllent* instead of *éxcellent*, its true force might to some extent be recovered; for the connexion with *excel* would then be more apparent.

extinct: 118^{12}, extinguished. So Is. 43^{17} A.V.; 'My oil-dried lamp, and time-bewasted light, Shall be *extinct* with age and endless night, *Rich. II*, i. 3. 221 f.

fain: 71^{21} glad, 34^{12} gladly (A.S. *fægn*, *fægen*, glad). 'And of another thing they were as *fayn*, That of hem (them) alle was ther noon y-slayn,' Chaucer, *Knight's Tale*, 2709 (1849). Cf. *to be fain to* in Cov. Am. 5^{13} Mic. 3^{7}.

flood: 24^{2} 72^{8} 89^{26} 93^{4} 98^{9} 107^{33}, a river, or stream, not, as now, confined to an overflow. So often in A.V., where the original has simply 'river,' as Jos. $24^{2,3}$ Ps. 66^{7} Rev. $12^{15,16}$ (*ποταμός*; R.V. river).

for why? 16^{11} 105^{41} 135^{4}. In Old English *for why* is used as a conj. (without any note of interrogation following): so, for instance, repeatedly in Purvey's revision of Wycliffe's version, as Gen. 3^{5} '*for whi* God knoweth,' &c., Ps. 5^{10} $18\ (19)^{12}$ $30\ (31)^{11}$ $76\ (77)^{19}$ $80\ (81)^{5}$, Mt. 8^{9} '*For whi* I am a man ordeyned under power,' &c., Rom. 11^{34} $14^{5,9,17}$ &c.; *Taming of the Shrew*, iii. 2. 169 'Trembled and shook, *for why* he stamped and swore,' *Two Gentlemen*, iii. 1. 99: but in view of the fact (1) that the note of interrogation is so printed in the Great Bible itself, and (2) that a somewhat similar pleonasm *and why?* occurs in Ps. 21^{7} 35^{20} 59^{12} 69^{7} 73^{3} 75^{8} 102^{14} 116^{5} 119^{111}*, it is probable that *for why?* is to be understood in the three passages quoted as it would be understood now ‡.

fret, to: 39^{12}, to eat away (A. S. *fretan*, contr. from *for-etan*; Germ. *fressen*, contr. from *ver-essen*). Chaucer, *The*

* So in the same passages in Coverdale's version (and elsewhere, as Hos. 4^{1} 10^{5} 13^{16} Mic. 7^{8} &c.).

‡ Coverdale has *for why?* in 16^{11} (so Hos. 1^{9} 5^{11} 10^{5} Lam. 1^{16}); but in 105^{41} 135^{4} (so Jer. 20^{10} Am. 2^{1} 6^{2} Mic. 7^{3} *al.*) *for why*, followed by a comma.

Monkes Tale, 3294 f. 'He slow the cruel tyrant Busirus, And made his hors to *frete* him, flesch and boon.'

froward: 18^{26} 58^{3} 64^{2} 101^{5}, perverse, contrary, the opp. of *to-ward*, 'properly a Northern form of *fromward*, due to the substitution of Scand. Engl. *fro* for the A. S. *from*' (Skeat): cf. in *to and fro*. So **frowardly**, 44^{13}; **frowardness**, 18^{26}. *Froward* and *frowardness* occur frequently in A.V., usually for Heb. words signifying *crooked*, *crookedness*, *e. g.* Dt. 32^{20} Job 5^{13} Prov. $2^{12.15}$ 3^{32} 4^{24}; cf. 1 Pet. 2^{18} for *σκολιός*. In Is. 57^{17} *frowardly* stands for a Heb. word signifying *turning back* (or *away*). See *Taming of the Shrew*, iv. 5. 78 f.; v. 2. 119, 157, 182 f.

go about, to: 38^{12} 56^{1} 119^{78}, to attempt, seek. Cf. in Cov. Mt. 21^{46} 'And they *went about* [Gk. *sought*] to take him,' Ps. 37^{32} John 10^{39}, and elsewhere; Bacon, *Essay on the Colours of Good and Evil*, line 1; Hooker, *Eccles. Polity*, line 1; in A.V., John $7^{19.20}$ Acts 21^{31} Rom. 10^{3} (as transl. of the Greek *ζητεῖν*, *to seek*), Acts 9^{29} 24^{6} 26^{21}. Comp. Dt. 31^{21} (A.V., R.V.).

grave, to: 7^{16}, to dig (A. S. *grafan*; Germ. *graben*). 'And next the shrine a pit then doth she *grave*,' Chaucer, *Legend of Good Women*, 204; Is. 37^{25} Cov. (A.V. dig).

grin, to: $59^{9.14}$, to snarl. 'Small curs are not regarded when they *grin*, But great men tremble when the lion roars,' Shakesp., 2 *Hen. VI*, iii. 1. 18.

grudge, to: 59^{15}, to grumble, murmur (Low Lat. *groussare*, to murmur; O. Fr. *grocer*, *groucer*, *groucher*, to murmur; Middle Engl. *grochen*). Luke 15^{2} Wycliffe, 'And the Farisees and scribis *grutchiden*, seiynge,' 1 Cor. 10^{10} *al.*; Ps. 2^{1} Coverdale, 'Why do the heathen *grudge*?' Jas. 5^{9} A.V. (for *στενάζειν*); 'In this I might murmur and *grudge* against God,' Latimer. The modern sense of the word, *to be envious*, is a development of the older meaning. Cf. *grudging*, 1 Pet. 4^{9} for *γογγυσμός*.

hand, to be in: 56^{2} to be busy, engaged (with). 'But I am not now *in hand* with censures, but with omissions,' Bacon, *Adv. of L.* II. 3. § 1; cf. I. 3. § 1.

harnessed: 78^{6}, equipped, armed. Applied formerly to men, and not only, as now, to animals. So Ex. 13^{18} A.V.; Num. 31^{3} $32^{20.21.27}$ *al.* Cov. Cf. *harness*, 1 Ki. 20^{11} 22^{34} 2 Ch. 9^{24}, A.V.

hastily: 55[16], quickly, not hurriedly (as in modern usage). So Gen. 41[14] Jud. 2[23], John 11[31] (R.V. quickly).

havock: 74[9], ruin, waste, destruction. Nine times in Shakesp.: e. g. *Jul. Caes.* iii. 1. 273 'Cry "Havoc!" and let slip the dogs of war.'

health: 22[1] 51[14] 62[7] 67[2] 118[15] 119[123.155.166.174] 132[17] 140[7], welfare, salvation (A. S. *hǽlð*, Germ. *Heil*, salvation, connected with Engl. *heal, hail! hale, whole* [see wholesome]). The orig. meaning of the word is *whole-ness, sound-ness*; but this in modern Engl. has come to be limited to soundness of body, whereas 'health' in P.B.V. is used in the wider sense of material and spiritual 'whole-ness,' which we should express now by *welfare* or *salvation* (see this word in the preceding Glossary). Coverdale has it frequently; as Is. 51[6] 'But my *health* endureth for ever,' 52[7] 59[17] 'the helmet of *health*' for 'the helmet of salvation'; and Wycliffe uses it regularly, where A.V. has *salvation*. '*Saving health*' (Ps. 67[2]) occurs also in Is. 51[8] 52[10] 56[1] Cov. A. S. *Hǽland*, properly 'healer,' and Germ. *Heiland*, both mean 'Saviour.' 'Health' occurs in P.B.V. of bodily wholeness only in 38[3], and (incorrectly) 41[12]. Cf. in A.V. Acts 27[34] (R.V. safety; Gk. σωτηρία).

hell: 9[17] 16[11] 18[4] 30[3] 49[14.15] 55[16] 86[13] 88[2] 89[47] 116[3] 139[7], the abode of the dead (A.S. *hel, helle*, Dutch *hel*, Germ. *Hölle*; from A.S. *helan*, Germ. *hehlen*, to hide; and thus denoting properly *the hidden* or *unseen place*). In 49[14] 'the hell,' as in Coverdale, both here and several times besides, as Ps. 6[5] 31[17] Job 14[13] 24[19] 26[6] Am. 9[2]. Comp. Glossary I, under 'Sheol.'

hindrance: 15[5], 'not merely interruption, but disadvantage,' from *to hinder*, properly *to put behind*.

hold of, to: 31[7], to have to do with, cling to. Cf. Is. 51[1] Cov. 'Herken unto me, ye that *holde of* rightuousness'; Wisd. 2[24] A.V. 'they that do *hold of* his side.'

indite, to: 45[1], properly to dictate, then to write from dictation, then more gen. to compose (O. Fr. *endicter*; Low Lat. *indictare*). 'He coude songes make and wel *endite*,' Chaucer, *Prologue*, 95; 'This storie which with hy [high] style he *endyteth*,' *Clerke's Tale*, 1148.

inform, to: 32^{9} 105^{22}, to infuse with knowledge, instruct fully (more than merely *to apprise*, which is the modern sense of the word). So often in Bacon, *Adv. of L.*, as II. vi. 1, natural theology 'sufficeth to convince [convict] atheism, but not to *inform* religion.' Cov. uses it for *κατηχέω*, Luke 1^{4} Acts 18^{25} $21^{21,24}$ Rom. 2^{18} 1 Cor. 14^{19}.

instantly: 55^{18} urgently (Lat. *instare*, to press on). Cf. Luke 7^{4} A.V. (for *σπουδαίως*, R.V. earnestly), Acts 26^{7} A.V. (*ἐν ἐκτενείᾳ*, R.V. earnestly); Rom. 12^{12} 'continuing *instant* in prayer' (for *τῇ προσευχῇ προσκαρτεροῦντες*, R.V. stedfastly).

intend, to: 21^{11}, to aim, direct (Lat. *intendo* in its primary sense; the Heb. is *stretch out, extend*). Cf. Bacon, *Adv. of L.* II. 22. 4 'minds proportioned to *intend* [aim at] many matters'; Shakesp., *Lover's Complaint*, 23 'As they did battery to the spheres *intend*.'

intreat, to: properly *to handle* (O. Fr. *entraiter*, from *traiter*, Lat. *tractare*), hence (1) to treat or use 107^{40} (so often in A.V., as Gen. 12^{16}); (2) to treat (negotiate) about or for, and so, as in modern Engl., to intercede; but in Old Engl. it often means *to prevail by entreaty* as Ps. 77^{7}, which has to be remembered in such passages of A.V. as Gen. 25^{21} 2 S. 21^{14} 'after that God *was intreated* for the land,' i. e. was prevailed upon by intreaty, Ezr. 8^{23} Is. 19^{22} &c.

Jewry: 76^{1}, the country of the Jews, Judaea. So Dan. 5^{13} Luke 23^{5} John 7^{1}† in A.V.; and often in the Apocrypha. Frequently in Coverdale, as Mt. 2^{1}. Also seven times in Shakesp.; as 'Herod of Jewry,' *A. and Cl.* i. 2. 28, iii. 3. 3.

kindreds: 22^{27} 96^{7}, families (from A. S. *cyn*, kin). So Acts 3^{25} A.V. (R.V. families); and oft. in Cov., as Jos $13^{15,21}$.

knap, to: 46^{9}, to snap, break with a noise (Dutch and Germ. *knappen*). Wright quotes from Holland's *Pliny*, viii. 30 'nor letteth loose, until he have *knapped* the bone in sunder, and heard it cracke again.'

lay to, to: 119^{25}, to apply. Joel 3^{13} Cov. '*Laye to* your sythes.'

learn, to: $25^{4,8}$ 119^{66} 132^{12} to teach (A. S. *lǽran*, Germ.

lehren). A sense which was formerly common (as Hos. 11^{3} Cov. 'I *lerned* Ephraim to go'), and is still known as a provincialism. Hence 2^{10} 82^{5} 'be learned,' *i. e.* be instructed.

leasing: 4^{2} 5^{6}, *lying, falsehood* (A. S. *leásung*, a lie, from *leás*, false, orig. empty; Icel. *lausung*, falsehood). Is. 59^{3} Cov. Spenser, *F. Q.* II. ix. 51 'And all that fained is, as *leasings*, lies, and tales.' In 1 Tim. 1^{10} Wycliffe has the expressive rendering 'lesingmongeris' for *liars*.

lien: 68^{13}, the old pass. part. of *lie*, now *lain*. So Gen. 26^{10} A.V.; Job 3^{13} *al.* ('lyen') in Coverdale.

look (interj.): 1^{4}, cf. $103^{11.12}$. A graphic and picturesque pleonasm, used elsewhere by Coverdale, as Job 22^{28} 'then, *loke*, what thou takest in honde, he shall make it to prospere with thee,' 28^{10} Prov. 16^{3} 'and *loke*, what thou devysest, it shal prospere,' Jer. 2^{28} Ob.[19] Mt. 21^{44} 'and *loke*, upon whom it falleth, it shal grynde him to poulder.' So in the Offertory sentences, 'And *look*, what he layeth out,' &c. (from Coverdale's version of Prov. 19^{17}).

luck: 45^{5} 118^{26} 129^{5}, fortune (Dutch *luk*, Germ. *Glück*), formerly a more dignified and serious word than now.

lust: 10^{2} $78^{19.30}$ 81^{13} 92^{10} 106^{14}, strong desire, not, as now, restricted to a single passion (A. S. and Germ. *lust*, pleasure). Chaucer, *Prol.* 192 'Of prikyng [spurring, riding], and of huntyng for the hare, Was al his *lust*'; Hos. 11^{7} Cov. 'My people hath no *luste* to turne unto me.'

lust, to: 34^{12} 73^{7} (in the Great Bible, both times, 'lyst': Cov. 34^{12} 'list,' 73^{7} 'lyst'), to desire, in a perfectly neutral sense (A. S. *lystan*, Dutch *lusten*; to *list*, John 3^{8} *al.*, is a parallel form). Is. 26^{9} Cov. 'My soul *lusteth* after thee.'

lustily: 33^{3}, vigorously. *Two Gentlemen of V.* iv. 2. 25 'Let's tune, and to it *lustily* awhile.'

lusty: 73^{4} 103^{5}, stout, vigorous. Cf. Jud. 3^{29} A.V. (Heb. *fat*); and in Cov. Is. 31^{1} 'and in horsemen, because they be *lustie* and stronge,' Prov. 17^{22} 'A mery herte maketh a *lusty* age.'

lute: 33^{2} 57^{9} (= 108^{2}), 81^{2} 92^{3} 144^{9} 150^{3} (Fr. *luth*, Port. *alaude*,

from the Arab. *'al 'ûd*, with the *a* of the art. elided, 'the wood,' applied, *κατ' ἐξοχήν*, to a particular instrument of wood), a stringed musical instrument, resembling a guitar, but with a shorter neck, and played with a plectrum. It is represented on the Assyrian and Egyptian monuments; and has for long been a popular instrument among the Arabs. See illustrations in Stainer's *Music of the Bible*, Figs. 18, 21; Wellhausen's *Psalms*, pp. 228, 229, 231; Grove's *Dict. of Music*, ii. 176. In the Psalms it stands always for the Heb. *nēbhel*,—perhaps rightly, though this is more generally considered to have been a *harp* or *lyre*. Cf. the writer's *Joel and Amos*, pp. 234–6.

many one: 3^{2}, many a one. 'Of fees and robes hadde he many oon,' Chaucer, *Prologue*, 317; Job 11^{19} Coverdale 'Yee [yea] *many one* shulde set moch by thee.'

marvellous: as *adv.*, 31^{23} 145^{7}. So *Tempest*, iii. 3. 19 '*Marvellous* sweet music'; Am. 5^{11} Cov. '*marvelous* pleasaunt vynyardes,' Job 3^{22} 'marvelous glad.'

meat: 42^{3} 59^{15} 74^{15} $78^{19,20,31}$ 79^{2} $104^{21,27}$ 107^{18} 111^{5} 145^{15}, and in *meat-offering* 40^{6}, food in general, not, as now, restricted to flesh. 'Meat' has the same general sense throughout the A.V. (*e.g.* Gen. $1^{29,30}$),—notably in 'meat-offering,' which consisted of only flour and oil (R.V. meal-offering).

memorial: 9^{6} 109^{14} 135^{13} 145^{7}, memory. Cf. Est. 9^{28} 'Nor the *memorial* of them perish from their seed'; Holland's *Pliny*, xxviii. 2 (Wright) 'to say ought prejudiciall to their good name and *memoriall*'; Prov. 10^{7} Is. 26^{14} Cov.

monster: 71^{6}, a prodigy (Lat. *monstrum*, a divine omen, and so a wonder, marvel). Chaucer, *Franklin's Tale*, 11656.

Morians: 68^{31} 87^{4}. Used by old writers, where we should say *Moors*: see *e.g.* Is. 43^{3} 45^{14} Cov. (also for Heb. 'Cush').

move, to: 78^{41}, to rouse to anger, as often in Shakesp., *e.g.* *Twelfth Night*, iii. 4. 121, *Taming of the Shrew*, v. 2. 142 'A woman *moved* is like a fountain troubled.'

mow: 35^{15} ('mowes,'—corrupted in modern editions into *mouths*), a grimace (Old Dutch *mouwe*, the protruded under-

lip: the expression *maken die mouwe* = to make a grimace is also quoted). Cf. Ps. 22[7] in the Geneva Version (1560), 'they *make a mowe* and nod the head'; *Hamlet*, ii. 2. 381 'those that would make *mows* at him.'

naughty: 86[14], worthless, bad. A more dignified word once than it is now. In A.V. thrice, Prov. 6[12] (R.V. worthless), 17[4] (R.V. mischievous), Jer. 24[2] 'very *naughty* figs' (R.V. bad). Cov. has '*naughty* silver' in Jer. 6[30] (Heb. *rejected*; R.V. refuse). *All's Well*, v. 3. 254 'a *naughty* orator.'

nurture, to: 94[10], to discipline, educate, train, implying more than 'nurture' does now. Coverdale, Deut. 4[36] 'out of heaven made he the to heare his voyce, that he might *nurtoure* thee,' 21[18] 'and whan they teach him *nurtoure*, wyll not folowe them,' 1 K. 12[11] 'My father correcte you with scourges, but I wyl *nourture* you with scorpions,' Prov. 8[33] 'geve eare unto *nurtoure*'; Eph. 6[4] A.V. (R.V. chastening). See quotations from Latimer and Shakespeare (*As You Like It*, ii. 7. 97) in Wright. Coverdale's rendering is in itself an excellent one; but it is now unfortunately unintelligible except to those who are specialists in Old English.

occupy, to: 107[23], to be engaged in (Lat. *occupare*, to lay hold of), then to use, employ, and esp. to trade with. Cf. Hos. 12[7] Cov. 'to *occupy* extortion'; and in A.V. Ex. 38[24] (A.V. used), Jud. 16[11], Ez. 27[9] 'mariners to *occupy* [*i. e.* to trade in] thy merchandise,' so *v.*[16.19.21.22], Luke 19[13] (R.V. 'Trade ye [herewith] till I come'); More's *Utopia* (Lumby), p. 29 'such as . . . be not hable to *occupye* their olde craftes, and be to aged to lerne new.'

of: 7[11] 9[13] 22[25] 37[40] 62[1] 68[20] 127[4] 148[1] (Seb. Münster, *de caelis*), from; 115[15] = by. Cf. 'O God the Father, *of* heaven' (Lat. *de caelis*); and 'God *of* God, Light *of* Light.' In 22[25] taken almost inevitably in the sense of 'about' (which it really has in the apparently similar passage, 71[6c]).

ordain, to: 7[14] 8[2,3] 132[13], to set in order (Lat. *ordinare*), prepare, appoint. Used formerly of *material* objects; cf. in A.V. Is. 30[33] (R.V. prepared), Hab. 1[12] 1 Ch. 17[9] (R.V. appoint). In 81[5] (of a festival), more in accordance with modern usage.

order, to: 37^{23} $40^{2,6}$ 50^{23} 119^{133}, to set in order, arrange, direct. Cf. in A.V. Ex. 27^{21} (we should say here 'arrange'), Jud. 13^{12} Ps. 78^{19} *marg.* (of a *table*), Is. 9^{7} Jer. 46^{3} '*Order* ye the buckler and shield,' *i. e.* arrange them properly for the battle, Job 13^{18} 'I have *ordered* my cause,' *i. e.* arranged it, set it out. Often so in Shakesp., as *Rich. III*, v. 3. 292 'And thus my battle shall be *ordered*' (cf. 1 Ki. 20^{14}); *Jul. Caes.* v. 5 79 f. 'Within my tent his bones to-night shall lie, Most like a soldier, *ordered* honourably.'

or ever: 58^{7} 90^{2}, before (A.S. *ær*, Germ. *eher*, before; our *ere*. *Or ever* is a pleonastic, reduplicated form). So Prov. 8^{23} Dan. 6^{24} *al.*; Is. 65^{24} Cov. '*or ever* they call, I shal answere them'; *Hamlet*, i. 2. 183 'Would I had met my dearest foe in heaven *Or ever* I had seen that day, Horatio!'

other: 7^{16} 49^{10} 73^{9} 76^{10}, the old plur. of *other*, where we should say *others*, or *other men*. Cf. in A.V. Phil. 2^{3} 4^{3} Job 24^{24}; and Latimer, *Sermons*, p. 47, 'It is no marvel that they go about [seek] to keep *other* in darkness.'

pavilion: 18^{11}, a curtained tent (Fr. *pavillon*,—so called, because spread out like the wings of a butterfly, Lat. *papilionem*).

persecute, to: in $7^{1.5}$ $35^{3.6}$ 71^{9} 83^{15} 143^{3}, simply to *pursue*. So often in A.V., as Jer. 29^{18} Lam. $3^{43.66}$ (R.V. in all, pursue). Wright quotes a good illustration from More's *Utopia* (p. 140, Lumby) 'Whiles their enemies rejoysing in the victory have *persecuted* them flying some one way and some another.'

port: 9^{14}, gate (Lat. *porta*). Often in Coverdale, as Is. 14^{31} 'Mourne, ye *portes*; wepe, ye cities,' Ez. 8^{3} 11^{1} Mic. 2^{13} Neh. 2^{13} $3^{13.14}$ (in A.V. 'dung-*port*' retained in 2^{13}, but altered to 'dung-*gate*' in $3^{13.14}$), Ps. 9^{14}, &c.; and in Shakesp., as *Coriol.* v. 6. 5 f. 'Him I accuse, The city *ports* by this hath entered.'

prevent: 18^{13} 21^{3} 119^{148}, *to go* or *come before*, *to anticipate* (Lat. *praevenire*). So often in A.V., as Job 3^{12} 30^{27} 41^{11} Ps. $18^{5.18}$ 21^{3} [so R.V.] 59^{10} [so R.V.] 79^{8} [also R.V.] 88^{13} $119^{147.148}$ [so R.V.] Is. 21^{14} Am. 9^{10} [so R.V.] Mt. 17^{25} 1 Th. 4^{15}. Cf. Bacon, *Adv. of L.* II. 21. § 9; Holland's *Pliny*, ii. 8 'For all the while

that she (the planet Venus) *preventeth* the morning, and riseth Orientall before, she taketh the name of Lucifer (or Daystarre).' So in the P. B. : '*Prevent us,* O Lord, in all our doings,' &c. ; and in the Collects for Easter-day and the 17th Sunday after Trinity.

prolong, to : 119[60], to defer. So Ez. 12[25.28] (R.V. deferred). Cf. *Much Ado*, iv. 1. 256 'This wedding day Perhaps is but prolong'd.'

quarrel : 35[23], 'like the Latin *querela*, used of a plaintiff's action at law' (W. A. Wright).

quick : 55[16] 124[3], alive (A. S. *cwic*, Dutch *kwik*, Swed. *qvick*, &c.). So several times in A.V., as Lev. 13[10.24] Numb. 16[30] Heb. 4[12] ; and in the Creed, 'the *quick* and the dead.' Cf. Chaucer, *Knight's Tale*, 1017 'Nat fully *quyk*, ne fully dede they were.' The same sense is preserved in 'a *quick*-set hedge,' 'to the *quick*,' 'the *quick* of the nail,' '*quick*-lime,' '*quick*-sand,' '*quick*-silver.'

quicken : (22[30] 85[6] 119[25.37.40.50.88.93.107.149.154.156.159] 143[11]) in the sense of *give life to*, is less unfamiliar than *quick* in the sense of *alive* ; cf. Rom. 8[11] 1 Cor. 15[36] Eph. 2[1.5] Col. 2[13], A.V. and R.V. It is a word which our language needs, being more expressive and significant than either *revive* or *keep alive* ; and it is to be hoped that it may not fall out of use. Comp. Glossary I under 'quicken.'

ramping : 22[13], pawing, rearing, with the collat. idea of raging (prob. from Ital. *rampa*, a claw). Chaucer, *Monk's Prol.* 3094 'When she [my wife] comth hoom, she *rampeth* in my face' ; Spenser, *F. Q.* I. v. 28 'Then, foaming tarre, their bridles they would champ, And trampling the fine element would fiercely *ramp*' ; 3 *Hen. VI*, v. 2. 13 'Under whose shade the *ramping* lion slept.'

ravish, to : 10[9.10], to seize with violence (Fr. *ravir*, Lat. *rapere*). Coverdale has 'a ravyshinge wolf' Gen. 49[27], 'a ravyshinge beast,' Is. 35[9].

refrain, to : 40[11] 76[10.12] 119[101] 131[3], to bridle, restrain, hold in check (Lat. *refraenare*). Cf. More's *Utopia* (Lumby), p. 28

'It is to extreame and cruel a punishment for thefte, and yet not sufficient to *refrayne* and withhold men from thefte'; Bacon, *Essays*, lvii, first par., 'How the Particular Motions of Anger, may be repressed, or at least *refrained* from doing Mischiefe'; *Adv. of L.* (Wright) pp. 53, 183, 192; Cov. Is. 12^{1}; in A.V. Prov. 1^{15} 1 Pet. 3^{10} *al.* With Ps. 83^{1} 'refrain *thyself*,' cf. (though the Heb. is different) Gen. 45^{1} Is. 42^{14}.

reins: 7^{10} 16^{5} 26^{2} 73^{20} 139^{12} (Lat. *renes*), an old word for the kidneys. See Glossary I.

remember themselves, to: 22^{27} (cf. O. Fr. *se remembrer*; and Mod. Fr. *se souvenir*). The reflexive use occurs in Shakesp., 'now I *remember me*,' *Twelfth Night*, v. i. 286.

reproof: 38^{14}, disproof, refutation, rejoinder. Cf. 1 *Hen. IV*, i. 2. 213 'in the *reproof* of this lies the jest,' *i. e.* in proving this to be false.

require, to: 27^{1} 38^{16} 40^{9} 51^{6} 78^{19} 137^{5}, to ask,—without the idea now attaching to the word of demanding as a right*. So in A.V., as 2 Sam. 12^{20} 'when he required, they set bread before him' (where the Heb. is simply *asked*), Prov. 30^{7} 'Two things have I required [R.V. asked] of thee,' Ru. 3^{11} [R.V. sayest], Ezr. 8^{22} [R.V. ask].

rid, to: 18^{19} 71^{1}, to rescue (A. S. *hreddan*, to snatch away; Dutch *redden*, Germ. *retten*). Cf. Jer. 15^{21} Cov. 'And I will *ryd* thee out of the hondes of the wicked.' So in A.V. Gen. 37^{22} Ps. 82^{4} (R.V. deliver), Ex. 6^{6} (also R.V.), Ps. $144^{7.11}$ (R.V. rescue). The loss of this word in its old sense in modern English is much to be regretted.

right (adv.): 30^{8} 46^{5} 53^{8} 57^{9} 102^{2} 108^{2} 116^{13} $139^{13.22}$. An intensive adverb, often in Shakesp., and still not entirely obsolete. Cf. '*Right* Honourable,' '*Right* Worshipful.'

runagate: 68^{6}, runaway (a popular corruption of *renegade* [apostate, O. Fr. *renegat*, Low Lat. *renegatus*, one who denies the 'faith], interpreted as though it stood for *renne a gate* ['gate' in many Engl. dialects signifying a way; Icel. *gata*,

* In 40^{9} 51^{6} 'require' may perhaps correspond to Münster's *postulavi* and *exigis*; but in 27^{1} 78^{19} 137^{5} it is used already by Coverdale, and in 38^{16} it is original in the Great Bible.

Swed. *gata*], *i. e.* a *runaway*). Is. 46[8] Cov. 'Go in to youre owne selves, O ye *runnagates*' (A.V. transgressors) ; *Rom. and Jul.* iii. 5. 90 'Where that same banished *runagate* doth live.'

set : 9[4], seated. So Mt. 5[1] 27[19] Heb. 8[1], A.V.

set : 38[17], fixed. Cf. (in different connexions) 58[1] ; and in A.V., Luke 2[34] Phil. 1[17].

set by, to : 15[4], to value, esteem. Cf. 1 S. 18[30] A.V., R.V., 'his name was much set by' ; Hab. 1[4] Cov. 'And why? the ungodly is more *set by* then the rightuous.'

shawm : 98[7], a reed-instrument resembling the clarionet : see Chappell's *Hist. of Music*, i. 35 (O. Fr. *chalemie*, 'a little pipe made of a reed, or of a wheaten or oaten straw' ; from *chaume*, straw, Lat. *calamus*). Hos. 5[8] Cov. ; Spenser, *F. Q.* i. 12. § 13 'With *shaumes*, and trompets, and with clarions sweet.' The plur. form *shalmies* occurs in Chaucer (*House of Fame*, iii. 128).

shew, in P.B.V. as in A.V., often means not *to point out to*, but *to tell, declare*. It thus stands for the usual Heb. word signifying *to declare* 9[11] 19[1] 51[15] 71[16] 92[14] 111[6] 142[2] 147[19], *to tell* or *recount* 9[14] 78[4.7] 79[14] 88[11], *to say, affirm* 145[11], *to cause to know* 16[12] 25[3.13] 79[11] 89[1] 103[7] 143[8], *to cause to hear* 26[7] 106[2] ; cf. also 36[1] 49[4] 145[7]. Comp. in A.V. Jud. 13[10] 1 S. 11[9] (R.V. told), 19[7] 'Jonathan *shewed* him—*i. e.* told him—all these things,' 22[21] (R.V. told), Mt. 11[4] (R.V. tell), John 16[13] (R.V. declare), &c.

shine : 97[4], sheen, brightness. Hab. 3[4] Cov. 'His *shyne* is as the sonne.'

sometime : 68[22] 89[70], once, formerly. So in A.V., Col. 3[7] 1 Pet. 3[20] (R.V. aforetime) ; *Hamlet*, i. 2. 8 'our *sometime* sister, now our queen.'

sore (adj.) : 2[5] 38[4.7] 78[70], heavy, severe (A.S. *sár*, painful, Dutch *zeer*, sore). *Hamlet*, v. 2. 240 f. 'And you must needs have heard, how I am punished With *sore* distraction.'

sore (adv.) : 6[3.10] 38[2.8] 116[10] 118[13] 119[92] 139[22], grievously, severely (A.S. *sáre* ; Germ. *sehr*, very, exceedingly). 2 *Hen. IV*, iv. 3. 83 'I hear the king my father is *sore* sick,' *R. and J.* i. 4. 19 'I am too *sore* enpierced with his shaft.' Often also in A.V., as Ps. 44[19] Mark 14[33].

sort: 62^{3}, kind, class, and so a company. Spenser, *F. Q.* vi. 9. § 5 'There on a day, as he pursew'd the chace, He chaunst to spy a *sort* of shepheard groomes' (a company of shepherd lads). 2 *Hen. VI*, ii. 1. 167, iii. 2. 277; *Rich. III*, v. 3. 316.

stomach: 101^{7}, fig. for pride, spirit. Cf. *Hen. VIII*, iv. 2. 34 'He was a man Of an unbounded *stomach*, ever ranking Himself with princes'; in Coverdale's version, Is. 9^{9} 'can saye with pryde and hie *stomackes*,' 46^{12} 'Heare me, O ye that are of an *hie stomack*' (A.V. stout-hearted), and even, very quaintly, of Jehovah, 42^{13} 'and *take a stomacke* to him like a fresh man of warre'; 2 Macc. 7^{21} (A.V.) 'stirring up her womanish thoughts with a manly *stomach*, she said,' &c. (where the Greek is *θυμόs*); *Rich. II*, i. 1. 18 '*High-stomached* are they both, and full of ire.'

stool: 94^{20}, a chair of state. So 2 Macc. 14^{21} (for the Greek *δίφρος*); Am. 6^{3} Cov. 'that syt in the *stole* of wylfulnesse.'

strange: $18^{15.46}$ 81^{5} 114^{1} 137^{4} $144^{7.11}$, foreign (O. Fr. *estrange*, Lat. *extraneus*). So 1 Ki. 11^{1} 'strange women' (Heb. foreign), Zeph. 1^{8} 'strange apparel' (R.V. foreign), Ex. 2^{22} and 18^{3} 'a strange land' (Heb. foreign), 21^{8} R.V. 'a strange people' (*i. e.* a foreign people). 'Strange' has now so completely lost its old meaning, that it often almost entirely obscures the real meaning of a passage. 'Strange' occurs also 44^{21} 81^{10} ('strange god'); but the Heb. here is not the distinctive word for 'foreign.' Mr. Wright quotes from the *Homilies* (p. 512) the expression 'a certain *strange* philosopher,' i. e. a foreign philosopher.

tabernacle: simply *tent* (Lat. *tabernaculum*, a tent). In 15^{1} 19^{5} 61^{4} 78^{68} 83^{6} 132^{3}, it represents the usual Heb. word for 'tent'; in 27^{5} 76^{2} it stands for 'covert'; in 31^{22} for 'booth' (so in the 'Feast of *Tabernacles*,' *i. e.* of Booths); in 46^{4} 78^{61} 132^{7} for 'dwelling-place.'

tell, to: 22^{17} 48^{11} 56^{3} 139^{18} 147^{1}, to count (A. S. *tellan*; Germ. *zählen*; cf. *tale* in 'the tale of the bricks' Ex. 5^{8}, and 'in full *tale*' 1 S. 18^{27}). Shakesp., *King Lear*, iii. 2. 89 'When usurers *tell* their gold i' the field'; Milton, *L'Allegro*, 67 'And every shepherd *tells* his tale Under the hawthorn in the dale'; Gen. 15^{5} A.V., R.V., 'and *tell* the stars, if thou be able to *tell*

them,' Jer. 33[13] A.V., R.V. (as in Milton, of the shepherd numbering his sheep).

tempt, to : 78[19.42 57] 95[9] 106[14], to try, put to the test. John 6[6] Wycliffe, 'But he seide this thing, *temptynge* hym ; for he wiste what he was to do' (Coverdale, A.V., R.V. 'to prove him'). The fact that the word has acquired now a different sense, is a source of great misunderstanding in some passages (as Gen. 22[1] A.V., Is. 7[12] Luke 10[25] A.V., R.V.), where it is used in its old sense : comp. Glossary I, under 'prove.'

temptation : 95[8], proving.

testament : 105[10], covenant.

treasures : 135[7], treasuries. So Jer. 10[13] 2 Ki. 18[15] 20[13] &c.

turned, to be (in both a good and a bad sense, and also neutrally) : 6[10] 9[17] 22[27] 35[4] 70[2] 104[29] 119[79] 129[5]. Probably a Latinism (*converti*) : at any rate, 'be turned' is used in these passages, where the Heb. is simply *turn* (neuter), and where we should now say *turn* (or *return*). To a modern reader, the (apparent) passive is sometimes misleading, as Ps. 9[17] 22[27], and in A.V., R.V. of Jer. 31[16] (where the Heb. is 'turn thou me, and *I will turn*', *v.*[19] (Heb. 'after that *I turned*), 34[15] ('and *ye turned*' [exactly as *v.*[16]]), Lam. 5[21] ('Turn us unto thee, and *we will turn*') *.—In Ps. 44[19] 'is turned' stands where we should say 'hath turned' ; and in Ps. 69[10] 109[6] 139[10] *be turned* is simply equivalent to *become.*

Tush : 10[6.12.14] 73[11] 94[7], an exclamation of scorn or impatience. Often in Coverdale's version, as Ps. 14[1] 'Tush, there is no God,' 29(30)[6], Job 22[13] '*Tush*, how shulde God knowe?' Ez. 12[22.27] 18[25] 'And yet ye saye, *Tush*, the waye of the Lorde is not indifferent [impartial],' 20[49] Mt. 24[43] &c. ; and in Shakespeare, as *Love's Labour's Lost*, iv. 3. 158, 1 *Hen. VI*, iv. 1. 178, and elsewhere.

vanity : 4[2] 5[5] 6[6] 10[7] 12[2] 24[4] 31[7] 39[6.12] 41[6] 62[9.9.10] 78[33] 119[37] 144[8.11], what is empty and worthless,—in many different applications, material, moral, and spiritual.

* Cf. in A.V. Acts 15[19] 'are turned' (R.V. turn) for ἐπιστρέφουσιν, by the side of 11[21] 'and turned' for ἐπέστρεψεν ; and Rev. 1[12] 'and I turned' for ἐπέστρεψα, followed (*v.* [12]) by 'and being turned' for ἐπιστρέψας (R.V. and having turned).

vex, to: 2^{5} $6^{2,10}$ 58^{8} 88^{3} 129^{2} 143^{12}, to harass, discomfit (Lat. *vexare*). The word had formerly a stronger sense than now; it is used in the passages quoted (as the parallel version will show) for various Heb. words expressing ideas much stronger than our 'vex.' In Jud. 2^{15} 10^{8} it stands for words signifying to *crush* or *oppress*. Comp. Acts 12^{1} A.V. (for κακῶσαι).

wax, to: 31^{11} 102^{26} 143^{7}, to grow, fig. to become (A. S. *weaxan*, Germ. *wachsen*, to grow). Often in A.V., as Mt. 24^{12} 'shall *wax* cold.'

wealth: 69^{23}, weal, well-being, welfare, not as now restricted to riches (an extended form of *weal*, A. S. *wela*: cf. *heal-th* from *heal*, *dear-th* from *dear*). Am. 9^{4} Cov. 'for their harme, and not for their *wealth*' (A.V. for evil and not for good); *Merch. of V.* v. 1. 249 'I once did lend my body for his *wealth*,'—for his benefit, advantage. So in the Litany 'in all time of our *wealth*,' *i. e.* of our well-being, opp. to 'tribulation'; and in the Prayer for the Queen in the Communion Service, 'and study to preserve thy people committed to her charge in *wealth*, peace, and godliness.' Cf. in A.V. 1 S. 2^{32} Ezr. 9^{12} (R.V. prosperity), Est. 10^{3} (R.V. good), Job 21^{13} (R.V. prosperity), 1 Cor. 10^{24} (R.V. good).

wealthy: 66^{11} 78^{31} 123^{4}, well-to-do, prosperous. Cf. in Coverdale's version Zech. 7^{7} 'when Jerusalem was yet inhabited and *welthy*' (A.V. in prosperity); Jer. 49^{31} A.V. 'wealthy nation,' with marg. 'Or, *that is at ease*,' which has been taken into the text of R.V. In Ps. 123^{4} A.V. itself has 'those that are at ease.'

well: 114^{8}; cf. Cant. 4^{15} John 4^{14}. 'The force of these passages is greatly increased by remembering that "well" (A. S. *wyl*, *well*) originally signified a spring or fountain, and not merely a pit containing water' (Wright). 'Well' stands for the Heb. word meaning *spring* in Gen. 24^{13} 49^{22} Ex. 15^{27}, as in John 4^{14} for the Greek πηγή.

well is thee: 128^{2}, it is well to thee ('thee' being the dative): cf. Ecclus. $25^{8,9}$ 'well is him'; Chaucer, *Knight's Tale*, 2111 (1251) 'And well was him, that therto chosen was.'

well liking: 92^{13}, properly well-pleasing, hence in good

condition. Cf. Dan. 1^{10} '*worse liking*,' *i. e.* in worse condition ; 2 *Hen. IV*, iii. 2. 92 'You *like well*, and bear your years very well.'

whole : $80^{3.7.19}$, safe and sound (in Chaucer *hool*, A. S. *hál* : see wholesome). Is. 64^{5} Coverdale, 'and there is not one *whole*' (Heb. *saved*, as in Ps. $80^{3.7.19}$).

wholesome : 20^{8} 28^{9}, saving, the adj. corresponding to health, q. v. (from A. S. *hál*, whole ; Germ. *heilsam*. The *w* is not etymological ; and is probably, says Skeat, not older than c. 1500). Cf. (in moral and spiritual applications) Wycliffe, Ecclus. 6^{31} (1382) 'the fairnesse forsothe of lif is in it [wisdom], and the bondis of it *holsum* binding' (Vulg. 'vincula illius alligatura *salutis*') ; Erasmus, *Exposytion of the Commune Crede* (1533), fol. ix *b*, 'This symbole or crede, they in the old tyme that were baptized whan they were growne in age, dyd recyte openly, every man with his owne mouth (and were then called Catecumeni), afore that they were dipped in the *wholsome* water' (cf. 'the *wholesome* laver of regeneration' in the Baptismal Service in the Prayer-Book of 1549) ; Udal, *Trans. of Erasmus Paraphrase* (1552), fol. 278 *a*, 'and for this cause sake, Christ came once into the worlde, to shew the waye wherby hys commyng againe should become *holesome* and luckye unto us.' (I am indebted for these references to the Rev. J. Hastings, D.D., editor of the *Dictionary of the Bible*, mentioned on p. 466, and author of the articles in it on the English of the Authorized Version.)

worship (subst.) : 3^{3} 8^{5} 21^{5} $29^{1\ 2}$ 45^{4} 47^{4} 68^{34} 84^{12} $96^{5.7}$ 102^{21} 110^{3} 145^{5}, honour, glory,—not limited, as now, to honour paid to God, or a deity (properly *worth-ship*, A. S. *weorð-scipe*, honour, lit. *worthiness*, and so the dignity or respect due to any one). In Cov. Gen. 45^{13} Job 14^{21} 'whether his children come to *worshipe* or no, he can not tell.' Cf. Luke 14^{10} A.V. 'then shalt thou have *worship* in the presence of them that sit at meat with thee' (Gk. δόξα ; R.V. *glory*) ; and in the Marriage Service 'with my body I thee *worship*,' *i. e.* treat worthily, honour, respect. Wycliffe rendered Mt. 13^{57} 'A profete is not with oute *worschip*, but in his owen countre, and in his owne hous' ; Mt. 19^{19} '*Worschipe* thi fadir and thi modir' ; and

John 12[26] 'if ony man serve me, my fadir schal *worschipe* hym.' A survival of the same sense is preserved in the civic title *worshipful*.

There are besides, in the Prayer-Book Version of the Psalms, a considerable number of expressions—in fact, as many as 170 or 180—which are more or less antiquated, and which would not be used ordinarily at the present day ; but, as they are not of a kind liable to be misunderstood, I have not thought it necessary to include them in the Glossary. The great majority of them will be found noted in Mr. Aldis Wright's *Bible Word Book*.

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