



LIBRARY OF THE
Massachusetts
Bible Society

Catalog No. A. 833.3 / PS 1863

Family INDO-EUROPEAN

Sub-Family TEUTONIC

Branch WEST

Group LOW INSULAR

Language ENGLISH

Dialect

Locality

Contents "PSALMS, A REVISION OF

Version THE AUTHORIZED" 1st Ed.

Translator JOHN NOBLE COLEMAN

Published by JAMES NISBET & CO

Place LONDON

Date 1863

Accession No. 1,584

Accession Date August 31 1936

Price \$1.05

To the Rev^d

Marcus Rainsford,
Sundalk

with sincere Christian affection,
from Helen Anne Mackenzie
16 Moray Place
Edin^g

13th Oct^r / 63 -

A REVISION OF
THE AUTHORIZED ENGLISH VERSIONS
OF
THE BOOK OF PSALMS.

Psalterium Messianicum Davidis Regis et Prophetæ.

A REVISION OF
THE AUTHORIZED ENGLISH VERSIONS
OF
THE BOOK OF PSALMS,

With Notes, Original and Selected;

VINDICATING, IN ACCORDANCE WITH THE INTERPRETATION OF THE NEW TESTAMENT,
AND WITH PRE-REFORMATION AUTHORITIES, THEIR PROPHETIC MANIFESTATION
OF MESSIAH, THE ALPHA AND OMEGA, THE SHEPHERD, PROPHET,
PRIEST, AND KING, THE PATTERN AND EXEMPLAR OF ALL
THE BLOOD-BOUGHT SHEEP OF IMMANUEL, OF
EVERY AGE AND OF EVERY CLIME.

BY THE

REV. JOHN NOBLE COLEMAN, M.A.

LATE INCUMBENT OF VENTNOR

LONDON:
JAMES NISBET AND CO., BERNERS STREET.
1863.

EDINBURGH : T. CONSTABLE,
PRINTER TO THE QUEEN, AND TO THE UNIVERSITY

P R E F A C E.

CHRIST, " whose goings forth have been from of old, from everlasting," and the Holy Ghost, by whose inspiration all Scripture is given, have stamped the impress of their Divine attestation upon the Book of Psalms, inasmuch as the Psalms have been referred to and quoted, both by Christ in person during His ministry on earth, and by the writers of the New Testament, more frequently than any other book of the Old Testament Scriptures. Mahomet, the false prophet of Arabia, in the only DIRECT citation from the Bible which occurs in the Koran, has quoted Psalm xxxvii. 29, in a Soorah composed at Mecca, and therefore written by him before the Hegira, A.D. 622. This is an irrefragable proof of the supereminent estimation and general use which the Psalter had obtained throughout Arabia in the early part of the seventh century.

The Psalms have universally been considered in every age an inspired summary of God's revealed will, an inestimable manual of public and private devotion, an essential part of encharistic worship, to show forth the praises of Him who hath called His people from darkness to light, and from the power of Satan unto God. Of these, eight are alphabetical acrostics, several are dialogue-psalms, some are Divine enigmas, others in structure resemble the dramatic ode and lyrical sonnet, and of many the writer is the symbolical impersonation of the Messiah. Thus, in exuberant diversity of phraseology, composition, melody, rhythm, and subject-matter, encharistic, minatory, precatory, didactic, oracular, and predictive, the Psalter infinitely surpasses all human writings, and all other inspired Scriptures. Written in the hemistichal poetry of the Hebrews, the Psalter was sung in the Tabernacle and Temple services with the instrumental accompaniment of "psalteries, and harps, and cymbals of brass, and

loud-sounding trumpets," and has ever constituted an integral portion of Christian psalmody, praise being rendered to God "in psalms, and hymns, and spiritual songs." Yet, of this inspired Hymnal of the universal Church so generally used, and so highly estimated, what a large proportion is obscure and unintelligible to the great mass of Christian congregations, who hear and repeat the words by sound rather than by sense! In how many congregations has Psalmody been almost entirely superseded by the singing of hymns, because the unintelligibility of the Psalter has rendered it unsuitable for congregational praise and thanksgiving with the spirit and with the understanding also. In the apostolic churches eucharistic worship consisted of "psalms, and hymns, and spiritual songs." In the singing of many modern churches the human element of praise has almost displaced the Divinely inspired compositions of the sweet Psalmist of Israel. Now the Bible is the revelation of God's will to man. But this revelation is exactly commensurate with the intelligibility of the Scriptures. Every verse, in exact proportion as it is unintelligible, is apocalyptic of nothing, and reveals nothing to him who hears, or to him who reads it. Hence the primary object of this revised translation of the Psalms is, as far as possible, to render perspicuous and clear those portions which are now dark, abstruse, and unintelligible, so that "the wayfaring man, though a fool, shall not err therein."

Three special causes may be assigned why many portions of the Psalms are obscure or unintelligible to the English reader.

I. The defective state of the Received Hebrew Text; to restore which perfectly to its primordial purity the Hebrew Manuscripts and Editions hitherto collated are altogether inadequate.

II. The misinterpretation of the Psalms, arising in part from the greater or less authority generally attributed to the fictitious Hebrew Titles prefixed thereto.

III. The obscurity necessarily incidental to ancient Oriental poetry, augmented by the enigmatical phraseology of a few Psalms, and the predictive foreshadowings of many others.

To render the Psalms generally intelligible to the great mass of Christian congregations is an utter impossibility, unless the inspired principle of Messianic interpretation adopted in the New Testament be applied to the whole Psalter. Hence another object designed by

this publication is to prove that Messiah is the primary theme of these Divine compositions of the sweet Psalmist of Israel, in accordance with the inspired quotations therefrom in the New Testament and with pre-Reformation authorities, and that all the moral and spiritual excellencies and perfections delineated in the Psalms have had their perfect concentration, completion, and fulfilment in the Man Christ Jesus, our Pattern and Exemplar, “who hath set us an example, that we should follow His steps,” David’s Son and David’s Lord. Even the Psalms which predict the future destinies of Israel foreshadow the second advent of Messiah; for these two events are so intimately blended together in the sure word of prophecy, that whenever inspiration foretells the former event, it necessarily gives premonition of the latter. And this fact well merits consideration, that the future destinies of Israel occupy a larger space in the predictions of the evangelical prophet than either the first or the second advent of Messiah.

The innumerable publications exegetical of the Psalms, which at different periods have issued from the press, admit of a threefold classification:—

I. The DAVIDICAL, wherein the Psalms are interpreted as historical of David, and wherein the subject-matter of each Psalm is grounded upon, or deduced from, some one of the manifold vicissitudes of his most eventful life. Of this class of interpreters the eminent Reformer Calvin is professedly the prototype and ἀρχιδιδάσκαλος.

II. The TYPICALLY MESSIANIC, wherein the person, the life, the character, the wars, the acts, and the reign of the son of Jesse are interpreted as typical, symbolical, and predictive of David’s Son and David’s Lord, perfect God and perfect Man, “God the mighty Man, the Father of the everlasting age, the Prince of Peace” (Isa. ix. 6). Among this class of interpreters the inestimable Bishop Horne shines pre-eminent above all his compeers.

III. The MESSIANIC, wherein the Psalms are expounded as fore-ordained and explicit premonitory prophecies of the promised Seed of the woman who was to bruise the serpent’s head, of His eternal generation, passion, resurrection, ascension, and session in glory, of His first advent in humiliation, and His second advent as Judge of quick and dead, King of kings and Lord of lords, triumphant conqueror of

sin, and death, and hell, a Light to lighten the Gentiles, and the glory of His people Israel. The revival of this Messianic scheme of interpretation is chiefly due to the two posthumous volumes of the illustrious Bishop Horsley. These two volumes are little more than fragmentary compilations from his study. Had Bishop Horsley himself collected, arranged, and carried through the press whatever he had written exegetical of the Book of Psalms, I have reason to know that the edification of the Church and the elucidation of God's Word would, under the Divine blessing, have been greatly augmented.

That congregations of Jewish worshippers assembled in the Tabernacle or the Temple should, with all the altisonant accompaniment of ancient instrumental music, have chanted the prosperous and adverse occurrences, or even the heroic deeds of the son of Jesse, stained with adultery and murder, would seem irrational and absurd. That these congregations should have chanted the inspired predictions of the promised Messiah, composed, under the teaching of the Holy Ghost, by the sweet Psalmist of Israel, for the hope and consolation of the universal Church of every age and every clime, appears an act of eucharistic Psalmody manifesting a scriptural faith, and acceptable to the heart-searching Jehovah, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have eternal life" (John iii. 15).

The Davidical misinterpretation of the Psalter, whereby the judicial condemnation pronounced by the omnipotent, omniscient, and prescient Messiah upon the incorrigible and finally impenitent enemies of His Person, and Gospel, and Kingdom, is perverted into the vindictive imprecations of David against his personal enemies, has so prejudiced some against this Book of God as to cause their actual rejection of it, and has closed the eyes and ears of others against its imprecatory verses, which, nevertheless, are an integral portion of Divine revelation, of which God hath said: "Thou shalt not add thereto nor diminish from it." Rejection of these imprecations (or even an habitual preterition thereof in the regular course of Scripture reading) is a practical rejection of a part of inspired revelation, a rejection of this voice of God to man in the Scripture of truth. The Messianic interpretation of the Psalter, and the substitution in many passages of the future tense in place of the imperative mood (there is

no third person imperative in the Hebrew language), constitute the only explication which satisfactorily reconciles these imprecations with the perfections and attributes of Jehovah, and vindicates the ways of God with man.

INTERPRETATION OF THE PSALMS.

The tripartite classification of expositions of the Psalter, subject, however, to manifold subdivisions of exegesis, manifests and renders patent as the sun at noon-day the great divergence of interpretation which exists between eminent PRE-REFORMATION and POST-REFORMATION writers. Modified as this divergence may be, partly by the signification attributed by Augustine and other Fathers to the word CHRIST, which they consider to comprehend both the Head and the Members, both the Vine and the fruit-bearing branches of the Vine, and partly by their diversified latitude of mystic interpretation ; nevertheless, so conflicting and opposite are the interpretations of PRE-REFORMATION and POST-REFORMATION commentators, that many Psalms can be adduced Messianically expounded by PRE-REFORMATION writers, wherein in Calvin's commentaries the word CHRIST nowhere occurs from the commencement to the termination. Whence did these pre-Reformation authors derive their Messianic interpretation of the Psalms ? Did it emanate from any scintillæ of Christ's indoctrination of the two disciples on the way to Emmaus, when, "beginning at Moses and all the prophets, He expounded unto them IN ALL THE SCRIPTURES the things concerning Himself" ? (Luke xxiv. 27.) Did they deduce it from glimpses of apostolic teaching, enlightening the mediæval ages, which had been handed down through successive generations ? or did it solely result from a believing, prayerful study of the Psalter, comparing things spiritual with spiritual ? To what mysterious origin can be referred this Messianic light shining amidst surrounding darkness, or that supereminent architectural science which constructed mediæval churches and monasteries and cathedrals ? Furthermore, why did Calvin and other Reformation and post-Reformation writers deliberately reject this Messianic light, so as only to have seen David in many Psalms, where pre-Reformation writers have recognised and acknowledged Christ, the way, the truth, and the life ? However unconscious many authors may now be of the Messianic light on the

Psalms which irradiated the mediæval ages, the Reformers, and their contemporaries and immediate successors, must have been cognisant of the fact from the many pre-Reformation editions of Messianic interpretations of the Psalms which had before their time issued from the press, of which several are quoted in this work. I cite only two proofs of this statement:—1. The compilations of Bruno, Bishop of Wurtzburg, from Augustine, Beda, Cassiodorus, Gregory, and the Breviary attributed to Jerome (quoted in this work under the title of PSEUDO-JEROME) were printed *first* from the manuscript of Bishop Bruno in small folio at Wurtzburg, 1480, but *sine anno et loco*; *secondly*, at Nuremberg, by Koburger, in quarto, 1494; *thirdly*, at Nuremberg, by Koburger, in quarto, 1497, besides the edition of 1533 by Cochläus, the celebrated opponent of Luther. 2. Koburger, at Nuremberg, printed thirteen splendid editions of the Bible in folio, twelve in Latin and one in German, between the years 1475 and 1502. Of these thirteen editions, five contained the Postils of Nicholas de Lyra.

Two causes have operated to retard a more general reception of the Messianic exegesis of the Psalter. *First*, the existing unconsciousness of many that a succession of eminent writers, extending from Origen, who died A.D. 254, to James Le Fevre, contemporaneous with the Reformation, had commented on the Psalms as precise and determinate prophetic manifestations of the Messiah. *Secondly*, prejudices against Bishop Horsley, the great reviver of this scheme of interpretation, partly arising from charges which cannot be substantiated; partly from existing ignorance of the high estimation in which Rev. Robert Hall, once the political opponent of Horsley, FINALLY held that prelate as an evangelical expositor of God's revealed will; partly from Horsley being a man before his age, whose eagle flight in Biblical criticism, prophetic interpretation, and keen discernment of evangelical truth, were far above the ken and comprehension of the great mass of the generation in which his lot was cast. One false aspersion has existed to my own knowledge. A deceased clerical friend, nephew and private chaplain of a former Bishop of Rochester, reported to me that Horsley had died in despair, and that this report had the sanction of the physician who attended him in his last moments. I stated this rumour to one who was present in the death-chamber of the Bishop. This individual, in the most unqualified terms, positively contradicted

this groundless calumny, indignantly denied that the Bishop had spoken the words falsely imputed to him, and affirmed that he expressed no fear of death, and had never intimated any dread of appearing before the Judge of quick and dead. When I add that this truthless slander included the name of good Bishop Porteous as having also died in despair, with whomsoever it may have originated, or howsoever widely it may have been circulated, I feel justified in condemning it as altogether unworthy of credit. Who can dare affirm that Horsley did not believe and feel in his own soul those saving truths which his lips proclaimed from the pulpit, and which his pen has transmitted to all generations? Who can dare pronounce that the triumphant vindicator of Immanuel as perfect God as well as perfect man, co-equal, co-eternal, and co-essential with the Father, who with Ithuriel's spear pierced the shield of the heresiarch Priestley, had not himself washed and participated in the fountain open for sin and for uncleanness? To his own Master, Bishop Horsley stands or falls. "Judge not, that ye be not judged" (Matt. vii. 1).

An *ignorantia veri* has greatly diminished the estimate which might otherwise have been formed of Horsley's theological writings. The talented Baptist minister, Robert Hall, prefaced his Apology for the Freedom of the Press by a most severe escapade upon Bishop Horsley. Of the propriety or impropriety, the merits or the demerits, of this apparently unprovoked escapade, I offer no opinion, my sole object being the vindication of the fair fame of the Bishop of St. Asaph as the reviver of the Messianic interpretation of the Psalter. The Apology for the Freedom of the Press passed through three editions. The third edition, 1794, containing this escapade, is now before me. In 1821, Hall reprinted this work, but struck out the sting of this escapade against Horsley, with the remark:—"One passage in the preface, delineating the character of the late Bishop Horsley, is omitted. On mature reflection it appeared to the writer not quite consistent either with the spirit of Christianity or with the reverence due to departed genius." When Hall wrote these words his mind was in a transition state. His hostility had waned, and was passing away. Subsequently this transition gave place to the highest and heartiest admiration of Horsley as an expositor of God's Word. To this admiration I can bear my personal attestation. I called upon Hall at

Leicester. A volume of Walton's Polyglott lay open before him. I mentioned the name of Horsley. The eyes of Robert Hall sparkled with animation, and in the most emphatic manner he exclaimed—"HORSLEY, SIR, A MAN WHO HAS THROWN MORE EVANGELICAL LIGHT UPON THE SCRIPTURES THAN ANY MAN THAT HAS ARISEN SINCE THE DAYS OF THE APOSTLES." I subsequently met in St. James's Vestry, Ryde,—in those privileged days when the unction of the Spirit rested so remarkably upon the ministry of the Rev. Richard Waldo Sibthorp,—Dr. Olinthus Gregory, the biographer of Robert Hall. I named to him Hall's eulogy of Horsley as an expositor of Scripture, and had a lengthened conversation with him on the subject. He cordially assented to my statement, remarked how anxiously Hall had inquired through Hutton respecting Horsley, and desired me to give him in writing Hall's exact words. The next day I handed to Dr. Olinthus Gregory the above statement, attested by the signature of my late father, who was present when Hall so eulogized Horsley. Why this eulogy never appeared in any subsequent edition of Hall's biography I know not, essential as its insertion was to exhibit in its totality Hall's unbiassed judgment of Bishop Horsley. How many Baptists in England and America have read Hall's original attack upon Horsley, and, ignorant of his own retractation, have been thereby prejudiced against the theological writings and Scriptural expositions of this eminent prelate. How greatly would their judgment of Horsley have been modified, and how much more calmly and deliberately would they have tested his Messianic interpretation of the Psalms, had they known Hall's ultimate conviction and belief, that BISHOP HORSLEY HAS THROWN MORE EVANGELICAL LIGHT ON THE SCRIPTURES THAN ANY MAN WHO HAS ARISEN SINCE THE DAYS OF THE APOSTLES. When I preached the assize sermon in St. Mary's Church, Leicester, 30th July 1848, to that dense congregation, I repeated Hall's eulogy upon Horsley. The sermon was published in Leicester, and passed through two editions, but elicited neither contradiction nor hostile remark. Horsley and Hall were men of renown and of colossal intellect in their generation. In politics they were as wide as the poles asunder. One contemplated the French revolution as a mighty blessing, the other as the direst curse, the seed-plot of atheistical conspirators. They fought against the common enemy of souls in different sections of Immanuel's army.

They preached substantially the same gospel, which is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile. "They shall stand in their lot at the end of the days" (Dan. xii. 13).

THE HEBREW TEXTUS RECEPTUS OF THE PSALMS.

Apart from all controversy respecting the existing condition of the Textus Receptus of the Hebrew Scriptures, the defective state of the Received Text of the Hebrew Psalter admits neither of doubt nor of denial. There are eight Alphabetical Psalms. Of these eight, three only are regular in their composition, namely, Psalms exi., exii., and exix. The remaining five, namely, Psalms ix. and x., xxv., xxxiv., xxxvii., and cxlv., are all defective and irregular.

In Psalm cxlv. the stanza commencing with ם is wanting in the TEXT of all the 718 manuscripts and editions collated by Kennicott and De Rossi, and is found only in the lower margin of one Hebrew manuscript, written probably in the middle of the fourteenth century. This verse, wanting in the TEXT of all known existing manuscripts, is extant in the Alexandrian text of the Septuagint, in the Syriac, Arabic, and Vulgate Versions.

In Psalm xxxvii., only four of all the collated Hebrew manuscripts exhibit the final stanza commencing, as it manifestly ought to commence, with ן. And not one Hebrew manuscript has yet been discovered exhibiting the ם stanza, beginning, as it manifestly ought to begin, with that letter.

In Psalm xxv., not one of all the collated Hebrew manuscripts exhibits the ם stanza beginning, as it manifestly ought to begin, with that letter, and in all these manuscripts the Psalm terminates with a supernumerary hemistich, altogether abnormal, and constituting no part of the alphabetical composition of the Psalm.

In Psalm xxxiv., there is no stanza commencing with the letter ן. One entire couplet is wanting in every one of the 718 Hebrew manuscripts and editions collated by Kennicott and De Rossi, the Psalm terminating with a supernumerary stanza, altogether abnormal, and constituting no part of its alphabetical composition.

But of all the Alphabetical Psalms the Textus Receptus of the one which, improperly divided, now constitutes Psalms ix. and x., is

the most defective and the most irregular. Besides the displacement of hemistichs and stanzas, seven lines of the Divinely inspired original, absolutely essential to complete the twenty-two quartetts of which this Alphabetical Psalm in its primordial integrity consisted, are, as far as our present knowledge extends, absolutely and irrecoverably lost. Both Kennicott and Jahn divide these two Psalms into eighty-one hemistichs, an indubitable confirmation of this deficiency of seven hemistichs in this alphabetical acrostic.

Thus, besides other irregularities, transpositions, and defects, nine lines of the Divine original of these Alphabetical Psalms are now wanting. Not a vestige of these lost nine lines has been discovered in any one of the 532 mss. or of the 186 editions which have been collated.

To the defective state of the Received Text of the Alphabetical Psalms, we must add the discrepancies of parallel passages, namely, of 2 Samuel xxii. and Psalm xviii., of Psalms xiv. and liii., of Psalms xl. 13-17 (14-18) and lxx., of 1 Chronicles xvi. 23-33 and Psalm xcvi., and of Psalm cviii. with Psalms lvii. 7-11 (8-12) and lx. 6-12 (8-14). The variations in whole words or in parts of words between the Received Texts of 2 Samuel xxii. and Psalm xviii. amount to nearly 130. Neither collated manuscripts nor editions suffice to harmonize *in toto*, or nearly *in toto*, these discordant parallel passages. This defective state of five of the Alphabetical Psalms, and these discrepancies of parallel passages, admit of no negation. What inference should be drawn from these facts, as to the correctness or incorrectness of the Hebrew Textus Receptus of the rest of the Psalter, I hazard no opinion. The legitimacy of one deduction all must admit, the necessity of a further collation of manuscripts to rectify the Hebrew Textus Receptus, and restore it as nearly as possible to its primeval purity and perfection. "God is a rock." His work is perfect. The Scriptures, as they emanated from the Deity, were absolute perfection both in Divine teaching, and in the phraseology whereby that teaching was communicated to man—TRUTH WITHOUT ANY ADMIXTURE OF ERROR, GOLD WITHOUT ANY ADMIXTURE OF DROSS, WHEAT WITHOUT ANY ADMIXTURE OF CHAFF. Perfection admits of no degrees. Equality of inspiration pertains to every portion of God's revelation to man. Whatever deprecation now attaches to the Bible is the result of transmission and transcription, operations of man necessarily partaking of human in-

firmity and fallibility, which nothing but a succession of miracles could by any possibility have obviated. Yet, however some of the external beauties of the Bible may have been impaired by transmission and transcription, nevertheless the received Hebrew, Chaldee, and Greek texts of Holy Scripture, and the Authorized Translation thereof into English, AS THEY NOW EXIST, exhibit a perfect and infallible standard of faith and practice, an all-sufficient revelation of the Divine will, a mirror reflecting to the eye of faith Christ “the way, the truth, and the life,” and the immutable prescript of the Divine judgment, whereby every man must irreversibly be sentenced when “the sea shall give up its dead,” and “whosoever shall not be found written in the Book of Life shall be cast into the lake of fire.” The Bible, AS IT NOW EXISTS, is man’s unerring directory to heaven. It points to Immanuel “mighty to save.” It proclaims, “He that believeth shall be saved, he that believeth not shall be damned.”

This defective state of the Received Hebrew Text of the Alphabetical Psalms and these discrepancies of parallel passages are my justification for the adoption in a few instances, when the *exigentia loci* required, of a various reading sanctioned by only few manuscripts, editions, or versions. As examples, I refer to Psalms xiii. 6 ; lxxviii. 30 ; and lxxiii. 28. In thus acting, I am warranted by the authority of De Rossi, the most diligent, the most cautious, the most accurate of critics. His canon criticus is, “Vera lectio etiam in uno codice servari potest contra fidem reliquorum omnium.” De Rossi even advocates the admissibility of critical conjecture in extreme cases, “Fieri etiam potest, ut servetur (vera lectio) in nullo, et ex criticâ conjecturâ et ex sacri contextus vel parallelorum locorum analogiâ sit eruenda.” In no one instance have I had recourse to critical conjecture ALONE, either of others or of myself, unsupported by any authority either of manuscripts, editions, or versions.

THE MASORETIC PUNCTUATION OF THE PSALMS.

Concerning the relative importance of the Masoretic punctuation, and the amount of deference due to the critical acumen of the inventors, *sub judice lis est*. One point is, I believe, generally conceded both by Jews and Gentiles, that this punctuation is a human adjunct to the Divine original ; that, in order of time, it is posterior to the

Peschito Syriac Version, and that it was completed somewhere between the fifth and seventh centuries. In the early part of my incumbency of Ventnor, I had much friendly intercourse with a respectable Jewish family from New York, and took occasion to ask them both their own opinion, and the opinion of their nation generally, whether they believed this punctuation to be human or Divine. They promptly replied, "HUMAN CERTAINLY;" and seemed much surprised that the question should have been asked, or that any one should imagine that the punctuation was part of the Divine original. That, in the judgment of the Jewish nation, this punctuation is solely human, and is no part of God's revelation to man, is substantiated by the facts, that all copies of the Samaritan Pentateuch and all Hebrew synagogue rolls, both of the Pentateuch and of Esther, are without one exception unpointed; that the first edition of the sacred Hebrew text, namely, the Psalms printed 1477, is only partially pointed as far as Psalm iv. 4, and in three other verses; and that De Rossi enumerates five other unpointed editions of the Hebrew Scriptures printed by Jews in the fifteenth century; to which must be added the unpointed Hebrew Bible of Rabbi Manasseh Ben Israel, 1630. "Summa huc redit, Masoram non esse ex ulla parte ab Esdra et prophetis, sed HUMANÆ TANTUM AUTHORITY: ante Talmud quædam observata fuisse, post Talmud plura a Tiberiensibus aliisque adjecta" (Walton's *Ap. Bib. in Bib. Polyglot.* p. 47). Contemplating, then, this punctuation to be man's addition to God's revelation, every translator is free to adhere to it, or to deviate from it, according to the *exigentia loci* of each particular paragraph.

But the intersertion of the Masoretic punctuation in the Hebrew text must be contemplated in a far more important aspect, as a human adjunct to the Divine original, causing the displacement, omission, and loss of the *matres lectionis* in very many places. Each of these ORIGINAL *matres lectionis* is an integral part of God's revelation to man, and is far more important in my estimation than all the secular wisdom of Solomon; than all the fallible lucubrations and inventions of all the men who ever have lived or shall live. Man's inventions are fallible and transient, but the Word of God abideth for ever. "Verily I say unto you, Till heaven and earth pass, one *yod*, or one apex of a letter (*κεφαλαία*), shall in no wise pass from the law till all be fulfilled" (Matt. v. 18). "It is easier for heaven and earth to pass, than one apex of

a letter (*κεφαλαία*) of the law to fail" (Luke xvi. 17). That the *matres lectionis* have been displaced by the intersertion of the Masoretic punctuation we have the express authority of Kennicott. "These older mss. are very valuable, as they contain many of the letters (׀ ׀ ׀ ׀) called the *Matres Lectionis*; which, as the Rabbinical punctuation began more and more to obtain, and AT LAST to be writ at the same time with the letters of the text, began more and more to be omitted, for expedition in writing, and to be supplied by their respective points: a matter which deserves serious consideration, since, if these letters are frequently omitted, and IF THE OMISSION OF EITHER OF THEM WILL SOMETIMES GIVE A WORD A VERY DIFFERENT MEANING, it should seem truly advisable for men of Hebrew learning to acquaint themselves with the Rabbinical points, as these points frequently discover the places where such letters have been omitted" (First *Dissertation on the State of the Hebrew Text*, p. 303). Even Buxtorf, the indomitable advocate of the Masoretic punctuation, admits the absence of the *matres lectionis* from very many places where their presence is essential to the integrity of the Received Text. His words are, "In Bibliis matres lectionis frequentissime omitti, etiam iis in locis ubi minime omnium omitti debuissent."

The Masoretic punctuation, however important as a medium to hand down to future generations the pronuneciation and interpretation of former ages, AS FAR AS COULD THEN BE COLLECTED, was doubtless the invention of Christ-denying, Christ-rejecting rabbis. Should we not be careful how we attach IMPLICIT credence to any supposititious perfection and infallibility in this punctuation, lest others should claim the same infallibility for the antichristian dogmas of the rabbinical inventors?

I close these observations on the Masoretic punctuation with the judgment of the learned Hebraist, Romaine, the editor of Calasio's Hebrew Concordance, and an uncompromising advocate of evangelical truth. During a discussion at Sandybrook Hall, the seat of the late Sir Matthew Blakiston, whether the Masoretic punctuation, and the inverted, large, and small letters were parts of the Divine original, or superadded human additions, the late Rev. Walter Shirley, father of the Bishop of Sodor and Man, remarked to me: "I believe I am the only survivor of those who were intimate with Romaine. I can tell you his opinion. He said to me, that 'THE MAN WHO HAD INVENTED THE

HEBREW PUNCTUATION HAD ALL BUT COMMITTED THE SIN AGAINST THE HOLY GHOST.” From the conversation which elicited this remark, I infer that Romaine was not speaking of the merits or demerits of the Masoretic punctuation, but was protesting against the depravation of the Divinely inspired Hebrew text by the addition thereto of a human system of punctuation. The Rev. Walter Shirley, when he subsequently favoured me with a visit at this house, a second time repeated the judgment of Romaine, that THE MAN WHO HAD INVENTED THE HEBREW PUNCTUATION HAD ALL BUT COMMITTED THE SIN AGAINST THE HOLY GHOST.

THE HEBREW TITLES OF THE PSALMS.

The antiquity of these titles is readily conceded. For the most part they are extant in the LXX. Version, prefixed to the respective Psalms, to which they pertain. But the question to be solved is not their antiquity, but their inspiration. Are these titles an integral portion of the inspired revelation of the Divine will? Were they inscribed by holy men who wrote as they were moved by the Holy Ghost? or are they exclusively human inventions, a mere human addition to the Divine original? If they are inspired, we are obligated to recognise their Divine teaching, and to render to them in every the minutest particular passive obedience and non-resistance. If they are not inspired, we are at full liberty to scrutinize their intrinsic worth, and to accept or reject them as readily as the conjectural emendations of the learned Houbigant, or the Davidical lucubrations of the eminent reformer Calvin. Two authorities seem amply to justify the denial of their inspiration.

I. There are thirty-four Psalms which have no titles prefixed to them in Hebrew. The LXX. translators have added titles to twenty-one of these thirty-four Psalms; of the remaining 116 Psalms the titles of twenty-two and upwards are added to or altered in the LXX. Version. Now if the LXX. translators had believed the Hebrew titles to have been inspired, would they have dared to have added titles to twenty-one Psalms *ἀνεπίγραφου παρ’ Ἑβραίων*? Would they have dared to have added to, or altered, in the minutest particular, the titles pre-

fixed to twenty-two other Psalms? Hence I infer that the LXX. translators did not believe in the inspiration of the Hebrew titles of the Psalms.

II. The argument from the ancient Peschito Syriac Version is yet stronger. The Syriac translators have rejected the Hebrew titles (and have substituted other titles in lieu thereof), except only the asserted authorship of several Psalms. And in respect to the authorship of twenty-four Psalms and upwards the Syriac deviates from the Hebrew titles. The authorship of seven Psalms is ascribed to David in the Hebrew but not in the Syriac titles. The authorship of thirteen Psalms is ascribed to David in the Syriac but not in the Hebrew titles. And the authorship of four Psalms is in the Syriac ascribed to Haggai and Zechariah, but is not so ascribed in the Hebrew. This rejection of the Hebrew titles except only the names of the authors, and these deviations from the asserted authorship of twenty-four Psalms and upwards, incontestably prove, that the Syriac translators did not believe in the inspiration of the Hebrew titles of the Psalms. Now the Peschito Syriac Version does not contain the Second Epistle of Peter, the Second and Third Epistles of John, the Epistle of Jude, or the Apocalypse, although all these Books have ever been held canonical by the Syrian Church. Hence it would seem, that the Peschito Syriac Version must have been made, if not before the completion of the canon of the New Testament, at all events before the general recognition of this canon in all the Churches planted and watered by the Apostles throughout the Roman world. This is a proof, that the inspiration of the Hebrew titles of the Psalms was rejected, if not in the apostolic age, at least in the generation immediately successive thereto.

Moreover, the Hebrew titles of the Psalms contradict Josephus, inasmuch as they imply that the Psalms were composed at different periods of David's life, whereas Josephus, tacitly denying the inspiration of the titles, affirms that the Psalms were written after the termination of David's wars when profound peace was upon Israel (Josephus, *Oberthurii*, tom. i. p. 808). These titles introduce a historical personage, named by no other writer, inspired or uninspired, Cush the Benjamite, and they are antagonistic to many of the contents of the

Psalms to which they are severally prefixed. Hence I have imitated the example of the Peschito Syriac translators by the total omission of these Hebrew titles, and of Sela and Higgsaion, mystic voices wrapt in impenetrable obscurity, which no man hitherto hath satisfactorily deciphered, and which no man, I believe, ever will decipher.

The absence of the Hebrew titles of the Psalms from Prayer-books and Psalters in foreign languages, and from those printed by authority at Oxford and Cambridge, and by the Queen's Printers, and from the Prayer-books of the Episcopal Church in America, seems indisputably to establish the fact, that in the judgment of the Episcopal Churches of England and America these titles constitute no portion of Jehovah's inspired and perfect revelation to man, concerning which Jehovah hath said, "Thou shalt not add thereto, nor diminish from it" (Deut. xii. 32).

The learned Israelite S. Cahen, in his editions of the Old Testament in Hebrew and French, has declared these titles to be inexplicable, antagonistic to the contents of the Psalms to which they are prefixed, and altogether undeserving of credence. These are his words :—

*

Psalm XXX. "Cette suscription n'est pas en rapport avec le contenu du psaume."

Psalm XXXIV. "Peut-être que l'auteur de la suscription a mis un nom pour un autre."

Psalm LIV. "Le contenu du psaume étant d'une manière générale, n'a pas de rapport avec la circonstance mentionné dans l'inscription."

Psalm LX. "Il est certain que les inscriptions des psaumes sont rarement en rapport avec leur contenu."

Psalm LXIII. "La suscription de ce psaume est, comme celle de plusieurs autres, évidemment arbitraire."

Psalm XCII. "Cette épigraphe n'a aucun rapport avec le contenu."

Psalm CIII. "Malgré cette inscription, il y a de bonnes raisons pour croire ce psaume postérieur à David."

Psalm CX. "La suscription A ou DE DAVID, expression qui le désignerait comme le poëte ou l'objet de ce psaume, n'est pas d'un grand poids EN PRESENCE DE TANT DE SUSCRPTIONS FAUSSES."

THE BISHOP OF NATAL ON THE PSALMS.

With the Bishop's presumptuous negation of the historical veracity of the Pentateuch, Joshua, the Chronicles, etc. etc., with his implied reckless rejection of the omnipotence, omniscience, and pre-science of Him who "spake as never man spake," and who hath

authoritatively affirmed : “Did not Moses give you the law ? had ye believed Moses, ye would have believed Me, for he wrote of Me ;” with the barefaced dishonesty of this right reverend prelate, robed in lawn, and bedecked with the episcopal mitre, hurling his impotent lance against the ægis of omnipotence, in this preface I have no concern ; only with his criticisms on the Psalms. Of all such sceptics Abraham testifies : “They have Moses and the prophets, let them hear them : If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.”

I. The Bible version of Psalm civ. 6-9 is :—

“Thou coveredst the earth with the deep, as with a garment ;
 The waters stood above the mountains.
 At Thy rebuke they fled,
 At the voice of Thy thunder they hasted away.
 They go up by the mountains,
 They go down by the valleys unto the place which Thou hast appointed for them.
 Thou hast set a bound that they may not pass over,
 That they turn not again over the earth.”

The language of the Bishop of Natal is :—

“I now knew for certain, on geological grounds, a fact of which I had only had misgivings before, viz., that a *universal* deluge, such as the Bible manifestly speaks of, could not possibly have taken place in the way described in the book of Genesis. Of course I am well aware that some have attempted to show that Noah's deluge was only a *partial* one. But such attempts have ever seemed to me to be made in the very teeth of the Scripture statements, which are as plain and explicit as words can possibly be. Nor is anything really gained by supposing the deluge to have been partial. For as waters must find their own level on the earth's surface, without a special miracle, of which the Bible says nothing, a flood, which should begin by covering the top of Ararat (if that were conceivable), or a much lower mountain, must necessarily become universal, and in due time sweep over the hills of Auvergne. Knowing this, I felt that I dared not, as a servant of the God of truth, urge my brother man to believe that which I did not myself believe, which I knew to be untrue as a matter-of-fact, historical narrative. Let us suppose a clergyman to begin to inquire, having a difficulty about the deluge put before him by some intelligent layman of his flock. If he does this, he will assuredly soon learn that the results of *geological* science absolutely forbid the possibility of our believing in a *universal* deluge, such as the Bible manifestly speaks of. He will find also that *mathematical* and *physical* science, as well as the plain texts of Scripture, equally forbid our believing in a *partial* deluge, such as some have supposed, since that involves a universal flood. Rather, without any appeal to science at all, if only he allows himself to think upon the subject, and to realize to his own mind the necessary conditions of the supposed event, he will need only a common practical judgment to convince him that the story which is told in the book of Genesis is utterly incredible.”

This language is manifestly antagonistic to the inspired teaching of the Psalmist. No wit of man can possibly reconcile the two conflicting statements. If the Psalmist wrote the above words as he was moved by the Holy Ghost, the language of the Bishop is a blasphemous lie against the God of truth. If there be truth in the Bishop's negation of a "Noachian deluge," the Bible must be a myth, a fiction, a fraud. "To the law and to the testimony : if men speak not according to this word, it is because there is no light in them" (Isa. viii. 20).

II. Josephus asserts that the Davidical Psalms were all written after the termination of the author's wars, and towards the close of his life. "David being freed from wars and dangers, and enjoying for the future a profound peace, composed songs and hymns to God of several sorts of metre" (*Ant.* vii. 12. 3). This tradition is in part corroborated by the INSPIRED title of Psalm xviii., which authoritatively declares that this Psalm was written after the end of all his wars, foreign and domestic.

The Bishop expresses his own opinion that the Psalms were written at different times—some "at an early period of David's life," some "in the middle part of his life," and others "towards the end of his life," and had an undoubted right to dissent from the fallible opinion of Josephus, and to follow his own judgment. But is he justified in the suppression and concealment from his readers of the existence of this weighty and ancient testimony, which, if true, annihilates his theory of Davidical Jehovistic and Elohistie Psalms?

III. The Bishop enumerates how often the word JEHOVAH occurs in each of the 150 Psalms. This enumeration is formed from the Hebrew Textus Receptus without any reference to the various readings of Kennicott and De Rossi. Now, bearing in mind that the sacred tetragrammaton JEHOVAH was never pronounced by the Jews, it must be self-evident that the Jewish scribe, who wrote from dictation, and not from ocular inspection of the manuscript, would always be in danger of substituting ארני for יהוה, but could never substitute יהוה in the place of ארני. Hence the necessity of collating Hebrew manuscripts and editions wherever the word ארני occurs in the received

text. Three instances suffice to prove that the Bishop's enumeration, grounded on the received Hebrew text, admits of rectification from the various readings.

In Psalm lxviii. he asserts that "JEHOVAH appears only twice, and JAH twice." Now, JEHOVAH occurs six times in my revision, to which must be added verse 9 (8), where יהוה occurs in one Hebrew manuscript and in the Chaldee, so that JEHOVAH is found seven times in the various readings, though only twice in the received Hebrew text, in addition to the two verses wherein JAH is found in the Hebrew.

In Psalm cxxx. he asserts that Jehovah occurs five times. It occurs four times in the text of Van der Hooght, and the contracted form JAH once. To these five must be added three additional occurrences in the different readings. See Appendix to this Preface, and notes on Psalm cxxx. JEHOVAH fully written, or in its contracted form, occurs eight times in this short Psalm of only eight verses.

In Psalm lxxxvi. he asserts four occurrences of the word JEHOVAH correctly according to the text of Van der Hooght. But in the various readings JEHOVAH is found eleven times. See, in my notes on this Psalm, the authorities for the seven occurrences not found in Van der Hooght, and not referred to by the Bishop.

The above facts indisputably prove that no argument can be grounded on supposed Jehovistic and Elohistie texts, until reference has been made to the manuscripts and editions already collated as well as to the received Hebrew text.

IV. The Bishop explicitly states that "THE BIBLE ITSELF IS NOT GOD'S WORD." Now, as the Psalms are an integral portion of the Bible, this is an affirmation that the Psalter itself is not God's Word.

This infidel rejection of God's voice addressed to man in the Law, the Prophets, and the Hagiographa, and in the New Testament, is rejection of God Himself. Reader! if you value your own salvation, withdraw thyself from these soul-destroying delusions of the fallen star of Africa. Come thou forth, and be separate. "Touch not, taste not, handle not."

"HIC NIGER EST, HUNC TU, ROMANE, CAVETO."

PRINCIPAL ANCIENT AUTHORITIES REFERRED TO OR CITED.

MANUSCRIPTS.

Hebrew manuscript No. 15,250, British Museum, large folio, parchment.

Purchased at the sale of the Duke of Sussex's library. The character closely resembles Harl. 1528 (Kennicott 100), and may be referred like 100 to the middle of the 13th century.

Hebrew manuscript No. 21,161, British Museum, large folio parchment.

These two manuscripts seem never to have been collated before.

The Westminster Hebrew Psalter, No. 133 in Kennicott, Bruns, and De Rossi.

This manuscript has been collated for or by Kennicott. I have discovered a few various readings omitted. The original scribe made many omissions and errors in the Hebrew text, most of which are rectified by the corrector of the manuscript. The ך and ך are so similar that it is difficult to distinguish the one from the other, sometimes it is impossible. The black lustre of the ink, both of the Hebrew and Latin texts, must be inspected to be adequately admired. But the DESCRIPTION of this manuscript in Kennicott, Bruns, and De Rossi, namely, COD. 133, PSALM SVO BIBLIOTH. ECCLES. COLLEGIAT. WESTMONASTER 2, is erroneous. It is not SVO, but LARGE 4TO. It is not a simple Hebrew Psalter, but a Hebrew-Latin Psalter, each page having four columns, the two interior Hebrew, the two exterior Latin, the Gallican edition of the Vulgate. The readings of this manuscript frequently accord with those of Nos. 73, 74, and 97, which are also Hebrew-Latin manuscripts. Hebrew-Latin are a peculiar class of manuscripts. They are very few in number, not exceeding from ten to fifteen out of the 1418 collated by Kennicott and De Rossi, and appear all to have been written in the fourteenth or early part of the fifteenth century. Some of their various readings are almost peculiar to themselves. In the Westminster manuscript the *raphe* is of frequent occurrence. The *dagesh-forte* is rare, for which a compensative letter seems occasionally introduced. For instance, instead of תפלה, with a *dagesh-forte* in the ל, the Westminster manuscript reads תפילה. I submit that these Hebrew-Latin manuscripts must all have been written by Jews professing Christianity. None but a Jewish scribe could have written the Hebrew text. None but a Jew professing Christianity would have added the Vulgate Latin version.

To the Dean and Chapter of Westminster my most grateful thanks are due for the loan of this manuscript for collation in this house.

The Hebrew Psalter 131 in the Archbishop's Library of Lambeth I ardently desired to collate, but circumstances beyond my control prevented.

Thirty Hebrew manuscripts of prayers, written on Chinese paper, obtained from the Synagogue of Kae-Fong-Fou in China, and containing thirty-six entire Psalms, besides portions of other Psalms, and Psalm xc. illegible almost throughout.

I. These Psalms have all the prefixed Hebrew titles.

II. They are all written as prose, not divided into hemistichs.

III. Some of these Psalms are pointed throughout, others are unpointed throughout, and a few are pointed in some parts and unpointed in others.

IV. The punctuation of these manuscripts frequently differs from the Masoretic punctuation, and the *Keri* is generally written where in Van der Hooght the *Ketib* is printed. Many *matres lectionis* occur in these manuscripts which are lamentably wanting in the received Hebrew text.

V. The following two peculiarities occur in these manuscripts: *First*, יהוה is frequently written as an abbreviation or monogram, as if by one *yod* above, and three *yods* under the one, and one *yod* under the three; but more frequently by one *yod* above and three *yods* under the one; and in one or two instances in a form somewhat resembling a cross. Facsimiles of the three forms:



These forms occur above 2000 times in the thirty manuscripts, and the middle form 237 times in one manuscript. De Rossi thus describes a somewhat similar representation of the tetragrammaton in the *editio princeps* of the Psalms, 1477: "Abbreuiatura nominis ineffabilis, eaque singularis, tribus quidem jodin constans, sed duobus inversis ac ita protractis ut vau potius figuram exhibeat, ac superiori aperto;" and in my manuscript of Aben-Ezra on the Pentateuch, written by the Jewish scribe Scaltheus at Fiorentino, A.D. 1488, יהוה is represented by three *yods* in the form of a triangle. *Second*, the text, "Hear, O Israel, the Lord thy God is one Lord," concludes in one place with THREE points thus . . . in an unpointed manuscript, and the final word יהוה is THRICE repeated in another manuscript.

It is left to the reader to form his own judgment, how far these peculiarities may be considered a traditionary vestige of the faith of ancient Israel in a plurality of Persons in the tetragrammaton יהוה.

VI. One of these manuscripts quaintly concludes with the following sentences of the Morning Prayer of the Jews, but in an inverted order:—

"Blessed art Thou, O Jehovah our God! King of the world, who hath not made me a slave.
 Blessed art Thou, O Jehovah our God! King of the world, who hath not made me a woman.
 Blessed art Thou, O Jehovah our God! King of the world, who hath not made me a Gentile."

VII. As these manuscripts were kindly conceded to my use by the Officers and Committee of the London Society for promoting Christianity among the Jews (to whom, especially to Rev. C. J. Goodbart, my best thanks and acknowledgments are due), while this work was passing through the press, they are not enumerated in the notes, but the collation thereof is subjoined in an Appendix to this Preface, on the plan of De Rossi's *Varie Lectiones*, omitting all "codicum menda ac plenas vel deficientes literas."

An Arabic Psalter, written at Aleppo by a native Syrian, Elias the son of Simon, 10th day of June 1687.

The text of this manuscript generally accords with the text of the editions printed upon Mount Kesrowan, but in several places deviates from it. It has no Arabic vowel-points, and no titles to the Psalms. It ascribes the authorship of Psalm lxxii. to SOLOMON THE SON OF DAVID; of Psalms xv., xvi., xxxii., xli., lviii., and lxx., to DAVID; of Psalm cxx. to DAVID THE PROPHET; and of Psalm cx. to DAVID THE PROPHET, ON HIM BE PEACE. No authorship is ascribed to Psalm xc., nor to any other Psalms besides those above enumerated. The volume concludes

with the following ten Canticles in Arabic: Exodus xv. 1-19; Deuteronomy xxxii. 1-43; 1 Samuel x. 1-10; Habakkuk iii. 1-19; Isaiah xxvi. 1-19 (the version approximates to the Arabic of Walton's Polyglott, and deviates widely from the Hebrew); Jonah ii. 1-9; Daniel iii. 3-34; and iii. 35-66 (these two quotations from the Apocrypha are a distinct version from the Arabic of Walton's Polyglott, and differ from the Latin versions of Bishop Bruno and Gabriel Brebias, by omissions, additions, and transpositions); Luke i. 46-55, and i. 68-71.

EDITIONS.

Biblia Polyglotta Waltoni et Castelli Lexicon Heptaglotton, 8 tom. folio, 1657-69.

Biblia Hebraica Kennicotti, 2 tom. folio, Oxoniæ, 1776-80.

De Rossi Variæ Lectiones Veteris Testamenti, 5 tom. 4to, Parmæ, 1784-98.

Biblia Hebraica Bombergi, 4to, Ven., 1521.

Biblia Hebraica Bombergi, 4to, Ven., 1525-28.

Biblia Hebraica Bombergi, 4to, Ven., 1544.

Of the edition of 1521 I possess two copies; one containing the original Pentateuch of 1521, and one containing the Pentateuch reprinted 1525. The title-page of the Pentateuch of the latter copy reads:

נרפס שנית בשנת רפ"ה לפ"ה

PRINTED THE SECOND TIME IN THE YEAR 285 = A.D. 1525.

This title-page (which seems to be unique) confirms the conjecture of the learned De Rossi, that Bomberg reprinted the Pentateuch in 1525 to perfect the copies of 1521, the beginning of which had been worn by frequent lection, and that in 1528 he printed the Prophets and the Hagiographa to complete his surplus copies of the Pentateuch.

Biblia Hebraica, S. Munsteri, 2 tom. folio, Basileæ, 1536.

Biblia Hebraica, S. Munsteri, 2 tom. folio, Basileæ, 1546.

Biblia Hebraica, R. Stephani, 4 tom. 4to, Parisiis, 1539-44.

Biblia Hebraica, R. Stephani, 17 tom. 32mo, Parisiis, 1540-46.

Stephens altered the text of his 4to edition, whilst passing through the press. On a comparison of two copies, one my own, the other borrowed from the library of Winchester Cathedral, I have discovered these three variations:

Jeremiah ii. 20.—Winchester copy, אַעבֹר. My copy, אַעבֹר.

Jeremiah xviii. 17.—Winchester copy, בְּרוּחַ. My copy, בְּרוּחַ.

Jeremiah xxiii. 40.—Winchester copy, וּבְלִמּוֹת. My copy, וּבְלִמּוֹת.

The copy collated by De Rossi concurs with the Winchester copy in all three passages.

Biblia Hebraica, Menasseh Ben Israel, 4to, Amsterdami, 1630.

Biblia Hebraica, Menasseh Ben Israel, 4to, Amsterdami, 1631-35.

Biblia Hebraica, Menasseh Ben Israel, 4to, Amsterdami, 1639.

- Biblia Hebraica, Van der Hooght, Svo, Amsterdami, 1705.
 Biblia Hebraica, 4 tom. 12mo, Amsterdami, 1706.
 Biblia Hebraica Houbigantii, 4 tom. folio, Parisiis, 1753.
 Biblia Hebraica Jahnii, 4 tom. Svo, Viennæ, 1806.
 Biblia Hebraica, Boothroyd, 4to, Pontefract.
 Biblia Accentuata, Dachsclii, 4to, Lipsiæ, 1729.
 Vetus Testamentum Græcum cum variis lectionibus Holmes et
 Parsons, 4 tom. folio, Oxonii, 1798-1827.
 Biblia Latina cum Postil. N. de Lyra, Koburger, Norimbergæ,
 2 tom. folio, 22 Januar. 1481.
 Biblia Latina ad fidem LXX. tralata per Andream Cratandrum,
 Svo, Basileæ, 1526.
 Psalterium Pet. Lombardi, editio princeps, folio (sine anno et loco,
 sed) Norimbergæ, circa vel ante 1474.
 Psalterium Brunonis Episcopi Herbipolensis, editio princeps, folio,
 (sine anno et loco, sed) Herbipol. 1480.
 Psalterium Gabrielis Brebiæ, Svo, Mediolani, 1477.

The extreme rarity of this Commentary induces me to subjoin this extract from the preface. "Whatever is written in the law (the Bible) concerning Jesus Christ our Lord is contained in this Book of Psalms. Of Christ, David hath most excellently prophesied, namely, of His generation in Psalm ii.; of the equality of the Son with the Father in Psalm cx.; of His incarnation and advent in Psalm lxxii.; of His nativity in Psalm lxxxv.; of His poverty in Psalm lxxxviii.; of His victory over the temptation of the devil in Psalm xci.; of His preaching and passion in Psalm xxii.; of His persecution by the Jews in Psalms cxviii. and xcv.; of His betrayal by Judas in Psalm xli.; of His death in Psalm lxxxviii.; of His resurrection in Psalm iii.; of His ascension in Psalm xlvii.; of His coming to judgment in Psalm l. I follow the opinion of Saint Augustine, that David was the author of all the Psalms."

- Psalterium Cassiodori, editio princeps, 4to, Basileæ, 1491.
 Psalterium Quincuplex Fabri Stapulensis, folio, Parisiis, 1513.
 Psalterium Ludolfi Carthusiensis, a Brembolt, 4to, Parisiis, 10
 Mar. 1514.
 Psalterium Octaplum Justiniani Episcopi Neb., folio, Genoa, 1516.
 Psalterium Quadruplex, folio, Basileæ, 1516.
 Psalterium in quatuor Linguis, Potken, folio, Coloniae, 1518.
 Psalterium Folengii, folio, Basileæ, 1542.
 Psalterium Trilingue Atropæi, 16mo, Basileæ, 1545.

This edition does not occur in the list of editions collated by De Rossi, who only names the Svo edition of 1548. The edition of 1545, now before me, accords with the *Textus Receptus*, Psalms x. 14, xii. 9, xlv. 19, civ. 24, cxix. 175, in all which texts De Rossi quotes the edition of 1548 as presenting a different reading.

- Psalterium Hebraicum, Plantin, 32mo, Lugd. Bat., 1595.
 Psalterium Hebraicum, Baer, 12mo, Lipsiæ, 1861.
 Psalterium Arabicum et Latinum, Gabrielis Sionitæ, 4to, Romæ,
 1614.
 Psalterium Arabicum, Solomon Negri, 8vo, Lond., 1725.
 Kimchi in X. Psalmos priores, Trajecti, 1702.
 Psalmi di Davidde, dal G. Bernardo de Rossi, 12mo, Parmæ, 1808.
 Translation of the Peschito Syriae Version of the Psalms, Rev. A.
 Oliver, Boston, 1861.
 Concordantiæ Hebraicæ et Chaldaicæ Furstii, 4to, Lipsiæ, 1840.
 Concordantiæ Particularum Heb. Noldii, 4to, Jenæ, 1734.
 Lexicon Hebraicum, Gussetii, 4to, Lipsiæ, 1743.
 Lexicon Hebraicum, Simonis ed. Eichhorn, 2 tom. 8vo, Halæ,
 1793.
 Lexicon Hebraicum, Jul. Bate, 4to, Lond., 1767.
 Lexicon Hebraicum, Parkhurst, 8vo, Lond., 1807.
 Lexicon Hebraicum, Lee, 8vo, Lond., 1840.
 Lexicon Hebraicum Gesenii (Gibbs), 8vo, Lond., 1827.
 Lexicon Hebraicum Gesenii, sive Thesaurus Philologicus, 3 tom.
 4to, Lipsiæ, 1829-58.
 Michaelis Supplementa ad Lexica Hebraica, 4to, Gottingæ, 1792.
 Augustini Opera Omnia, 11 tom. imp. 8vo, Parisiis, 1836-39.
 Hieronymi Opera Omnia, 11 tom. imp. 8vo, Parisiis, 1845-46.
 Cassiodori Opera Omnia, 2 tom. imp. 8vo, Parisiis, 1848.
 Origenis Commentaria, in S. S., 2 tom. folio, Rothomagi, 1668.
 Corderii Catena Gr. Patrum in Psalmos, 3 tom. folio, Ant-
 werpiæ, 1646.
 Suiceri Thesaurus Ecclesiasticus, 2 tom. folio, Amstelædami,
 1728.
 Rosenmulleri Scholia in Psalmos, 3 tom. 8vo, Lipsiæ, 1823.
 Lutheri Opera Exegetica, 20 tom. 8vo, Erlangæ, 1829-48.
 Michlol Jophi a Rabbi Solomon Melech, folio, Amstelædami, 1684.
 Ludovici De Dieu Critica Sacra, folio, Amstelædami, 1693.

PLAN OF THIS WORK.

Every Psalm must have been designed by infinite wisdom to convey to the reader or hearer a definite meaning, and this meaning

must have been generally apprehended by the intelligent worshippers in the Tabernacle and Temple to enable them to offer to Jehovah an acceptable oblation of prayer or praise with the spirit and with the understanding also. Hence every Psalm is prefaced with a statement of the argument or subject-matter thereof, and of its doctrinal or preceptive teaching, deduced from the contents of the Psalm itself.

Concurring in the judgment of Chrysostom, Augustine, Cassiodorus, and other Fathers, and of the Episcopal Church of America, respecting the psalmography of this Book, I conclude that all the Psalms are the composition of the sweet Psalmist of Israel, except only Psalm cxxxvii., respecting the authorship of which I am altogether at a loss. This only seems evident, that Psalm cxxxvii. is the composition of one who wrote under the plenary inspiration of the Holy Ghost. The Syriac Version and the Episcopal Church of America explicitly ascribe to David even the psalmography of Psalm cxxxvii. Difference of style and diction, apart from other criteria, is a very fallacious argument for the determination of the authorship or age of any ancient writing. The difference of style and diction between the Apocalypse and the Gospel and three Epistles of St. John is far greater than any discoverable difference in the composition of the Psalter. The former difference disproves not the fact that the Beloved Disciple wrote the Book of Revelation. The latter difference is no disproof of the statement of Josephus, that David wrote the Book of Psalms, after the termination of all his wars, foreign and domestic, when peace was upon Israel. The Davidical authorship of the Psalms, implied by Josephus, asserted by many Fathers, and intimated in the quotations of the New Testament, merits a closer investigation than it has yet received. David declares, "The Spirit of the Lord spake by me, and His word was in my tongue." Hence whatever Psalms were composed by the son of Jesse were written as he was moved by the Holy Ghost. All Scripture indeed is given by inspiration of God. Every book of the Bible, whoever the writer may have been, known or unknown, results from Divine inspiration. Nevertheless when infidelity is rampant in ecclesiastical high places, every proof of the Divine origination of Scripture is precious to the believer's soul.

The translation is a revision of the Authorized Bible and Prayer-book Versions from the received Hebrew text of Van der Hooght, 1705,

unless where a various reading is specified in the notes. Whenever a various reading is preferred to the received reading, the authorities which sanction the various reading adopted are given in the gross, without any distinction of *a prima manu*, *a posteriori manu*, *forte*, or *upon an erasure*. The threefold object of the revised translation is: *first*, to render each Psalm intelligible to the general reader; *secondly*, to give perspicuity to the Psalmist's prophetic revelation of the Seed of the woman who was to bruise the serpent's head, the Seed of Abraham in whom all the nations of the earth should be blessed, the Theme of Israel's praise, David's Son and David's Lord, the only name given under heaven whereby man can be saved; *thirdly*, to express the sense in euphonious rhythmical language accordant with the style of the Prayer-book Version. One Psalm only, from the irregularities, anomalies, and defects of the received Hebrew text, I have not ventured to revise, namely, the first alphabetical Psalm, comprehending the 9th and 10th Psalms of our version. It is given in Bishop Horsley's talented translation, arranged as far as possible in alphabetical order, without any notification of various readings, and with the titles prefixed from the Peschito Syriac Version. When, where, and from whom this depravation of the first alphabetical acrostic originated, seems long buried in the lapse of ages. Will this mystery ever be unveiled? Will these twenty-two quartetts be restored to their pristine integrity in our present state of probation? Or must we await the solution, till the revelation of the great day of God Almighty? From the remarkable extract from Midrash Tehillim appended to this Psalm, we learn that not only did the ancient Rabbis interpret the Psalter Messianically, but, furthermore, that some of them had penetration to discern that these Davidical predictions of Messiah had their consummation in the person of Jesus the Son of Mary, even of Immanuel, the Lord our Righteousness.

The Keri is always taken from Baer's accurate edition of the Hebrew Psalter, Lipsiæ, 1861. The headings or titles of the Peschito Syriac Version are quoted from Oliver's Translation, Boston, 1861.

The quotations from the pre-Reformation writers are translated directly from the editions cited. In a few instances the translations are slightly paraphrastic, to render them more intelligible and agreeable to the English reader. In every passage the sense of the writer,

to the best of my judgment, has been faithfully expressed. Whilst we laud and glorify the Father of mercies and God of all consolation for the inestimable blessings, transmitted to us from the Reformation, of an open Bible, of public worship conducted in languages understood by the people, of justification by the imputed righteousness of Christ, through faith alone, apart from all human works, merits, and deservings, resuscitated from the grave of oblivion chiefly by the instrumentality of Luther, what thanks and adoration ought we to render to His name for the scriptural knowledge, Messianic light, and Divine consolations which illumined individuals of the mediæval ages from Origen to James le Fevre, from the very beginning of the third century to the commencement of the ever-blessed Reformation, 31st October 1517! Was this light partially shrouded by human infirmity, shortcomings, and the manifold errors of the mediæval ages? Is not this the case now? Has it not been so in every age of the world? Does not the light ever shine in darkness, and the darkness comprehendeth it not? To what extent did this light illumine a benighted world? How many were so far emancipated from the errors and darkness existing in their day and generation as to embrace Christ by a saving faith, and to be able to say, "Christ is mine and I am His"? How many, in the mediæval ages, amidst the wood, hay, and stubble patent in visible Churches, and in individual defectiveness of faith and practice, enjoyed the inhabitation of God by the Spirit, washed in the fountain opened for sin and uncleanness, had the love of God shed abroad in their hearts, and attained to a scriptural assurance of a present salvation and an eternal weight of glory? How many realized the experience of the Christian poet?—

"The dying thief rejoiced to see
That fountain in his day,
And there have I, as vile as he,
Wash'd all my sins away."

We now see through a glass darkly. Hereafter we shall attain perfection of knowledge, holiness, and glory. Let us then praise God for the Messianic light which He in infinite love and compassion caused to irradiate the mediæval ages. Let us rejoice in that light, and let us rest assured, that "all whom the Father hath given to the Son shall come to Him, and He will raise them up at the last day."

From those who have preceded me in the critical and exegetical investigation of the Psalms, even from those whose interpretations are most dissonant from my own, I have in various ways derived light and information, and have readily availed myself of their felicitous researches. Others have laboured, and I have entered into their labours. None I believe have ever studied Scripture in humility, prayer, and reliance on Divine teaching, with a view to its elucidation, without experiencing a rich blessing to their own souls, and imparting some blessing to the souls of others. Grateful acknowledgments of the labours of former commentators should ever excite praise and adoration of the Great Supreme, whose inscrutable wisdom employs human instrumentality for the elucidation of His word to the edification of His Church. If in any manner this publication, through the Divine blessing, shall be instrumental in unfolding the mind of the Spirit in the Book of Psalms, in explicating that which has been unintelligible, in elucidating that which has been obscure, and in manifesting to the eye of faith Messiah where revealed though rarely discerned, all praise, adoration, and thanksgiving be unto the Author of every good and perfect gift, to whom ALONE all praise is due. If I have erred in the interpretation of any Psalm, in the revision of our Authorized Version, or in the notes appended thereto, may our gracious God pardon the errors of His servant, both of omission and commission. I now conclude with the same words wherewith the illustrious German Reformer concluded his Commentary on the first twenty-two Psalms :—“*Multa sunt, in quibus ipse contentus non sum. Onus ultra vires suscepi, ideo sæpius nuto. Rogo itaque pium lectorem, legat omnia cum summo iudicio, non quod mihi conscius sim usquam prava docuisse. . . . Non me excuso difficultate et obscuritate libri, nec parvitate eruditionis et ingenii, cur enim non abstinui? nec me aliorum exemplo solor, quanquam hæc sit honestissima ratio, sed hoc anhelo, ut PURUS, GENUINUS APPOSITUSQUE SUO QUISQUE LOCO SENSUS HABEATUR, quod si potui vel ex parte tradere, libens, temerarius, erroneus, indoctus in multis habebor præ ceteris.*”

. APPENDIX I.

Psalm.	Text of Van der Hooght.	Readings of Kae-Fong-Fou mss.	Authorities concurring with Kae-Fong-Fou mss.
xviii. 51.	מגדל ישועות מלכו	מגדל ישועות מאה	מאה unique; מגדל the reading of many mss. and Edl., and of No. 21,161.
xix. 6.	והוא	הוא	Unique.
xx. 6.	נדגל	נדגל	Unique, but gives a good sense.
xxii. 22.	רמים	ראמים	Reading of 63 mss. and seven old Edl.
xxii. 31.	לארני	ליהוה	Reading of 31 mss., one Ed. of fifteenth century, two Machsors, and of Nos. 15,250 and 21,161.
xcii. 4.	עלי הגיון	הגיון	Unique, in the omission of עלי.
xcii. 10.	יהוה כי הנה איבך	Omitted in three mss.	This omission occurs in three mss. and in the Vatican LXX.
xcii. 11.	בראים	בראם in five mss.	Reading of 50 mss., Nos. 15,250 and 21,161, and 1 Ed. of fifteenth century.
xciii. 4.	מיטברי ים	מיטברים	Unique.
xcvi. 6.	הוד	יהודה	Unique.
xcvi. 12.	כי בא כי בא	כא כי once only.	This omission has the sanction of 92 mss., one Ed. of fifteenth century, Syriae, three mss. of Chaldee Targum on Ps. xlviii. 9, and 1 Chron.
cxl. 4.	זכר	יזכר	Unique.
cxvi. 16.	אנה	אנא	The reading of 50 mss. and 2 Machsors.
cxviii. 2.	יאמר	יאמרו	The reading of one ms. of the thirteenth century.
cxviii. 25.	אנא יהוה הושיעה נא אנא יהוה הצליחה נא	אנא יהוה הושיעה נא אנא יהוה הושיעה נא אנא יהוה הצליחה נא אנא יהוה הצליחה נא	This repetition of these two hemistichs, occurring in four Kae-Fong-Fou mss., is unique. It occurs not in my Machsor, Amsterdam, 1661. May it not have arisen from an ancient repeat in the chanting of these lines of Messianic supplication and praise? The jubilant shout, "Hosanna to the Son of David: blessed is He that cometh in the name of the Lord: Hosanna in the highest," at Christ's triumphant entrance into Jerusalem, was the incipient fulfilment of the Davidical prediction: "The stone which the builders rejected Is become the head stone of the corner. From Jehovah this hath proceeded; It is marvellous in our eyes. This is the day which Jehovah hath appointed; We will rejoice and exult therein. O Jehovah, I beseech Thee, save now; O Jehovah, I beseech Thee, save now; O Jehovah, I beseech Thee, send now prosperity; O Jehovah, I beseech Thee, send now prosperity. Blessed is He who cometh in the name of Jehovah."

Psalm.	Text of Van der Hooght.	Readings of Kae-Fong-Fou mss.	Authorities concurring with Kae-Fong-Fou mss.
CXXI. 3.	רגלך	רגלך	The reading of 27 mss., two Edd., and two Machsors of fifteenth century, Aquila, and Arabic.
CXXIV. 5.	הודונים	הודונים	The reading of 27 mss., three Edd. of fifteenth century, and two Edd. of sixteenth century.
CXXVI. 4.	יטבותנו	יטבתנו	The reading of 28 mss., 6 Edd., and Keri.
CXXVII. 2.	שנא	שינא	The reading of eight mss. of Kennicott, and one Ed.
CXXVIII. 1.	ההלך	בהלך	Unique.
CXXVIII. 3.	פריה	פרים	Unique.
CXXVIII. 4.	כי כן	כן כן	Unique; five mss. (four of them Hebrew-Latin) omit כי , but none read כן repeated instead of כי .
CXXVIII. 5.	וראה	יראה	Unique.
CXXIX. 3.	למענותם	למעניתם	The reading of 54 mss., five Edd., and Keri.
CXXX. 2.	אדני	יהוה	The reading of 22 mss.
CXXX. 3.	אדני	יהוה	The reading of 40 mss. of Kennicott, many of De Rossi, and 6 Edd. of fifteenth century.
CXXX. 6.	לאדני	ליהוה	The reading of 36 mss. of Kennicott, many of De Rossi, and three Edd. of fifteenth century.
CXXXI. 2.	אם לא	אם	Unique, in the omission of לא .
CXXXIV. 2.	ידכם	יריכם	The reading of 44 mss., six Edd., Keri, and ancient versions.
CXXXV. 7.	נשיאים	נשיאים	The reading of 53 mss., three Machsors, three Edd.
CXLV. 10.	והסידך יברככה	והסידך יברככה	A most remarkable reading, seven mss. והסידך .
CXLV. 16.	ידך	ירך	Reading of 114 mss., one Machsor, 51 Edd., and Babylonian Talmud, and No. 15,250.
CXLV. 20.	ואת	את	Unique.
CXLVII. 19.	דברו	דבריו	The reading of 58 mss. and three Machsors.
CXLVIII. 2.	צבאו	צבאיו	The reading of 53 mss., five Edd., Keri, and Talmud.

APPENDIX II.

THE LAST (PROPHETICAL) WORDS OF DAVID.

2 SAMUEL xxiii. 1-8.

- 1 THE oracle of David the son of Jesse,
Even the oracle of the man raised up on high,
Concerning Messiah, the God of Jacob,
And the sweet theme of Israel's praise.
- 2 The Spirit of Jehovah hath spoken by me,
And His word was on my tongue.
- 3 Jehovah the God of Israel hath said,
To me the Rock of Israel hath spoken.
“ The Righteous One shall be Ruler over men,
Ruling by the fear of God.
- 4 And He Jehovah shall arise as the morning-light,
The morning cloudless sun,
Irradiating after rain the verdure of the ground.”
- 5 Although my family be not right with God,
Nevertheless He hath made on my behalf an everlasting covenant,
Ordered in all things and sure,
For He is all my salvation and all my desire,
Though He (the Branch) hath not yet germinated.
- 6 But the sons of Belial shall be all of them as thorns to be
extirpated,
Because they will not be taken by the hand.
- 7 And the Man stricken by them
Shall be filled with iron and the staff of a spear,
And they on the Sabbath shall be utterly burned with fire.

The last (prophetical) words of David.—The paraphrase of the Chaldee Targum is: “The words of the PROPHECY of David, which he PROPHESIED concerning the end of the world, and the days of consolation which are yet for to come.”

Ver. 3. *Jehovah, God of Israel.*—JEHOVAH is the reading of two Heb. MSS. and of three Edd. of fifteenth century.

Ver. 3. *The Rock.*—THE SON OF GOD. “They did all drink the same spiritual drink: for they drank of that spiritual ROCK that followed them: and that Rock was CHRIST” (1 Cor. x. 4).

Ver. 3. *The Righteous One.*—צַדִּיק is one of the names of Messiah (Zech. ix. 9). Jonathan interprets it of Messiah (see Ps. ii. 6). The corresponding Greek term is predicated of Messiah (Acts iii. 14; vii. 51, 52; xxii. 14).

Ver. 3. *Ruling by the fear of God.*—בִּירְאָתָהּ is the reading of twenty-one Heb. MSS., two Edd. of fifteenth century, and of the Vulgate.

Ver. 4. *He Jehovah.*—JEHOVAH is the reading of the oldest and most valuable MS. collated by Kennicott.

Ver. 4. *The morning light.*—As the light of day is delightful after the gloom of the night, so shall the advent of Jehovah-Jesus be. It shall be like the dawn exceedingly bright, like the spring succeeding to winter, like perfect serenity after a storm. He shall appear on earth like a cloudless sun, shining forth with the brightest splendour, gladdening by its light what was before overspread with darkness, and animating by its heat the soil before cold and wet, and which without its vivifying beams would have remained unfruitful.

Ver. 5. *Though He (the Branch) hath not yet germinated.*—This rendering is amply justified by Jer. xxxiii. 15, where the sense is fully expressed without any ellipsis, צֶמַח occurring both as a noun and as a verb. In seven Heb. MSS. collated by Kennicott (one of them is the most ancient and valuable of all he collated) the verb is in Kal, not in Hiphil. This is an allusion to Zech. vi. 12. צֶמַח, BRANCH, was the name of the Messiah (Isa. iv. 2; xi. 1; Jer. xxiii. 5; xxxiii. 15;

Zech. iii. 8). The Messiah, whom David beheld in the prophetic vision, although He had not yet appeared incarnate on earth, was to the sweet Psalmist of Israel all his salvation and all his desire.

Ver 7. *Shall be filled with iron and the staff of a spear.*—“One of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe” (John xix. 34, 35). “This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. And there are three that bear witness in earth, the spirit, and the water, and the blood, and these three agree in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His Son” (1 John v. 6, 8, 9).

Ver. 7. *The Sabbath.*—The Sabbatism, or Sabbatic rest, which remaineth to the people of God (Heb. iv. 9).

These LAST words, this LAST prophetic effusion of the royal prophet and sweet Psalmist of Israel, would seem to be the final Psalm and designed conclusion of the inspired Psalter, as well as an unerring guide for its rightful interpretation. The Spirit of Jehovah spake to and by David. Hence the supernatural motion of the Holy Ghost breathed into David’s soul the Psalms he was inspired to write for the edification of the Church to the end of time. As these LAST words have no reference to the personal history of David, but are solely predictive of Messiah, so we conclude that all the Psalms written by David were composed on the same model, and indited for the same end, the prophetic manifestation of Messiah, Jehovah our righteousness. As God the Father made with God the Son an everlasting covenant, ordered in all things and sure, on behalf of David, so every believer is instated in the same unchangeable covenant of grace, and shall never come into condemnation, and to every believer Christ is now what He was to David, all his salvation and all his desire.

THE BOOK OF PSALMS.

PSALM I.

THE sinless perfection of the Man Christ Jesus, symbolized by "the TREE OF LIFE, which is in the midst of the Paradise of God" (Rev. ii. 7), "which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations" (Rev. xxii. 2).

This Psalm is a prophetic exhibition of Christ as a pattern and exemplar to His people of separation from the world, which lieth in the Wicked One, of abstraction from whatever is antagonistic to the letter and spirit of the Gospel, and of daily meditation on God's revealed will.

This Psalm teaches the indefectibility of the grace of Christ—the eternal separation of the lost from the saved, when "the saints shall judge the world and angels" (1 Cor. vi. 2, 3)—and Jehovah's omniscient discrimination "between the righteous and the wicked, between him that serveth God and him that serveth Him not" (Mal. iii. 18).

- 1 BLESSED is the man,
Who hath not walked in the counsel of the ungodly,
Nor hath stood in the way of sinners,
Nor hath sat in the session of the scornful.
- 2 But His delight is in the law of Jehovah,
And in His law doth He meditate day and night.
- 3 Behold He shall be like a tree planted in water-courses,
Which yieldeth its fruit in its season,
And whose leaf doth not wither,
And all whatsoever He doeth He bringeth to perfection.
- 4 The ungodly are not so ;
They are but as the chaff which the wind driveth away.
- 5 Therefore the ungodly shall not arise amidst the judicature,
Nor sinners amidst the assembled consociation, of the righteous.
- 6 Verily Jehovah approveth the way of the righteous,
But the way of the ungodly shall bring perdition.

Ver. 1. The gradation of evil is clearly marked in the three words—

רשעים, men in a state of unregeneracy, unregeneracy in nature's darkness.

חטאים, transgressors of the Divine law.

לצים, men confederated together in derisive contempt of Jehovah and His Messiah.

Ver. 1 and 6. "דרך" is used variously, either for the course of a man's fortunes, or the course of his morals."—*Horsley*.

"דרך, mos, ratio, consuetudo, modus, causa, studia, opera in quibus quis versatur, institutum, ritus, cultus, religio, doctrina, dogma vel bonum vel malum."—*Castel. Lex. Hept.*

"This phrase of WALKING, or treading out a way, is in Scripture taken more largely for THE WHOLE COURSE OF OUR LIFE."—*Mede*.

Ver. 3. *In water-courses*.—The wadys of Palestine, which are dry in the summer, but whose latent moisture would nourish trees planted in their channels.

"In Psalm i. 3, the words are literally, 'like a tree planted upon the channels of waters.' This may refer to what we so often saw—wadys covered with trees—the BED, not the BRINK, of the water-course being the place of their growth. Regarding the word בללנ, Gesenius remarks, 'it is said properly to signify a channel or water-course, so called from the idea of dividing.'"—*Desert of Sinai, by Horatius Bonar, p. 402.*

"Just north of Kefr Shima, the wady Sharur comes out from the lower part of the mountains—a deep gorge celebrated for its fine climate and fruits, and abounding in figs, olives, and grapes."—*Robinson's Palestine, vol. iii. pp. 21 and 22.*

"The wady el-Jerafeh exhibits traces of a large volume of water in the rainy season, and is full of herbs and shrubs, with many seyal and turfa trees."—*Robinson's Palestine, vol. i. p. 180.*

"Like the tree that taught to grow,
Where the streams irriguous flow."—*Merrick*.

Ver. 3. *He bringeth to perfection*.—*Syriac Version*.

Ver. 5. *Shall not arise*, that is, shall not be raised from the dead. "קום, RESURGERE, de mortuis in vitam redemptibus (Job xiv. 12; Ps. lxxxviii. 11; Isa. xxvi. 14, 19)."—*Gesenii Thes. Philol.*

This signification of the passage is fully substantiated by the LXX. and Vulgate versions subjoined.

Ver. 5. *Amidst*.—"ב" INTER IDEM QUOD בתוך aut בקרב."—*Nold. Conc. Heb. Part.*

Ver. 5. *The righteous*; that is, the justified; they who are clothed with the wedding garment of Christ's righteousness; they who, having been baptized by the Spirit into Christ, have put on Christ; they who are justified before God from all things from which they could not be justified by the law of Moses, not by works of righteousness which they have done, moral, ceremonial, or judicial, but by the imputed and all-perfect righteousness of יהוה צדקנו, JEHOVAH OUR RIGHTE-
OUSNESS.

Ver. 5. *The judicature of the righteous*.—*processus iudicii.* *Gussatii Lex. Heb.*
processus judicialis quo iudex occupatur.

Simonis Lex. Heb.
iudicium, de actu iudicandi. *Gesenii Thes. Philol.*

There are three proofs that this Psalm is prophetic of the man Christ Jesus, who ALONE was without sin, and in whose lips ALONE there was no guile.

1. Of none but of Christ can it be said that he hath NOT walked in the counsel of the ungodly, that he hath NOT stood in the way of sinners, that he hath NOT sat in the seat of the scornful.

"Blest is the man whose feet have NEVER walk'd
In the ungodly's counsel, NEVER trod

"the act of deciding as a judge, judgment, the act of judgment, עד בא אשׁר לוֹ הַמִּשְׁפֵּט, until He come who shall exercise judgment."

Gibb's Gesenius.

"Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" (1 Cor. vi. 2, 3.)

Ver. 5. *The assembled consociation of the righteous*.—"עדה, congregatio, conventus, synagoga, ecclesia, cœtus, pecul. seniorum ut קהל totius populi."—*Castel. Lex. Hept.*

"The word rendered CONGREGATION (in our version), as distinguished from others similarly translated, means an assembly brought together by appointment for especial purposes, and under especial privileges, therefore peculiarly suited to express that last great assembly of the elect, gathered from the four corners of the earth, and about to enter into the kingdom of their Father. I cannot but regard this verse as establishing the distinction of the first resurrection of the just (Rev. xx. 4-6) from 'that of the rest of the dead' at the end of the millennium."—*Dr. Wilson on the Psalms.*

"Διὰ τοῦτο οὐκ ἀναστήσονται οἱ ἀσεβεῖς ἐν κρίσει, οὐδὲ ἁμαρτωλοὶ ἐν βουλή δικαίων"—LXX.

"Ideo non resurgent impij in iudicio, neque peccatores in concilio justorum."—*Vulgate.*

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and as many as had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. BUT THE REST OF THE DEAD LIVED NOT AGAIN UNTIL THE THOUSAND YEARS WERE FINISHED. THIS IS THE FIRST RESURRECTION" (Rev. xx. 4, 5). "Ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts" (Mal. iv. 3). "The angels shall come forth and sever the wicked from among the just" (Matt. xiii. 49).

"When thy Judge, O earth, shall come,

And to each assign their doom,

Say, shall then the impious band

With the just assembled stand?"—*Merrick*.

Ver. 6. *Shall bring perdition*.—"In the original, תאכר, which is here in hiphil, the characteristic 'being dropped, and hence, strictly rendered, is, 'shall bring, cause, or make to perish,' but not 'shall perish,' as commonly rendered; for this gives no clear sense, though the verb, regarded as in that, must be so interpreted. It occurs in the same sense in Psalm cxii. 10."—*Mason Good.*

N.B.—The Hebrew future tenses in verses 2, 3, and 4, are rendered according to Schroeder's rules,—"Futurum frequenter admodum usurpatur ἀόριστος de eo quod fieri solet . . . etiam de eo quod fieri vel potest, vel debet, atque par est ut fiat;" and according to Stuart's rule,—"The future is used for designating all those shades of meaning which we express in English by the auxiliaries, MAY, CAN, MUST, MIGHT, COULD, SHOULD, WOULD," etc. These significations of the Hebrew future are of constant recurrence in the Psalms, and need no further explication.

In the transgressor's path ; who NE'ER hath sat
Where sit the scornful."—*Eden's Psalms*.

2. Of none but of Christ can it be said that whatsoever he doeth shall prosper.

3. The comparison instituted in the third verse, of the subject of this Psalm with a tree planted in water-courses, always productive of fruit, and always luxuriant in foliage, evidently refers to the Tree of Life, a manifest type and symbol of Messiah. "And now, lest he put forth his hand, and take also of the Tree of Life, and live for ever, therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man : and placed at the east of the garden of Eden cherubim and a flaming sword which turned every way (the representations of the Mighty Ones, and a cone of fire in-folding itself), to keep the way of the TREE OF LIFE" (Gen. iii. 22-24). "She (Wisdom) is a TREE OF LIFE to them that lay hold upon her" (Prov. iii. 18). "To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God" (Rev. ii. 7). "In the midst of the street of it, and on either side of the river, was there THE TREE OF LIFE, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations" (Rev. xxii. 2). "Blessed are they that do his commandments (wash their robes), that they may have right to THE TREE OF LIFE, and may enter in through the gates into the city" (Rev. xxii. 14).

"The Psalmist proclaims some one to be blessed, but our Saviour maketh many blessed, promulgating his beatitudes in the plural number. Now, He Himself is first and before all to be proclaimed blessed, therefore any one may refer this present Psalm unto Him, inasmuch as He became man, the bridegroom of His Church the bride."—*Origen*.

"This Psalm is to be understood of our Lord Jesus Christ, that is, of Him who is God and man (*hominis Dominico*). He came indeed in the way of sinners, being born as sinners are, but He did not stand in the way of sinners, because the allurements of this world held Him not. This tree is our Lord."—*Augustine*.

"This Psalm is the preface of the Psalter, the Psalm of Psalms, the title of the whole book ; and as the key of a palace, by opening the outer gate, gives access to innumerable chambers, so this gives admission to the mystery of all Psalms. And it has no title, because Jesus Christ, our head, of whom it altogether treats, is "before all things, and by Him all things subsist."—*Peter Chrysologus in Neale*.

"There is a twofold resurrection, one which is common and general, in which all sinners shall rise again. There is another resurrection also, in which the righteous alone shall be raised to meet the Lord in the air, and in which they shall meet Him in full confidence. This resurrection St. Paul calls *ἐξαισθησις*, because of their elevation from the earth."—*Theophylact*.

"The tree to which the blessed man is compared, I consider to be the wisdom of which Solomon speaks: 'She (wisdom) is a tree of life to them that lay hold upon her.' But wisdom is declared by the Apostle to be Christ, the Son of God. If sinners are not raised in the congregation of the righteous, the resurrection of sinners is different from the resurrection of the righteous."—*Pseudo-Jerome*.

"The subject-matter of this Psalm is the same as the subject-matter of the whole Book of Psalms, namely, the entire Christ ; that is, Christ our Redeemer with His members ; that is, with all the justified and sanctified. Blessed is the man, who is Christ. No one can meditate always on the Law of the Lord but Christ. Christ is fitly compared to a fruit-bearing tree because of the cross which He sustained for us. The just is raised that he may judge, the sinner that he may be judged."—*Psalm. Brunon. 1480*.

"It hath already been shown that Christ is free from all evil, and filled with all goodness in Himself. He is also useful to us in three ways, yielding the fruit and the leaves of life, and overshadowing from evil. Mark that these things do not pertain to every one called blessed, but to Christ alone. Notwithstanding He (Christ) should die, nevertheless whatsoever things He did shall prosper, because the death of Christ is the salvation of the world."—*Psalm. Pet. Lombard. 1474*.

"This Psalm treats of the perfection and felicity of Christ, that is, of the just man, and of the vanity and damnation of the ungodly. The subject-matter of this Psalm is the goodness and perfection of Christ, and the miserable and eternal damnation of the ungodly. The intention of the Psalm is to allure men to that which is good, and to conform them as much as possible unto Christ, and to deter them from evil by the example of the damnation of the ungodly. The prophet in this Psalm, as in the prologue, proem, and beginning of the book, treats of Him who is the Head and chief of all, that is, Christ, describing and proclaiming his perfection and felicity, but the vanity and infelicity of the ungodly. Therefore, because all

men strive to attain happiness, and none can be happy but through Christ, he proposes to us Christ as an example. And, commencing with a beatitude, He shows that He is free from all evil by the absence of those evils which existed in the first man. Blessed is the man, to wit, Christ Himself, who from the period of His conception was blessed with the beatitude of clear vision and perfect fruition. He (Christ) thought no evil, perpetrated no evil, taught no evil."—*Psalt. Ludolp.* 1514.

"The Psalter is called the Book of the Law of the Lord, because whatever is spoken of Christ in the Law is fully contained in the Psalter, prophetically conveyed in the metrical style of the Hebrews. As St. Jerome says, Who else can be understood in the first Psalm but the First Begotten, namely, Jesus Christ the head of all believers? Hence, because the first Psalm makes mention of Christ, it needeth no inscription."—*Psalt. Gab. Brebie*, 1477.

"This man is Christ Jesus, the Word of God, very God and very man, whom the prophets foretold to have descended from heaven for the salvation of the human race."—*Psalt. Octapl. Justin.* 1516.

"This Psalm treats of Christ the Lord. For He it is who hath the key of David, who shutteth and no man openeth, who openeth and no man shutteth. The prophet speaketh in the Spirit. THE BLESSED MAN is a description of Christ; the tree is the tree of life."—*Psalt. Quinc. Fab.* 1513.

PSALM II.

A PREDICTED confederacy of Gentile kings and nations against Jehovah and His Messiah, in presumptuous antagonism against God's revealed will, more specifically against the sure word of prophecy.

The triumphant expansion of Messiah's kingdom of grace. His glorious epiphany, exaltation, and universal dominion, when the stone, having become a great mountain, shall have filled the whole earth, and the iron, the clay, the brass, the silver, and the gold, shall be dashed to pieces like potters' vessels, and shall become like the chaff of the summer threshing-floor, and the wind shall carry them away, that no place shall be found for them.

This Psalm teaches the sovereignty, omnipotence, omniscience, and omnipresence of Jehovah with His people, in all their conflicts with the powers of darkness—the ultimate universal dominion of Messiah over all nations, languages, tongues, and people—and His revelation "from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe" (2 Thess. i. 7-10).

(PSALMIST.)

- 1 Why do the Gentiles rage,
And the peoples imagine a vain thing,
- 2 The kings of the earth set themselves in array,
And the rulers take counsel together
Against Jehovah and against His Messiah? (*saying*),
- 3 "Let us break off their fetters,
And cast away their cords from us."
- 4 He who sitteth in heaven laugheth to scorn,
Jehovah holdeth them in derision.
- 5 Suddenly shall He prepare destruction for them in His wrath,

And shall confound them in His hot displeasure.

(ORACULAR VOICE.)

6 I, behold, I myself have anointed My King
On My holy hill of Zion.

(MESSIAH.)

7 I will publish what God hath decreed,
Jehovah hath said unto Me :

“Thou art My Son,

This day have I begotten Thee.

8 Demand of Me,
For I have appointed the Gentiles Thine inheritance,
And the extremities of the earth Thy possession.

9 Thou shalt { shepherd } them with a rod of iron,
 { break }

Thou shalt dash them in pieces like potter's vessels.”

(PSALMIST.)

10 Be wise now therefore, O ye kings,

Be instructed, ye judges of the earth,

11 Serve Jehovah with fear,

And rejoice with reverence.

12 Worship the Son, lest He be angry, and ye perish.

He cometh. When His wrath shall suddenly blaze forth,

Blessed are all they that put their trust in Him.

Ver. 4. יהוה is the reading of 90 Heb. MSS. and 3 Ed. of xv. cent.

Ver. 5. מֹסֵי, STATIM.—*Nold. Conc. Heb. Part.* דִּבְרֵי, “INSIDIATUS EST, EXITIUM PARAVIT (Gen. xxxiv. 13), et responderunt filii Jacobi Sichemo et Hamoro, patri ejus, dolose et MACHINAS STRUXERUNT, quia violaverat Dianam sororem earum (2 Par. xxii. 10), et surrexit Athalia et FERNICIEM PARAVIT universæ regie stirpi. Eandem adhibere potes verbis (P. cxxxvii. 5), sed PERDENT hostes suos in porta.”—*Ges. Thes. Phil.*

Kimchi, Aben Ezra, and Ben Melech, render this verb DESTROY. There is another reason why this verb should be so rendered: “אָמַר differs from דִּבְרֵי especially in this, that אָמַר is almost uniformly followed, directly or indirectly, by the words spoken, while דִּבְרֵי is not” (*Gill's Geseuius*). Gesenius adduces a FEW instances in which דִּבְרֵי is followed by the words spoken; but I know of none where a whole line intervenes between דִּבְרֵי and the words spoken, which would be the case in this Psalm if this verb be interpreted to SPEAK, and verse 6 constitute the words spoken.

Ver. 6. The establishment of Messiah's kingdom on Mount Zion will be when the kingdoms of this world shall have become the kingdoms of our Lord, and when the saints shall have taken the kingdom, and shall possess the kingdom for ever (Ps. cii. 13-16; Ps. cxxxii. 13-17; Isa. xxiv. 23; Isa. lix. 20; Micah iv. 7, 8; Joel iii. 17; Zech. viii. 3).

Ver. 7. *What God hath decreed.*—“Understand אָמַר

as the accusative after the verb דִּבְרֵי, the literal rendering will be, “I will declare what God has decreed.”—*Horsley.*

Ver. 7. *Begotten Thee.*—Not Messiah's eternal generation, nor yet His incarnation, but the resurrection from the dead of Him “who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth” (Rev. i. 5). “God hath fulfilled the same unto us their children, in that He hath raised up Jesus again, as it is also written in the Second Psalm, ‘Thou art My Son, this day have I begotten Thee’” (Acts xiii. 13).

Ver. 9. { “shepherd” } הרעם may be derived either
 { break, }

from רָעָה, to FEED, SHEPHERD, RULE, or from רָעַע, to BREAK IN PIECES. The LXX., Syriac, Arabic, and Latin versions adopt the former derivation; the Chaldee the latter derivation. We are not at liberty to reject the former derivation, because it has the inspired sanction of the New Testament. Neither does its adoption necessitate the rejection of the latter, which accords so well with the parallelism of the Hebrew hemistich. Both may have been designed by the Psalmist, guided by infallible inspiration, to select a verb of ambiguous derivation, whose consequent amphibology necessarily included both significations.

Ver. 12. *Worship the Son.*—Our authorized version is literally and indubitably correct. נִיטַק occurs twice in the sense of KISSING AS AN ACT OF RELIGIOUS WORSHIP (1 Kings xix. 18, and Hosea xiii. 2), and in

Hosea is followed by an accusative case, as in this Psalm. כִּי occurs three times in the sense of SON (Prov. xxxi. 2). Proverbs must have been written within fifty years after the Psalter, and who can say that this poetic term for son in the days of Solomon was not so understood in the days of David? The rendering of LXX., and the versions which copied it, is most tame, and scarcely intelligible. It is characterized by the addition of a term answering to our word LORD, essential to sustain that rendering, but destitute of all MS. authority, and therefore having the semblance of being foisted in to serve a purpose.

Ver. 12. *He cometh.*—The phrase, “PERISH FROM THE WAY,” is anomalous and scarcely intelligible. The Hebrew word כָּלֵל occurs as a verb (Numb. xxiv. 17), “There shall come a Star out of Jacob.” This prophecy of Balaam seems parallel in import and in time with this Psalm. Both predict the second advent of Messiah to punish the enemies of Israel, and to establish His universal dominion as King of kings and Lord of lords, when Satan shall be bound, and “the know-

ledge of the Lord shall cover the earth as the waters now cover the sea.” Balaam and David employ the same verb, כָּלֵל, to foretell the second coming of Christ. “Interpungimus post הַאֲבִירִי; deinde subsequētia verba sic digerimus ut habentur (Micah v. 5), ET ENIM INCEDIT ET EXARDESCET, particula כִּי in suum locum revocatā; quod ut faciamus cogit nos vocabulum כָּלֵל, quod erit nullā serie et nullā sententia, si ad verbum הַאֲבִירִי adjungetur. Sed enim PERIRE DE VIĀ, ut sit ABERRĀE A VIĀ, peregrina est loquendi forma, quæ nullibi exemplum habet. Vide *Concordantius Euxtorfianus.*”—*Houbigant.*

“Ego non video, quomodo de via justa pereant, qui in viā justā nondum sunt.”—*Luther.*

Ver. 12. “כִּמְעוּטָא, SUBITO, CITO, BREVI (Ps. ii. 12; lxxxii. 15; xciv. 17; Job xxxii. 22; 2 Chron. xii. 7). כִּי in כִּמְעוּטָא habet vim accelerandi, observante *Geier*, Ps. lxxxii. 15. Certe hæc ira in Deo, בְּעֵרָה, ἀσθετος (Jer. vii. 20; coll. Deut. iv. 24, et ix. 3, et xxxii. 22; Jer. iv. 4, et xxi. 12), et hoc loco tanta ut consumat improbos.”—*Nold. Conc. Heb. Part.*

The ancient Rabbis and Christian commentators are agreed that this Psalm is prophetic of Christ. Bishop Justinian in his Pentaglot Psalter, Genoa 1516, writes: “The Hebrew Fathers, without controversy, understood this Psalm to be spoken of Christ the Lord. First of all, Rabbi Solomon attests this fact, whose words in his commentary on this Psalm are, ‘our fathers expounded it of King Messiah.’ In a book entitled Midrash Tehillim we read, ‘the mysteries of Him (Messiah) are narrated in the writing of the Law, the Prophets, and the Hagiographa.’” Rabbi David Kimchi thus expresses himself: “There are those who expound this Psalm of Gog and Magog, and of Messiah, that is, of King Messiah; and thus our Rabbis of pious memory have interpreted it. And if the Psalm be thus interpreted, the meaning thereof will be the more clear.” “Our Rabbis,” saith Rabbi Jarchi in Maimonidis Porta Mosis, p. 307, “have expounded the meaning of this Psalm of King Messiah, and this is agreeable to the sound of the words; but that we may be able to answer the Minæi (the Christians), it is expedient to interpret the Psalm of David himself.”

This Psalm is referred to in Rev. ii. 16, and xix. 15, and is distinctly quoted three times in the New Testament, Acts iv. 25-27, and xiii. 33, and Heb. i. 5. In all these three quotations, the Holy Ghost plainly intimates that David is the writer of this Psalm, and declares most explicitly, that the Divine character foretold by David is Christ, David’s Son and David’s Lord. No one who believes the inspiration of the New Testament Scriptures can deny that Christ Jesus is the subject of this Psalm.

“Having obtained two Hebrew manuscripts, in one we found this the beginning of the second Psalm, in the other manuscript the two Psalms were joined together. In the Acts of the Apostles, ‘Thou art My Son, this day have I begotten Thee,’ is said to be written in the first Psalm. But the Greek copies imply that this is the second Psalm. The fact must not be ignored, that in no Hebrew manuscript are the Psalms numbered, namely, first, second, third.”—*George.*

“The expression, ‘against Jehovah and against His Messiah,’ signifies that snares laid against Christ may be said to have been laid against the Father also. For if the Father be in the Son, and the Son be in the Father, how can it be that wanton violence against them is not one and the same violence?”—*Theodoret.*

“The prophet speaks of the confederacy of the infidels against Christ at His passion, and the Lord Christ speaks of His omnipotent kingdom and of His ineffable generation. Blessed are all they who have no confidence in men, or in themselves, but only in God.”—*Psalm. Brunon. 1480.*

“This Psalm consists of three parts. In the first part, Christ reproves and threatens, and speaks as a prophet. In the second part, the Psalmist introduces the words of Christ declaring His omnipotent reign and ineffable generation, whence we may learn of His divinity and humanity. In the third part, these mysteries having been unveiled, the Psalmist inculcates submissive obedience.”—*Psalm. Pct. Lombard. 1474.*

“The subject-matter of this Psalm is the kingdom of Christ, and the confederacy of unbelievers against Christ. The intention of the Psalm is to bring men into subjection unto the kingdom of Christ, and to the truth that the hope of a good life consists not in themselves, but in Christ.”—*Psalm. Lwulop. 1514.*

“I therefore, willing to follow the teaching of the Apostles and the dictum of the ancient Jewish Rabbis, expound this Psalm literally of Christ, rejecting the aforesaid exposition of Rabbi Solomon and the modern Jews, who interpret the same of David.”—*Postil. N. De Lyra.* 1481.

“This Psalm treats of Christ the Lord. The Prophet speaks in the Spirit: ‘O Kings, O Judges of the earth, who rule and judge others, acknowledge yourselves to be the servants of Christ the Lord, worship Him with reverence, exult in so great a king, and in such great power conferred upon Him by the Father; with trembling beware that ye offend Him not.’” —*Psalt. Fab.* 1513.

“This Psalm, beyond all doubt, prophesies the opposition which was to be made to the Son of Man, His passion, His resurrection, His eternal generation and union with the Father, and His kingship over the whole world. It was always considered by the older Jewish Rabbis to be a prophecy of the Messiah; and from it He derived, even before His manifestation, the titles of ‘THE SON OF GOD,’ and the ‘KING OF ISRAEL’ (John i. 49).”—*Plain Commentary.*

“There is a time at hand, when not a part only, but the whole of this remarkable Psalm, will have its complete exhaustion as a prophecy of the Messianic kingdom and glory of the Son of God.”—*Pridham.*

PSALM III.

THE multitude of enemies confederated against Messiah to take away His life.

The superintending providence of Jehovah for the preservation of Messiah's life until the predestined period of His passion.

Messiah's death, sepulture, and resurrection.

Punishment judicially inflicted on Messiah's enemies, and covenant-blessings in time and eternity guaranteed to His people—to all the veritable sheep of the Good Shepherd.

This Psalm teaches, by the example of Messiah, the duty and privilege of prayer; and assures us that He who answered the prayers of the Good Shepherd in the days of His humiliation will, in like manner, answer the prayers of Immanuel's blood-bought sheep, and will bless them with all covenant-blessings in the Son of His love during all their conflicts with the powers of darkness.

1 O JEHOVAH, how many are My adversaries !

Many are they that rise up against Me.

2 Many are they who speak concerning Me :

“There is no salvation for Him in God.”

3 But Thou, O Jehovah, art a shield around Me,

My glory, and the uplifter of My head.

4 I will call unto Jehovah with My voice,

And He will answer Me from the mountain of His holiness.

5 I Myself laid Me down and slept,

I arose again for Jehovah sustained Me.

6 I will not fear the myriads of the people

Who have beset Me round about.

7 Arise, O Jehovah ! save Me, O My God !

Behold, Thou hast smitten all Mine enemies on the cheekbone,
 Thou hast broken the teeth of the ungodly ;
 8 Salvation is from Jehovah,
 Thy blessing is upon Thy people.

Ver. 2. *Concerning Me.*—"MY PERSON, ME."—*Kennicott.*

"נפֿישׁ, IPSE."—*Nold. Conc. Heb. Part.*

"Cum affixis, נפֿישׁך נפֿישׁ, passim EGO IPSE, TU IPSE."—*Gesen. Thes. Philol.*

Ver. 7. *O My God.*—There is an extraordinary different reading in the Westminster MS., No. 133,

which has no support from any other MS. or Ed., as far as I know. No. 133 reads, יהוה אלהי, O JEHOVAH, MY GOD. The Syriac reads the line, "Arise, O JEHOVAH, MY GOD, AND DELIVER ME." I have myself carefully examined 133; the Latin version thereof (written in parallel columns with the Hebrew) merely reads: "SALVUM ME FAC DEUS MEUS."

The prophetic signification of this Psalm is self-evident from the fifth verse: "I Myself laid Me down (in the sepulchre) and slept (the sleep of death, and) I have risen again (from the dead, because the grave could not detain Me)." This was never fulfilled in David the son of Jesse, but it has been fulfilled by Messiah, who said, "Destroy this temple, and in three days I will raise it up." The Messianic interpretation of this Psalm has been ably advocated by Origen, Augustine, and very many other enlightened pre-Reformation writers.

"This history cannot be verified in the life of David. For how does it accord with the proposition, 'I laid Me down and slept, I rose again, for the Lord sustained Me'? In many passages of Scripture we find that David signifies Christ, as in the 88 (89) Psalm: 'I have found David My servant, with My holy oil have I anointed Him.' And again, 'I will establish His seat for ever, and His throne as the days of Heaven.' Oftentimes in Scripture sleep signifies the separation of the soul from the body. Christ underwent a common death for us, and slept, His soul being separated from His body."—*Origen.*

"That this Psalm is to be understood as spoken in the person of Christ seems evident from the fifth verse, 'I Myself laid Me down and slept; I arose again.' For these words are more pertinent to the passion and resurrection, than to that history wherein David is described to have fled from the presence of rebellious Absalom. It is manifest that the Jews would not have crucified Christ unless they had believed that He would not rise again. Hence these words: 'Let Him now come down from the cross if He be the Son of God,' and 'He saved others, Himself He cannot save.' Nor would Judas have betrayed Christ, had he not been of the number of those who despised Christ saying, 'There is no salvation for Him in His God.' It is well worthy of remark, that *I* is spoken emphatically, to signify that Christ voluntarily underwent death according to the words: 'Therefore the Father loveth Me, because I lay down My life that I may take it again: no one taketh it from Me: I have power to lay it down, and I have power to take it again.' Therefore Christ says: 'You have not taken and slain Me contrary to My will, but 'I Myself laid Me down and slept, and I rose again.'"—*Augustine.*

"Remember there are some Psalms which touch on the passion and resurrection of Christ with brevity; there are others also, which declare the same truths more distinctively and diffusively, but the present is the first of those Psalms which briefly state these verities. The whole of this Psalm properly pertains to the person of Christ. When Christ says, 'I shall not fear,' He does not signify thereby that He should not die, but that He could not fear death, which he foreknew would last only three days, and which would benefit the world."—*Psalm. Cassiodori*, 1491.

"These particulars are much more suitable to Christ. While the Jews persecuted Christ, they exclaimed, 'Take Him from the earth, crucify Him, crucify Him.' There rose against Him Judas the traitor, Caiaphas the High Priest, Annas also, and Herod the King, and perhaps the Pharisees also, when they sent spies, who, under the pretext of asking Him questions, endeavoured to ensnare Him in His words. But who, besides those who persecuted Him and rose up against Him, exclaimed, 'There was no salvation for Him in God? Did they not do so, who shook their heads, and cried out, 'If He be the Son of God, let Him come down from the cross, and save Himself?'"—*Catena Patrum.*

"Christ speaks to the Father concerning His persecutors. Believers are taught not to fear death, because Christ by rising again hath exhibited the hope of a true resurrection. All this Psalm pertains to the person of Christ. Christ saith, 'I laid Me down,' that is, 'after My passion I rested in the sepulchre. Divine power sustained the Son, because His human nature by itself could not rise again.'"—*Psalm. Brunon.* 1480.

“This Psalm consists of two parts. The first part exhibits two parties opposed to each other: the one party the multitude of persecutors, the other party Christ armed with prayer, and secure under the protection of God the Father. The second part represents the termination of the subject, that is, the resurrection, which is the consummation of Christ’s passion.”—*Psalm. Pet. Lombard.* 1474.

“The subject of this Psalm is the passion and resurrection of Christ. The intention of the Psalm is to confute those who believe not the death, passion, and resurrection of Christ, and to exhort the elect to constancy in suffering from the example of Christ. The prophet in this Psalm speaks in the person of Christ as man to the Father concerning the multitude of His persecutors, the promulgation of His resurrection from the sleep of death, and the perdition of His adversaries.”—*Psalm. Ludolp. Carth.* 1514.

“In this Psalm there are some things which are not applicable to David himself, but rather to Christ, to whom all things contained in this Psalm properly, and in their primary signification, literally belong. For in this Psalm we read, ‘I Myself laid Me down and slept, and rose again,’ which can by no means be understood of David. The literal and proper sense of this Psalm is, that it is to be understood of Christ in His passion, death, sepulture, and resurrection, of the punishment of His persecutors, and the retribution of the justified.”

Ver. 1. *Many are they that rise up.*—“They are multiplied who persecute Christ.”

Ver. 2. *Speak concerning Me.*—“Many who persecuted Christ exclaimed, ‘If He be the Son of God, let Him now come down from the cross, and we will believe’ (Matt. xxvii. 40-42).”

Ver. 6. *I will not fear,*—“that is, the keepers of the sepulchre, who by the authority of many surrounded Christ, but could not prevent Christ’s resurrection.”

Postil. N. De Lyra, 1481.

“David, by which term we are to understand Christ, is a figure of the true Christ, prophesying of His passion, of His death, of His sepulture, of His resurrection on the third day, of the reward of the righteous. For the result of Christ’s passion is grace now and glory hereafter, man’s highest and everlasting felicity.”—*Psalm. Gab. Brebier,* 1477.

“This Psalm treats of Christ the Lord. Here are Divinely exhibited the persecution of Christ the Lord, His prayer in His affliction, the answer to His prayer, His death, His rest in the sepulchre, His resurrection (no multitude of enemies and guards availing to prevent it), the punishment of His enemies, the blessing of the faithful.”—*Psalm. Quinc. Fab.* 1513.

“I shall interpret this Psalm of Christ, being moved by the same argument which influenced Augustine, that the fifth verse does not seem to be intelligible of any one else than of Christ. These (verse 4) are not the works of nature, but of the Spirit, which have been most perfectly fulfilled in Christ alone, and are recorded as an example to all who are Christ’s.”—*Luther.*

PSALM IV.

MESSIAH’S prayer to the Father in His humiliation. Verse 1.

Messiah’s admonition to the Jews not to blaspheme the Holy One of Israel, whom the Father had chosen to redeem a lost and ruined world. Verses 2-5.

The people of Messiah seeking by prayer Divine illumination, and in answer to prayer receiving peace in believing and joy in the Holy Ghost. Verses 6 and 7.

Messiah’s predicted rest in the sepulchre and sleep in death, all the sins of His people being buried with Him. Verse 8.

This Psalm exhibits the man Christ Jesus a pattern to us of perseverance in prayer, and of confidence in Jehovah, the God and Father of our Lord Jesus Christ, and in Him our God and Father, and it guarantees in answer to the prayer of faith the light of God’s countenance, joy, peace, and assurance.

I HEAR Me when I call, O God of My righteousness,
When I am in distress deliver Thou Me,
Be gracious unto Me, and hearken unto My prayer.

- 2 How long, ye children of men, shall My glory be blasphemed ?
How long will ye love vanity, how long will ye seek after falsehood?
- 3 But know ye that Jehovah hath glorified His Holy One,
Jehovah will hearken when I call upon Him.
- 4 Be ye discomposed, yet sin not,
Commune with your own heart
Upon your bed, and reflect.
- 5 Sacrifice the sacrifices of righteousness,
And put your trust in Jehovah.
- 6 Many are saying, " Who will show us that which is good ?
O Jehovah, cause the light of Thy countenance to shine upon us."
- 7 Thou hast diffused gladness in their hearts,
United in spirit they abound in peace
More than in the harvest-season of their corn and their wine.
- 8 I will lay Me down, and will sleep,
For thou alone art Jehovah,
Thou wilt cause Me to rest in safety.

Ver. 1. "GOD OF MY RIGHTEOUSNESS signifies GOD THE VINDICATOR OF MY RIGHTEOUSNESS."—*Fry*.

"O MY GOD AND VINDICATOR OF MY RIGHTEOUSNESS."—*Syriac*.

"IL PROTETTORE DELLA MIA INNOCENZA."—*De Rossi*.

הַהִבַּחַת I have rendered "DELIVER THOU" in the imperative mood, according to Schroeder's rule: "in stylo sublimiore, quo prophete et poete sacri utuntur, Futuri significationem non raro induit Præteritum alii Futuro, sine præfixa ל, subjunctum," applying that rule to the imperative, because, as Schroeder remarks, "Imperativus semper Futurum tempus includit."

Ver. 3. *Hath glorified*.—הַפְּלִיאָה is the reading of 55 Heb. mss., and of ms. No. 15250 in the British Museum, also of LXX. Vulgate, Arabic.

Ver. 3. *His Holy One*, literally, THE HOLY ONE PERTAINING UNTO HIM, HIS OWN HOLY ONE. "לֵאלֹהֵי עֲיֵשׁ (Lev. vii. 7-9, 14, 33; Dent. xxi. 17; Ps. xcvi. 4, and cix. 10; Job i. 10) suffixa interdum ex PERSONALIBUS fiunt POSSESSIVA."—*Nold. Conc. Heb. Part.*

"Whom hath God glorified but Him whom He hath raised from the dead, and hath placed in heaven at His right hand? Therefore He sharply admonishes the human race to turn unto Christ from the love of this world."—*Augustine*.

"The Psalmist calls the Lord Christ HIS HOLY ONE."—*Psalt. Cussiodori*, 1491.

"The prophet here indicates the mystery of the holy incarnation. He speaks of THE HOLY ONE, that is, the Son."—*Psalt. Brunon*, 1480.

"Know ye that the Lord the Father hath glorified HIS HOLY ONE, that is, Christ, who is most holy (sanctus sanctorum) and hath exhibited Him gloriously raising Him from the dead, and by placing Him at His right hand, to whom ye ought to be converted from the love of the world."—*Psalt. Pet. Lombard*, 1474.

"The Lord the Father hath glorified His Holy One, the most holy (sanctus sanctorum). He is not only holy Himself, but the source of holiness and sanctification to others."—*Psalt. Ludolp*, 1514.

"Christ is called the most holy (sanctus sanctorum), Dan. ix. He was glorified by the Father, not only in His incarnation, resurrection, and consubstantiality, but also in the expulsion of demons."—*Postil. N. De Lyra*, 1481.

"God the Father hath glorified, hath rendered glorious, His Holy One, His Christ, His Son, His Word."—*Psalt. Quinc. Fab*, 1513.

Ver. 4. *Reflect*.—דַּמְיוֹ imaginatus est cogitavit in silentio."—*Castel. Hept. Ler*.

"Cogitare id quod fit notarum notionumve collatione, conjunctione ac complexione."—*Furst. Heb. Conc.*

Ver. 6. *Shine*.—נִסַּח, TO WAVE, CAUSE TO WAVE, OR GLITTER AS LIGHT (Ps. iv. 6), where it is applied to the light of God's countenance."—*Parkhurst*.

"Ita vertendum erit: SPLENDERE FACIAS NOBIS VULTUS TUI SPLENDOPEM, luceat nobis serenus tuus vultus. Quæ explicatio nec a me primum excogitata est, sed jam a Jarchio commemoratur qui hæc addit: 'Sunt etiam qui verbum נִסַּח gallico RESPLENDIR, interpretentur, ut Zac. ix. 16 (x. 1).'"—*Rosenmuller*.

Ver. 7. *In their heart*.—Instead of בְּלִבֵּי מַעַת

בְּלִבֵּים מַעַת.

The occurrence of two consecutive *meus* will in great measure account for the omission of one. Kennicott has remarked that the Jews were in the habit of omitting the final letter of words, more especially at the end of a line: "Judæi per ultima hæc sæcula, in libris suis impressis et mstis, alia quoque verba in compendium sæpe redegerunt, præcipue in fine linearum omitting extremas literas. Ob hanc, de qua conquesti sumus, librorum licentiam, MULTÆ VOCES, OMISSA

LITERA FINALI □, MUTILATE SUNT.—*Kennicot. Dis. Gen.* p. 12.
Ver. 8. לַבֵּרֶךְ is the reading of four Heb. mss., and 1

think was originally the reading of the Westminster 133, as there is the vestige of an erasure at the bottom of the letter.

Luther has prefaced his commentary on this Psalm by stating that it is most obscure, that expositors differ most widely in its interpretation, that this difference of opinion goes far to prove that none of them have succeeded to unravel its true meaning, and that he himself is in great doubt and perplexity on the subject. I subjoin his own words: "Obscurissimus plane psalmus ante faciem meam, et vix alius tam varie expositus, quæ varietas argumentum est nondum revelatæ intelligentiæ—hic meam confiteor ignorantiam—ego somniavi mihi, hunc Psalmum esse generalem quandam exhortationem," etc. The Messianic interpretation seems to solve the whole difficulty.

"The four first Psalms contain in brief the whole gospel. The first, the Life of Christ, 'Blessed is the man that hath not walked in the counsel of the ungodly;' the second, His Passion, 'The rulers take counsel together against the Lord and against His Anointed;' the fourth, His precious Death and Burial, 'I will lay Me down in peace and take My rest;' the third, His Resurrection, 'I laid Me down and slept, and rose up again.'"—*Rupert, quoted by Neale.*

"As we have before shown, that Christ is called David, so the Psalms entitled IN FINEM DAVID announce the end and victory of Christ the giver of victory. The prophet teaches us of Christ, who is the veritable HOLY ONE;—when the Saviour said, 'Thou wilt cause Me to rest in safety,' it is not wonderful He should declare that His death was ordained of God in hope (in safety) according to what He had said, 'Father, glorify Thou Me with the glory which I had with Thee before the world was' (John xvii. 5)."—*Oriyén.*

"This Psalm is called a Psalm of David, which means the praise of Christ. The whole Psalm relates to Christ, and through Christ to the justified."—*Pseudo-Jerome.*

"Let us contemplate the Saviour using this Psalm as an evening hymn after His arrival in Bethany, and after being anointed by Mary for His burial (Mark xiv. 8). Let us realize His anxious thoughts for His little church, His foresight of their perplexed inquiry after good, when He was taken from them, and then His earnest intercession with the Father, that He would lift up the light of His countenance upon them. And lastly, let us mark the confidence with which He looks forward to the grave, where He shall lie down in peace, and sleep. Most ancient commentators have made this application of the Psalm to the death of Christ and His resurrection."—*Dr. Wilson on the Psalms.*

PSALM V.

A MORNING prayer of Messiah, the pattern and exemplar of His people, to excite them to early communion with God, to dedicate the first-fruits of their morning thoughts unto Him.

Messiah's triumphant vindication of His perfect righteousness and spotless purity contrasted with the wickedness and irreligion of His adversaries.

Messiah's imprecation against the incorrigible and finally impenitent enemies of His person and gospel, dooming them to the retributive justice of Jehovah.

Prediction of ultimate triumph and joy to all the people of God, "who hath blessed them with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

This Psalm teaches, whatever a man sows that shall he also reap, and assures us, that the punitive justice of God throughout eternity will inevitably be inflicted upon all Christless sinners.

1 GIVE ear to My words, O Jehovah,

Consider My meditations.

2 Harken unto the voice of My cry, My King and My God,

For unto Thee will I pray.

- 3 My voice shalt thou hear in the morning, O Jehovah,
In the morning I will present Myself unto Thee, and will watch
for Thee.
- 4 Truly Thou art not a God that delighteth in a wicked person,
An evil person shall not be Thy guest.
- 5 The foolish shall not stand in Thy sight,
Thou hatest all practising idolatry.
- 6 Thou shalt destroy all them that speak falsehood ;
Jehovah will abhor the man of blood and guile.
- 7 But as for Me I will come into Thy house in the multitude of
Thy mercy,
In Thy fear will I worship toward Thy holy temple.
- 8 Lead Me, O Jehovah, in Thy righteousness because of Mine enemies,
Make Thy way straight before My face.
- 9 For there is no constancy in their mouth,
Their inward part is very wickedness,
Their throat is an open sepulchre,
They set a polish with their tongue.
- 10 Punish Thou them, O God,
So that they shall fall by their own counsels,
Cast them down in the multitude of their transgressions,
For they have rebelled against Thee.
- 11 But all those that put their trust in Thee shall rejoice,
For ever shall they shout for joy, because Thou defendest them,
They also that love Thy name shall be joyful in Thee.
- 12 Verily Thou, Jehovah, wilt bless the Righteous One,
With favour wilt Thou compass Him as with a shield.

Ver. 3. "I apprehend that the dative לְ serves for both the verbs אֶעֱרַךְ and אֲנַפֵּה. Nothing is more frequent in the Psalms, than that two verbs should have a common casual noun."—*Horsley*.

Ver. 5. "בָּנִים, FICTITIORUM DEORUM CULTUS IDOLUM."—*Castel. Loc. Hept. et Gesenii Thes. Philol.*

"THE RITES OF THE IDOLATROUS RELIGION."—*Horsley*.

"It is applied particularly to IDOLATRY (1 Sam. xv. 23), and to everything pertaining to it; *e.g.*, to the IDOL itself (Isa. lxvi. 3). Hence Hosea names the IDOLATROUS Bethel (house of God) in derision, בֵּית יְדֹן (house of an IDOL), Hos. iv. 15; v. 8; x. 5; and simply יְדֹן (x. 8)."—*Gill's Geseuius*.

"In omne genere vitæ apud Christianos hoc invenias quod posthabita preceptorum Dei observantia in suis traditionibus et opinionibus Deum colunt. Hæc est species illa operum, quæ supradixi, velut umbra Behemoth, tegunt impietatem, malignitatem, et quamvis transgressionem."—*Luther*.

Ver. 6. בָּל occurs in one ancient Heb. ms., LXX., Vulgate, Vet. Itala, Coptic, and my Arabic ms.

Ver. 6. *Speak falsehood*.—Propagators of false religions.

Ver. 8. "The humanity of our Divine Master, though pure and sinless, was not devoid of that weakness which is essential to the creature, and which belongs to the verity of our nature. We therefore often find Him, in the Psalms, praying for Divine support, assistance, instruction, for protection against the multitude of malicious foes, earthly and spiritual, that continually beset His course during His personal abode on earth, and persecuted His cause and people, when Himself had ascended into heaven. Such is the prayer of the 8th verse."—*Fry*.

Ver. 9. בְּפִיהֶם, the reading of the ancient versions, and apparently of one Heb. ms.

"Sic legunt omnes veteres, et sic legendum declarant affixa, quæ subsequuntur, pluralia."—*Houbigant*.

"Libertines in all ages have not wanted excuses for

their riot and debaucheries. The idolaters of antiquity contrived to give an air of mysterious sanctity to the illest fables, and the fondest rites; and the philosophical atheists of modern times throw an air of wisdom over the most absurd doctrines, and the most wicked principles. Thus the words of the wicked are fair while their practices are abominable, and they promise well with the worst intentions."—*Horsley*.

That this Psalm is the prayer of Messiah in His humiliation is self-evident from the 12th verse, צַדִּיק being one of the appellatives of our Lord, "Jehovah our Righteousness." "The singulars צַדִּיק and הַסֵּדֶר in the book of Psalms have a constant reference to our Lord individually. The Psalmist, speaking with the highest assurance of the final deliverance and happy condition of the good, is driven, as it were, by the Spirit that inspired him, to a choice of words, fixing the blessing to a single person; to Him who is blessed above all, and the cause of blessing: the general sentiment is this, that God's good-will towards THE JUST ONE is to Him, instead of the shields or spears of an armed band, surrounding His person to keep off the enemy."—*Horsley*.

"Thou shalt be the glory of them, who love Thy Name, Thy Word, Thy Christ: for Thou wilt bless the Righteous One, Thy Christ."—*Psalm. Quinc. Fab. 1513*.

Another proof of the necessity of the Messianic interpretation of this Psalm arises from the malediction contained in the tenth verse. For if the Davidical interpretation be adopted, then this Psalm represents the prayer and experience of the son of Jesse, and this malediction is the imprecation of David against his enemies. No authority of great names can justify the rendering of the Hebrew verb in the future tense. There is no instance in the Hebrew Scriptures of an imperative commencing a sentence being employed as synonymous with the future tense. But the adoption of the Messianic interpretation, that David throughout the Psalm personates Messiah, removes every difficulty. Then the prayer of the Psalmist is the prayer of the Messiah. Then the malediction of the Psalmist is the imprecation of Him to whom the Father hath committed all judgment, that all men should honour the Son even as they honour the Father; of Him who will judge the quick and dead at His appearing and kingdom; of Him who will say to them on His left hand, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels." According to the Messianic interpretation, this malediction is the imprecation of the omnipotent, omniscient, omnipresent Judge of all mankind, whose prescience foresaw the final impenitence of His apostate enemies, and whose justice, even during His incarnation, doomed them to that eternal condemnation, which He foreknew they would merit by habitual apostasy from God.

PSALM VI.

SUPPLICATION of Messiah, bearing the imputed guilt of man, in anticipation of His vicarious death, when He should lay down His life for the sheep, should suffer their punishment, pay their debt, discharge their ransom, and open the kingdom of heaven to all believers.

Emaciation and premature old age of the person of Messiah arising from His conflict with the powers of darkness.

Final sudden and irretrievable discomfiture of all the enemies of Messiah.

The contemplation of Messiah bearing the imputed guilt of man, and suffering the punishment merited by that guilt, exhibits the TOTALITY of our fall in Adam, our ENTIRE depravity by nature and practice, and the UTTER inability of any to repent and believe without prevenient grace, making them willing in the day of God's power. "No man can come to Me, except the Father, which hath sent Me, draw him" (John vi. 44).

- 1 O JEHOVAH, do not Thou in Thine anger rebuke Me,
Neither in Thy hot displeasure chasten Me.
- 2 Be gracious to Me, O Jehovah, for I am exceedingly enfeebled,
Heal Me, O Jehovah, for My bones tremble.

- 3 Yea, vehemently trembleth My spirit,
Come then, O Jehovah, how long yet ?
- 4 Return Thou, O Jehovah, deliver Me,
Save Me for Thy mercies' sake.
- 5 For in death there is no commemoration of Thee,
In Sheol who shall sing Thy praise ?
- 6 I am worn out with My sighings,
All the night make I My bed to swim,
I water My couch with My tears.
- 7 Mine eye grows dim from anguish,
It is darkened as by old age, because of all Mine adversaries.
- 8 Depart from Me, all ye who practise idolatry,
Behold, Jehovah hath hearkened to the voice of My weeping :
- 9 Jehovah hath hearkened to My supplication,
Jehovah accepteth My prayer.
- 10 All Mine enemies shall be brought to shame, and shall be utterly
confounded,
They shall be turned backward, in an instant shall they be
brought to shame.

Three peculiarities characterize this short Psalm. *First*, the occurrence of the word Jehovah eight times in ten verses. *Secondly*, the threefold repetition of the word *בהל*. *Thirdly*, the remarkable paronomasia in the last verse *יִבְשׁוּ, יִשְׁכְּבוּ, יִבְשׁוּ*.

Ver. 3. *Come Thou*, *וַאֲתָהּ* is the reading of 40 Heb. mss., and of 12 Edd., and of the Keri. 5 mss. exhibit an erasure in the place of the last letter. *אָתָהּ* is the regular second person singular imperative of the verb *אָתָהּ*, TO COME.

Ver. 4. *Save Me*.—"He prayed that, if it were possible, the hour might pass from Him. And He said, Abba, Father, all things are possible unto Thee ; take away this cup from Me : nevertheless not what I will, but what Thou wilt" (Mark xiv. 35, 36).

Ver. 5. *Sing Thy Praise*.—"Chi è che canti le vostre lodi."—*De Rossi*.

"In *Hiphil*, TO CONFESS OPENLY AND FREELY, whether as an act of praise or worship."—*Parkhurst*.

"The verb *יָדָה* properly relates to acts of public worship. The assertion is, that the dead body has no

remembrance of God at all, nor are there any public acts of worship in Sheol."—*Horsley*.

Ver. 7. *טָכַל* is the reading of the Westminster ms. 133, under an erasure, and of the Syriac.

Ver. 7. *Darkened as by old age*.—

"Dark'ning with grief my weeping eye,
Scarce feels the cheering ray,
Grows dim, and sinks like with'ring age,
While num'rous foes dismay."

W. Goode.

"Sunk was that eye
Of sov'reignty ; and on th' emaciate cheek
Had penitence and anguish deeply drawn
Their furrows premature, forestalling time,
And shedding upon thirty's brow more sorrows
Than threescore winters, in their natural course,
Would else have sprinkled there."

Southey.

Ver. 8. *Ye who practise idolatry*.—See note on Ps. v. 5.

This is the first of what are termed the seven penitential Psalms, upon which Bishop Horsley justly remarks, "The circumstances of these supplicatory Psalms in the aggregate will not apply to any character in the Jewish history. There is good reason to conclude that the suppliant is a mystical personage, sometimes the Messiah. The enemies, too, are mystical ; the devil and the evil spirits, his confederates, and atheists and idolaters, considered as associated with the rebellious angels. The sickness, too, is mystical. When the Messiah himself is the sick person, the sickness is His humiliation and the wrath which He endured for the sins of men."

"This Psalm," says Pridham, "is the first of a rather numerous class of Messianic prophecies, in which the experience of the Lord Jesus is treated in especial connexion with His relation to God as the appointed Captain of our salvation. It is the personal experience of

the Man of Sorrows in prospective contemplation of the hour for the which He was born into the world; that is to be regarded as the proper subject of the Psalm. Gethsemane was the great crisis of this anticipative sorrow and dread. But the blessed Lord's language in Luke xii. 50 ('I have a baptism to be baptized with; and how am I straitened till it be accomplished!') is sufficient to indicate how continually the purpose for which He had come into the world was present to His mind."

Luther considers the prediction of the first verse to be fulfilled in Christ's agony in the garden of Gethsemane: "Reprehensio ista cordis in spiritu est pavor ille et horror conscientie a facie judicii Dei, qua Christus pro nobis laboravit in horto, sicut de Eo Is. liii. prædixerat: 'Laboravit anima Ejus,' et eum Ipse cæpisset tædere et pavere, ait: 'Tristis est anima Mea usque ad mortem.'"

"Jesus had to endure the real effects of the Divine anger against sin. His sufferings were not merely the corrections of a loving Father, but the penalties inflicted by a righteous judge. For, though 'He had done no violence, neither was any deceit in His mouth, yet it pleased the Lord to bruise Him; He hath put Him to grief,' because, as the prophet tells us, God 'made His soul an offering for sin.' 'For the transgression of My people was He stricken.' We have also clear intimation in the Word of God, that the human soul of Christ was visited with the most dreadful apprehensions of that death which He was, of necessity, to taste for every one whom His redemption was to deliver from this awful penalty of their transgressions. St. Paul tells us, that 'Christ, in the days of His flesh, offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared.' Can we then be surprised that these horrors of mind, aided perhaps by the temptations of infernal spirits, should be almost too much for the frame of One who was 'made like unto His brethren,' the feeble sons of men? The passion in the garden was a crisis, indeed, in our Redeemer's sufferings; but He had the same conflict to sustain, in some measure, during all the time of His abode in the flesh."—*Fry*.

Two pre-reformation writers refer this Psalm to Messiah. "The voice of Christ to the Father."—*Thomas, quoted by Neale*.

"A Psalm of Christ the Lord. The Prophet in spirit introduces Christ praying to the Father, making the sins of His members His own, and offering His own repentance to the Father."—*Psalt. Quinc. Fab. 1513*.

PSALM VII.

PRAYER of the Messiah to the Father for deliverance from His enemies. Verses 1 and 2.

Messiah's invocation of Jehovah to avenge Him of His adversaries, to consummate the final destinies of restored and converted Israel, and to establish His rightful supremacy over the universe. Verses 5-7.

Messiah's assertion of His perfect and sinless righteousness in the sight of the great Searcher of hearts. Verses 8-10.

Prediction of the final excision of one prominent enemy of Messiah, characterized by vanity, mischief, and falsehood, who, by the retributive justice of God, falls into that snare of destruction which he had laid for others. Verses 11-17.

This Psalm exhibits the perfect righteousness of Christ unto and upon all them that believe, a panoply to cover every sin, to commend to the Divine favour, and to justify from all things from which they could not have been justified by the law of Moses; and it teaches, that not only in the world to come will God render to every man according to his works, but that even in this life God frequently manifests retributive justice, so that they who sow wickedness reap the same (Job iv. 8).

I JEHOVAH, My God, in Thee have I put My trust,
Save Me from all them that persecute Me and deliver Me.

2 Lest like a lion he tear Me to pieces,
Rescue, for there is no deliverer.

3 Jehovah, My God, if I have done this,
If there be injustice in Mine hands ;

4 If I have requited evil to him that was at peace with Me,
Or without cause have oppressed Mine adversaries,

5 May the enemy pursue Me and overtake Me !
Yea, may he trample down My life to the ground !
And lay My glory in the dust !

6 Arise, O Jehovah, in Thy wrath,
O lift up Thyself against the fury of Thine adversaries,
And raise up for Me the judgment which Thou hast ordained.

7 Then shall the congregation of the tribes surround Thee,
And over it return Thou to supremacy.

(ORACULAR VOICE.)

8 Jehovah will judge the peoples.

Judge Me, O Jehovah, according to My righteousness,
Yea, according to Mine integrity render Thou to Me.

9 Oh that the wickedness of the impious ones were come to an end !
And that Thou wouldest establish in His supremacy the Righteous
One !

For Thou, O righteous God, searchest the heart and the reins.

10 My defence is in God,
Who saveth the upright in heart.

11 God is a righteous Judge,
Although He taketh not vengeance every day.

12 If man will not turn, He will whet His sword,
He hath levelled His bow, and made it ready,

13 And hath fitted to it the weapon of death,
He putteth His arrows in action against those who are ready for
burning.

14 Behold, he is pregnant with vanity,
And he hath conceived mischief,
And brought forth falsehood.

15 He diggeth a pit and deepeneth it,

But he shall fall into the snare himself hath made.

16 His mischief shall return upon his own head,

And upon his own crown shall his violence fall.

17 I will praise Jehovah for His righteousness,

And I will chant the name of Jehovah Most High.

Ver. 2. *Rescue*.—"As the line now stands in the Masoretic text, פָּרַק should be rendered as a verb in the imperative mood. This verb signifies not only to REUD or BREAK, but also to RESCUE BY FORCE—See Ps. cxxxvi. 24, and Lam. v. 8."—*Horsley*.

This rendering of Horsley has the sanction of Castell, Simonis, Gussetius, Parkhurst, Lee, Gesenius, Fürst, etc.

Ver. 4. *At peace with Me*.—"Two texts (Gen. xxxiv. 24, and 2 Sam. xx. 19) justify the sense in which שָׁלוֹם is taken here."—*Horsley*.

Ver. 6. בְּעֵבְרֵת is the reading of eight Heb. mss., two Edd. of xv. cent., Symmachus, Theodotion, Chaldee, and Syriac.

Ver. 7. *Tribes*: that is, the twelve tribes of Israel. I take ל for a preposition. "אֲנִי, plur. אֲנִיִּם, NATIO, FAMILIA, POPULUS, ex una quasi matre propagatus, ut עַם ex variis nationibus et linguis collectus."—*Castel. Hept. Lxx.*

"Populus, præcipue unius instituti, legis et religionis."—*Gesen. Thes. Philol.*

"Family, tribe, people."—*Gill's Gesenius*.

"Family or tribes."—*Lee's Heb. Lex.*

"A family, race, or nation whose members are consoiated, and mutually support each other."—*Parkhurst*.

Ver. 7. *Return Thou to supremacy*.—

"Summum locum jam occupa."—*Dathie*.

"Supra eum in altum redeas."—*Berlin*.

Ver. 8. "This verse expresses the humiliation of the human nature of Christ, conceived of the Virgin Mary. It is evident that He never had sin, because He never committed sin; therefore He declares His own innocence."—*Psalm. Brunon. 1480*.

"This confident assertion of His own righteousness and integrity can belong to no character but Jesus Christ Himself. David had no such innocence to boast; he was like other men,—a pardoned sinner, polluted with adultery and stained with murder."—*Horsley*.

Ver. 8. *Render*.—"לָע is in this place a verb, to ACT, DO, EFFECT, USE, or TREAT, and not a preposition WITHIN, as generally understood, by which we part with an ungraceful pleonasm, MY INTEGRITY WITHIN ME, and obtain an elegant parallelism."—*Mason Good*.

לָע is similarly rendered by Castell, Simonis, Gussetius, Lee, Gesenius, Fürst, etc.

"The contents of the title of this Psalm seem in some manner to be contradictory to the history in the Books of Kings, wherein are related the particulars of the life of David."—*Basil*.

"This Psalm may be understood of the God-man (Christ Jesus), if only those things which are here spoken in humiliation be referred to our infirmity which He bare for us."—*Augustine, also Bede, and Ludolf the Carthusian, repeating Augustine's words*.

"This Psalm pertains to the human nature of Christ, who humbled Himself by His incarnation. He prays that He may be judged according to His righteousness and integrity."—*Psalm. Brunon. 1480*.

"Christ is the searcher out of all consciences. The prophet speaketh to Christ of His enemies the Jews, and of the devil. Yet it appeareth to pertain to Christ and to the synagogue. For Christ is exalted even to the heavens, but the synagogue had fallen into the pit it digged for Him."—*Thomas, quoted by Neale*.

Ver. 9. This verse presents many difficulties, and is most obscure. Horsley, apparently despairing of eliciting any good sense from the received text, offers the following beautiful rendering:—

"Surely the wickedness of the impious shall be brought to an end,
And the righteousness of the Just One shall be established,
And God shall explore the hearts and reins."

But this version rests on emendations of the text, for which there is no authority of mss. Edd. or ancient versions. I offer my own version with much diffidence. "Voi Dio giustò, che i cuori discernete e i reni."—*De Rossi*.

"Quippe qui explores corda ac renes, O Deus juste."—*Berlin*.

Ver. 11. *Taketh not vengeance*.—"עָזַב is a forensic term, both Arabic and Hebrew: in the former importing a judicial sentence, and in the latter a judicial execution of the sentence. Thus عَزَمَ in Arabic imports

DICERE EX OPINIONE, and as a NOUN, OPINIO, SENTENTIA, an opinion or sentence. See Meninski, from Wankulus and Golius. In Hebrew the same word, עָזַב, imports 'TO CARRY SUCH OPINION OR SENTENCE INTO EXECUTION, TO AVENGE OR TAKE VENGEANCE UPON,' in which sense it makes an approach to עָשָׂה, which signifies more directly the same thing. Horsley meets the passage fairly, and translates strictly—'ALTHOUGH HE IS NOT ANGRY EVERY DAY, *i.e.*, continues he, 'His anger is not breaking forth upon every occasion, yet the season of judgment will surely come.' This is, in effect, the real meaning, which is only better explained by understanding עָזַב in the forensic sense of TO TAKE VENGEANCE OR EXECUTE JUDGMENT."—*Mason Good*.

Ver. 12. "The subject of the verb TURN is the enemy mentioned in the singular number above, in verse 5 (and also in verse 2); the same person who, in the same manner not expressed, is the subject of the verbs TRAVAIETH, HATH CONCEIVED, BROUGHT FORTH, in verse 14."—*Horsley*.

Ver. 13. *Those who are ready for burning*.—"Τοὶς καυοῦντοις (LXX.) which St. Basil expounds of those who are inflamed with evil passions and unbridled lusts, and are therefore fit for the fire of eternal punishment."—*Horsley*.

Ver. 17. *I will praise Jehovah for His righteousness* is rendered in the Syriac version, "I will give thanks unto the Lord according to My righteousness."

“It is difficult, if not impossible, to ascertain any particular occasion of this Psalm in the life of David, or of any other character in the Jewish history. Whatever might be the occasion of the Psalm, the real subject seems to be, the Messiah’s appeal to God against the false accusations of His enemies; and the predictions which it contains, of the final conversion of the whole world and of the future judgment, are clear and explicit.”—*Horsley*.

“We are in this, as in many of the other Psalms, not to confine the application to the opposition made against our Lord personally during the days of His flesh, though this is primarily intended; but are to keep in view the whole of the contest between ‘the seed of the woman’ and ‘the serpent and his seed,’ until their final overthrow in the great day of the battle of Almighty God. We shall see cause to conclude, as we proceed to consider many very similar passages in the Psalms, that the adversaries of the latter days, and their awful catastrophe, are especially in the view of the spirit of prophecy. I am more and more convinced that the general testimony of the prophetic Scriptures is intended to speak to our times, and the times shortly to arise.”—*Fry*.

PSALM VIII.

THE supreme glory of Jehovah as Creator and Administrator of the Universe.

The predicted testimony to Messiah as Saviour on His triumphant entrance into Jerusalem, by the disciples and children crying: “Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.”

The humiliation of Messiah.

The exaltation and glory of Messiah, when “He shall have dominion from sea to sea, and from the river unto the ends of the earth” (Ps. lxxii. 6); and when “The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—Isa. xi. 6–10.

This Psalm teaches—1st, That God created the universe for His own glory, and that man is obligated to obey his Creator from the heart, and to glorify Him “in his body and in his spirit, which are God’s;” 2d, That God in the darkest ages ever raises up faithful witnesses to His truth; and 3d, That God’s children are privileged to realize by faith their personal interest in the glories of the Second Advent, when Satan shall be bound, and to Jesus shall pertain the kingdom and the power, and the glory for ever and for ever.

- 1 O JEHOVAH OUR Lord,
How adorable is Thy name in all the earth,
Whose glory transcends the heavens!
- 2 Out of the mouth of babes and sucklings
Hast Thou established praise because of Thine enemies,
To silence the adversary and self-revenger.
- 3 When I consider Thy heavens, the work of Thy fingers,
The moon and the stars, which Thou hast formed;

- 4 What is man, that Thou shouldest be mindful of him ?
And the son of Adam, that Thou shouldest visit him ?
- 5 Thou hast made Him for a little while lower than the gods,
That Thou mightest crown Him with glory and honour.
- 6 Thou shalt give Him dominion over the operation of Thy hands ;
Placing all things in subjection under His feet ;
- 7 All sheep and oxen,
Yea, and the beasts of the field ;
- 8 The fowls of the air, and the fishes of the sea,
Traversing the paths of the waters.
- 9 O Jehovah our Lord,
How adorable is Thy name in all the earth !

Ver. 1. *Transcends*, תַּנְּה, "PROTENDERE, PORRIGERE."
—*Fürst. Heb. Conc.* "Chaldaice, Syriace, et Arabice,
ITERAVIT, REPETIVIT. Arabice V. Cong. SUPERBIVIT,
SUPERBE INCESSIT."—*Castel Lec. Hept.*

The LXX., Vulgate, Vetus Itala, and my Arabic
MS., sanction this rendering.

Ver. 2. *Bebes and sucklings* ; "Juvenum et puerorum."
—*Syriac.* The latter Syriac word is rendered
by Guthrius, "Infans, puer, adolescens, vir, Matt.
ii. 16 ; 1 Tim. v. 2 ; Tit. ii. 4."

Self-Revenger.—Parkhurst, in his Heb. Lex., renders
"SELF-TORMENTOR." "Myself am Hell."—*Milton.*

Ver. 3. *Formed.*—"Voi avete formate."—*De Rossi.*

Ver. 5. *The gods.*—"The agents of heaven, or powers
of the air, are called, what they in reality are, the
angels, agents, or ministers of God, both in the Old and
New Testaments ; and in the Old are spoken of under
the title of GODS, as the heathens called them, which
the New renders ANGELS OF GOD. Ps. civ. 4 : 'Who
maketh the winds His angels, the flaming fire His
ministers.' Ps. cxlviii. 2 : 'Praise Him, all His
angels : praise Him, all His hosts : praise Him, sun

and moon.' Ver. 8, 'Fire and hail, snow and vapour,
stormy wind, fulfilling His word.' We read, Ps. xcvi.
4 : 'The Lord is to be feared above all Gods : for all
the Gods of the nations are idols.' And Ps. cxvii. 7 :
'Confounded be all they that serve graven images,
that boast themselves of idols : WORSHIP HIM, ALL YE
GODS.' Heb. i. 6 : 'Let all THE ANGELS of God wor-
ship Him ;' which words of St. Paul commentators
have greatly puzzled themselves about, as understand-
ing them of the intelligent spirits ; but the Psalms
speak of the GODS of the heathen, who in reality are
ANGELS, agents, or ministers, but falsely called GODS.
They are, as Heb. i. 14, MINISTERING SPIRITS sent forth
to minister ; as the Psalms call them THE MINISTERS
OF GOD, servants that do His work, THAT FULFIL His
WORD. The man Christ, or Christ as man, has OBTAINED
A MORE EXCELLENT NAME, dignity, or glory,
than these illustrious angels, viz., the winds, fire, light,
or any other of the powers of the air."—*Bate's Hebrew
Lexicon.*

Ver. 8. *Traversing the paths of the waters.*—The
Chaldee reads, "Leviathan traversing the paths of the
sea," which accords well with the Hebrew parallelism.

Whoever believes that the New Testament is written by divine inspiration, and that it is a key for the interpretation of the Old Testament, must admit the Messianic interpretation of this Psalm. In Matt. xxi. 16, Christ quotes the second verse as prophetic of Himself, and thereby vindicates the children crying in the Temple, "Hosanna to the Son of David." St. Paul, 1 Cor. xv. 27, and Eph. i. 22, quotes the sixth verse of this Psalm to prove that the Father "bath put all things under His feet," i.e., the feet of Jesus. And the fourth, fifth, and sixth verses of this Psalm are quoted, Heb. ii. 6-8, to prove that "unto the angels God hath not put in subjection the world to come," but unto "Jesus crowned with glory and honour, who for a little while was made lower than the angels, that He might taste death for every man."

"We may consider this interesting composition as a prophetic anticipation of the kingdom of Christ, to be established in glory and honour in 'the world to come,' the habitable world.—Heb. ii. 5. I cannot take any other ground in the following explanation than that the Son of man, verse fourth, the Saviour, in His twofold nature of God-man, is the exclusive subject of this hymn."—*Dr. Wilson on the Psalms.*

"The Church chanting the praises and majesty of the Lord Christ, declares the exaltation of His human nature to the summit of greatness."—*Psalm. Brunon.* 1480.

"In the first part of the Psalm the praises of Christ are described, His majesty and His exalted operation. In the second part the Psalmist affirms human nature, having been polluted

with sin, to be exalted in Christ above all creation. The first part declares the omnipotence of Christ's divinity; the second part the exaltation of His humanity."—*Psalt. Pet. Lombard.* 1474.

"A prophecy that sucklings, children, and youth should sing with hosannas to the Lord."—*Syriac Version.*

"To Christ alone is it granted that all things should be put in subjection under His feet (1 Cor. xv. 27; Eph. i. 22); that all things should be given into His hand (John iii. 35); that all power should be given unto Him in heaven and in earth (Matt. xxviii. 18); and that He should be constituted heir of all things (Heb. i. 2). Then by and through Him this glory belongs to the saints (1 Cor. iii. 21, 22) as co-heirs with Christ (Rom. viii. 17). I therefore affirm that David beheld with the eyes of faith the man Christ, or rather the God-man, Θεάνθρωπον, as He is called in many Psalms, and in Hebrews, second chapter, and that though the glory of God is worthy of all admiration in the creation of the heavens, the sun, the moon, and the stars; yet is it much more worthy of admiration, that God should have dignified with such great honour, not angels, but frail human nature, so that man, in the person of Christ, though for a little time degraded and made lower than the angels, should be adorned with such glory and majesty, that all things, the universal Church, and the angels themselves, should be subjected unto Him."—*De Dieu, Critica Sacra.*

PSALMS IX. X.

"THE session of the Messiah, and His reception of the kingdom, and frustration of the enemy.

"Concerning the exultation of Satan over Adam and his race, and how the Messiah defeated his boasting."—*Syriac Version.*

- 8
- 1 I WILL praise Thee, O Jehovah, with my whole heart,
I will recount all Thy marvellous works.
- 2 I will rejoice and exult in Thee;
I will chant thy name, O Most High.
- 9
- 3 Because mine enemies are turned back;
They fall, they perish from Thy presence.
- 4 Thou hast passed sentence for me, and done me right;
Thou hast taken Thy seat upon the throne of righteous judgment.
- 10
- 5 Thou hast rebuked the heathen, Thou hast destroyed the impious one;
Their name Thou hast blotted out for ever and ever.
- 7 But Jehovah shall keep His seat for ever,
He hath established His throne upon judgment.
- 11
- * * * *
- 12
- 6 Desolations have consumed the enemy for ever.
The cities which Thou hast demolished, their very memory is
perished with them.

- 8 And He will sentence the world with justice ;
He will try the nations with perfect equity.
- 9 And Jehovah will be a ^י high fortress for the afflicted One,
A high fortress in critical times, in the season of distress ;
- 10 And they that know Thy name shall trust in Thee,
For never hast Thou forsaken them that seek after Thee, O Jehovah.
- 11 Sing unto Jehovah who dwelleth in Zion,
Declare His doings among the peoples.
- 12 When He maketh inquisition for blood, He remembereth them,
He forgetteth not the cry of the helpless.
- 13 Take pity upon me, O Jehovah, see the oppression of me by him
that hateth me,
O Thou that raisest me up from the gates of death.
- 14 That I may recount all Thy praise
In the gates of the daughter of Zion : I will exult in Thy salvation.
- 15 The heathen are sunk in the pit which they made,
In the net which they hid, their own foot is taken.
- 16 Jehovah is manifested ! He is executing judgment !
In the work of his own hands the impious one is ensnared.
- 17 The impious shall be turned into hell ;
All the heathen forgetful of God.
- 20 { O Jehovah, appoint Thou a teacher for them, }
{ (Put them in fear, O Jehovah,) }
Let the heathen know, that themselves are men.
- 18 Truly not for ever shall the poor man be forgotten,
The expectation of the helpless not for ever perish.
- 19 Arise, O Jehovah, let not man prevail,
Let the heathen be sentenced in Thy presence.
- x. ^י
1 Wherefore, O Jehovah, standest thou afar off,
Wherefore hidest Thou Thyself in critical times, in the season of
distress ?
- 2 In the exaltation of the impious one the helpless is consumed ;
Let them be caught in the subtleties which they have invented.

- מ
- 5 The height of Thy judgments is beyond his sight,
For all his greatest enemies he puffeth at them.
- 6 He hath said in his heart, I shall not be moved
From generation to generation ; inasmuch as I am not appointed
to calamity.

* * נ * *

* * ד * *

- ע
- 8 His eyes are ever watching for the helpless,
9 He lieth in wait in a secret place, like a lion in his lair,
He lieth in wait to seize the helpless ;
He seizeth the helpless when he hath drawn him into his net.

* * פ * *

* * צ * *

- ק
- 12 Arise, O Jehovah, O God, lift up Thy hand,
Be not forgetful of the helpless.
- 13 Wherefore shall the impious one despise God ?
He hath said in his heart, Thou wilt not make inquiry.

- ך
- 14 Thou hast seen, for Thou beholdest
Mischief and spite, to take the matter into Thine own hand.
Unto Thee the helpless resigneth himself ;
Of the orphan Thou art the helper.

- ש
- 15 Break Thou the arm of the impious and evil (man),
Thou shalt seek the impious (man), and find him not.
- 16 Jehovah is king for ever and ever,
The heathen are perished out of His land.

- ת
- 17 The desire of the helpless Thou hast heard, O Jehovah,
Thou wilt establish their heart, and make Thine ear hearken,
18 To judge the orphan and the oppressed,
That the man of the earth never more play the tyrant.

- 3 Truly the impious man is mad upon his own heart's desire,
He blesseth gain, despising Jehovah.

- 4 The impious one, in the swelling of his wrath, will not inquire,
No God is the whole of his philosophy—
- 5 His ways are at all times confident.
- 7 His mouth is full of cursing, and deceit, and fraud ;
Under his tongue is mischief and vanity.
- 8 He sitteth in ambush in the villages,
In secret places he murdereth the innocent.
- 10 And the overpowered man submits :
And by his strength the bulwark of the oppressed falleth.
- 11 He hath said in his heart, God is forgetful,
He hideth His face, He will never see it.

“These two Psalms are written, without any division, in four Hebrew mss. of Kennicott and De Rossi, and also in two Hebrew mss. in the British Museum, Nos. 15,250 and 21,161. To these six mss. must be added the Westminster ms. No. 133, wherein two lines are partially left blank by the scribe at the beginning of each Psalm for the subsequent insertion by the illuminator of the initial word *literis majusculis et ornatis*. But in Psalm x. part only of one line is left blank. Hence the autograph copied by the scribe of 133 must have exhibited Psalms ix. and x. as one Psalm, with a slight intervening break, because space has only been left for the insertion of the initial word of Psalm x. in letters of the same size as the general text-hand of the remainder of the ms. Hence Kennicott’s statement, “למַה 133,” is an error, this initial word having been purposely omitted by the scribe for subsequent addition by the illuminator. These two Psalms manifestly constitute one alphabetical composition, comprising twenty-two stanzas, each a quartett, according to the number and order of the letters of the Hebrew alphabet; of these twenty-two stanzas, seventeen now remain. Five stanzas, equivalent to twenty lines, are now wanting. To supply this deficiency, there are thirteen lines, equivalent to three stanzas and one line, which cannot now be arranged in the Psalm, because their initial letters correspond not with the missing stanzas. Whenever Hebrew manuscripts shall be brought to light by their various readings enabling us to insert these lines in their proper places, there will still remain a deficit of seven lines to constitute and complete the two missing quartetts. It would seem, that this division of this alphabetical composition into two Psalms was intentional, to conceal the alphabetical arrangement, and to blind men to the deficiency of these seven lines, and to the misplacing of the thirteen lines above. No such division exists in the LXX. or Vulgate versions. Of the 718 Heb. mss. and Edd. of the Psalms collated by Kennicott and De Rossi, and of the ancient versions, none afford light or authority for the rectification of the irregularities, transpositions, and deficiencies of this alphabetical Psalm.

The following extract from Medrash Tehillim, which extract is the comment of a Jewish Rabbi on this Psalm x., merits especial attention, 1st, from the identity of the three years and half with the conjoint ministry of John the Baptist and our Lord, according to Greswell, or with the sole ministry of Christ according to other authorities; 2d, from the admitted rejection of this ministry by the Jewish nation; 3d, from God’s admitted rejection of the Jews, because the Jews had nationally rejected the Messiah; 4th, from the recognition of the prophetic period, a time, times, and half a time, or 1260 years, the latter moiety of the seven weeks of Daniel, the grand kalendar of prophecy; and 5th, from the admission, that on the termination of this period of 1260 years (עַד in Noldius signifies QUUM POSTQUAM) there will be peace. The assertion of the Shekinah tabernacling three years and a half, not only vindicates the Messianic interpretation of Psalm x., but also implies, or seems to imply, that the Messiah who so tabernacled was none other than Jesus Christ, Jehovah our Righteousness. Buxtorff, in his Chaldee Lexicon, renders שְׁכִינָה HABITATIO, DIVINITAS, GLORIA, MAJESTAS DIVINA INTER HOMINES HABITANS. And Castell renders it GLORIA, MAJESTAS DIVINA, and adds thereto, “Onkelos hac voce utitur, ubi DEUS DICITUR HABITARE CUM HOMINIBUS, ut corporeitas a Deo removeatur—per Messiae adventum rediit ablata שְׁכִינָה, καὶ ἐσκήνωσεν ἐν ἡμῖν, John i. 14. Est Christus jam noster עַמְנוּאֵל, ejusque humanitas vera שְׁכִינָה.”

“ Rabbi Johanan says : For three years and a half the Shekinah stood on the Mount of Olives, and preached, ‘ Seek ye the Lord while He may be found ’ (Isaiah lv. 6), but they regarded Him not, as saith Isaiah (lxv. 1), ‘ I am sought of them that asked not for Me, I am found of them that sought me not.’ They resemble an itinerant caravan, to whom, when it was growing dark, the keeper of the caravansary came and said, ‘ Betake yourselves to the caravansary for fear of wild beasts and thieves.’ They replied to him, ‘ It is not the custom of the caravan to betake themselves to a caravansary by night.’ As they proceeded, night-time and darkness overtook them. They returned and came near unto the keeper of the caravansary, and besought him that he would open unto them. The keeper of the caravansary replied to them, ‘ It is not the custom of the keeper of the caravansary to open by night, because it is not his custom to receive men by night : when I sought to receive you, you would not enter ; now you wish to enter, I will not receive you.’ Thus saith the holy and the blessed God, ‘ Seek ye the Lord while He may be found ’ (Isa. lv. 6), ‘ Turn, O ye backsliding children ’ (Jer. iii. 14), but there were none who sought to return. The holy and blessed God said unto them, ‘ I will go and I will return to My first place ’ (Hosea v. 15). When they shall be delivered up to the (Gentile) kingdoms, then they will resemble wild beasts and will begin to cry out, ‘ Why standest Thou afar off, O Lord ? ’ (Ps. x. 1.) The holy and blessed God saith, ‘ When I sought you, you would not seek Me ; now when you seek Me, I will not hearken unto you ; measure for measure.’ And again when He called, they hearkened not (Zech. vii. 13). But peace shall be for ever, after a time, and times, and half a time.”—*Medrash Tehillim*.

PSALM XI.

THE unhallowed confederacy of the ungodly to depose Messiah from His rightful dominion of the universe.

The sovereignty of Jehovah over all creation in heaven and in earth, His cognizance of human hearts and acts, His righteous retribution to every man according to his works.

This Psalm teaches that the Divine prescience contemplates the human race to consist of two classes, the saved and the lost, and that the destruction of Sodom and Gomorrah by fire and brimstone is an example of the vengeance of eternal fire to be inflicted on them that know not God, and obey not the gospel of our Lord Jesus Christ.

- 1 IN Jehovah do I put my trust ;
Wherefore say ye unto me,
Flee thou as a bird to the mountain.
- 2 For, lo, the ungodly with the foot bend the bow,
They fix their arrow upon the string,
To shoot in darkness at the upright in heart.
- 3 For the Righteous One Thou hast exalted they would destroy, (*saying*)
“ What doeth Jehovah ? ”
- 4 Jehovah is in His holy temple,
In heaven hath He established His throne.
His eyes regard (the afflicted One),
His eyelids test the children of men.
- 5 Jehovah testeth the Righteous One, and the impious one,
But him that loveth violence doth His soul abhor.

- 6 Upon the ungodly He will rain thunderbolts, fire, and brimstone,
And the smouldering blast shall be the portion of their cup.
7 Because Jehovah is righteous, He loveth righteousness,
His countenance regardeth integrity.

Ver. 1. נור is the reading of eighty-three Heb. mss., several Edl., and of all the ancient versions, and of No. 21,161 in British Museum, and of the Ken.

נפנור Masoretic text.

נפנור Heb. Chaldee, LXX., Vulgate, Syriac.

Ver. 2. *With the foot bend the bow.*—"Treading the bow, *ie.*, planting the left foot against, in order to make the aim the more certain.—*Diod. Sic.* iii. 8 : *Arriana. Ind.* xvi."—*Lee's Heb. Lec.* "CALCAVIT ARGUM, *ie.*, pede imposito TETENDIT, ubi arcus pregrandis est et validus."—*Gesen. Thes. Philol.*

Ver. 3. *Thou hast exalted.*—κατηρατισω, . . . LXX.
perfecisti, . . . Vulg.

Syriac and Arabic the same.

Houbigant proposes to read השיתה the second person of the verb שית in Hiphil. This verb signifies, according to Simonis, PONERE IN DIGNITATE, in Furst "perficere;" in Gesen. Thes. Phil., "PREFONERE, PREFICERE."

"The Jews have slain Him whom Thou hast appointed (perfecisti), Christ conceived of the Holy Spirit."—*Pseudo-Jerome.*

Ver. 4. *Established.*—הכין כסאו, is the reading of three Hebrew mss., Nos. 74, 93, and 97, of Kennicott, and of the Westminster ms. 133, omitted by Kennicott from error. According to this reading, the hemistich, as I have divided it, consists of two equal lines, each comprising three words.—*N.B.* These four Hebrew

mss. are all Hebrew-Latin, and contain a valuable various reading not found in any other collated mss.

Ver. 4. (*The afflicted One.*)—τὸν πένητα, LXX.; PAUPEREM, Vulgate, supported by the Ethiopic and Arabic. "For this term, which completes the hemistich, and harmoniously lengthens the line, we are indebted to the Septuagint, in the copy of which it occurs; and has been in like manner introduced into the Vulgate, and many modern versions, especially those of Bishop Lowth and Bishop Horsley. It has been dropped, as Dr. Lowth has ingeniously observed, from its likeness to the word before it, which, when introduced, must have run thus: יחזו עני עני יחזו, omiu oni ihezu."—*Mason Good on the Psalms.*

Ver. 6. *Fire and brimstone.*—"When the Lord rained brimstone and fire upon Sodom, as the Apostle Jude teaches, it was done as an example (or symbol) of eternal fire."—*Pseudo-Jerome.*

"Behold, the lightnings wing their way,
Behold, the fires vindictive stray,
While from Thy hand the baleful draught,
With storm and mingled sulphur fraught,
In wild amaze the impious train
Low to its utmost dregs shall drain."

Merrick.

Ver. 6. *Smouldering blast.*—"E un vento ardente sura la parte del loro calice."—*De Rossi.*

"A Psalm concerning Christ the Lord. The prophet in spirit speaketh in the person of Christ. This Psalm treats of the anguish of Christ, and of the punishment of hell inflicted on His enemies.—*Psalt. Quincup. Fab.* 1513.

PSALM XII.

INTERCESSION to Jehovah for help on account of the apparent failure of Messiah's kingdom on earth, and the general apostasy of the last days, characterized by falsehood, deceit, blasphemy, and persecution. Verses 1, 2.

Promised intervention of Jehovah for the protection of His little flock the spiritual Israel, and for the preservation, verification, and supremacy of God's revealed word. Verses 3-7.

Final exaltation of Messiah, and expulsion from His kingdom of "all things that offend, and them which do iniquity" (Matt. xiii. 41). Verse 8.

This Psalm teaches the absolute purity and perfection of the inspired Scriptures as they emanated from the Deity, both in the revelation they unfold, and in the phraseology whereby that revelation is enunciated; and it assures us of God's watchful providence over the written Word, and of His gracious protection of His saints, kept by the power of God through faith unto salvation.

- 1 SAVE, O Jehovah, for the Holy One hath failed,
For the faithful are extinct from among the children of men.
2 They talk falsehood each one with his neighbour,
Deceitful lips! they talk with double heart.

- 3 Jehovah shall cut off all deceitful lips,
The tongue that speaketh proud things,
4 Those who have said, With our tongue will we prevail,
Our lips are our own ; who is Lord over us ?
5 Because of the spoliation of the afflicted, because of the sighing of
the poor,
Now will I arise, saith Jehovah,
I will put every one in safety from him that puffeth at him.
- 6 The words of Jehovah are pure words,
They are silver refined in an earthen crucible,
Seven times purified.
7 Thou, O Jehovah, wilt guard them,
Thou wilt shield us from this generation for ever.
- 8 The ungodly shall depart on every side
When He the despised of the children of men is exalted.

Ver. 2. **לֹא** is the reading of twenty-eight Heb. mss., one Ed. LXX., Vulgate, Ethiopic, Arabic, and of ms. 21,161 in British Museum.

Vers. 2 and 3. *Deceitful lips*.—"Not smooth with flattery, but with 'glozing lies,' with ensnaring eloquence, and specious argument, in support of the wretched cause which they espouse ; see Ps. v. 9 ; xxxvi. 1."—*Horsley*.

Ver. 2. *Double heart*.—"Themselves secretly mistrusting their own principles, at least not completely satisfied, whatever security and confidence they may affect."—*Horsley*.

Ver. 4. *Our lips are our own*.—Had Bishop Horsley written by inspiration, he could scarcely have painted more to the life the scepticism and sceptics of these last days. "Infidels," says he, "profess to set all authority of public opinion and ancient tradition at defiance, as the prejudice of education. They follow no teacher, human or divine. They form their own opinions from their own reflections, and they claim to speak as freely as they think ; to propagate and maintain their own notions, however opposite to the general belief, and even to revile the established religion."

Ver. 6. *Earthen crucible*.—"Refiners' crucibles are to

this day made of earth. See Boerhaave's Chemistry, by Shaw, vol. i. p. 153, § 19."—*Parkhurst's Heb. Lex.*

Ver. 7. **הַשִּׁמְרָנוּ** is the reading of three Heb. mss., LXX., Vulgate, Arabic, and Ethiopic. I greatly prefer the reading of the Received Text, which exhibits God's providential guardianship of the volume of revelation from all the assaults of the Devil, the assiduous sower of tares in the world, and from all the assaults of the children of the Devil, of whom our Lord says : "Ye are of your father the Devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own ; for he is a liar, and the father of it" (or, more correctly, according to Scholfield, "When a man speaketh falsehood, he speaketh of his own ; for his father also is a liar)."—John viii. 44.

Ver. 8. *The despised*.—Literally "the scorn," the abstract term being employed in place of the concrete. The Psalmist here predicts the exaltation in glory of Him who was once "despised and rejected of men, a man of sorrows, and acquainted with grief." Jarchi expounds the term, **וְלוֹת לְבַנֵי אֲדָם**, A MAN WHO IS CONTEMNED AND ESTEEMED DESPICABLE BY OTHER MEN.

"Let us not arrange anything earthly, anything secular, anything corporeal, anything light and mutable, amidst these celestial oracles. For the words of the Lord are chaste words, that in these the immaculate and modest sincerity of celestial mysteries may shine forth by a spiritual interpretation. Let us not, by our adulteration, mingle earthly with Divine things, and injure that inviolable mystery of the prophetic vision, or of the everlasting oracles, by the false estimation of our nature. Therefore he adds, as silver is purified in the fire, etc., to the end that we, like good money-changers, may examine the silver of the prophetic word, separating the Lord's money from all earthly pollution."—*Ambrose*.

"As silver often refined by fire is purified from all extraneous admixture, so the oracles of the Lord are pure from all falseness."—*Eusebius*.

"This Psalm makes mention of Christ, the Saviour of us all, that He is ever ready to assist those who are assailed by the Devil, and to recall the wanderer from the error of his way."—*Cyril*.

“The words of God are pure words, free from all that is false. For as silver refined by fire contains in it nothing that is extraneous, not a particle of dross, so the words of God, as we should naturally expect, are free from all falsification.”—*Catena Patrum*.

“Respecting the end of the world on the eighth day, and a prophecy of the advent of Christ.”—*Arabic Version*.

“The contention of the wicked, and a prophecy of the coming of the Messiah.”—*Syriac Version*.

PSALM XIII.

THE prayer of Messiah, when as our Surety He bare the imputed guilt of man, and on our account endured the hidings of His Father's face, and that wrath which was due to our transgressions. Verses 1, 2.

Messiah's prayer that He might be raised from death and become the first fruits of them that slept. Verses 3, 4.

Messiah's thanksgiving for Jehovah's anticipated answer to His prayer, and for finished salvation covenanted to all who shall believe in His name. Verses 5, 6.

This Psalm exhibits “the Man of Sorrows acquainted with grief” as a pattern and example to all His people, of continuous, fervent, and believing supplication, offered with thanksgiving to the Father of mercies in the assured anticipation that the prayer of faith will ultimately prevail to the obtaining of all covenant blessings adjudged expedient for each believer by infinite love and faithfulness.

- 1 How long wilt Thou forget Me, O Jehovah? For ever?
How long wilt Thou hide Thy face from Me?
- 2 How long shall I take continuous counsel for My life?
How long shall I have daily sorrow in My heart?
How long shall Mine enemy exalt himself over Me?
- 3 Look down, answer Me, O Jehovah My God,
Enlighten Mine eyes, lest I sleep in very death.
- 4 Lest Mine enemy say, I have prevailed against Him,
Mine adversaries will exult when I fall.
- 5 But I have trusted in Thy Mercy,
My heart exulteth in Thy salvation.
- 6 I will sing unto Jehovah, for He hath rewarded Me,
Yea, I will chant the name of Jehovah Most High.

Ver. 2. *For my life*.—Noldius gives the signification of PROPER to ׀ in many passages; so do Kimchi, Aben Ezra, Ben. Mel. Pagninus, Munster, Luther, etc. etc.

Ver. 2. *How long shall I take*.—The verb אָשִׁית in the preceding line governs the two accusative cases עֵצָה and יָגֵן. As no English verb could well be predicated of these two nouns, it was necessary to render the Hebrew verb by two English verbs. “How long” is repeated from the former lines as understood at the beginning of this. “Some suppose עַל אֲנִי has been dropped here.”—*Fry on the Psalms*. “Continuous

counsel” is employed to represent the plural of the original, our idiom not admitting of COUNSEL in the plural.

Ver. 3. *In very death*.—“The ה is here emphatic, but omitted in all the translations. It imparts REALITY, the VERY thing or thing ITSELF with which it is joined. Thus Job xxxvi. 30, הַיָּם signifies ‘the VERY ocean,’ or ‘ocean ITSELF.’ And so, in colloquial language, we say ‘in very truth,’ ‘in very deed,’ ‘in very spite.’”—*Mason Good*.

I consider this third verse to be Messiah's prayer to the Father for liberation from death, and for a glorious

resurrection, that the expectation of the Jews might be defeated, who anticipated that his death would be everlasting, and who stationed a watch of soldiers around the sepulchre to prevent His resurrection.

Ver. 3. *Enlighten Mine eyes.*—"This has reference to the effect upon the countenance of which joyful feelings are productive; the eye sparkles, the whole face beams with delight."—*Walford*.

Ver. 6. "In the Hebrew text the conclusion of the Psalm is manifestly defective: it ends with an odd hemistich wanting its correspondent. The Septuagint has happily preserved it:—

Καὶ ψαλῶ τῷ ὀνόματι Κυρίου τοῦ ὑψίστου.

"Let us behold the prophet rapt in this blessed contemplation; with what earnest desire he waited for the glorious incarnation of the Lord; and let us hence learn how great a privilege we thence derive, when we perceive this powerful king and holy prophet to have so earnestly wished to witness this blessed consummation."—*Psalm. Cassiodori*, 1491.

"This psalm may be spoken in the person of modern saints earnestly desiring the second advent of Christ, being certain that then they will be saved. For, with the same desire that the ancients longed for His first advent, with that same desire the moderns are anxiously desirous of His second advent."—*Psalm. Pet. Lomb.* 1474.

"Here is what has been called 'THE RIGHTEOUS ONE'S PATHETIC REMONSTRANCE:' The Son of David came in the fulness of time. Many a night of darkness He passed through. Sometimes the very shades of death bent over Him. 'My soul is exceeding sorrowful even unto death.' Could He not most fitly take up verse 4 as He carried His Cross along the Via Dolorosa? Who more fitly than He might appeal,—

'Consider, hear me, O Lord my God (Eli! Eli!)

Make mine eyes glisten with joy,

Lest I sleep in death!

Lest mine enemy say, I have prevailed against Him,

Lest those that trouble me rejoice when I am moved.'

High priests, governors, Scribes, Pharisees, Herodians, Sadducees, common priests, and common people, were all on the eve of shouting triumph if He rose not from the grave; and a burst of joy from hell would respond to their derision if He failed to arise, and failed to show Himself King of kings."—*A. A. Bourne*.

PSALM XIV.

THE practical (but not avowed) atheism (apparently) of the king who doeth according to his will predicted by Daniel (xi. 36, etc.)

The licentiousness and abominations of those confederated under this king, worshippers of idols, and desolators of restored Israel.

The panic of this confederacy arising from the presence on behalf of Israel of "Michael the Prince who standeth for the children of Thy people."

The prayer of the Psalmist for Israel's conversion and final ingathering into the land of promise.

Infidelity, avowed or practical, has been rife in every age of the world, hence men have denied the person, the attributes, the perfections, the operation, and

ואומר שם יהוה עליון

—the same that terminates Psalm vii."—*Louth*.

"There is so much force in this remark, and the addition seems so natural, that I have admitted it. It has already, indeed, been admitted into our Psalter version, and consequently is in permanent use in our Church-service."—*Mason Good*.

This lost line, essential to the integrity of the Hebrew text, is not found in any one of the 718 codices collated by Kennicott and De Rossi, but, besides the LXX., occurs in the Vulgate, the Vetus Itala, the Arabic, the Ethiopic, and Coptic versions.

PSALM LIII.

THE practical (but not avowed) atheism (apparently) of the king who doeth according to his will predicted by Daniel (xi. 36, etc.)

The licentiousness and abominations of those confederated under this king, worshippers of idols, and desolators of restored Israel.

The panic of this confederacy arising from their discomfiture at Armageddon.

The prayer of the Psalmist for Israel's conversion and final ingathering into the land of promise.

Infidelity, avowed or practical, has been rife in every age of the world, hence men have denied the person, the attributes, the perfections, the operation, and the word of Jehovah. This Psalm teaches us that atheism, both avowed and prac-

the Word of Jehovah. This Psalm teaches us that atheism, both avowed and practical, is folly in the Divine estimation, and that they who have rejected God in time will by God be rejected on the judgment-day, and will receive this judicial sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

tical, is folly in the Divine estimation, and that they who have rejected God in time will by God be rejected on the judgment-day, and will receive this judicial sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

1 THE fool hath said in his heart, There is no God.

They are corrupt, they have done abominable iniquity,

There is none that doeth good, no not one.

2 Jehovah looked down from heaven

Upon the children of men

To see if there were any that did understand,

That did seek after God.

3 They are all gone out of the way, they are together become unprofitable.

There is none that doeth good, no not one.

Their throat is an open sepulchre,

With their tongues they have used deceit,

The poison of asps is under their lips.

Whose mouth is full of cursing and bitterness,

Their feet are swift to shed blood,

Destruction and misery are in their ways,

And the way of peace have they not known.

There is no fear of God before their eyes.

(ORACULAR VOICE.)

4 Have they all no knowledge, practising idolatry, eating up my people?

They eat their food, they invoke not Jehovah.

1 THE fool hath said in his heart, There is no God.

They are corrupt, they have done abominable iniquity,

There is none that doeth good, no not one.

2 Jehovah looked down from heaven

Upon the children of men

To see if there were any that did understand,

That did seek after God.

3 They are all gone out of the way, they are together become unprofitable.

There is none that doeth good, no not one.

(ORACULAR VOICE.)

4 Have they all no knowledge, practising idolatry, eating up my people?

They eat their food, they invoke not Jehovah.

5 Then they were in great fear,
 When God was present with the com-
 munity of the Righteous one.

6 The counsel of the helpless man shall
 put him to shame,
 Because Jehovah is his refuge.
 Oh that the salvation of Israel were
 come out of Zion!
 When Jehovah bringeth back the cap-
 tivity of His people,
 Jacob shall rejoice, and Israel shall be
 glad.

5 Then they were in great fear,
 When God had dissipated the bones of
 him that encamped against thee.
 They were put to shame, because God
 hath rejected them.

6 Oh that the salvation of Israel were
 come out of Zion!
 When Jehovah bringeth back the cap-
 tivity of His people,
 Jacob shall rejoice, and Israel shall be
 glad.

Ver. 1.—*No not one.*—This addition is found in LXX., Vulgate, Vetus Itala, Ethiopic, Arabic, and Coptic.

Ver. 3. Romans iii. 13-18 are now found in one Hebrew ms., in the Vatican copy of LXX., in the Vulgate (in the Cisalpine and Transalpine and Vetus Itala texts of Le Fevre, 1513, and in the text of Bruno, Bishop of Wurtzburg, 1480); in the Ethiopic of Potken's Psalter, Cologne, 1518; and in the Arabic. The quotation of this Psalm by St. Paul I consider to begin with the words, "There is none that understandeth," following St. Paul's own words, "as it is written, that there is none righteous, no not one." Rom. iii. 11 is a mere abbreviation of Ps. xiv. 4. The rest of the quotation is literal.

Ver. 4. and liii. 4, "practising idolatry." *See* note on Ps. v. 5.

Ver. 6. "Shall put him to shame." The helpless man, the man Christ Jesus, shall put to shame the king who doeth according to his will.

Ver. 1. Instead of עיל, eight Heb. mss. read עלילה, as does Psalm xiv.

Ver. 4. ל כ is the reading of 72 Heb. mss., two Edd. of xv. cent., of the margin of the two Venice Bibles of 1518 and of the Appendix to Münster's Bible, 1536, and of LXX., Chaldee, Syriac, Vulgate, Arabic.

Ver. 4. Twelve Heb. mss. of Kennicott, many Heb. mss. of De Rossi, and one Ed. of xv. cent., read יהוה.

Ver. 5. לא היה פחד are wanting in five Heb. mss. of Kennicott's, and in many of De Rossi.

Ver. 5. הב"טתה is a manifest corruption, no such form existing in the Hebrew language. I have therefore followed the rendering of the ancient versions, because there is no ms. authority for the rectification of this anomalous word.

Ver. 6. יהוה is the reading of 25 Heb. mss., Justinian's Oct. Psalter, 1516, LXX., Syriac, Chaldee.

These two psalms were originally without doubt facsimile copies of the same inspired composition, possibly with this variation, that Psalm xiv. contained Romans iii. 13-18, and Psalm liii. did not contain them. The נבל of these two Psalms fears not God and regards not man.

The Messianic interpretation of these two Psalms is self-evident; (1.) from the apparent identity of "the fool, who hath said in his heart, there is no God," with the wilful king, of whom we read, that he "regardeth not the God of his fathers, nor the Desire of women, nor any God, but magnifieth himself above all;" (2.) from the declaration in Psalm liii. 5, that Jehovah hath dissipated the bones of him that encampeth against thee, O Israel; and (3.) because of the concluding prayer for Israel's national salvation and ultimate ingathering into the land of promise.

As there exists no authority of Hebrew mss. or of versions for the reconciling the discrepancies of these two Psalms, they are exhibited in parallel columns side by side.

"Of whom can the last verse be understood, but of Him whose humiliation you have despised? For He shall come in glory to the judgment of quick and dead, and to the kingdom of the righteous. So that as blindness in part hath happened to Israel by His first advent in humility, that the fulness of the Gentiles might come in, so shall it come to pass at His future advent that all Israel shall be saved, for the apostle quotes this testimony of Isaiah on behalf of the Jews: 'The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord' (Isa. lix. 20).—*Augustine.*

"This Psalm declares that our redemption shall proceed from Zion. No one can be a good man who knoweth not Christ, the only begotten of the Father; the whole world hath lapsed into degeneracy, except one man, the Christ; the Jews will be delivered from captivity in the time of Elijah and Enoch; as St. Paul hath said, 'When the fulness of the Gentiles shall have come in, then all Israel shall be saved.'—*Pseudo-Jerome.*

“ This is the first Psalm in which the Jews are reproved and their conversion is predicted. The conversion of the Jews is predicted, and will take place, when the fulness of the Gentiles shall have come in.”—*Psalm. Pet. Lombard. 1474.*

“ The words of the prophet, ‘ Oh that the salvation of Israel were come out of Zion,’ breathe an earnest desire that the advent of Christ the Saviour might be acknowledged by the children of men as by a righteous generation. But the prophet knew by the Spirit that this will not be, except at the termination of the world, when the remnant of Israel shall be gathered together from their dispersion, then Jacob and Israel and all the people of the Hebrews shall be enrolled in the number of the children of God, and shall be reinstated in Christ the Lord with joy and exultation.”—*Psalm. Quinc. Fab. 1513.*

“ The expectation of the Messiah ; disclosing to us the revelation of a Saviour, and deliverance from the people that are without God.”—*Title of Syriac Version to Psalms xiv. liii.*

“ The particulars predicted in this Psalm, in the judgment of some writers, pertain to Antichrist, of whom Antiochus was a type. For Antichrist (literally, one against Christ) most wickedly persists in denying Christ to be God. ‘ The fool hath said, There is no God,’ such as the prophet hath predicted. Now, as the persecution of the Jews against our Head, Christ Jesus, is the first and chief of all the persecutions of the Church, so the persecution of Antichrist will be the last and most severe of all the persecutions inflicted upon the members of Christ.”—*Psalm. Gab. Brebie, 1477.*

“ The fool signifies the king of the Gentiles, in whose power Israel is.”—*Solomon Ben Melech.*

“ This term (the fool) denotes, not so much a defect of understanding, as depravity of heart.”—*Boothroyd.*

PSALM XV.

PREDICTION of the perfect fulfilment of all the duties of the second table of the Decalogue by the Man Christ Jesus, whilst He tabernacled upon earth, and of the covenanted right to all His people of everlasting glory by the judicial transfer of Messiah's righteousness unto them.

This Psalm teaches that perfection of moral obedience and rectitude exists not in any of the fallen progeny of Adam, and that there is no justification in the sight of God but in and through the imputed righteousness of Christ, our law-fulfiller, apart from all works, merits, and deservings, moral, ceremonial, or judicial.

- 1 JEHOVAH ! Who shall abide in Thy tabernacle ?
Yea, who shall dwell in Thy holy mountain ?
- 2 He who walketh without blemish, and hath wrought righteousness,
And hath spoken the truth which is in his heart :
- 3 He who hath not slandered with his tongue,
And hath not acted unfriendliness towards his friend,
And hath not raised a calumnious report against his neighbour :
- 4 In whose sight the reprobate has been contemned,
But who honoureth them that fear Jehovah :
He who hath sworn unto his neighbour, and changeth not ;
- 5 He who hath not put out his money to usury,
Nor hath taken a bribe against the innocent.
He who hath done these things shall never fall.

Ver. 1. *Yea, who.*—Forty-seven Heb. mss., four Edd. of 15th century, two Edd. of 16th century, LXX., Syriac, Vulgate, Ethiopic, Arabic, Chaldee in one ms., and Babylonian Talmud read, *למי*.

Ver. 2. *He who walketh.*—*הלך* is the reading of seven Heb. mss. of Kennicott, and of ms. 21,161 in the British Museum. This reading seems to show that the other verbs in this Psalm were considered to be in the third person of the preterite tense.

Ver. 2. *Without blemish*; *ἄμωμος*, LXX.
Sine macula, Vulgate.
Syriac, Chaldee, Vetus Itala, Arabic, Ethiopic, Coptic,
all to the same purport.

Ver. 3. *And hath not acted.*—*לֹא* is the reading of six Heb. mss., and of 21,161 in the British Museum, LXX., Vulgate, Arabic, Syriac.

Ver. 3. *Unfriendliness towards his friend.*—This rendering is adopted to represent to the English reader the paronomasia of the original Hebrew, as far as our idiom would allow.

Ver. 4. *The reprobate.*—In this sense *רָעָה* occurs, Jer. vi. 27.

“Reprobated silver call ye them,
For Jehovah hath reprobated them.”
Blayney's Translation of Jeremiah.

Ver. 4. *Unto his neighbour.*—*להרע* is thus rendered by the LXX., Vulgate, Vetus Itala, Syriac, Arabic, Ethiopic, and Coptic.

Ver. 5. *Usury.*—“The Jews were prohibited by the law from taking usury, or interest on money lent to their brethren, but not on what was lent to strangers; that is, foreigners of other countries.—Deut. xxiii. 20. The manifest design of this prohibition was to promote humane and fraternal sentiments in the bosoms of the Israelites towards each other. A more remote end seems also to have been aimed at, viz., to check the formation of a commercial character among the Jews, and to confine them as much as possible to those agricultural and private pursuits which would seclude them from intercourse with the surrounding nations, as it was not very likely that a practice of this nature would be extended much among foreigners which was prohibited at home.”—*Walford on the Psalms.*

In this Psalm of only five verses occur the three similar words, *לרעה, רעה, ולהרע*.

This exquisite short Psalm consists of two parts; first, of the question asked—

“Jehovah! Who shall abide in Thy tabernacle?
Who shall dwell in Thy holy mountain?”

Secondly, of the answer given, namely, a perfect delineation of sinless obedience to the moral law. This Psalm seems designed to subscribe the same object as that of the Decalogue pronounced on Mount Sinai, to enact a perfect rule of rectitude, to which no man ever hath attained, or can attain, and thus to convince man of sin, and cause him to feel his need of a law-fulfilling Saviour from sin and death and hell. This Psalm, as well as the Decalogue, is a schoolmaster unto Christ, and is also a ministration of death and damnation, because by the deeds of the Law can no flesh living be justified in the sight of God.

This delineation of perfect obedience to God's will, except what may by possibility be implied in the first line of the second verse, has exclusive reference to the duties of the second table, perfection of love to our neighbour. But of whom speaketh the royal Psalmist, of himself or of some other man? Not certainly of himself, stained with adultery and murder, nor of any of the fallen progeny of Adam, defiled with original and actual sin from the cradle to the tomb. This Psalm is a prophetic delineation of the perfect life upon earth of “the Man of sorrows, and acquainted with grief,” who did no sin, neither was guile found in His lips; of Him who is Head over all things to the Church, and who, by the imputation of His perfect righteousness, hath conferred on all the members of His mystical body a right and title to millennial bliss and celestial glory.

“In the second part of this Psalm the responses are given as from the oracle of the temple, and this second part is spoken in the person of Christ, both that it may satisfy the expectation of the inquirer, and also that it may reveal the adorable mystery of Christ's incarnation. The first glory of Christ was to enter the tabernacle without spot or blemish, when He entered the temple of Jerusalem free from sin. For whilst other men have entered the house of God for the purpose of purification, He alone hath so entered it as to present Himself before the Father without spot or blemish, so that the Law could add nothing to Him, but rather He, as supreme Legislator, fulfilled the Law. Having expounded these ten virtues, which are appropriately predicated of our Lord Jesus Christ, a direct reply is briefly given to the prophetic inquiry, namely, that He who doeth these things dwelleth in the tabernacle of the Lord, and resteth in His holy Mount. This is the celestial Decalogue, this is the spiritual psalter of ten strings, this is truly the crowning number, which He alone hath been able to fulfil, who hath vanquished the sins of the world, and the author of those sins. But let us constantly implore His almighty power, that we who are not able of ourselves to perform those duties which are commanded, may be strengthened by His grace to fulfil the same.”—*Psalm. Cassiodori*, 1491.

“This Psalm treats of Christ the Lord.”—*Psalm. Quinc. Fab.* 1513.

“This Psalm describes the perfection and righteousness of the blessed Surety of Man-

kind. The compilers of the Liturgy of the Church of England, it should seem, thought the same, for they have selected this Psalm, with the 8th, 21st, 24th, 47th, and 108th, for the celebration of the Ascension of our Lord."—*Fry*.

"This Psalm is very properly appointed for Holy Thursday; for He who on that day entered as our great High Priest into the tabernacle not made with hands, alone perfectly fulfilled those duties towards God and towards man which the ten commandments of the Law, which are paraphrased in this Psalm, declare."—*Plain Commentary*.

PSALM XVI.

MESSIAH'S prayer to the Father for the preservation of His human nature until the time appointed by God's pre-determinate counsel and foreknowledge, when He should die the Just One in place of the unjust.

Messiah's supreme delight in His saints, both in those militant on earth and those radiant in glory.

Messiah, High Priest and Head over all things to the Church, and Shepherd and Bishop of souls, is no Priest to intercede for them who revolt from God to idols.

Messiah's death, entombment, resurrection, ascension to glory, and session at the right hand of the Majesty on high.

This Psalm, by the pattern and example of Messiah, teacheth all His people the duty and privilege—1st, Of fiducial reliance on the superintending Providence of Jehovah, "Who doeth according to His will in the armies of heaven, and among the inhabitants of the earth" (Dan. iv. 35), and causeth "all things to work together for good to them that love God, to them who are the called, according to His purpose" (Rom. viii. 28); 2d, Of supreme delight in the saints and the excellent of the earth; 3d, Of separation in heart and conduct from all the enemies of the gospel of Christ.

- 1 GUARD Me, O God, for with Thee have I taken shelter.
- 2 I said unto Jehovah, O Lord,
Thou art My good : I have no good besides Thee.
- 3 For the saints which are upon the earth,
And My glorified ones, all My delight is in them.
- 4 They shall multiply their sorrows who betroth themselves to
another :
Their libations of blood I will not offer,
Neither will I take their names within My lips.
- 5 Thou, O Jehovah, Thou hast meted out My course and My cup,
Thy Thummim is My lot.
- 6 The lines are fallen unto Me in pleasant places ;
Yea, the heritage is well-pleasing unto Me.
- 7 I will bless Jehovah, who hath consulted for Me :
Truly in the night-watches My meditations have been My counsellors.
- 8 I proposed Jehovah always before Me,
So that He, being on My right hand, I shall not be moved.

- 9 Therefore My heart was glad, and My tongue rejoiced ;
My flesh also shall rest in security.
- 10 For Thou wilt not leave My soul in Sheol,
Neither wilt Thou suffer Thy Holy One to see corruption.
- 11 Thou shalt show Me the path of immortality,
Fulness of joy in Thy presence,
Felicities at Thy right hand for evermore.

Ver. 1. *Guard Me.*—"The Hebrew verb expresses the action of those who watch over another's safety ; as of guards attending their king, or a shepherd keeping his flock."—*Horsley.*

Ver. 2. *I said.*—אמרתי is the reading of twenty-five Heb. mss., of two Edd. of 15th century, Psalt. Basil, 1516 and 1518, Psalt. Poly. Col. 1518, LXX., Syriac, Vulgate, Arabic, Jerome.

Ver. 2. *My good.*—My summum bonum.

Ver. 2. *Without Thee.*—על has the signification of PRÆTER, Gen. xxxi. 50 ; Lev. xviii. 18 ; Numb. vi. 20 ; Deut. xix. 9, etc.—*Noldii Conc. Part.*

Ver. 3. *My glorified ones.*—"אשרי, adj. verbal conj. intensivæ, SPLENDIDISSIMUS, SUMMO SPLENDORE PRÆDITUS."—*Fürst, Heb. Conc.*

Ver. 4. *Betrotth themselves to another.*—"Who go a whoring after other gods."—*Horsley.*

Ver. 5. *Moted out.*—"The Hebrew כנת appears in this place to be a verb in the second person singular, rather than a noun."—*Mason Good.*

The occasional omission of *god* quiescent is stated by Schroeder in his *Heb. Gram.* page 130.

Ver. 5. *Thy Thummim.*—"That eternal perfect priesthood is allotted unto Me, of which the Levitical is the general type ; of the glory of which the brilliant gems on the High Priest's breastplate are the particular symbols. See Deut. xxxiii. 8."—*Horsley.*

Ver. 6. נהלה is the reading of seven Heb. mss. and two Edd.

Ver. 6. *The heritage is well-pleasing unto Me.*—"Well-pleasing unto Me" is the Syriac Version. See also Daniel iv. 24.

"The heritage of Christ is the multitude of saints. Christ calls it a goodly heritage, because the saints, though despised by the men of the world, have been chosen by Him. This heritage will be restored to Christ, when He shall have raised His elect to the life immortal."—*Psalt. Brunon.* 1480.

Ver. 7. *Meditations.*—"בליה, saepe metaph. de in-

timis præcordiis et intimo animo pariter atque, בל, quorum saepe copulatur. Ps. xvi. 7. HORTANTUR ME RENES MEI (instigat me animus meus)."—*Gesenii Thes. Philol.*

Ver. 8. *I proposd.*—The apparent discrepancy between the Hebrew original and the LXX., quoted by St. Peter under inspiration, admits of an easy solution. ונה is thus rendered by Gesenius : "Ps. xvi. 8, SEMPER DEUM ANTE ME POSITUM HABEO, i.e., semper Dei memoria animo Meo obversatur." And by Lee : "PLACED MENTALLY, PROPOSED AS AN OBJECT.—Ps. xvi. 8, and cxix. 30." Προσάραμαι is rendered by Schleusner : "Fiduciam et spem suam in aliquo ponere et collocare, alicui confidere. Acts ii. 25, SPEM ET FIDUCIAM MEAM SEMPER ET UNICE IN DOMINO POSUI."

Ver. 9. *My tongue.*—"כבוד, GLORIA, HONOR. Accipiunt Hebr. al. pro LINGUA, gloriationis instrumento."—*Castel. Lex. Hept.*

Ver. 10. *Shcol.*—The intermediate state of departed spirits ; the receptacle of the soul between death and judgment, as the grave is the appointed receptacle of the body.

Ver. 10. *Neither.*—ולא is the reading of nineteen Heb. mss., LXX., Vulgate, Syriac, Arabic, and of the Babylonian Talmud.

Ver. 10. *Thy Holy One.*—הסידך is the reading of 274 Heb. mss., and of mss. 15,250 and 21,161 in the British Museum, of eight Edd. of 15th century, of forty-three later Edd., and of LXX., Syriac, Ethiopic, Chaldee, Vulgate, and Arabic, and of the Keri.

Ver. 11. *Immortality.*—"עין החיים, arbor vite ejusque longioris et ζωοικελου, i.g., arbor immortalitatis. Gen. ii. 9 ; conf. Gen. iii. 22, 24."—*Gesenii Thes. Phil.*

"VITÆ DEO VERO INVARIATUM MANET AD INSINUANDAM ejus vitam IMMUTABLEM ET ÆTERNAM : ut יהיה ית per vitam Jehovæ. Judges viii. 19, etc., etc."—*Simonis Lex. Heb.*

נעמורה, with or without ם expressed, is the reading of fifty-nine Heb. mss. and eleven Edd. of Kennicott, and of Nos. 15,250 and 21,161 in the British Museum.

The quotation of this Psalm by St. Peter on the Day of Pentecost, and by St. Paul in the synagogue of the Jews at Antioch in Pisidia, indubitably proves, that David was the inspired writer thereof, and that David therein hath not spoken of himself, but hath prophesied solely of Christ the Lord, whom he personates in his song of prayer and praise.

The Syriac and Arabic versions entitle this Psalm : "The election of the Church and the resurrection of Christ."

"Being the personator of our common humanity, Christ addresseth God the Father in these words, not indeed so much on His own account as on our account and for us—as one of us by divine dispensation. He therefore calls the Father Lord, because He appeared in the form of a servant. And He prays that He might be preserved for the sake of the Church, which is His flesh. Because the Church is His flesh, He prays that the Church may be preserved. Hence this preservation may fitly be referred to the person of Christ."—*Athanasius.*

"From the above, it is most evident that our Lord perfectly assumed human nature, since His flesh, being deposited in the sepulchre, His soul was in the heart of the earth three

days and three nights, but His flesh rested in hope because of the resurrection which was immediately to ensue. For His flesh, having remained incorrupt, was again united to His soul, which was not left in hell (Hades). Therefore His soul was not destitute of reason, otherwise it could not have subsisted separate from the body, nor could it have proceeded to hell (Hades), the receptacle of souls having the faculty of reason. The soul of Christ, therefore, was of the same nature as human souls, as the flesh born of the Virgin Mary was identical with the flesh of men. Although, therefore, He suffered by crucifixion, nevertheless He saw not corruption, for His soul and body remained incorrupt. From the above premises, it may be concluded that the Holy One of God saw not corruption, but is the moving cause of the resurrection of the other dead. For, by Christ becoming the first fruits of the resurrection of the dead, our corruption and mortality, clothed with incorruption and immortality, are rendered immortal together with the Holy One of God, who saw not corruption."—*Didymus*.

"Our King in this Psalm speaks in the person of that nature of man which He had assumed."—*Augustine*.

"Let no man deem this absurd, that Christ, as to His human nature, should receive instruction, when Luke tells us, 'Jesus increased in wisdom, and stature, and in favour with God and man' (Luke ii. 52). Listen to Luke declaring in another passage (xxii. 43), that an angel came and strengthened Him, dreading His approaching passion and sweating drops of blood. If He required the aid of an angel, that He might manifest the characteristic of the form of a servant, much more did He receive instruction from that Divinity which dwelt within Him. For, since He was both man and God, He received wisdom as a man, but He Himself was the fountain of that wisdom as God."—*Theodoret*.

"The title of this Psalm should be referred to no one else but to Christ. Christ, on behalf of the human nature He had assumed, prays that He may be protected by the Father from the Jews, for our defence, and gives thanks to the Father, who by His power had overcome the iniquity of this world, and after the glory of His resurrection had placed Him in the delights which are at His right hand."—*Psalm. Brunon*. 1480.

"This is the second Psalm which treats with brevity of the passion and resurrection of Christ. This Psalm consists of two parts. In the first part, Christ, showing that He was truly man, prays for preservation, and affirms that all His sufferings were for the glory of His inheritance (the saints). In the second part, He thanks the Father for His knowledge, passion, and resurrection. Hence Christ, as man, prays to the Father and says, 'Guard Me, O Jehovah,' etc."—*Psalm. Pet. Lombard*. 1474.

"This Psalm treats of Christ praying, and always doing the will of His Father—of the Father glorifying Christ—of the call of the Gentiles after multiplied and lengthened idolatries—of the inheritance of Christ—of His restoration from death—of the resumption of His body, which had not seen corruption—and of His eternal glorification at the right hand of the Divine Majesty."—*Psalm. Quinc. Fab*. 1513.

PSALM XVII.

PRAYER of Messiah asserting His sinlessness in thought, word, and deed, unto the omniscient and heart-searching Jehovah.

Conspiracy of Messiah's enemies prematurely to cut short His life; their obduracy of heart, pride, worldly-mindedness, and secular prosperity.

Predicted resurrection of Messiah, the brightness of His Father's glory, and the express image of His person.

We learn from this Psalm, that to accomplish man's redemption, Christ was subject to all the infirmities of human nature, sin only excepted, and also to that inveterate hatred which in all ages has been manifested against the Gospel by the world, which lieth in the Wicked One, whether proclaimed by the Head or by the members. This Psalm further teaches, that worldly prosperity is no test of divine approbation; that man's true happiness is exclusively in God's favour; and that an ample retribution of grace will be conferred upon all who have passed from death unto life in new heavens and new earth, wherein dwelleth righteousness, when Christ shall take the kingdom and possess the kingdom for ever.

- 1 HEAR, O righteous Jehovah, attend unto My cry,
Hearken unto My prayer from lips void of deceit.
- 2 Let the judgment of My cause come forth from Thy presence,
And let Thine eyes discriminate the upright.
- 3 Thou hast searched, Thou hast visited My heart in the night-season,
Thou hast tested Me, Thou canst find no wickedness in Me,
My tongue transgresseth not on account of the actions of men.
- 4 Through the word of Thy lips I have guarded Myself against the
ways of the destroyer.
- 5 Uphold Thou My steps in Thy ways,
That My feet may not falter.
- 6 I Myself have called upon Thee, for Thou, O God, wilt answer Me,
Incline Thine ear unto Me, hearken to My words.
- 7 Magnify Thy mercies, O Thou that savest from conspiring foes
Them that seek shelter under Thy right hand.
- 8 Guard Me as the apple of the eye,
Shelter Me under the shadow of Thy wings,
- 9 From the face of the ungodly who have assailed Me.
My foes compass Me about to take away My life,
- 10 They have fast-closed their heart,
With their mouth they have spoken with arrogance.
- 11 Our goings they have now encompassed,
They fix their eyes to bring down our blood upon the ground,
- 12 Like the lion that is intensely panting after prey,
Like the young lion couching in coverts.
- 13 Arise, O Jehovah, forethwart him, cast him down,
Let Thy sword rescue My life from the ungodly one,
- 14 Thy hand, O Jehovah, from mortals,
From worldly mortals, whose portion is in their life,
Yea, whose belly Thou fillest with Thy hid treasure ;
Their children are replenished to the full,
And bequeath their wealth to their babes.
- 15 As for Me, I shall behold Thy face in righteousness,
I shall be fully satisfied when I, Thy similitude, shall be raised from
the dead.

Ver. 2. רָאָה, "look out, choose, select" (*Gesenius*); "to look at anything by way of investigation, apparently in the sense of רָאָה" (*Levi's Heb. Lex.*); "discipere, digere, sentire, experiri" (*Simonis Lex. Heb.*)

"In its secondary sense the verb imports, 'TO FIX THE ATTENTION OR THE EYE DISTINCTIVELY, TO MARK ELECTIVELY, TO DISCRIMINATE.' The word RIGHT in the Hebrew is in the plural, whence the passage might

be rendered, 'LET THINE EYES DISCRIMINATE THE MERITS' (*Mason Good*).

Ver. 3. The two futures, תמצא and עבר, are here rendered according to Schroeder's rule: "Futurum frequenter admodum usurpatur ἀπλῶς de eo quod fieri solet—de eo quod fieri vel potest vel debet, atque par est ut fiat:" and according to Stuart's rule: "The future is used for designating all those shades of meaning which we express in English by the auxiliaries, MAY, CAN, MUST, MIGHT, COULD, SHOULD, WOULD," etc.

Ver. 7. הפלא is the reading of 75 Heb. MSS., and of No. 15,250 in the British Museum, two early Edd., LXX., Syriac, Chaldee, Vulgate, Arabic.

Ver. 7. "The order of construction I take to be this:—

"מושיע ממתקוממים חוסים בימנך"—*Horsley*.

This obviates the necessity of the changes of the received text proposed by Houbigant, Kennicott, Hare, and others.

Ver. 10. *Their heart*.—"הלב cor, itidem a pinguedine dictum, pariter atque לב (*q. c. Ps. xvii. 10*), cor

suum claudunt (lxxiii. 7) prodit e corde scelus eorum."—*Gesatii Thes. Philol.*

Ver. 11. *Our blood*.—"דמין, as a substantive signifying LIKENESS, occurs nowhere else in the Bible, nor is דמה ever followed by ב. I have given the only rendering of which the received text is susceptible.

Ver. 14. מתים מיתה I have rendered MORTALS, because its root is מות, to die.

Ver. 14. *Worldly mortals*.—"מתים מהלך" HOMINES EX MUNDO, *i. e.*, rebus mundanis et terrestribus dediti."—*Gesatii Thes. Philol.*

Ver. 15. המינותך, LXX. ὁδοσ σου, Vulg., Gloria tua; so the Arabic, Ethiopic, and Coptic. Christ is the similitude of Jehovah, the express image of His person. No man hath seen Jehovah at any time in the plenitude of His glory, but God hath manifested Himself to man in and by the Man Christ Jesus. When, therefore, the Psalmist speaks of the resurrection of the similitude of God, he means thereby the resurrection of Christ, in whom dwelleth all the fulness of the Godhead bodily, the brightness of the Father's glory and the express image of His person.

"This subject surpasses the comprehension of man. For who can boast that he has a pure heart? and who can glory in the affirmation that he is free from sin? Verily these promises pertain solely unto Christ."—*Eusebius*.

"Whoever resisteth Christ resisteth the right hand of God."—*Theodoret*.

"The word DAVID in the title signifies the Lord Christ for the instruction of the human race, in whose person this whole Psalm is spoken. The threefold supplication in this Psalm proceeds from the human nature of Christ. The first petition is, that, according to His righteousness, it might be rendered unto Him. The second petition is, that He, being holy, might be delivered from the snares of the Jews. The third petition is, that He might obtain a very speedy resurrection, so that the perverse people of the Jews might no longer derisively triumph over Him. He affirms, that He should appear before the Father in righteousness, because He had fulfilled the will of the Father, inasmuch as, by the shedding of His blood, He had rescued the world from destruction. The glory of the Father will be manifested at the judgment of the Lord the Saviour, when God will render to every man according to his works, as Christ Himself said to the apostles: 'At that day ye shall know that I am in the Father, and the Father in Me' (John xiv. 10, 20). Thus, one nature, one power, one glory, are predicated of the Father, and of the Son, and of the Holy Ghost."—*Psalm. Cassiodori*, 1491.

"It is clear, that the Messiah Himself is the speaker in this Psalm, Bishop Home, in his commentaries, having put this out of doubt."—*Horsley*.

PSALM XVIII.

PART I. PROEM, VERSES 1, 2.

MESSIAH'S ascription of the protection and deliverance of His human nature to Him who is the God and Father of our Lord Jesus Christ, and is in Him our God and Father.

PART II. VERSES 3-6.

Messiah's supplication to Jehovah in His humiliation and passion.

PART III. VERSES 7-15.

Prediction of the darkness, earthquake, and convulsion of nature which characterized Messiah's Crucifixion, and of the earthquake which immediately preceded His Resurrection.

PART IV. VERSES 16-19.

Jehovah's deliverance of Messiah in answer to His prayer.

PART V. VERSES 20-42.

Messiah's assertion to Jehovah of His perfect righteousness and spotless purity, and His denunciation of present and eternal wrath against all who reject His Gospel, especially against the unbelieving Jews.

PART VI. VERSES 43-50.

The latter-day glory of the Christian Church, and the conversion of Jews and Gentiles to the true faith, when the kingdoms of this world shall have become the kingdoms of our Lord and His Messiah.

By the example of Him who was perfect man as well as perfect God, who was the Son born and Child given, hated, despised, and rejected, as well as the Lord our Righteousness, this Psalm teaches the duty of fervent love to God, both for what He is in Himself, for His ineffable attributes and perfections, and for what He is to His people, whom He hath loved with an everlasting love, hath redeemed with the precious blood of His own dear Son, hath regenerated by His Spirit, and to whom He hath given a sure and certain hope of a glorious resurrection to the life immortal. The same Divine example enforces continuous prayer to, and fiducial reliance on, the Arbiter of human affairs, in all the vicissitudes and trials of this transitory life. This Psalm further instructs us, that He who dwelleth in the highest heavens inspects and scrutinizes the children of men, discriminates the good and the evil, and will exclude from His kingdom and glory the graceless professor, the hypocritical dissembler, and all who draw nigh to Him with their lips while their hearts are far from Him.

(A Psalm) of David, the servant of Jehovah, who spake to Jehovah the words of this Song, in the day when Jehovah had delivered him from the hand of all his enemies, especially from the power of Saul, and he said,

(PART I.)

- 1 I LOVE Thee, O Jehovah, My strength.
- 2 Jehovah is My rock, and My fortress, and My deliverer,
My God, My might, in whom I trust,
My buckler, the horn also of My salvation, and My bulwark.

(PART II.)

- 3 I call upon Jehovah, who is worthy to be praised,
So shall I be saved from Mine enemies.
- 4 Verily the breakers of death compassed Me,
And the floods of Belial made Me afraid,
- 5 The toils of Sheol compassed Me about,
The snares of death overtook Me.
- 6 In My distress I call upon Jehovah,
And cry unto My God ;
So shall He hear My voice out of His temple,
And My cry shall come before Him, even into His ears.

(PART III.)

- 7 Then the earth shook and trembled,
The foundations also of the mountains moved,
And were shaken, because He was wroth.
- 8 There went up a smoke in His anger,
And fire at His command devoured,
Coals were kindled by it.
- 9 He lowered the heavens also, and came down,
And darkness was under His feet.
- 10 And He rode upon a Cherub, and it did fly,
Yea, He was borne upon the wings of the wind.
- 11 He made darkness His shrine round about Him,
His pavilion density of waters, thick clouds of the skies.
- 12 At the splendour of His appearing His clouds dispersed
Hail stones and coals of fire.
- 13 Jehovah also thundered out of heaven,
And the Highest gave His voice,
Hail stones and coals of fire.
- 14 Yea, He sent out His arrows, and scattered them,
And He shot out lightnings, and discomfited them.
- 15 Then the abysses of the sea were seen,
And the foundations of the world were revealed,
At Thy rebuke, O Jehovah,
At the blast of the breath of Thy displeasure.

(PART IV.)

- 16 He sendeth from on high, He taketh Me,
He draweth Me out of many waters.
- 17 He delivereth Me from My strong enemy,
And from them which hated Me, for they were too strong for Me.
- 18 They fell on Me in the day of My oppression,
But Jehovah was My upholder.
- 19 He brought Me forth also into a large place,
He delivered Me, because He delighted in Me.

(PART V.)

- 20 Jehovah rewardeth Me according to My righteousness,
According to the cleanness of My hands will He recompense Me.

- 21 Because I have kept the ways of Jehovah,
And have not wickedly departed from My God.
- 22 Because all His judgments have been before Me,
And I have not put away His statutes from Me.
- 23 Verily I have been perfect before Him,
And have kept Myself from Mine iniquity.
- 24 Therefore hath Jehovah recompensed Me according to My righteousness,
According to the cleanness of My hands in His eyesight.
- 25 With the merciful Thou wilt show Thyself merciful,
And with the perfect man Thou wilt manifest Thy perfections.
- 26 With the pure Thou wilt show Thyself pure,
But with the froward Thou wilt act adversely.
- 27 Verily Thou Thyself shalt save the afflicted people,
But Thine eyes shall be upon the proud to humble them.
- 28 Verily, Jehovah, Thou Thyself shalt light My lamp,
My God shall illuminate My darkness.
- 29 For by Thee I shall break through a troop,
And by My God I shall leap over the wall.
- 30 God, His way is perfect,
The word of Jehovah is tried,
He is a buckler to all those that trust in Him.
- 31 For who is God save Jehovah?
And who is a rock save our God?
- 32 God girdeth Me with strength,
And maketh My way perfect.
- 33 He maketh My feet like those of hinds,
And setteth Me upon My high places.
- 34 He traineth My hands for war,
So that My arms shall bend a bow of brass.
- 35 Thou hast also given Me the shield of Thy salvation,
And Thy right hand hath holden Me up,
And Thy humiliation of Me shall make Me great.
- 36 Thou enlargest My steps under me,
That My footsteps shall not slide.
- 37 I will pursue My enemies and overtake them,
Neither will I turn again till they shall be consumed.

- 38 I will wound them, that they shall not be able to rise,
They shall fall under My feet.
- 39 Verily Thou hast girded Me with strength for war,
Thou shalt subdue under Me those that rise up against Me.
- 40 Thou also hast given Me the necks of My enemies,
That I might destroy them that hate Me.
- 41 They shall cry, but none shall save them,
Even unto Jehovah, but He answereth them not.
- 42 Then will I beat them small as the dust before the wind ;
I will stamp them to pieces as the clay in the streets.

(PART VI.)

- 43 Thou shalt deliver Me from the strivings of My people,
Thou shalt make Me the Head of the Gentiles :
A people whom I have not known shall serve Me.
- 44 With the hearing of the ear they shall submit themselves unto Me,
The alien peoples shall dissemble with Me.
- 45 The alien peoples shall be confounded,
And shall be expelled from their fastnesses.
- 46 Jehovah liveth and blessed be My rock,
And exalted be the God of My salvation ;
- 47 Even the God who avengeth Me,
And subdueth the peoples under Me.
- 48 He delivereth Me from Mine enemies,
Yea thou liftest Me up above those that rise up against Me,
From the man of violence thou shalt deliver Me.
- 49 Therefore, O Jehovah, I will give thanks unto Thee among the
Gentiles,
And will hymn unto Thy name the measured lay.
- 50 He multiplieth salvations unto His King,
And showeth loving-kindness unto His Messiah,
To David and to His seed for evermore.

About 600 various readings, being the sum-total of all the variations of Kennicott's MSS., have been discovered in the collated mss. of this composition in 2 Sam. xxii. and Psalm xviii. in words and letters, and there are about 130 places wherein the printed copy in Samuel differs from the printed Psalm. To bring these two copies into perfect concord, the 718 mss. and Edd. collated by Kennicott and De Rossi, and the ancient versions, afford no adequate authority.—See *Kennicott's Second Dis.* pp. 565-568.

N.B.—Throughout this Psalm the future tense of verbs is used for the present tense. "This sense of the

future is very common, and agrees with the common use of it in Arabic."—*Stuart's Heb. Gram.*

"Intime diligo te."—*Berlin* ; so *Dathe, De Rossi.*

Ver. 4. *Verily the breakers.*—I follow the reading of 2 Sam. xxii., מִיִּטְבְּרִי כִי at the beginning of the verse is the reading of three Heb. mss., four ancient Edd., Syriac, Arabic, and 2 Sam. xxii.

Ver. 5. *Sheol.*—The invisible habitation of departed spirits.

Ver. 6. *So shall He hear.*—יִשְׁמָעוּ is the reading of two Heb. mss. of Kennicott, several of De Rossi, Syriac, Vulgate, Vetus Itala.

Ver. 6. *His temple.*—Heaven is called the temple of God, because heaven is said to be the habitation of God, wherein He dwells as in His temple. Psalm xviii. 5.—*Saverri Thes. Theol.*

Ver. 9. *Darkness was under His feet.*—“Darkness was under His feet, when there was darkness over the whole earth, whence the centurion exclaimed, astonished by these miracles, ‘Truly this man was THE SON OF GOD.’”—*Psalm. Quinc. Fab.* 1513.

Ver. 13. *Out of heaven.*— מִשָּׁמַיִם is the reading of eleven Heb. mss., and of No. 21,161 in the British Museum, and of the LXX., Chaldee, Vulgate, Arabic, Ethiopic.

Ver. 16. ב is the reading of five Heb. mss. and of 2 Sam. xxii.

Ver. 23. *Mine iniquity*; that is, the sins of My people, accounted as Mine, and judicially visited upon Me, who am without sin.

Ver. 25. *And with the perfect man.*— עִם is the reading of twenty-seven Heb. mss., four ancient Edd., LXX., Syriac, Vulgate, Arabic, and Symmachus.

Ver. 42. מִיָּדָיו is the reading in thirty-six Heb. mss., one Ed., LXX., Syriac, Chaldee, Vulgate, Arabic, of 2 Sam. xxii., and of No. 15,250 in British Museum.

Ver. 43. *My people.*— עַמִּי is the reading of 2 Sam. xxii.

Ver. 40 to first line of 43. The dispersion and degradation of the Jews, consequent on the fall of Jerusalem (which dispersion and degradation will continue until the times of the Gentiles—the grand kalendar of prophecy—the 2520 years of the predestined duration of the four universal monarchies—shall be fulfilled), their present judicial blindness, and the rejection of their prayers and synagogue-worship by God, because of their rejection of Messiah, seem clearly predicted in these verses.

Notwithstanding that divines and commentators in general refer this Psalm either directly to the literal David, or primarily to David, and only secondarily to Christ, nevertheless its exclusively Messianic interpretation is self-evident from the four following reasons, which prove that David was the writer of this Psalm, that David herein personates Messiah, and that Messiah is the sole subject-matter, sum, and substance of this inspired composition.

1. An unprecedented convulsion of nature, namely, thunder, lightning, supernatural darkness encompassing the earth, and a terrific earthquake rending asunder the foundations of the everlasting hills, and exposing to view the abysses of the mighty ocean, is graphically portrayed in this prophetic Psalm. No such convulsion of nature is recorded in the history of the literal David. But this convulsion did occur at the crucifixion and at the resurrection of Messiah, and was fulfilled, when “from the sixth hour there was darkness over all the land unto the ninth hour” (Matt. xxvii. 45), that is, from twelve o’clock till three; and when “the veil of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves (excavated in the sides of the mountains) were opened, and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many” (Matt. xxvii. 51-53), and when there was a great earthquake, and the angel of the Lord descended from heaven, and for fear of him the keepers did shake, and became as dead men” (Matt. xxviii. 2-4).

2. The subject of this Psalm makes a solemn assertion of His own perfect righteousness and spotless purity in the sight of an omniscient and heart-searching God, and claims a reward commensurate with His own asserted perfections. Such language must be inappropriate to all the degenerate progeny of Adam, conceived in iniquity, born in sin, unclean, unclean, and contradicts the faith and hope of every humble believer. Exists there a believer in the universe who could adopt the language of this Psalm in his prayers to God, and could say, “O Jehovah, reward me according to my righteousness, according to the cleanness of my hands recompense Thou me”? If such language in prayer would be unsuitable to believers of every age and of every clime, still less would it become David, polluted with adultery and murder, who made to Nathan this penitential confession: “I have sinned against Jehovah” (2 Sam. xii. 13). This plea of self-justification before God is unsuitable to David and to all the depraved posterity of Adam, and solely pertains to David’s Son and David’s Lord, who alone was without sin, and in whose lips alone there was no guile.

3. The character personated by David in this Psalm claims to Himself a title peculiar to the Son of God: “Thou shalt make Me the Head of the Gentiles, or heathen.” Now, none but Messiah can “claim the heathen (Gentiles) for His inheritance, and the uttermost parts of the earth for His possession” (Ps. ii. 8). Therefore none but Messiah can be the subject of this Psalm.

4. But in ascertaining the true meaning of this Psalm, we happily are not left to the dubious guidance of unassisted reason. The voice of inspiration has twice quoted this Psalm, and in both quotations has declared that Messiah is the Divine character personated and predicted by David. In Romans xv. 8, 9 we read: “Now, I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for His mercy; as it is written, FOR THIS CAUSE I WILL CONFESS TO THEE AMONG THE GENTILES, AND SING UNTO THY NAME.” Again, in Hebrews ii. 11-13, we read: “For this cause He (Christ) is not ashamed to call them

brethren, saying, I will declare Thy name unto My brethren, in the midst of the Church will I sing praise unto Thee; and again: I WILL PUT MY TRUST IN HIM."

The principle upon which this interpretation of this Psalm is grounded is not my invention, nor is it dependent upon my judgment. This principle was maintained by St. Paul, who, guided by the unerring inspiration of the Holy Spirit, has twice declared that Christ is the Divine character predicted and personated in this Psalm. This principle was maintained by the Syriac translator of the Scriptures in the first century, who entitles this Psalm "A THANKSGIVING UPON THE ASCENSION OF CHRIST." This principle was advocated and acted upon by the great luminary of the Church in the fourth century, Augustine, Bishop of Hippo, by a continuous catena of pre-reformation writers, and by many eminent critics of the past and present centuries. Fry refers this Psalm "to the conflict of THE BELOVED of the Father over hell and the enemies of His spiritual kingdom." And this exposition of the mind of the Psalmist is sanctioned by the writings of that most eminent theologian, Bishop Horsley, whom I consider to have been the most able critic, and the most successful expositor of Scripture in general, and of the Prophecies in particular, that has appeared in any age or nation, and whom I believe to have been raised up by God as a special instrument to elucidate His word for the comfort and edification of His Church in these latter days.

"Christ hath said, 'Thou shalt deliver Me from the strivings of the people,' who was made a sign to be spoken against, whom God hath made the Head of the heathen: for Christ is the Head of the Church."—*Origen*.

"This Psalm contains the insult of His enemies and His prayer for Divine aid, the humiliation and ascension of the only begotten of the Father, His expulsion of demons, the rejection of Israel, and the call of the Gentiles."—*Athanasius*.

"Although He humbled Himself, bowing the heavens and descending, nevertheless He is exalted, as it is said, 'God hath exalted Him, and given Him a name which is above every name.'"—*Eusebius*.

"Christ and the Church, that is, the whole Christ, the Head and the Body, say, 'I love Thee, O Lord, my strength.'"—*Augustine*.

"Delivering me (Israel) from mine enemies, from those who rise up to injure me, Thou shalt make me more powerful than Gog, and Thou shalt deliver me from the armies of the rapacious peoples confederate with him."—*Chaldee Targum*.

"When King Messiah shall suddenly come, in His days this Psalm shall not be sung by Israel, until reproaches shall have been cast upon King Messiah, as it is written, Ps. lxxxix. 51, 'Thine enemies have reproached the footsteps of Thine Anointed,' nor until the four kingdoms shall have fallen before Him, nor until, according to Zechariah xiv. 2, 3, 'I will gather all nations against Jerusalem to battle, and Jehovah shall go forth and fight against these nations.' Then shall this song be sung, as it is said in Psalm xeviii. 1, 'Sing to the Lord a new song, for He hath done marvellous things.'"—*Medrash Tehillim in Justinian's Pentaglott Psalter*, 1516.

"The foundations of the world were discovered (verse 15), according to history, at the Passion, when the veil of the Temple was rent from the top to the bottom, and all things within the Temple (*i.e.*, the Holy of Holies) were exposed to view.

"To David and to his seed (verse 50), to the Mediator, Jesus our Lord, and to the Members of the Church who believe through His word."—*Pseudo-Jerome*.

"The voice of Christ is introduced into this Psalm, in which His virtue and power are described. All this Psalm, under the person of David, pertains to Christ, who is the end.

"The humanity of Christ (verse 6) invoked the Divinity at His passion.

"The voice of the Almighty Father (verse 13), 'I have glorified Him, and will glorify Him again.' Whence many believed that it thundered. The Almighty uttered His voice when he said, 'This is my beloved Son.'

"Christ was delivered from the striving of the people (verse 43) when, the perfidious Jews having been rejected, He turned to the faith and devotion of the Gentiles.

"The strange peoples (verse 45), the children of the devil, to whom He said, 'Ye are of your father the devil.'

"Avenge Me (verse 47), that is, by subverting the Jews.

"'I will sing praises' (verse 49), that is, I will praise Thee by means of Christian peoples.

"'His King' (verse 50), that is, the Son who shall reign over all the earth."—*Psalt. Brunon*, 1480.

"The end of this Psalm is Christ, the entire Christ, that is, the Head and His members,

which whole Christ the Lord, on the day of Christ's resurrection, rescued from the power of the Jews, of demons, and of Death."—*Psalt. Pet. Lombard.* 1474.

"The declaration 'to His seed for evermore' is most properly and veritably interpreted of Christ, 'who was made of the seed of David according to the flesh' (Rom. i. 3), 'whose dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed' (Dan. vii. 14); 'and of His kingdom there shall be no end' (Luke i. 33).—*Postil. N. De Lyra*, 1481.

"In this verse (43) Christ speaks in His own person. This verse (49) St. Paul quotes Romans xv., which necessitates that the whole Psalm should properly be understood of Christ."—*Luther*.

"This Psalm is a sublime description of the death, victory, and resurrection of Christ, of the destruction of Satan, Jews, etc. etc."—*Hutchinson*.

"Let us suppose King Messiah, like His illustrious progenitor of old, seated in peace and triumph upon the throne designed and prepared for Him. From thence let us imagine Him taking a retrospective view of the sufferings He had undergone, the battles He had fought, and the victories He had gained. With this idea duly impressed upon our minds, we shall be able, in some measure, to conceive the force of the words אֲרַחֵמְךָ, 'With all the yearnings of affection I will love Thee, O Jehovah My strength, through My union with whom I have finished My work, and am now exalted to praise Thee in the name of a redeemed world.' Whenever we sing this Psalm, let us think we are singing it in conjunction with our Saviour, newly risen from the dead, a consideration which will surely incite us to do it with becoming gratitude and devotion."—*Bishop Horne*.

PSALM XIX.

THE glories of CREATION, manifesting to the whole human race, Jew and Gentile, "the eternal Power and Godhead" of Jehovah (Romans i. 20) so that all of every age and of every clime are "without excuse" who worship any other gods except the triune Jehovah, in, by, and through whom all live, and move, and have their being.

The inestimable blessings of REVELATION, designed in infinite love, mercy, and compassion, to enlighten, sanctify, and save the soul, and to testify of Him who "is the end of the law for righteousness to every one that believeth" (Romans x. 4).

Prayer for purity of heart and life, for the inhabitation of God by the Spirit, and for grace to effectuate by sanctification of soul and body that inwrought "holiness without which no man can see the Lord."

(CREATION.)

- 1 THE heavens declare the glory of God,
And the expanse showeth His handy work.
- 2 Day after day uttereth speech,
And night after night manifesteth knowledge.
- 3 There is no speech, and there is no language,
Their voice is not heard.
- 4 Their sound is gone out throughout all the earth,
And their words to the end of the world.
In them hath He set a tabernacle for the sun,
- 5 Which cometh forth as a bridegroom out of his chamber
Which rejoiceth as a strong man to run a race.

6 His going forth is from the end of heaven
And his circuit unto the ends of it,
And there is nothing hid from the heat thereof.

(REVELATION.)

7 The law of Jehovah is perfect, converting the soul ;
The testimony of Jehovah is sure, making wise the simple ;
8 The statutes of Jehovah are right, rejoicing the heart ;
The commandment of Jehovah is clear, enlightening the eyes ;
9 The fear of Jehovah is pure, enduring for ever ;
The judgments of Jehovah are truth, they are righteous altogether ;
10 More to be desired are they than gold, yea than much fine gold ;
Sweeter also than honey, and the honeycomb ;
11 Moreover by them is Thy servant enlightened,
And in keeping of them there is great reward.

(PRAYER FOR SANCTIFICATION.)

12 Who can understand his transgressions of inadvertency ?
Cleanse Thou me from secret sins,
13 Guard Thy servant also from the sons of pride
That they may not have dominion over me,
So shall I be undefiled,
And shall be free from the great apostasy.
14 Let the words of my mouth,
And the meditations of my heart,
Be always acceptable in Thy sight,
O Jehovah, my rock and my redeemer.

Ver. 2. *Day after day.*—For this signification of ז see Noldii Concord. Heb. Part. p. 406.

Ver. 4. The argumentation of St. Paul in Romans x. is greatly misunderstood. He does not quote the language of David by way of accommodation, nor does he predicate the fourth verse of this Psalm of a ministerial proclamation of the gospel. Romans x. 14 and 15 is the Apostle's argument for evangelizing those who know not God. Verse 16 is the Apostle's statement, that many who hear the gospel receive it not, that "many are called and but few are chosen." Verse 18 is the Apostle's deduction, that the whole human race, Jew and Gentile, have heard, as far as responsibility is concerned, because "the sound" of the glories of God in creation "is gone out throughout all the earth, and their words to the end of the world," therefore "all are without excuse," who worship any but the one living and true God.

Ver. 5. The material sun is alluded by the Psalmist as an emblem and type of Jesus "the Sun of righteousness, who ariseth with healing on His wings" (Mal. iv. 2).

Ver. 12. *Transgressions of inadvertency.*—"שְׁגִיאוֹת" ERRORES."—*Castel, Hept. Lec.*

"ERRORES, PECATA PER IMPRUDENTIAM COMMISSA."—*Gesenii Thes. Philol.*

Ver. 13. To interpret כַּזְרִים from *presumptuous sins* or *any other sins* is contrary to all grammatical propriety, because מַנְסַתְרוֹת, as well as שְׁגִיאוֹת, is the feminine plural. I believe כַּזְרִים to signify Satan and his angels, who fell from their first estate from pride,—even the god of this world who ruleth in the children of disobedience.

"A SPIRITU CONTUMACI."—*Houbigant.*

"From the proud, i.e., from tyrannical governors, i.e., FROM EVIL SPIRITS."—*Horsley.*

Ver. 13. "And shall be free," אַחַת is the reading of six Heb. mss., four Edl., in text or margin, LXX., Chaldee, Vulgate, Arabic.

Ver. 13. "Great apostasy," the fall of man, from the penalties of which none are exempt but the regenerated, the justified, and the sanctified.

“The Lord Jesus Christ does not speak the words of this Psalm, but the words of this Psalm are spoken of Christ.”—*Augustine*.

“The heavens enunciate no language, no words, but displaying their appointed order, they invite every land and every sea to sing the praises of God.”—*Theodoret*.

“Learn in what manner the heavens though silent yet speak. When you contemplate their beauty, their magnitude, their position, their perpetuity, and their splendour, and meditate in your own mind on all these glories, and glorify the architect, and praise the Creator, the heavens then utter a voice, and by your tongue cause praise and glory to ascend to God.”—*Chrysostom*.

“This Psalm contains the voice of the Prophet speaking of Christ.

“The Lord is the Sun of righteousness, as saith the Prophet, The Sun of righteousness shall rise upon you (Mal. iv. 2), which is Christ.”—*Pseudo-Jerome*.

“Throughout this whole Psalm the words are those of the Prophet speaking of Christ.”—*Psalt. Brunon. 1480*.

“This Psalm treats of the first advent of Christ, whereby the Devil the tyrant falls, and men are absolved from sin and death.

“This Psalm consists of three parts. In the first part the Prophet, speaking of Christ’s incarnation, commends the preaching of the new law. In the second part he praises the precepts of the Old and New Testament. In the third part he prays to be absolved from sins, that he might be worthy to declare these great mysteries (sacramenta).”—*Psalt. Pet. Lombard. 1474*.

“What is here said of the SUN, Justin Martyr in his dialogue with Tryphon, affirms to be *περὶ Χριστοῦ λεγόμενην γραφήν*, a Scripture spoken of Christ.”—*Hammond on the Psalms*.

PSALMS XX., XXI.

PART I.—PSALM XX.

THE Church proclaims her assurance of the omnipotent efficacy of Messiah’s intercession, and exults in the victory granted by Jehovah to King Messiah, grounding thereupon her confidence that the prayer of faith will be heard, accepted, and answered.

PART II.—PSALM XXI. 1–7.

King Messiah exults in the victory of Jehovah; betroths unto Himself the true Church—all whom the Father hath given to the Son before the foundation of the world; is crowned King of kings and Lord of lords, and ariseth with healing in His wings, a blessing to all creation.

PART III.—PSALM XXI. 8–13.

King Messiah consigns His impenitent enemies to the lake of fire prepared for the Devil and his angels, cuts off their posterity from the earth, removes out of His kingdom every enemy, and receives praise, adoration, and thanksgiving as “God the mighty Man, the Father of the everlasting age, the Prince of peace” (Isa. ix. 6).

These two Psalms should excite all who are God’s children by adoption and grace, to realize by faith God’s great and precious promises unto them of indefectibility of grace in their own hearts, and of Messiah’s final triumph over all the powers of darkness, and herein to “rejoice with joy unspeakable and full of glory.”

XX.

- 1 JEHOVAH will answer Thee in the day of trouble,
The name of the God of Jacob will exalt Thee.
- 2 He will send Thee help from the sanctuary,
And from Zion He will uphold Thee.

- 3 He will remember all Thine oblations,
And accept by fire Thy burnt sacrifices.
- 4 Jehovah will grant Thee according to Thine own heart,
And will fulfil all Thy counsels.
- 5 We will exult in Thy triumph,
And in the name of our God we will set up our banners ;
Jehovah will fulfil all Thy petitions.
- 6 Now do I know that Jehovah hath given the victory to His Messiah,
He answereth Him from His holy heavens,
By the mightiness of the victory of His right hand.
- 7 Some commemorate chariots and some horses,
But we will commemorate the name of Jehovah our God.
- 8 They are brought down and laid prostrate,
But we are raised, and stand erect.
- 9 Jehovah hath given victory to the King,
He hath answered us in the day when we called upon Him.

XXI.

- 1 O JEHOVAH, in Thy might the King will rejoice,
And in Thy victory He will greatly exult.
- 2 Thou hast given Him the desire of His heart,
And the betrothing of His lips Thou hast not withholden.
- 3 Behold, Thou placest before Him transcendent blessings,
Thou settest upon His head a crown of purest gold.
- 4 Immortality He asked of Thee ; Thou hast given it to Him,
Length of days for ever and for ever.
- 5 Great is His glory through Thy victory,
Honour and majesty Thou hast laid upon Him.
- 6 Verily Thou makest Him to be everlasting blessings,
Thou gladdenest Him with the joy which is in Thine own presence.
- 7 Verily the King trusteth in Jehovah,
And through the mercy of the Highest He shall not be moved.
- 8 Thy hand shall prevail against all Thine enemies,
Thy right hand shall prevail against those that hate Thee.
- 9 Thou shalt cast them into the furnace of fire at the time of Thy
manifestation,
Jehovah in His wrath shall swallow them up, and fire shall devour
them.

- 10 Their progeny shalt Thou destroy from the earth,
And their seed from among the children of men.
- 11 For they devised evil against Thee,
They imagined a stratagem which they could not effect.
- 12 Therefore Thou shalt make them to turn their back,
With Thy bow-string Thou shalt take aim against their faces.
- 13 Be Thou exalted, O Jehovah, in Thine own strength,
We will sing and chant Thy might.

Ver. 3. *Accept by fire*.—"Secundum Kimchium, IN CINERES REDIGAT DEUS, nimirum igne cœlitus demisso. Conf. 1 Reg. xviii. 24, 26."—*Gesenii Thes. Philol.*

Ver. 3. *Burnt sacrifices*.—This word is singular in the received Hebrew Text, but plural in four Hebrew MSS., Syriac, Chaldee, and Arabic.

Ver. 4. JEHOVAH is the reading of five Heb. MSS., LXX., Arabic, Syriac, and Coptic. Though not in the Vatican Ed. of LXX., it is in ninety-one MSS. collated by Holmes, and in Orlander's Latin Text, 1526. Of these five Heb. MSS., three are Latin-Hebrew, and one has a Norman-Gallic interlineary version.

Ver. 6. *Mightiness* is plural in Hebrew, but the English idiom does not admit of the use of the plural.

Ver. 7. *Commemorate*.—"Chi rammenta i carri e chi i destrieri, ma noi rammentiamo il nome del Signore nostro Dio."—*De Rossi*.

Ver. 9. *It hath answered us*.—"Interdum futurum, isto usu relativo, de re præterita adhibetur, quando i

dictam CONVERSIVAM, præfixam non habet, sed ve nude, vel per solam $\dot{\iota}$ COPULATIVAM præcedenti Præterito subnectitur."—*Schroed. Gram. Heb.*

XXI

Ver. 2. *Betrothing*.—"Christ betrothed the Church, and gave Himself for it (see Hosea ii. 19, 20; Eph. v. 25, *et seq.*); but to enable Him to complete His marriage and make the Church happy with Himself, He was, in His human nature, invested with a kingdom, with everlasting life, and with power to overcome all His enemies, as it follows in the Psalm."—*Parkhurst's Heb. Lex.*

Ver. 4. ה"ה .—"De Deo vero invariatum manet, ad insinuandam ejus vitam immutabilem et æternam."—*Simonis Lex. Heb.*

Ver. 4. לעולם is the reading of four Heb. MSS.

Ver. 9. *Into the furnace*.— בתנור is the reading of four Heb. MSS. of Kennicott.

The division of the Bible into Chapters, and of the Psalter into Psalms, is no part of Divine inspiration. That this division is frequently erroneous is self-evident from the partition of an alphabetical ode of twenty-two quartets, each commencing with a consecutive letter of the Hebrew alphabet, into Psalms 9th and 10th, and from the separation of Psalms 42d and 43d, which the thrice-repeated chorus demonstrates must have originally formed one undivided composition. The identity of the subject of Psalms 20th and 21st amply justifies their coalition into one song of praise and thanksgiving, however unsupported by MS. Edd. or ancient versions, such junction of the two Psalms may be, and actually is.

"O Jehovah, in Thy might King Messiah will reign, and in Thy redemption He will greatly exult."—*Chaldee Targum*.

"In the 20th Psalm Christ is not the speaker, but the Prophet speaketh unto Christ:—The Lord will not only fulfil the prayers which Thou hast offered on earth, but also those prayers wherewith Thou intercedest in heaven for us. It is now made known to me by the spirit of prophecy, that the Lord will raise His Christ. He will hear Him not from earth only, where He prayed that He might be glorified, but also from heaven, where, at the right hand of the Father, He intercedes for us, and whence He poureth forth the Holy Spirit upon them that believe in Him. O Lord, the Man Christ Jesus will rejoice in Thy might, whereby the Word was made flesh. He prayed for His resurrection, saying, Father, glorify Thy Son (John xvii. 1), and Thou hast given Him length of days for ever and for ever."—*Augustine*.

"The title of the 21st Psalm is the same as the title of the 20th. Hence the 21st Psalm speaks of the Lord the Saviour, but under somewhat of a different aspect from Psalm 20th. The 20th Psalm contains the language of the Prophet, and his confident expectation that the Christians of this age would be rescued from slaughter. In the 21st Psalm, the Incarnation of Christ is praised, and the facts of His Divinity are declared, that all men might understand that the Son of the Virgin Mary is truly the Word of the Father. The image of the heavenly King is represented to us truly in a wonderful manner, that He, whom when present the Jews would not acknowledge, might be believed to have come by the world which saw Him not."—*Psalt. Cassiodori*, 1491.

"In the 20th Psalm the Prophet, in the person of the Church, sings of Christ. The Prophet foresaw that Christ would come in the flesh for our redemption, and would pray for

His enemies. The King of Psalm xxi. is Christ, the King of kings and Lord of lords, the same for whose victory, when in the form of a servant, prayer was offered in Psalm xx. As man He died, as man He rose from the dead."—*Pseudo-Jerome*.

"The Prophet, addressing the Father, saith, 'In Thy might, that is, in the omnipotence of Thy majesty, the Son reigneth.' Thy Son, who is the Saviour, will exult, because through Him Thou hast saved men. He displays greatness of joy, that the greatness of His joy might be co-extensive with the greatness of the blessing (of salvation) He has conferred."—*Psalt. Brunon*. 1480.

"The Prophet speaks of Christ that He should be a sacrificing Priest and a warrior King. The Prophet sings of what was to occur to Christ in the time of His humiliation, extending to His passion, and of the time of His joy subsequent to His resurrection. This (Psalm xxi.) is the third Psalm which treats of the two natures in Christ. The two preceding Psalms which treat of the same subject are the 2d and 8th. Other Psalms will follow on the same subject, demonstrating that Christ has one person, but two natures (the Godhead and Manhood)."—*Psalt. Pet. Lombard*. 1474.

"The 20th Psalm is attributed to David, the Prophet directing his contemplation to the end, that is, to Christ who is the end and completion of the law which He came to fulfil. The 21st Psalm treats of the glory and super-eminence of Christ, and of the misery of His enemies, and of their present and future punishment. The intention of this Psalm is, that we believe in Christ both God and man, and that we praise and glorify Him the Lord our God."—*Psalt. Ludolp*. 1514.

"Rabbi Solomon saith: Our masters, the ancient Rabbis of Israel, have expounded Psalm xxi. of King Messiah, that is, of Christ, and he infers that they considered this Psalm parallel to Daniel vii. 13, 14: 'Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.'"—*Postil. N. De Lyra*, 1481.

"The King, that is, Christ the King of kings and Lord of lords, who, inasmuch as He was man, exulted in the exercise of the power of Godhead, whereby He performed miracles, and by wisdom enlightened the minds of the simple."—*Psalt. Gab. Brebice*.

"Psalm xx. treats of Christ the Lord. Psalm xxi. treats of Christ the Lord."—*Psalt. Quinc. Fab*. 1513.

"Jarchi observes, that the Rabbins interpret Psalm xxi. of the Messiah; but, says he, it is right to explain it, moreover, of David himself, for an answer to the heretics (Christians) who err in it; and various passages in this Psalm are by the Jewish writers understood of the Messiah, as THE KING, in verses 1, 7, is in the Targum called THE KING MESSIAH; verse 4 is in the Talmud applied to Him; verses 3, 5 are in Zohar and the Midrashes interpreted of Him."—*Gill*.

"Psalm xxi., thanksgiving of the Church for Messiah's victory."—*Horsley*.

PSALM XXII.

THE Psalmist personates Messiah—

- I. In His passion on the cross,
When Jehovah laid on Him the iniquity of us all;
When He suffered our punishment, paid our debt, discharged our ransom;
When all the torments, which the redeemed would otherwise have endured
throughout eternity, were concentrated upon Him our surety.
- II. In the assurance of His exaltation, and of the triumphant progress of the gospel
"conquering and to conquer," wherein "He saw of the travail of His soul
and was satisfied."

This Psalm, prophetic of Messiah's passion, when Jehovah laid upon Him the iniquity of us all, because the guilt of man could only be expiated by the vicarious suffering of the Son of God, teaches us that the penal infliction upon Immanuel was co-extensive with the demerits of all for whom the Good Shepherd laid down His

life ; that to every one believing in Jesus there is plenary remission of all sin when faith hath done its perfect work ; that God is a holy God, heaven is a holy place, and none unregenerate, unjustified, or unsanctified can ever enter there ; that without faith there is no salvation, and without the witness of the Spirit to the believer's soul testifying to him that he is a child of God, there can be no joy nor peace in believing.

(MESSIAH'S PRAYER.)

- 1 MY God, My God, why hast Thou forsaken Me ?
 Withdrawing Thyself from My deliverance is the burthen of My complaint.
- 2 O My God, I cry in the day-time, but Thou answerest not,
 In the night season also, and to Me there is no cessation.
- 3 But Thou dwellest in the Sanctuary,
 The theme of Israel's praise.
- 4 Our fathers trusted in Thee,
 They trusted, and Thou didst deliver them.
- 5 They cried unto Thee, and were delivered,
 They trusted in Thee, and were not brought to shame.
- 6 But I am a worm and no man,
 The disgrace of humanity, and despised by the people.
- 7 All they that see Me deride Me,
 They pout with the lip, and shake the head, (*saying*)
- 8 "He hath devolved His cause on Jehovah, let Him deliver Him,
 Let Him rescue Him, if He delighteth in Him."
- 9 Verily Thou hast been My bringer up from the womb,
 My confidence upon My mother's breasts.
- 10 I was cast upon Thee from the matrice,
 From the womb of My mother Thou hast been My God.
- 11 Withdraw not Thyself from Me,
 For trouble is near, there is indeed no helper.
- 12 Huge bulls surround Me,
 The monsters of Bashan form a ring about Me.
- 13 They have opened wide their mouths against Me,
 Like the ravening roaring lion.
- 14 I am poured out like water,
 And all my bones are starting asunder,
 My heart is become like wax,
 It is dissolved in the midst of My bowels.

- 15 My strength is dried up like a potsherd,
 And My tongue is cemented to My jaws,
 And Thou hast appointed Me to the dust of death.
- 16 For dogs have encompassed Me,
 The assembly of the wicked have enclosed Me,
 They pierced My hands and My feet.
- 17 I may tell all My bones,
 They gaze and stare upon Me.
- 18 They part My garments among them,
 And cast lots upon My vesture.
- 19 But Thou, O Jehovah, withdraw not Thyself from Me,
 O My strength, haste Thee to help Me.
- 20 Deliver My life from the sword,
 My united one from the power of the dog.
- 21 Save Me from the mouth of the lion,
 And from the horns of the reems.

(MESSIAH'S THANKSGIVING.)

Thou hast answered Me.

- 22 I will declare Thy name unto My brethren,
 In the midst of the congregation will I praise Thee.
- 23 Ye that fear Jehovah, praise Him,
 Glorify Him, all ye seed of Jacob,
 And stand in awe before Him, all ye seed of Israel.
- 24 For He hath not despised nor abhorred the affliction of the afflicted
 One,
 And He hath not hidden His face from Him,
 But when He cried unto Him He hearkened.
- 25 Of Thee shall be My praise in the great congregation,
 I will pay My vows before them that fear Him.
- 26 The meek shall eat and be full-fed,
 They shall praise Jehovah who seek after Him ;
 The heart of them that weep will revive for ever.
- 27 All the ends of the earth shall recollect and return to Jehovah,
 And all families of the Gentiles shall bow themselves down before
 Him.
- 28 For the kingdom is Jehovah's,
 And He ruleth over the Gentiles.

- 29 All whom earth sustains shall eat and bow themselves down,
Before Him shall kneel all that sink into dust.
And My soul shall live to Him.
- 30 My seed shall serve Him, and shall be registered the people of
Jehovah,
- 31 They shall go forth and shall preach His righteousness to a genera-
tion,
Unto a people that shall be born, for He hath done it.

Ver. 2. רוּמִיָה may signify rest from crying out, or rest from pain. I therefore make use of the word *CES-SATION* to retain the same ambiguity in the translation which exists in the Hebrew.

Ver. 3. *Dwelt in the sanctuary, i.e., sittest between the Cherubim.*

Ver. 3. תְּהַלֵּל is the reading of seven Heb. mss., of which two are Hebrew-Latin, and of 21,161 in British Museum, LXX., Vulgate, Arabic, Aquila, Symmachus, Theodotion.

Ver. 13. כְּאֲרִיָה is the reading of one ancient Heb. ms., LXX., Chaldee, Syriac, Vulgate, Arabic, Aquila, Symmachus, Jerome.

Ver. 14. *Poured out like water.*—From the flagellation, the crown of thorns, the piercing of His hands and feet.

Ver. 17. כְּאֲרִיָה is the reading of five Heb. mss., and six Edd. in text or margin, and of the ancient Versions. “Pro lectione כְּאֲרִיָה omnes stant antiqui, aliqui codd. quæpiam editt. quæ suspectæ esse nequeunt—et denique ipsa masora hanc lectionem refert, nec corruptionis argui potest.”—*Bib. Heb. Jahn.*

Ver. 20. “MY UNITED ONE seems used for the HUMANITY of Christ in union with His divinity.”—*Parkhurst.*

“May it relate to anything more than נִפְשִׁי? the HUMAN NATURE united with the Divinity in the person of Christ?”—*Bishop Louth.*

Ver. 21. *Reems.*—The Hebrew word has been retained, because of the doubt expressed by lexicographers and translators, of the particular animal here signified. The word occurs in the following passages, and in this verse, nine times only in the Hebrew Scriptures, namely, Job xxxix. 9, 10; Deut. xxxiii. 17; Numb. xxiii. 22; xxiv. 8; Ps. xxix. 6; xcii. 11; and Isa. xxxiv. 7. Opinions are chiefly divided between

the oryx, the wild buffalo, and the rhinoceros. Of these three the rhinoceros appears to me to be the only one which answers to the description in Job, THAT NO MAN CAN TAME IT. The wild buffalo is now tamed in Egypt and other hot countries, and is employed for agricultural purposes. Job xxxix. 9, 10 is the mother-text descriptive of the peculiarities of the reem, from which description the mention thereof in the Pentateuch, the Psalms, and Isaiah must be interpreted, this description being well known to Moses, David, and Isaiah.

Ver. 26. לֹב לְבַבְכֶם I read as two words, לֹב בְּכֶם; see Mason Good's version of the Psalms.

Ver. 27. לִפְנֵי is the reading of one Heb. ms., LXX., Syriac, Vulgate, Arabic, Jerome.

Ver. 28. וּמִיֶּשֶׁל is the reading of 135 Heb. mss., of Kennicott, and of many mss. of De Rossi, and of 21,161 in the British Museum, and of many Edd., and apparently of LXX.

Ver. 29. *Eat, that is, fed with the food of the unadulterated gospel.* “My flesh is meat indeed, and My blood drink indeed.” “Saturati salutari cibo.”—*Psalt. Quinc. Fab. 1513.*

יֹאכְלוּ occurs in Heb. Psalt. 1477.

וּנְפִשִׁי is the reading of five Heb. mss., LXX., Syriac, Arabic, Vulgate.

לֹא is the reading of two Heb. mss., LXX., Vulgate, Arabic, Aquila.

יְהִיָה is the reading of one Heb. ms., and all the Versions.

Ver. 30. וְרַעִי יִבְעֲרֵנִי I divide

רַעִי בְּעֲרֵנִי

לִיהוּהָ is the reading of 31 Heb. mss., of Kennicott, and of Nos. 15,250 and 21,161 in the British Museum, and of one Ed. of xv. cent. and two Machsors.

“Part the first prophetically sets forth the Messiah as in a state of violent suffering; and the beginning was expressly spoken by Jesus upon the cross, Matt. xxvii. 46. The insults of the Jews on that occasion, here predicted in verses 7, 8, are recorded by the same evangelist, xxvii. 43. The crucifixion itself is foretold in the words, ‘they pierce My hands and My feet’ (verse 16). And the circumstances of His garments parted (*i.e.*, divided in pieces among the soldiers), and ‘lots being cast for His vesture,’ which was not divided, are recorded in Matt. xxvii. 35 and John xix. 23, 24. Note also that these extraordinary particulars thus predicted of the Messiah, and fulfilled in Jesus, and thus proving Jesus to be the Messiah, do not admit any just application to David, nor derive the least countenance, as to him, from the very long history given of him in the Old Testament. It is equally impossible to apply properly to David the second part of this hymn, which expresses the triumph of the Messiah after His resurrection, and the progress of Christianity through the world, unless we can suppose that David could describe himself as actually being king over all the nations under heaven, or could consider all the ends of the earth as being within the limits of Judea.”—*Kennicott's Posthumous Remarks.*

Calvin, several other Reformers, and many modern commentators, erroneously interpret this Psalm of David as typifying the future Messiah. David indeed composed this Psalm under the inspiration of the Holy Ghost. But herein he personates Christ. There is no more reference in this prophecy to the experience, character, and life of David than to the victories of Marlborough, or to Wellington's subversion of the sword-stricken Napoleonic dynasty at Waterloo. As there is a veil over Israel's heart causing them not to believe in Him whom the Father hath sent, so there seems to be a partial veil over the hearts of many Gentiles causing them not to believe in the sole and exclusive fulfilment of this prophetic composition by David's Son and David's Lord.

"There is no change of person in this Psalm. The whole Psalm is spoken in the person of Christ, whose words are thence quoted in the New Testament."—*Didymus*.

"They are impious who imagine this Psalm spoken in the person of David, or of Esther, or of Mordecai. For the evangelists understand the testimonies quoted from this Psalm to have been spoken of the Saviour."—*Hieron. Com. in Matt.* xxvii. 46.

"The Lord Jesus Christ Himself speaketh, supplicating for His resurrection. These words are spoken in the person of the crucified, for in the beginning of this Psalm are the words which He cried with a loud voice when He was suspended on the cross."—*Augustine*.

"The insane blindness of the Jews should cause us to weep, because, constantly studying the Divine oracles, they discern not the truth conspicuous therein, but affirm this Psalm to have been spoken of David, though they hear David exclaiming, 'They shall go forth, and shall preach His righteousness to a generation, unto a people that shall be born; all the ends of the earth shall recollect and return to Jehovah, and all families of the Gentiles shall bow themselves down before Him; all whom earth sustains shall eat and bow themselves down, before Him shall kneel all that sink into dust.' Now, none of these things have we seen to happen unto David or unto David's descendants. Only Christ the Lord, descended from David according to the flesh, even God the Word made man, when from David He assumed the form of a servant, filleth every earth and sea with the knowledge of God, and persuadeth those who formerly were in error and worshipped idols, that they should worship the true God instead of those which were no gods."—*Theodoret*.

"In this Psalm the Lord Christ speaketh. Though many Psalms briefly mention the passion of Christ, no other Psalm describes it with equal particularity, so that this Psalm seems to be rather history than prophecy. Oh the hard hearts of the Jews! Oh their senseless, unbelieving minds! Ought not this single Psalm to suffice to bring men to believe in the passion, which He who is Truth itself hath so plainly predicted of Himself?"—*Psalm. Cassiodori*, 1491.

"This Psalm proclaims the passion and resurrection of Christ the Lord, and the call of the Gentiles, and the salvation of the whole world."—*Catena Patrum*.

"In this Psalm Christ speaks to the Father of His passion, and admonishes the faithful to praise the Lord, because in His resurrection the Father had a tender regard to the universal Church."—*Psalm. Brunon*. 1480.

"This is the first of those Psalms which treat primarily and diffusively of the passion of Christ. And though this Psalm alone would be a sufficient testimony of our Lord's passion, so that neither excuse nor doubt should remain to any man, nevertheless four other Psalms follow explicitly written on the same subject, namely, 34 (35), 54 (55), 68 (69), 108 (109). These four Psalms are all composed on the same model. They all begin with sighs and prayer. They all terminate in man's salvation.

"This Psalm consists of three parts. The first part exhibits complaint of desertion, and prayer, as is the case in all the Psalms which foretell the passion. In the second part the passion is described and the resurrection is prayed for. In the third part are exhibited the fruits and utility of the passion.

"Ver. 22. *Congregation*.—Wherever God is feared and praised, there is the Church.

"Ver. 25. *The great congregation*.—The whole world; not in Africa exclusively, as the Donatists speak.

"Ver. 31. The Psalms which predict the passion terminate in the great hope of the Christians, whence it is evident that our salvation is the result of Christ's passion."—*Psalm. Pet. Lombard*. 1474.

"Therefore, following the judgment of Matthew, John, and Paul, and the decree of the Council of Toledo, this Psalm is literally to be expounded of the passion of Christ, from which He was delivered by God by His glorious resurrection."—*Postil. N. De Lyra*, 1481.

"They who interpret this Psalm literally of David do greatly err. For, according to the

quotations of the evangelists and the judgment of the divinely-taught doctor, St. Paul, this Psalm is literally to be expounded of the passion of Christ, from which He was rescued at His glorious resurrection. In the first part of the Psalm is described the passion of Christ in the weakness of His human nature; in the second, His resurrection by the power of His divine nature."—*Psalt. Gab. Brevia*, 1477.

"Ver. 31. I will recite to My Father a people which shall be born. And the Holy Ghost, and men inspired by the afflatus of the Spirit from heaven, shall make known His law and ceremonies to a generation which is to come, which generation My Father created, and by regeneration hath sanctified and justified."—*Psalt. Quinc. Fab.* 1513.

PSALM XXIII.

A CLEAR prediction of Jehovah-Jesus as the Shepherd of the saved, who giveth His life for the sheep. "I am the good Shepherd. I know My sheep, and am known of Mine."

Israel's believing anticipation of Messiah's second advent, after which the Lord's house shall be established on the top of the mountains, and Jerusalem shall be a praise on the earth, and there shall be new heavens and new earth, wherein dwelleth righteousness.

To all the veritable sheep of the Good Shepherd this Psalm conveys the assurance, that Jesus is theirs in life and death, in time and in eternity, and that He regulates all the concerns of their time-state here below according to His predeterminate counsel in infinite wisdom and eternal love. To them also this Psalm guarantees the covenant promise, that, after the storms and tempests of life are o'er, they shall rest in Jesus, and, free from sin and sorrow and grief and lamentation, shall have full fruition of reunion, recognition, holiness, and glory, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of our Father.

- 1 JEHOVAH is my shepherd, I shall not want,
- 2 In verdant pastures of grass He shall make me lie down,
Beside still waters He shall lead me.
- 3 My soul He shall renovate, He shall conduct me
In paths of righteousness for His name sake.
- 4 Yea, when I shall walk through the valley of the shadow of death,
I will fear no evil, because Thou art with me,
Thy rod and Thy crook, they shall comfort me.
- 5 Thou shalt spread a table before me in presence of mine adversaries,
Thou anointedst mine head with oil, my cup overfloweth.
- 6 Surely goodness and mercy shall follow me all the days of my life,
And my sabbatic rest shall be in the house of Jehovah for evermore.

Ver. 6. *My sabbatic rest.*—I consider שָׁבֹתַי to signify "MY SABBATH" or "MY SABBATIC REST," and to be identical with σαββατισμὸς (Heb. iv. 9), "There remaineth a REST for the people of God." Bishop Horsley interprets the same word in the same manner in the Last Words of David—

"The profane are all of them, like the thorn, to be extirpated,

For they will not be taken by the hand.

And whosoever shall approach unto them shall be filled

With iron and the wood of a spear,

But in the SABBATH they shall be utterly burnt with fire."

The Bishop's note on the words, IN THE SABBATH, is, "i. e., in the end of all things: that final sabbatism of the people of God of which the apostle speaks in Hebrews iv. 9. Beautifully does the term picture to our mind that time, when God's children shall rest from their labours, and their works shall follow them."

This short but most beautiful Psalm expresses an assurance of spiritual and temporal mercies to be received from God the Father through the mediation of Him who is the shepherd and bishop of souls. But this assurance is not susceptible in all its parts of universal application, nor can it be the universal experience of all believers, in all places and under all circumstances. "Thou anointedst mine head with oil, my cup overfloweth," can scarcely be predicated of the poor, afflicted, and destitute believer, who, like his Divine Master, hath not where to lay his head. "Beside still waters He shall lead me," is inapplicable to martyrs, persecuted to death because of their faithfulness to Him who died for them. "Thou shalt spread a table before me IN PRESENCE OF MINE ADVERSARIES," is not the universal experience of all God's children. "Goodness and mercy shall follow me all the days of my life," is hardly consistent with the punitive sentence pronounced upon David, "The sword shall never depart out of thy house." The following extracts from the Chaldee Targum of this Psalm, as published in Bishop Justinian's Polyglott Psalter, will show that the Targumist interprets this Psalm of Israel's forty years' abode in the wilderness:—"Jehovah fed his people in the desert, nothing was wanting unto them. He made me lie down in a dry place, on verdant grass, and beside still waters He led me. He nourished my life (with manna and quails)—Even when I shall be led into captivity in the valley of the shadow of death, I will fear no evil—Thou spreadest before me a table (of manna)." The expression, "when I shall be led into captivity"—an expression employed by the Jews to signify their present dispersion and expatriation from Palestine—seems at least to intimate, that the Targumist considered this Psalm historical of the exodus from Egypt, and prophetic of their present judicial visitation, and of their final restitution to divine favour. The words within parentheses are wanting in the text of the Chaldee Targum printed in Walton's Polyglott. This is the second instance which has occurred to me in the Psalms of a tampering with the text of the Chaldee paraphrase in the interval which elapsed between the date of the mss. employed by Bishop Justinian and the late of the mss. whence the text of Bishop Walton's Polyglott was derived. See Kenicott's Second Dissertation, pages 166-193, respecting the unsatisfactory state of the printed texts of the Chaldee Targums. I consider this Psalm to express prophetically the assured confidence of believing Israel in the second advent of Messiah, even of Michael the great prince, who shall stand up for the children of His people in Israel's final national restoration to the land of promise, in the restitution of superabundant fertility to that divinely-favoured locality, and in their covenanted inheritance of that millennial sabbatic rest which remaineth for the people of God.

"The Church speaks to Christ—'The Lord Jesus Christ is my shepherd, and I shall want nothing.'"—*Augustine*.

"Under the figure of the Jewish people who returned from the captivity of Babylon under Zorobabel and Joshua the High Priest, the prophet in this Psalm predicts the return of the faithful people from the Babylon of this world by Christ unto God."—*Psalt. Pet. Lombard*. 1474.

"The intention of this Psalm is to admonish and exhort men that they all may confide and trust in the mercy of God; and if any good thing should be accomplished or fulfilled in them, to study to refer the same to divine grace, and not to their own merits."—*Psalt. Ludolp*. 1514.

"This Psalm is a recognition of the blessings of Christ and the Trinity, which blessings confer mercy and life everlasting."—*Psalt. Quinc. Fab*. 1513.

PSALM XXIV.

MESSIAH'S supreme dominion over, and administration of, the world and its inhabitants.

Messiah's triumphant ascent to the mountain of Jehovah, when "in the last days the mountain of the house of the Lord shall be established on the top of the mountains, and shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the

Lord from Jerusalem. And the Lord shall reign over them in mount Zion from henceforth, even for ever" (Micah iv. 1, 2, 7)—When "in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it" (Isa. xxv. 6-8).

(CHORUS.)

- 1 THE earth is Jehovah's, and the fulness thereof,
The habitable globe, and they that dwell therein.
- 2 For He hath founded it in proximity with the seas,
And hath established it in proximity with the rivers.

(FIRST VOICE.)

- 3 Who shall ascend the mountain of Jehovah?
And who shall be raised up to the precincts of His sanctuary?

(SECOND VOICE.)

- 4 The clean in hand, and pure in heart,
Who hath not set His heart upon false gods,
And hath not sworn to deceive His neighbour.
- 5 He shall receive blessing from Jehovah,
Yea, justification from the God of His salvation.

(CHORUS.)

- 6 This is the abode of them that seek Him,
That seek Thy presence, O God of Jacob.

(SEMI-CHORUS.)

- 7 Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors,
And the King of Glory shall come in.

(FIRST VOICE.)

- 8 Who is He this King of Glory?

(SECOND VOICE.)

Jehovah strong and mighty,
Jehovah mighty in battle.

(SEMI-CHORUS.)

- 9 Lift up your heads, O ye gates,
And be ye lifted up, ye everlasting doors,
And the King of Glory shall come in.

(FIRST VOICE.)

10 Who is He this King of Glory ?

(GRAND CHORUS.)

Jehovah of hosts, He is the King of Glory.

Ver. 1. *Its fulness*.—"Animals, plants, stones, minerals, etc., literally its fulness, all that it contains."—*Horsley*.

Ver. 1. *Habitable globe*.—In contradistinction from יָרֵא , which signifies the whole world inhabited and not inhabited. See note on Psalm xc. 2.

Ver. 2. *In proximity with*.—"Secus maria, secus flumina."—*Houb.*

"Presso ai mari, a canto dei fiumi."—*De Rossi*.

Ver. 2. עַל is here rendered PROPE by Noldius; see his *Heb. Conc.*

Ver. 4. *False gods*.—"Who ne'er to idols bowed the knee."—*Merrick*.

"QUI IN VANIS NUMINIBUS FIDUCIAM SUAM NON POSUIT; that this is the sense of the phrase נִטַּח נַפְשׁוֹ appears from comparing Ps. xxv. 1, lxxxvi. 4, cxliii. 8; Deut. xxiv. 15."—*Dr. Lowth in Merrick's Notes*.

Ver. 4. *His neighbour*.—This is the reading of LXX., Vulgate, and Vetus Itala. As the preceding line describes perfect observance of the first Table of the Decalogue, duty to God, so this line describes perfect

observance of the second Table of the Decalogue, duty to man.

Ver. 5. *Blessing, justification*, received by Messiah from the Father for His elect.

Ver. 5. *God of His salvation*.—His deliverance from the Jews, and His exaltation to the right hand of the Father to make intercession for His elect, to consummate their salvation and glorification.

Ver. 6. *Abode*.—"רֹרֵר, habitaculum, commoratio."—*Furst, Heb. Conc.*

Ver. 6. רֹרֵרִי is the reading of nineteen Heb. mss., of Kennicott, of many mss. of De Rossi, of 21,161 in the British Museum, and of two early Edd. and Keri.

רֹרֵרִי is the reading of twenty-five Heb. mss., two Edd. and Talmud.

Ver. 6. *God of Jacob*.— פְּנִיךָ אֱלֹהֵי is the reading of two Heb. mss., and of the Syriac. פְּנֵי אֱלֹהֵי is the reading of LXX., Vulgate, Arabic.

Ver. 9. וְהִטַּטְאוּ is the reading of eight Heb. mss., Vulgate, Arabic, Syriac, and Chaldee.

What a glorious vista of futurity does this Psalm exhibit to our contemplation! The deposition of Satan from his usurped dominion of the universe! The exaltation of Jehovah Jesus to be *de facto*, what He now is *de jure*, King of kings and Lord of lords! The realization of the prophecy of Isaiah (xlv. 23) reiterated by St. Paul (Phil. ii. 10), "that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father"! What an incentive should this prediction be to all who have put on Christ, to press onward for the prize of their high calling in Christ! How should this glorious prospect stimulate all of every degree to make their calling and election sure, that instated in the covenant of grace "they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii. 14).

"Before the advent of Christ God was only known in Judea, but after Christ tabernacled in the flesh, the whole earth became the habitation of the Lord."—*Origen*.

"A prophecy of the vocation of the Gentiles, and the perfection of them who are saved."—*Eusebius*.

"A Psalm of David concerning the glorification and resurrection of the Lord."—*Augustine*.

"This mountain does not signify the earthly Mount Zion, but the heavenly Mount Zion, as St. Paul shows when he says, 'Ye are come to mount Zion, and to the city of the living God, the heavenly Jerusalem.'"—*Theodoret*.

"This Psalm predicts the resurrection of the Lord, after which every earth and sea became irradiated with the knowledge of God. It also foretells the ascent of the Lord to heaven."—*Catena Patrum*.

"This Psalm, which is a Divine dialogue, treats of Christ. The Prophet in spirit inquires, Who shall ascend the mountain of Jehovah? The spirit answers, The pure in heart and clean in hand, meaning Christ."—*Psalt. Quinc. Fab.* 1513.

"This twenty-fourth Psalm opens with a chorus, proclaiming the divinity of Jehovah, the Creator and Lord of the universe. And the song concludes with a prediction of the exaltation of Messiah (for He certainly is the Jehovah of this Psalm) under the image of an entry of Jehovah into His temple."—*Horsley*.

P S A L M X X V .

THOSE Psalms are called Alphabetical Psalms whose stanzas commence with the consecutive letters of the Hebrew alphabet. The Alphabetical Psalms for the most part consist of isolated sententious maxims, experimental, moral, and religious, exhibiting love to God, abstraction from the world, aspirations after holiness, conformity to God's revealed will, and supreme estimation of Holy Writ above all the fascinations of time, and all the treasures of this transitory world; and they contain most earnest supplications for illumination to read, mark, learn, and inwardly digest the volume of inspiration, more precious than gold, sweeter than honey and the honey-comb. One design of this alphabetical composition and arrangement was, to facilitate the committal to memory of these disjointed unconnected maxims and divine aphorisms. But the higher and holier object of this Alphabetical Psalmody was, we believe, to elevate the attention of the reader to Immanuel the Lord Our Righteousness,—“the first and the last”—“the Alpha and the Omega, the beginning and the ending, which is and which was, and which is to come, the Almighty” (Rev. i. 8), the incarnate Son of God, in whom alone all these spiritual and moral perfections have been universally and impeccably concentrated, embodied, and manifested.

This Psalm exhibits the man Christ Jesus in His humiliation as a pattern and example to all God's children, that, like their Divine Master, amidst the vicissitudes and turmoils of this transitory world, they should confidently trust in Jehovah, the prayer-hearing and covenant-keeping Father of all them who believe, whose providence ordaineth all things in heaven and in earth, whose love to His people is from everlasting to everlasting, and who hath promised that “all things shall work together for good to them that love Him, to them who are the called according to His purpose” (Rom. viii. 28).

“Guide me, O Thou great Jehovah,
 Pilgrim through this barren land!
 I am weak, but Thou art mighty,
 Hold me with Thy powerful hand!
 Bread of Heaven,
 Feed me till I want no more!”

⋈

(PSALMIST PERSONATING MESSIAH.)

1 UNTO Thee, O Jehovah, I lift up My soul.

2 O My God,

ב

In Thee have I trusted, let Me not be put to shame,
 Let not Mine enemies triumph over Me.

ג

3 Yea, let none who wait on Thee be put to shame,
 Let them be put to shame who are false-hearted dissemblers.

ד

4 Show Me Thy ways, O Jehovah,
 Teach Me Thy paths.

- 5 Lead Me in Thy truth and teach Me,
For Thou art the God of My salvation.
And on Thee have I waited all the day.
- 6 Call to remembrance Thy tender mercies, O Jehovah, and Thy
loving kindnesses,
For they have been ever of old.
- 7 Remember not the sins of My youth, nor My transgressions,
According to Thy mercy remember Thou Me for Thy goodness sake,
O Jehovah.
- 8 Good and upright is Jehovah,
Therefore will He direct sinners in the way.
- 9 The meek will He guide in judgment,
Yea, the meek will He teach His way.
- 10 All the paths of Jehovah are mercy and truth
Unto such as treasure up His covenant and His testimonies.
- 11 For Thy name's sake, O Jehovah,
Pardon My sin, for it is great.
- (ORACULAR VOICE.)
- 12 What man is this that feareth Jehovah?
Him shall He guide in the path of life He ordaineth.
- 13 Himself shall abide in glory,
And His seed shall inherit the earth.
- 14 The secret will of Jehovah is for them that fear Him,
And His covenant is to give them knowledge.
- (PSALMIST PERSONATING MESSIAH.)
- 15 Mine eyes are ever towards Jehovah,
For He shall pluck My feet out of the net.
- 16 Turn Thee towards Me, and have pity upon Me,
For I am solitary and afflicted.

17 Set at large the sorrowful contractions of My heart,
And bring Me out of My difficulties.

18 Look upon Mine affliction and My misery,
And forgive all My sins.

19 Consider Mine enemies, for they are mighty,
And they hate Me with cruel hatred.

20 Guard My life, and deliver Me,
Let Me not be put to shame, for I have taken shelter in Thee.

21 Integrity and uprightness shall preserve Me,
For I have trusted in Thee, O Jehovah,

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

Ver. 5. וְאֵתֶךָ is the reading of four Heb. mss., LXX., Vulgate, Arabic, and Syriac versions. "Gravissima notatuque dignissima lectio, quam recipere nullus dubito, nec dubitat Kennicottus."—*De Rossi*.

Ver. 7. *Of my youth*—*i.e.*, of my younger brethren."—*Hutchinson*.

Ver. 11. *My sin*.—The sin of My people imputed judicially to Me.

Ver. 12. *What man is this?*—The man Christ Jesus.

Ver. 12. *Him shall He guide*.—Jehovah will guide Messiah in the path of life which He, Jehovah, ordaineth. "Delivered by the determinate counsel and foreknowledge of God" (Acts ii. 23).

Ver. 12. *Path of life*.—Incarnation, humiliation, ministrations, passion, crucifixion, resurrection, ascension.

Ver. 13. *Himself*.—

נָפִי vi pronomini reciprocum, IPSE EGO.

cum suff. EGO IPSE, TU IPSE (Isa. xlv. 12).
Fürst, Heb. Conc.

with suffixes it forms a periphrasis of the personal pronouns.—*Gesen. Thes. Philol.*
Gibb's Gesenius.

Abide.—לָן commorari, habitare, permanere.

Gesen. Thes. Philol.
commorari, habitare, degere, vivere, perseverare in aliqua re.—*Simonis Lex Heb.*
Glory.—טוֹב is rendered δόξα by the LXX.
glory, majesty.—*Lees Heb. Lex.*

beauty, glory (Hos. x. 11, Zec. ix. 17, Ex.

xxxiii. 19). אֲנִי אֶעֱבִיר כָּל טוֹבֵי, I will make all My glory to pass before Thee.
Gesen. Lex. Heb.

Ver. 13. *Shall inherit the earth*.—"They lived and reigned with Christ a thousand years" (Rev. xx. 4).

Ver. 14. *The secret will*.—

כִּסְיוֹ, confidential intercourse with Jehovah.

Gesen. Lex. Heb.

arcanum res tecta et secreta, specialiter consilium tectum et secretum.

Simonis Lex. Heb.

de consilio quo Deus cum semet ipso incomprehensio modo deliberat.

Fürst, Heb. Conc.

Ver. 14. *Them that fear Him*—*i.e.*, the seed of Messiah.

"While they (the seed of Messiah) are going through their earthly pilgrimage, they are the subject of the secret illumination of the Spirit of God. Their Mediator has prayed for them; and God has sent them 'another Comforter' to guide them into all truth, and to cause them 'to know the things which are freely given them of God,' even all the irreversible grants of the everlasting covenant,—'bearing witness to their spirits that they are the children of God.'"—*Fry*.

God ever manifesteth Himself to His people as He does not to the world. "The wise shall understand, fools shall not understand."

"Who bow to Thee th' attentive ear,

The secrets of Thy will shall hear;

Thy compact, Lord, to such reveal'd,

Shall light and heavenly transport yield."

Merrick.

Ver. 17. *Set at large*—I read with Bishop Lowth:

צְרוּת לִבִּי הִרְחִיב
וּמִצְדֻקוֹתַי הִצִּיאֵנִי

Ver. 18. *All my sins*.—"The sins of My people imputed to Me."—*Horsley*.

Ver. 21. *O Jehovah*.—The addition of these words is sanctioned by LXX., Vetus Itala, Ethiopic, Arabic, Augustine.

This Alphabetical Psalm consists of twenty-two stanzas, each a distich. The twenty-two stanzas commence each with the consecutive letters of the Hebrew alphabet, except stanza ק, which erroneously commences with the letter ג. The נ stanza is deficient of the second line, except the words, "O MY GOD." The י stanza wants the second line. The Psalm closes with a supernumerary line. Of the 718 mss. and Edd. of the Psalms collated by Kennicott and De

Rossi, and of the ancient versions, none afford light or authority for the rectification of these irregularities and deficiencies.

The interpretation of this Psalm must be contingent on the signification of the words of verse 13: "His seed shall inherit the earth." If the word "EARTH" be interpreted LAND, and be restricted to the land of promise, then this clause may be a reiteration of the promise made to Abraham: "To thee and to thy seed will I give this land." But to Abraham there is no reference throughout the Psalm. Therefore, by the word "EARTH," must be understood, "the whole habitable globe." Now, of none but of the Man Christ Jesus is it true, that His seed shall inherit the whole habitable globe. The seed of Messiah will inherit the whole earth when the saints shall take the kingdom and possess the kingdom for ever—when the kingdoms of this world shall have become the kingdoms of Messiah, when Messiah shall be *de facto* King of kings and Lord of lords. Adopting this interpretation, verses 12-14 will be the oracular voice of the interlocutor. The first eleven verses and last eight verses will be the language of the Psalmist personating Messiah. Hence, as Messiah is sinless and impeccable, it follows that the sins confessed in this Psalm are the sins of the saved imputed to Messiah, their law-fulfiller, and judicially resting upon Him, and that the sins of MY YOUTH are the sins of the brethren of Messiah, who is the first-born of many brethren, who was made sin for them that they might be made the righteousness of God in him.

"This Psalm contains the voice of our Mediator addressed to the Father. The words, 'for I am solitary and afflicted,' pertain unto Christ, for Christ alone was without sin, as saith the prophet: 'He did no sin' (I-sa. liii.) He was poor for us (*pauper*, Vulg.), as saith St. Paul: 'Though He was rich, yet for your sakes He became poor' (2 Cor. viii. 9)."—*Pseudo-Jerome*.

"The words of this Psalm are mystically spoken in the person of Christ, who truly was the only begotten of His Father and of His mother—of the Father from everlasting, of His mother in time. He was not only poor, but of all men the most poor. Witness this in the cross, in the pillar, in His burial in the sepulchre of another, in the spoliation of His garments, in the whole of His life. His enemies were numerous, but in the whole world he found none constant in love to him except a few poor women."—*Catena Patrum*.

"I take the whole view of the Psalm to be this: In the first twelve (11) verses, the Man Christ Jesus (or in the Hutchinsonian phrase, the humanity of Christ) prays to the Trinity. The imputed guilt of man in verse 7 he speaks of as His own, because it was imputed to Him. But what, it may be asked, were the trespasses and disobediences of Messiah's youth, which He requests may not be remembered? I agree with Mr. Hutchinson, that the sins of נעורי may be the sins of *juniorum*, of his younger brethren, *i. e.*, of Christians. In verses 9-11 (8-10), Messiah celebrates the mercy of Jehovah to the faithful. In verse 12 (11) He prays for the deliverance of the true Israel from its afflicted state. In verse 13 (12), a voice of one of the angelic choir, who has observed the extraordinary piety and devotion of the Man Christ Jesus, asks with admiration, What man is this, who so perfectly feareth God? and prophesies, in the last line of this and in the following verse, of the bliss that awaits Him, and that His seed shall inherit the earth, which will be literally fulfilled in the millenary period. In verse 15 (14) the same voice declares, that the true knowledge of God is with them that fear Him, who are taught by divine revelation. In verse 16 (15) the humanity of Christ takes up His prayer again, and this prayer is continued to the end of the Psalm."—*Horsley*.

PSALMS XXVI. XXVII. VER. 1-6.

MESSIAH'S assertion of His perfect innocency and rectitude of life, and of His separation from the ways of sinners. His prayer to Jehovah to be rewarded according to His righteousness, according to the cleanness of His hands in His eyesight.

Messiah's assured confidence in the superintending providence of Jehovah to deliver Him from the snares of all His enemies, and to crown Him with victory and triumph over all His foes.

From the example of Messiah in His human nature, prophetically exhibited for our imitation in this inspired composition, we should cultivate love to God's house, God's ordinances, God's sacraments, God's day, God's saints, and should be careful to dissociate ourselves from all unnecessary and unhallowed intercourse with the

world which lieth in the wicked one, that like our Divine Master we may be separate from sinners, and may by His grace be "a peculiar people zealous of good works" (Titus ii. 14), even fruit-bearing branches of the true vine, bearing much fruit unto God our Father.

- 1 GIVE sentence for Me, O Jehovah, for I, even I, have walked in
My perfectness,
And upon Jehovah I have placed My trust, that I shall not be
moved.
- 2 Prove Me, O Jehovah, yea test Me,
Assay My reins and My heart.
- 3 Truly Thy Mercy is before Mine eyes,
And I have walked in Thy truth.
- 4 I have not associated with men of falsehood,
And with dissemblers I go not.
- 5 I have hated the assembly of evil-doers,
And with the ungodly I associate not.
- 6 I wash My hands in innocency,
And encompass Thine altar, O Jehovah,
- 7 To cause to be heard the sound of thanksgiving,
And to recite all Thy wondrous works.
- 8 O Jehovah, I have loved the habitation of Thy house,
Yea, the site of the tabernacle of Thy glory.
- 9 O congregate not My soul with sinners,
Nor My life with men of blood,
- 10 In whose hands is intrigue,
Yea, their right hand is full of bribery.
- 11 But as for Me, I walk in My perfectness,
Deliver Me and be merciful unto Me.
- 12 My foot standeth in uprightness,
In the congregations I will bless Jehovah.

XXVII.

- 1 Jehovah is My light and My salvation, of whom shall I be afraid?
Jehovah is the strength of My life, of whom shall I be in dread?
- 2 When evil-doers advanced against Me to devour My flesh,
Those Mine adversaries and My foes they stumbled and fell.
- 3 Though a camp should encamp against Me, My heart shall not
fear;
Though war should rise against Me, therein will I have confidence.

- 4 One thing I have asked of Jehovah, this thing I will require,
That I may dwell in the house of Jehovah all the days of My life,
To have in sight the beauty of Jehovah, and to contemplate His
temple.
- 5 Truly He will hide Me in His pavilion in the day of evil,
He will secrete Me in the secret place of His tabernacle, will elevate
Me high upon a rock.
- 6 Even now will He elevate Mine head above Mine enemies round
about Me.
And I will sacrifice in His tabernacle sacrifices of triumph,
Unto Jehovah I will sing, yea, I will chant the lay.

Ver. 2. *Prove.*—לִרְפוּעָה is the reading of thirty-nine Hebrew mss., four Edd. of fifteenth, and seven Edd. of sixteenth century, and of the Keri, and of mss. Nos. 15,250 and 21,161 in the British Museum.

Ver. 4. *Dissimblers.*—"Qui in occulto peccata committere non dubitant, palam vero probitatem affectant."—*Dalke.*

Vers. 6-8. "These three verses, taken literally, are remarkably descriptive of our Lord's life on earth."—*Horsley.*

Ver. 7. *Cause to be heard.*—"In infinitivis *He* servilis

et characteristicæ nonnunquam eliditur post præfixas, ut לִשְׁמִיעַ אֲד AD FACIENDUM AUDIRE."—*Schroed. Gram. Heb.*

XXVII

Ver. 3. *A camp should encamp.*—This phraseology is adapted to exhibit the paronomasia of the Hebrew.

Ver. 5. בִּסְכוּי is the Keri, supported by LXX., Vulgate, Chaldee, Syriac.

Ver. 5. *Secrete me in the secret place.*—This phraseology is adapted to exhibit the paronomasia of the Hebrew.

The division of the Old Testament into chapters, and the present division of the Psalms, are clearly of human invention, and therefore are imperfect. The separation of Psalms ix., x., which constitute a united alphabetical composition, and the separation of Psalms xlii., xliii., indissolubly banded together by the recurrence of one common chorus, fully justify the division of Psalm xxvii. into two parts, and the junction of the former part to Psalm xxvi., and of the latter part to Psalm xxviii.

"The author of Psalm xxvi. prays for God's protection against enemies, who had set a price upon His life (verse 10). He pleads His attachment to God's service, and His abhorrence of idolaters and their practices. In the twelfth verse He promises Himself the protection which He had asked, and triumphs in the certainty of this hope through the remainder of the song, which consists of six verses very improperly divided from this, and made the first six of the next Psalm."—*Horsley.*

"It is manifest, on careful consideration, that this Psalm (Ps. xxvii.) consists, properly speaking, of two: the first, a hymn of triumph, ends at the seventh verse; the other, a penitential ode, is clearly in a different metre, as well as on a different subject."—*Neale.*

"The twenty-sixth Psalm is a prayer of Christ to the Father. The prophet in spirit introduces Christ the Lord, according to the economy of His incarnation, praying, 'Judge Me, O Lord, O Father, execute judgment for Me, for in Mine innocency, in Mine exemption from all sin, I have come to pray to Thee; deliver Me and have Mercy upon Me.' This pious prayer for those who should believe in Him the most pious Father heard, and the Lord, having been heard in that He feared, redeemed the human race, and obtained mercy for us. This Psalm treats of the innocence of Christ the Lord, of His life (conversation) in the world, of His sacrifice, whereby through His own blood He once entered into the Holy of Holies, having obtained eternal redemption.

"Psalm xxvii. treats of Christ the Lord. 'I have encompassed the altar, and have sacrificed upon the altar of the cross the sacrifice of praise,' the immaculate human lamb crying to God the Father. 'For My sacrifice I will recite unto God a hymn and praise.'"—*I'salt. Quinc. Fab. 1513.*

"Gerholus puts the sentence (Ps. xxvii. 4) into the mouth of our Lord, and paraphrases it even with more than his ordinary beauty: 'I in that night in which I was to be betrayed to death, to the end that I might overcome death, DESIRED ONE THING OF THE LORD WHICH I

WILL REQUIRE, I, the true Unity, by interceding for the unity of them that are Thine even till the consummation of all things. And this was My prayer: Father, I will that those whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me. Thus I then asked that one thing from the Lord when I was about to die, for that people, and not for that people only, but that I might gather together in one the sons of God that were scattered abroad. By My own mouth I desired it once; by the lips of My priests I still require it continually as long as My death shall be set forth in the sacrament of the altar, until I shall come at the end of the world, that I may dwell in the house of the Lord in peace, all war at an end, all My members completely united to their Head, all the stones banded together in the everlasting building by the grace of the corner and topstone, author and finisher of faith."—*Gerhohus in Neule.*

PSALM XXVII. VER. 7-14. PSALM XXVIII.

SUPPLICATION of Israel in the last days to Jehovah for deliverance from enemies characterized by perjury, violence, impiety, idolatry, and a profession of peace on their lips, whilst their hearts overflow with malice and war, and for the visitation of God's retributive justice upon them because of their disregard of Jehovah, His word, His works, and His ordinances.

Oraclar promise of their utter demolition.

Assured confidence in the final glorious destinies of Israel, and in Israel's participation in Messiah's salvation, when He shall shepherd them, and exalt them to be a praise on the face of the earth.

This inspired supplication should excite us by a diligent use of all the means of grace to seek the manifestation of the Divine presence, even the witness of the Spirit to our spirits that we are God's children, fervently to pray for Divine teaching and illumination through the application to our souls by the Holy Ghost of the written and the preached word, and with fiducial confidence to watch the leadings of God's providence towards us, casting all our care upon Him who careth for us.

- 7 HEARKEN, O Jehovah, to my voice when I cry,
And have mercy upon me, and answer Thou me.
- 8 My heart, to thee He hath spoken, "Seek ye My face :"
Thy face, O Jehovah, will I seek.
- 9 O hide not Thou Thy face from me,
Turn not away Thy servant in anger,
Thou hast been my helper, abandon me not,
Neither forsake me, O God of my salvation.
- 10 Verily my father and my mother have forsaken me,
But Jehovah taketh me up.
- 11 Teach me, O Jehovah, Thy way,
And lead me in the path of rectitude
Because of mine enemies.
- 12 Deliver me not over unto the will of my adversaries,
For false witnesses have risen up against me,
And the breather out of violence.

- 13 I have believed that I shall see the glory of Jehovah
In the land of the living.
- 14 Confidently wait for Jehovah,
Be of good courage and let thine heart be firm,
Confidently, I say, wait for Jehovah.

XXVIII.

- 1 O Jehovah, unto Thee do I cry,
My Rock, fail not Thou to hear me,
Lest, shouldst Thou fail to answer me,
I should then become like unto them that go down into the pit.
- 2 Hear the voice of my supplication,
When I cry unto Thee,
When I lift up mine hands
Towards Thy holy oracle.
- 3 Let me not be drawn away with the ungodly,
Nor with those who practise idolatry,
Who speak peace unto their neighbours
Whilst malice is in their hearts.
- 4 Render unto them according to their deeds,
And according to the malice of their imaginations,
Render unto them according to the works of their hands,
Requite unto them their desert,
- 5 Because they regard not the works of Jehovah,
Nor the operation of His hands.
- (ORACULAR VOICE.)
- He shall demolish them and never build them up.
- 6 Blessed be Jehovah,
For He hath hearkened to the voice of my supplication.
- 7 Jehovah is my strength and my shield,
On Him my heart hath trusted, and I am helped ;
Therefore my heart leapeth for joy, and with my song will I praise
Him.
- 8 Jehovah is the strength of His people,
Yea, He is the strengthener of the salvations of His Messiah.
- 9 Save Thy people and bless Thine heritage,
And shepherd them, and exalt them for evermore.

XXVII.

Ver. 7. "These words are the beginning of this elegant supplicatory ode."—*Horsley*.

Ver. 8. *My heart, to thee He hath spoken*, is Archbishop Seeker's rendering of this difficult and controverted passage. It is perfectly intelligible, agrees well with the context, and obviates all necessity of altering the received Hebrew text.

Ver. 13. לֹלֵל is wanting in 5 Heb. mss., LXX., Aquila, Symmachus, Syriac, Vulgate, Arabic, and ought doubtless to be rejected as an unauthorized and senseless addition to the original text.

XXVIII.

Ver. 1. *Fail not Thou to hear me*.—"Ne conticescens te subducas a me."—*Schroederi Gram. Heb.*

Ver. 3. *Let me not be drawn away, i.e.*, "to be seduced by their enticements."—*Horsley*.

Ver. 4. כַּמְעֵשִׁי is the reading of two Heb. mss., LXX., Chaldee, Vulgate, Syriac, Arabic.

Ver. 8. לַעֲמוּ is the reading of eight Heb. mss., LXX., Syriac, Vulgate, Arabic.

"Pro לַעֲמוּ EIS seu EI, legendum esse לַעֲמוּ, POPULO EJUS, vix dubitari potest; partim propter consensum

omnium interpretum antiquorum, excepto Chaldaeo, in hac lectione, partim propter contextum, Nam non adest substantivum, ad quod illud לַעֲמוּ referri possit. Confer locum parallelum, Ps. xxix. 11. *Dalhe*, Lowth, Berlin, De Rossi, Doederlein, Michaelis, Horsley, etc. etc., conent in the propriety of adopting this various reading."—*Rogers*.

"The matter of the prayer of this Psalm suits not the character of Messiah. The particular boon asked is grace, to withstand the enticements of idolaters; under which name all corrupters of worship may be understood. Now, to the temptation of their enticements, the Church, in a greater or a less degree, hath been frequently exposed; the Messiah, in His own person, never, except when He was tempted by the devil in the wilderness. But the tempters in this Psalm are spoken of as men. The prayer, therefore, is rather adapted to the person of the Church; and לַעֲמוּ is so near in sound to לַעֲמוּ, that the emendation, supported as it is by six (eight) mss. and the version of the LXX., Vulgate, Syriac, and Arabic, seems unquestionable."—*Horsley*.

"God foreknew that man would sin. Hence we expect new heavens and a new earth, according to the Holy Scriptures, when the Epiphany and Kingdom of Jesus Christ our great God and Saviour will shine upon us, and then, as Daniel says (vii. 18), 'the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.' And there will be a pure and holy earth, an earth of the living not of the dead, which David foresaw with the eye of faith, and said, 'I have believed that I shall see the glory of Jehovah in the land of the living' (Ps. xxvii. 13), the land of the meek and humble. Blessed, saith He, are the meek, for they shall inherit the earth. And the Prophet saith, 'the foot shall tread it down, even the feet of the poor and the steps of the needy' (Isa. xxvi. 6)."

Formula of the doctrine of the Resurrection decreed by the Council of Nice.—See *Mede's Works*, p. 813.

"The Church, though exposed to so many dangers, nevertheless believes, that it will behold goodness (glory), that it will receive by faith the inheritance of the kingdom of heaven, in which kingdom the saints reign together with Christ."—*Psalt. Brunon*. 1480.

PSALM XXIX.

A MYSTIC storm overspreading the length and breadth of Immanuel's land, from mountains Lebanon and Hermon in the north to Kadesh-barnea in the south, from the oaks of trans-Jordanic Bashan in the east to the forests of Carmel and other forests skirting the Mediterranean Sea to the west.

This mystic storm is a poetic portraiture of a hostile invasion overflowing the land of Canaan through the tumultuous passions of ungodly men, but checked and defeated and overruled by Divine sovereignty, so that it shall terminate in the final ingathering of Israel, and the establishment of Messiah's kingdom, whose kingdom is an everlasting kingdom, and whose dominion shall endure throughout all ages.

This Psalm should deeply impress upon our minds the omnipotence, omniscience, omnipresence, and sovereignty of Jehovah directing, controlling, regulating the whole universe with infinite wisdom, majesty, and glory; causing the wrath of man to praise Him, and rendering, by the intervention of His providence, human passions, crimes, and wickednesses subservient to the fulfilment of His own prophetic will. "Verily, I say unto you, till heaven and earth pass, one *yod* or one apex of a letter shall in no wise pass from the law, till all be fulfilled" (Matt. v. 18).

“Blessed is he that readeth, and they that hear the words of prophecy, and keep those things which are written therein: for the time is at hand” (Rev. i. 3). “If men hear not Moses and the prophets, neither will they be persuaded though one rose from the dead” (Luke xvi. 31).

- 1 ASCRIBE unto Jehovah, O ye worshippers of false gods,
Ascribe unto Jehovah glory and might :
- 2 Ascribe unto Jehovah the glory due unto His name,
Prostrate yourselves before Jehovah in the beauty of holiness.
- 3 The voice of Jehovah is above the waters,
The God of glory thundereth,
Jehovah is above mighty waters.
- 4 The voice of Jehovah is with power,
The voice of Jehovah is with majesty :
- 5 The voice of Jehovah shivereth the cedars,
Yea, Jehovah shivereth the cedars of Lebanon.
- 6 Like a calf He maketh them to rebound,
Lebanon and Sirion like the young of the reem.
- 7 The voice of Jehovah striketh out forked flames of fire,
- 8 The voice of Jehovah maketh the wilderness to tremble,
Jehovah maketh to tremble the wilderness of Kades.
- 9 The voice of Jehovah rendeth the terebinths,
And strippeth bare the forests,
And in His temple all this proclaims His glory.
- 10 Jehovah is enthroned above the flood,
Yea, Jehovah is enthroned King for evermore.
- 11 Jehovah will give strength unto His people,
Jehovah will bless His people with peace.

Ver. 1. *Worshippers of false gods.*—עֲבָדִים is rendered by Gesenius, PUPILS, DISCIPLES, FOLLOWERS, WORSHIPPERS, who interprets אֱלֹהִים to mean “the name of GOD in general, and applied both to JEHOVAH and to THE HEATHEN GODS” (Isa. xlv. 10, 15; xlv. 20). Parkhurst says, “SONS OF ALIM seem to be those kings who worshipped these material interposers. It is well known how the heathen princes affected to be reckoned THE SONS OF THEIR GODS. Thus did Romulus, Alexander, and thus did even the politic Augustus; else his well-bred poet Horace would never have called him FILIUS MARE, meaning Jupiter’s son by Maia, as he doth, lib. i. ii. 43. No doubt these whims arose from a perversion of the true tradition, that the Son of God should be the universal King and Conqueror.” Bishop Horsley renders it, “O YE SONS OF IDOLATRY.”

Ver. 6. Sirion is the Sidonian name of Mount Hermon, now called Jebel-esh-Sheikh. “In Jebel-esh-Sheikh we have the majestic Hermon of the Old

Testament, which is put as the northern limit of the territory of Israel beyond Jordan, from the river of Arnon unto Mount Hermon. Mount Hermon bore also the name of STON; was called by the Sidonians SHIRION, and by the Ammonites SENIR, which latter name, in the Arabic form SUNIR, was still applied, in Abulfeda’s day, to the portion of Anti-Lebanon north of Jebel-esh-Sheikh.”—*Robinson’s Palestine*, vol. ii. p. 440. See also Dent. iii. 9, and *Reid’s Palestine*, p. 324.

Ver. 9. *The terebinths.*—The Hebrew words תְּרֵבִינֹת and אֲזֵבֵיט are occasionally employed to designate any trees of great magnitude and longevity, without any specification of the particular genus. But whenever trees are generically distinguished from each other, the former word signifies THE TEREBINTH or PINE-TREE, the latter word THE OAK. See Hos. iv. 13; Isa. vi. 13. The OAKS of BASMAN are only mentioned three times, Isa. ii. 13; Ezek. xxvii. 6; Zech. xi. 2, and the latter word occurs in all three passages. See Lee’s Heb.

Lex. and Gesen. Thes. Philol. "The terebinth (*Pistacia Terebinthus*) is not an evergreen, as is often represented, but its small feathered lancet-shaped leaves fall in the autumn, and are renewed in the spring. The flowers are small, and followed by small oval berries, hanging in clusters from two to five inches long, resembling much the clusters of the vine when the grapes are just set. From incisions in the bark there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odour like citron or jessamine, and a mild taste, and hardening gradually into a transparent gum."—*Robinson's Palestine*, vol. ii. p. 222.

"The terebinth tree grows to a considerable size, and has a rich and luxuriant foliage. It is said to live 1000 years, and when it dies the race is renewed by young shoots from the root, so that the tree in a sense may be called perpetual. Hence the figurative allusion in Isaiah vi. 13."—*Eadie's Bib. Cyclopaedia*.

Ver. 9. *In His temple*.—"The HEAVENS above the

clouds and storms, where He resides in pure majesty, and reigns as King for ever."—*Geddes*.

Ver. 10. *Enthroned*.—"I consider יָשַׁב here equivalent to יָשַׁב עַל כִּסֵּא, which the LXX. render ἐξαρροῦσθαι. Simonis renders this verb SEDERE UT REGEM, IMPERARE. And Gesenius in his Thes. Philol. remarks: "Tribuitur regibus vel tribunali vel solio insidentibus: inde יָשַׁבִים, Isa. x. 13, sunt REGES SOLIIS INSIDENTES."

"He the swelling surge commands ;

Fixt His throne for ever stands."

Merrick's Metrical Version.

Ver. 11. *His people*.—"The twelve tribes, who shall ultimately possess all the territory promised to Abraham, from the Euphrates to the Nile, and from the Eastern Desert to the Mediterranean Sea. The LXX. interpreters seemed to have had a glimpse of this truth by their singular rendering of verse 6: "The beloved one (Israel), like the young of the reem, will smite the cedars of Lebanon."

"Rabbi Solomon expounds this Psalm of the time of the Messiah, when, as the Jews affirm, they will abound in luxuries and all good things. The Hebrews think that there will be a twofold future life. The first future life will be in the time of the Messiah yet expected by them, when, to sustain animal life, they will require food and drink as they now do, only they believe that they shall have these blessings most abundantly and delectably. In the second future life, according to their best writers and those of highest authority, they believe they shall not have a corporeal, but only a spiritual life."—*Postil N. De Lyra*, 1481.

"The Psalmist says: 'Jehovah will bless His people with peace,' that is, IN MESSIAH, for Peace is a name of Messiah (Isa. ix. 6)—'His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, THE PRINCE OF PEACE.'"—*Psalt. Octapl. Justin.* 1516.

PSALM XXX.

MESSIAH'S thanksgiving to Jehovah for His resurrection from the dead, because the grave could not detain Him, neither could the Holy One of Israel see corruption.

Messiah praises Jehovah in the congregation of the saints, because He is the first-fruits of the resurrection—"Christ the first-fruits, afterwards they that are Christ's at His coming."

The sinner saved should contemplate the Resurrection of Messiah, prophetically exhibited in this Psalm, as a type and symbol of his own resurrection from a death of sin to a life of righteousness. As Messiah, having once died the just in the place of the unjust, dieth no more, death hath no more dominion over Him, so the sinner saved, having been raised to resurrection-life by the regeneration of the Spirit, shall never come into eternal death, because he is kept by the power of God through faith unto salvation. Messiah's resurrection is furthermore an assurance of the resurrection of all men from the dust of death, when He shall come to judge the world, and should teach all men so to live by faith on the Son of God, that at His Epiphany in glory they may partake of the first resurrection, the resurrection of the just, and may hear addressed to them the gracious sentence, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34).

I I WILL extol Thee, O Jehovah, for Thou hast raised Me up,
And hast not suffered My foes to rejoice over Me.

- 2 O Jehovah My God, I cried unto Thee,
And Thou, O Jehovah, hast restored Me.
- 3 Thou hast brought up My soul out of Sheol,
Thou hast brought Me to life from among those that go down to
the pit.
- 4 Chant the measured lay unto Jehovah, O ye His saints,
And give thanks for a commemoration of His holiness.
- 5 For His anger endureth but the twinkling of an eye,
His favor endureth the duration of life,
Weeping endureth for a night,
But at break of day is exultation.
- 6 Therefore, I Myself have said, "In My prosperity
I shall never be moved."
- 7 Jehovah, in Thy favor Thou hast established strength to My mountain,
Thou didst hide Thy face, I was troubled.
- 8 To Thee, O Jehovah, I cried,
Yea, unto Jehovah I made supplication, (*saying*)
- 9 "What profit will there be in My blood?
In My going down to corruption?
Can dust praise Thee?
Can it declare Thy truth?"
- 10 Hear, O Jehovah, and be gracious unto Me,
Jehovah, be Thou My helper.
- 11 Thou hast converted My mourning into dancing,
Thou hast put off My sackcloth and girded Me with gladness.
- 12 Therefore My tongue shall chant to Thee the measured lay and not
keep silence,
O Jehovah My God, I will praise Thee for evermore.

Ver. 1. *Raised Me up.*—"רָלִיתֵנִי, Thou hast drawn me up as it were out of a dungeon."—*Rogers.*

Ver. 5. *For a night.*—Literally, "weeping at eventide shall endure the night." Parkhurst renders עָרַב, "all the time from mid-day to night," so that the idea of NIGHT is doubly conveyed, first by the noun עָרַב, and secondly by the verb לָלַךְ.

Ver. 8. *I cried, I made supplication.*—The following rule of Schroeder justifies this preterite rendering of these two future tenses in Hebrew: "interdum, futurum, isto usu relativo, de re preterita adhibetur, quando 1, dictam conversivam, prefixam non habet."

Ver. 9. "What gain in my blood should I be subdued or held under the power of death, dissolution? עָהָת, is CORRUPTION, DISSOLUTION, which He was not to see; He was to loose the bands of death, before His body should putrefy,—so adds: Shall עָפָר, dust, the dis-

solved body, confess Thee? shall it declare Thy truth? The promises of raising Him without seeing corruption had been broke" (if He had not been raised).—*Hutchinson.*

"Mr. Hutchinson conceives that the whole Psalm is uttered in the person of the Messiah, and is His thanksgiving for the exemption from corruption, and early deliverance from the grave. All this is eminently true of the Messiah. And if ver. 6 may be thus rendered, as I think it may; there is not an expression in the whole Psalm that suits not the character of Messiah more completely and exactly than any other. Upon the whole, I incline to this application and interpretation of the Psalm."—*Horsley.*

Ver. 12. *My tongue.*—"Read with the LXX., Vulgate, and Bishop Hare, כְּבוֹדִי" (also Ethiopic).—*Horsley.* See note on Psalm xvi. 9, in vindication of this meaning being attributed to כְּבוֹד.

“A Psalm concerning the joy of the resurrection and of the renovation to immortality of the body not only of our Lord but of all the Church.”—*Augustine*.

“This is a short Psalm, but replete with the richness of heavenly doctrine, having the grace of brevity in the verses, but in its teaching the most extensive signification. In this Psalm is promulgated the grace of the holy resurrection; in this Psalm is commemorated the glorious passion of our Lord.”—*Psalm. Cassiodori*, 1491.

“This Psalm contains the voice of our Redeemer, who by the resurrection of His own body dedicated unto Himself the Church, the mother of us all, which He had acquired. The human nature of Christ speaks to the Father, as if He had said, ‘There will be no benefit resulting from the shedding of My blood, unless I shall be raised from the dead.’ All things which are spoken in this Psalm in humiliation respecting Christ, are to be referred to His assumption of human nature rather than to the omnipotence of His Divine nature.”—*Pseudo-Jerome*.

“This verse (the 9th) is referred to Christ by Origen in the *Catena Patrum*, by the other Fathers generally, and by the common judgment of the Church. Christ prays that His body, delivered to death for us, might not see corruption, might not be reduced to dust. Here it is worthy of remark, that Christ did not dread His own death, voluntarily undertaken for us, so much as the corruption of His body when dead, lest thus the reward of the labours of His whole life, and of His most precious blood, shed for the salvation of the whole world, might absolutely come to nought.”—*Corderius in Catena Patrum*.

“This short Psalm treats of the Passion and Resurrection of Christ, that the Passion might not terrify those whom the hope of Resurrection caused to rejoice. Christ, inasmuch as He was man, giveth thanks to God for His dedication (resurrection) to His reward, and saith, ‘I will extol Thee, O Jehovah.’”—*Psalm. Pet. Lombard*, 1474.

“What utility will there be in My blood, that is, in the shedding of My blood, and what will My blood shed profit Me or others, if I descend to corruption, if My body shall putrefy in the sepulchre, if on the third day I shall not rise again? None, for to none shall I proclaim Thee. I shall benefit no one. And thus My confession and proclamation of Thee will come to nought.”—*Psalm. Ludolp*, 1514.

“Rabbi Moses Hadarshan says, ‘His anger endureth the twinkling of an eye, His favour endureth the duration of life,’ is spoken of our Messiah the Just One. He, when He shall die, all His disciples shall mourn His death, and when He shall return to life they shall sing for joy. Parallel to this is the language of Hosea (vi. 2), ‘After two days will He revive us, in the third day He will raise us up, and we shall live in His sight.’”—*Psalm. Octapl. Justin*, 1516.

“In the seventh verse is exhibited the deific humanity of Christ. For He is the stone cut out of the mountain without hands, who, as saith the prophet Daniel, became a great mountain, and filled the whole earth.”—*Psalm. Quinc. Fab*, 1513.

PSALM XXXI.

MESSIAH prays for deliverance from the persecution of His enemies, predicts the expiring prayer He should utter on the cross, and vividly portrays His sufferings which as man’s surety He should undergo for the redemption of a lost and ruined world.

Jehovah denounceth the final perdition of Messiah’s impenitent enemies.

Messiah praiseth Jehovah for covenant-mercies to Himself the great Head of the Church, and to all the members of His mystical body, the elect of the Father, the redeemed of the Son, and the sanctified of the Holy Ghost.

This Psalm should, 1st, remind us of the universality of sin and universality of death in the world, and consequently of the universal duty incumbent on all mankind to prepare by faith in Christ for death and judgment, and to commit their souls, after Messiah’s example, unto God as unto a covenant God in Christ. 2d. It should remind the believer that this is not his rest, and that through much reproach, temptation, and tribulation he must enter the kingdom of heaven. 3d. It should

encourage God's children to lie passive in His hands, and to cast all their care upon Him who careth for them, knowing that their times are in His hands and that He doeth all things well.

- 1 O JEHOVAH, in Thee have I trusted,
Let Me never be confounded,
Deliver Me in Thy righteousness.
- 2 Incline Thine ear unto Me, speedily rescue Me,
Be Thou to Me a rock of munition,
A fortified castle to save Me.
- 3 Truly Thou art My rock and My fortress,
Therefore for Thy name's sake, O Jehovah, lead Me and guide Me.
- 4 Extricate Me from the net which they have spread for Me unseen,
For Thou, O Jehovah, art My bulwark.
- 5 Into Thy hand I commend My spirit,
Thou hast delivered Me, O Jehovah, God of truth.
- 6 I have hated them that regard lying vanities,
But as for Me I have trusted in Jehovah.
- 7 I shall exult and rejoice in Thy mercy,
When Thou shalt have regarded Mine affliction,
Shalt have taken cognizance of My soul in adversities,
- 8 And shalt not have shut Me up into the hand of the enemy,
But shalt have set My feet in an ample space.
- 9 Pity Me, O Jehovah, because distress is upon Me,
Wasted with grief is My eye, My soul, and My body.
- 10 Lo, My life is consumed with grief, and My years with sighing,
My strength hath sunk through My punishment, and My bones
have mouldered away.
- 11 I am become a reproach among all Mine enemies,
And a grievance to My neighbours, and a terror to Mine associates,
They who see Me abroad fly from Me.
- 12 I am forgotten as a dead man out of remembrance,
I resemble a broken vessel.
- 13 Truly I have heard the slander of the mighty,
Of them that are the general dread,
When they conspired together against Me.
They have devised to take away My life.
- 14 But as for Me, I have trusted in Thee, O Jehovah,
I have said, Thou art My God.

15 My times are in Thy hands, O rescue Me
From the hand of Mine enemies and of My persecutors.

16 Cause Thy face to shine upon Thy servant,
O save Me for Thy mercies' sake.

17 O Jehovah, let Me not be brought to shame,
Because I have called upon Thee.

(ORACULAR VOICE.)

The ungodly shall be brought to shame, they shall be silenced in
Sheol.

18 Lying lips shall be struck dumb,
Which speak against the Righteous One
Reproachfully with pride and scorn.

19 How great is Thy goodness, O Jehovah,
Which Thou hast in store for them that fear Thee !
Which Thou hast wrought out for them who have trusted in Thee
In the sight of the children of men !

20 Thou shalt shelter them in the shelter of Thy countenance,
From the conspiracies of men
Thou shalt screen them in a covert from the contention of tongues.

21 Blessed be Jehovah,
For He hath magnified His mercy towards Me in a besieged city.

22 Truly I Myself said in My consternation,
I am exiled from Thy presence.
But Thou hast heard the voice of My supplication,
When I cried unto Thee.

23 O love Jehovah, all ye His saints,
Jehovah preserveth the faithful,
And plentifully requiteth the proud doer.

24 Be of good courage, and let your heart be steadfast,
All ye who are waiting for Jehovah.

Ver. 2. *A fortified castle.*—Literally, A CASTLE OF FORTIFICATIONS, OF BATTLEMENTS. "I take this to be a house with battlements upon the roof. Such battlements, in some sort, resemble a net-work enclosing the platform of the roof; and from that resemblance, I imagine, get the name of *בצורה*."—*Horsley.*

Ver. 3. *יהוה* is the reading of one Hebrew ms. and the Syriac.

Ver. 4. *יהוה* is the reading of LXX., Ethiopic, Arabic, and seems essential to the parallelism of the Hebrew.

Ver. 5. *Into Thy hand I commend My spirit.*—The quotation of these words by our Lord when suspended on the cross, as recorded, Luke xxiii. 46, is singularly

omitted by Randolph, Bishop of London, in his "Prophecies and other Texts cited in the New Testament compared with the Hebrew Original and with the Septuagint Version, Oxford, 1782," and also in "The Table of those Passages in the Psalms which are quoted in the New Testament," post-fixed to the fifth volume of Calvin's Commentary on the Psalms published by the Calvin Translation Society.

The *παράθησθαι* of the received text is only found in the modern mss., which have evidently copied from the Septuagint, who have erred in their rendering of *יִפְקֹד*, which, though a future tense, admits of a present or past interpretation, according to Schroeder's

rule, "Interdum Futurum, isto usu relativo, de re præterita adhibetur, quando dictum conversivam, præfixam non habet." The reading of the most ancient mss., adopted by Tregelles, is *παρηθῆμαι*.

commendo spiritum meum, . . . *Vulgate.*
 commendo spiritum meum, . . . *Houbigant.*
 raccomandando il mio spirito, . . . *De Rossi.*

The proto-martyr Stephen doubtless alluded to this exclamation of Christ upon the cross when he commended his soul unto Jesus, saying, "Lord Jesus, receive my spirit" (Acts vii. 59).

Ver. 6. *Regard lying vanities.*—The self-same words occur, Jonah ii. 8. 'Lying vanities' are false religions antagonistic to revealed truth, and which profit not the soul of man; "strange gods, all application to heathen rites, which were a lie and a fraud."—*Kennicott.*

"I am become a reproach among all Mine enemies,' are the words spoken by the Saviour at the time of His passion."—*Eusebius.*

"We know what the end is if we know Christ, for Christ is the end of the law for righteousness to every one that believeth. We hear the words of the Lord which He spake on the cross: 'Into Thy hands I commend My spirit.' For of a certainty we know that His words stated in the gospel are quoted from this Psalm, therefore we cannot doubt that He Himself is the speaker in this Psalm."—*Augustine.*

"The words, 'My times are in Thy hands,' may have been spoken by the Saviour at His passion, when His enemies assailed Him, His companions deserted Him, and His chief disciple denied Him."—*Catena Patrum.*

"The words of the title, we have repeatedly said, are to be referred to the Lord Christ, to whom the whole Psalm is to be applied, because in it His passion and resurrection are sung. The words of the whole Psalm are the words of the Lord the Saviour. In the first part He prays the Father that He may be delivered from impending evils, and then He exults because His prayer has been answered. In the second part He returns to His passion. In the third part He gives thanks to God for Himself and for all His believing people."—*Pseudo-Jerome.*

"From the words, 'Into Thy hands I commend My spirit,' which Christ spake upon the cross, He admonishes us that He (Christ) is the speaker in this Psalm."—*Psalt. Pet. Lombard.* 1474.

"As the twenty-second Psalm, which begins 'My God, My God, why hast Thou forsaken Me?' which were the words spoken by Christ on the cross, is literally expounded of Christ, in like manner this Psalm, in which are contained words spoken by Christ upon the cross, 'Into Thy hands I commend My spirit' should primarily be expounded of Christ speaking in the humanity which He had assumed."—*Postil. N. De Lyra,* 1481.

"This Psalm is a prayer of Christ the Lord when His life was full of anxieties and groanings, when He was abandoned and a reproach to His neighbours, concerning the conspiracy of those who were banded against Him, and His prayer for Divine aid."—*Psalt. Quinc. Fab.* 1513.

Bishop Horsley entitles this Psalm: "Messiah prays for deliverance from the persecution of His enemies."

PSALM XXXII.

THE sovereignty of Jehovah in the pardon and justification of sinners through faith in Messiah.

Conviction of sin and confession of sin unto God, wrought by Jehovah in the sinner's heart preparatory to remission of sin and peace in believing.

Jehovah instructeth His people, maketh them wise unto salvation, and imparteth joy unspeakable and full of glory.

This Psalm teaches us, that the forgiveness of the sins of God's people is a PRESENT forgiveness. Their sins are forgiven, their persons are justified, and their names are written in heaven during their pilgrim-state here below. He whose sins are NOW forgiven is a child of God. He whose sins are not now forgiven, is as yet

in nature's darkness, and as yet hath neither part nor lot in this matter. It teaches that this forgiveness is a UNIVERSAL forgiveness of all sin, both original and actual, against God and against man. It teaches that this forgiveness is an EVERLASTING and IRREVOCABLE forgiveness, so that he whose sins are forgiven shall never come into condemnation. "The wicked one toucheth him not." Hence forgiveness of sins is a covenant-blessing characteristic of those who are in Christ the hope of glory, and every pardoned sinner is privileged to exclaim :—

"A debtor to mercy alone,
Of covenant mercy I sing ;
Nor fear, with Thy righteousness on,
My person and offerings to bring.

My name from the palms of His hands
Eternity will not erase ;
Imprest on His heart it remains,
In marks of indelible grace.

Yes, I to the end shall endure,
As sure as the earnest is given ;
More happy, but not more secure,
The glorified spirits in heaven."

(PARDON.)

- 1 BLESSED are they whose unrighteousness is forgiven, whose sin is covered,
- 2 Blessed is the man unto whom Jehovah imputeth not iniquity,
And in whose spirit there is no guile.

(CONFESSION.)

- 3 While I kept silence, my bones consumed away,
Through my lamentation all the day.
- 4 For day and night Thy hand was heavy upon me,
My moisture was changed into the summer's drought.
- 5 I acknowledge my sin unto Thee, and mine iniquity I conceal not.
I said, against myself I will confess my transgression unto Jehovah,
And Thou hast forgiven the iniquity of my sin.
- 6 For this cause shall every saint pray unto Thee in a season of acceptance,
Even when great waters overflow,
Unto him they shall not come near.
- 7 Thou art my shelter from trouble, Thou shalt preserve me,
Thou shalt compass me about with songs of deliverance.

(ORACULAR VOICE.)

- 8 I will instruct thee and teach thee in the way wherein thou shalt go,
I will counsel thee, Mine eye shall be upon thee.

(ADMONITION.)

- 9 Be thou not without understanding, like the horse, like the mule,
With bit and muzzle thereupon to bridle it,
That it assail thee not.
- 10 Great torments shall be to the ungodly,
But for him who trusteth in Jehovah mercy shall compass him about.
- 11 Rejoice in Jehovah, and exult, ye righteous,
And shout for joy, all ye upright of heart.

Ver. 1. There is an apparent slight variation between the Hebrew of the Psalmist and the Greek of the LXX., quoted under inspiration by St. Paul. The Hebrew employs the singular number, "blessed is he," the LXX. and St. Paul the plural number, "blessed are they." This difference solely arises from the Masoretic punctuation of the Hebrew pointing the two *Pahul* participles as singular. These participles are *in regimine*. Hebrew nouns terminating in ך, sometimes form their plural by the addition of ם, sometimes by the addition of ב only. Hence if these two *Pahul* participles had the punctuation of ב under the final ך, they would express the plural, as they are rendered in the LXX., Vulgate, Arabic, and Ethiopic,

and by St. Paul, literally, "the beatitudes of those who are forgiven of unrighteousness, who are covered of sin." פְּטוּיִם and הַרְפוּתִים are employed as nouns of multitude. This is only one of many instances, where the rejection of the Masoretic punctuation reconciles the original Hebrew with the quotation thereof in the New Testament.

Ver. 3. בָּלוּ is the reading of 21 Heb. MSS., and is cited as a different reading in the Basle Psalter, 1538.

Ver. 5. *Against myself*, i.e., to my own shame and confusion of face.

Ver. 9. *Be thou not*.—הֵרִי is the reading of two Heb. MSS.

The quotation of this Psalm by St. Paul in his Epistle to the Romans determines its meaning. The object of St. Paul's argumentation is to establish the doctrine of justification by faith without works, moral, ceremonial, or judicial. He adduces the example of Abraham, who was not justified by works, but who believed in God, and it was accounted unto him for righteousness; and then substantiates this position by adding: "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness (justification) without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. iv. 6-8). The remission of sins is, therefore, the result of justification by faith. But the faith which justifies is inwrought in the soul by the Holy Ghost, and the object of this faith is Christ. The saints enumerated in Hebrews xi. are all characterized by faith, and this faith is faith in Messiah. Hence though there is no explicit mention of Messiah in this Psalm, yet there is implied reference to Him, for the remission of sins mentioned is the effect of faith in David's Son and David's Lord, by whose blood alone sin can be washed away, by whose righteousness alone sin can be covered.

The Syriac Version entitles this Psalm, "Concerning the offence of Adam who presumptuously sinned, and a prophecy of the Messiah, through whom we are delivered from Gehenna." The Arabic entitles it, "The Psalmist speaks prophetically of redemption."

"A prophecy of those who are to be saved by Christ."—*Eusebius*.

"Who then are blessed? Not those in whom God finds no sin, for God finds sin in all men. All have sinned and come short of the glory of God. If, therefore, sins are found in all men, it follows that none are blessed but they, whose sins have been forgiven. Let Christ then behold us under the fig-tree, let Him see in our flesh the fruit of good works, that we wither not under His malediction. And because all is to be imputed to His grace, and nothing to our works, 'blessed are they whose sins have been remitted, whose sins have been covered,' not those in whom no sins have been found, but those whose sins have been covered."—*Augustine*.

Bruno entitles this Psalm, "The voice of the penitent, and of the Lord replying thereto, that He would encircle with His mercy all who trust in Him. The Psalmist in the title makes mention of David, on account of the Lord Christ, because whatever the penitent says in this Psalm has reference to Christ."—*Psalt. Brunon.* 1480.

"This Psalm treats of the grace and mercy of God, whereby we are made Christians, whence the Apostle in the Epistle to the Romans deduces from this Psalm an argument in defence of grace against those who glory in their works and boast of their merits."—*Psalt. Pct. Lombard.* 1474.

"Remission of sin is only obtained by grace, which grace is an earnest of glory."—*Postil. N. De Lyra,* 1481.

PSALMS XXXII. 11, XXXIII.

PRAISE of Jehovah enjoined upon all who love His name and delight in His salvation, because He hath frustrated and brought to nought the counsel of the confederate Gentiles against Israel, and because He hath blessed Israel, the nation whom He hath chosen to be His own inheritance.

Jehovah's protecting providence over His saints in the last days to shield them from death, and to feed them with the bread of life amidst a world-wide famine of food for the soul, of gospel light and truth.

All prayers for future blessings should ever be accompanied with thanksgivings for mercies already received. Praise elevates the soul, strengthens faith, enlivens hope, and, by recalling past deliverances, affords an earnest that whatever is prayed for, according to the Divine will, will be abundantly granted in God's own time, by His own almighty power, according to His infinite wisdom, and in fulfilment of His eternal love, wherewith He loved His people in Christ before the foundation of the world. "O that men would praise the Lord for His goodness, and declare the wonders that He doeth for the children of men."

XXXII.

11 REJOICE in Jehovah, and exult, ye righteous,
And shout for joy, all ye that are upright in heart.

XXXIII.

- 1 O shout for joy, ye righteous, unto Jehovah,
Praise well becometh the upright.
- 2 Praise Jehovah upon the lyre,
Hymn the measured lay to Him upon the ten-stringed psaltery.
- 3 Sing unto Jehovah a new song,
Skilfully strike the chords with the trumpet's loud-sounding peal.
- 4 For right is the word of Jehovah,
And all His works are in faithfulness.
- 5 He loveth righteousness and judgment ;
The earth is full of the mercy of Jehovah.
- 6 By the word of Jehovah the heavens were made,
Yea, all their hosts by the breath of His mouth.
- 7 He gathered together the waters of the sea, as it were, in a
collective mass,
He layeth up the abysses (as) in treasure-houses.
- 8 All the earth shall fear Jehovah,
All the inhabitants of the world shall stand in awe of Him ;
- 9 For He spake, and it existed,
He commanded, and it was established.
- 10 Jehovah hath frustrated the counsel of the Gentiles,
He hath annulled the devices of the peoples.

- 11 The counsel of Jehovah is established for ever,
The thoughts of His heart from generation to generation.
- 12 Blessed is the nation whose God is Jehovah,
That people whom He hath chosen to be His own inheritance.
- 13 Jehovah hath looked down from heaven,
He hath beheld all the children of Adam.
- 14 From the habitation of His throne He hath surveyed
All the inhabitants of the earth.
- 15 He formed the heart of each,
He understandeth all their doings.
- 16 No king is saved by the multitude of an host,
The warrior is not rescued by greatness of strength.
- 17 Vain is the horse for safety,
Yea, by the greatness of his strength he cannot save.
- 18 Behold, the eyes of Jehovah are upon them that fear Him,
Upon them that wait for His mercy.
- 19 To rescue their lives from death,
Yea, to keep them alive in the midst of famine.
- 20 Our soul hath waited for Jehovah,
He is our help and our shield.
- 21 Surely in Him our heart rejoiceth,
Because we have trusted in His holy name.
- 22 Thy mercy, O Jehovah, shall be upon us,
According as we have waited for Thee.

XXXII.

Ver. 11. Secker, Lowth, Hare, and Kennicott are united in opinion that Psalms xxxii., xxxiii. are improperly divided, and that this verse, which terminates Psalm xxxii., ought to be the first verse of Psalm xxxiii. This statement carries conviction with it. There is no concord between the subject-matter of Psalm xxxii. and the two lines constituting this stanza, whereas this stanza is a most appropriate introduction to Psalm xxxiii. In ten Heb. mss. there is no division between Psalms xxxii., xxxiii. For other instances of erroneous division of the Psalms, see Psalms ix., x.; xxvi., xxvii., xxviii.; xlii., xliii., with the notes appended thereto.

XXXIII.

Ver. 1. "The first verse, calling upon the justified and the upright in particular to sing unto Jehovah, shows that they are exclusively interested in the subject of this Psalm. The deliverance, therefore, which it celebrates is a deliverance of them only."—*Horshy.*

Ver. 3. לִירוּהָ is the reading of nine Heb. mss. and of the Chaldee. Of these Heb. mss., three are among the most ancient and most valuable of all those collated by Kennicott.

Ver. 3. *Trumpet's loud-sounding peal.*—"הַרְוֵה הַרְוֵה clangor buccinæ terribilis."

Michaelis Sup. ad. Lex. Heb.

"A clangour of trumpets, Lev. xxv. 9; Numb. x. 5, etc."—*Parkhurst's Heb. Lex.*

"A blowing of trumpets."—*Bates's Heb. Lex.*

This word properly signifies the sound emitted by the trumpet, and hence is used generically of other loud sounds. The musical instruments previously mentioned are stringed instruments, naturally followed by the trumpet as a wind-instrument. Houbigant translates the line: "Canite scienter lyrâ ad tubarum sonum."

"I would only remark further on the address that forms the introduction of the Psalm, that the call to unite instrumental with vocal music in the praise of God, when we consider by whom and to whom the exhortation is given, not only shows the lawfulness of this practice under the New Testament, which some good Christians have disputed, but seems to commend and to call for the practice."—*Fry.*

"God disdains not the use of musical instruments in His praise, when they are used in harmony with it. The antitype of Levitical worship, as described 2 Chron. v. 12, 13, is the universal harmony of praise

ascending from the whole redeemed Church, and more especially as it will resound from redeemed Israel at their conversion."—*Dr. Wilson*.

Vers. 16, 17. "These verses allude to the discomfiture of the Antichristian armies by Divine interposition."—*Horsley*.

Ver. 18. יָעִי is the reading of one Heb. ms., LXX., Syriac, Arabic, Vulgate, Ethiopic. "I am inclined to

consider יָעִי as the true reading, though supported only by a single ms. besides the ancient versions. The small letter י' might easily have been lost out of the text. יָעִי is not found elsewhere in the Psalm with יָעִי, nor, I believe, in the Bible."—*Rogers*.

Ver. 19. *Famine*.—"Alluding to the famine of God's Word which may prevail in the height of Antichrist's persecutions."—*Horsley*.

"This Psalm appertains to the preceding Psalm, for it begins with the same words wherewith the former Psalm ended: 'O shout for joy, ye righteous, unto Jehovah.' This exhortation to SHOUT FOR JOY seems prophetically spoken of those of whom he had said: 'Blessed are they whose sins have been forgiven.'"—*Eusebius*.

"Shout for joy, ye righteous, unto the Lord, not merely when your domestic affairs prosper, not merely when your body is in good health, but shout for joy because you have a Lord of such beneficence and such goodness."—*Basil*.

"The Psalmist in this passage calls the Jews RIGHTEOUS, not from the virtue of their lives, but from their knowledge of God. Having commanded them to SHOUT FOR JOY, he properly adds, UNTO THE LORD (Jehovah)."—*Theodore*.

"Let the wicked shout for joy in time. When time shall be no more, the joyous shout of the wicked shall cease. But let the righteous shout for joy in the Lord, for as long as the Lord shall endure, so long shall their joyous shout also endure. The proverb saith: 'He with whom God is well pleased, pleaseth God.'"—*Augustine*.

"In this world, wherein they lack good things, God feedeth with spiritual food those whom He hath redeemed; for food signifies the nutriment of the soul."—*Psalt. Cassiodori*, 1491.

"The Prophet in this Psalm commends the mercy and the power of God, and enumerates His mighty deeds, expatiating on the blessings of creation and regeneration, that men may fear His power which creates, and love His mercy which regenerates. Sing unto Jehovah a new song, the song of the incarnation, for which the world rejoices and the angels shout for joy. This new song is brought by a New Man. The King is new, the law is new, all things are new. But this new song none can sing but new men renewed by grace."—*Psalt. Pet. Lombard*. 1474.

"That people whom He hath chosen, that is, by the election of predestination, which is infallibly effectual in its operation. Therefore he adds, TO BE HIS OWN INHERITANCE, because the predestinated immovably adhere to God in heaven (*patria celesti*). Therefore they will be God's inheritance, and God will be their inheritance. For those whom He hath thus predestinated from eternity, He calls in time to His faith, and He justifies by effectual grace, and thus everlastingly aggrandizes them by glory, according to the declaration of the apostle: 'Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified' (Rom. viii. 30)."—*Postil. N. De Lyra*, 1481.

"This Psalm is to be recited in a devotional spirit, that no man may glory in himself, or presume upon his merits, because no one can be saved but by grace."—*Psalt. Gab. Brebiæ*, 1477.

"A thanksgiving of the Church triumphant in the latter ages for her final deliverance, by the overthrow of Antichrist and his armies."—*Title prefixed to Ps. xxxiii. by Horsley*.

"The present Psalm is a celebration of the glory and majesty of Jehovah on the part of the people of His choice, the NATION of His name (ver. 12), now settled on the sure and lasting foundation of finished truth and mercy. It is a latter-day song of Israel, when the veil shall have been removed from the nation's heart, and their eye shall behold the Lord their Righteousness in the Person of the once rejected Jesus. If I ventured to assign a particular time and action to this Psalm, it would be in the interval between the smiting of Antichrist and the permanent settlement of Israel in their own land."—*Pridham*.

PSALM XXXIV.

THOSE Psalms are called alphabetical whose stanzas commence with the consecutive letters of the Hebrew alphabet. The alphabetical Psalms, for the most part, consist of isolated sententious maxims, experimental, moral, and religious, exhibiting love to God, abstraction from the world, aspirations after holiness, conformity to God's revealed will, and supreme estimation of holy writ above all the fascinations of time and all the treasures of this transitory world; and they contain most earnest supplications for illumination to read, mark, learn, and inwardly digest the volume of inspiration, more precious than gold, sweeter than honey and the honeycomb. One design of this alphabetical composition and arrangement, was to facilitate the committal to memory of these disjointed unconnected maxims and Divine aphorisms. But the higher and holier object of this alphabetical Psalmody was, we believe, to elevate the attention of the reader to Immanuel, the Lord our righteousness, "the first and the last," "the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty" (Rev. i. 8), the Incarnate Son of God, in whom alone all these spiritual and moral perfections have been universally and impeccably concentrated, embodied, and manifested.

The same superintending providence of Jehovah, which protected the humanity of Messiah from the assaults of Satan and ungodly men until He was delivered by the predeterminate counsel and foreknowledge of God into wicked hands to be crucified and slain, watches over the souls and bodies of His redeemed, and overrules and sanctifies all events to their spiritual and eternal good. Like their Divine Master they pray, like their Divine Master their prayers, however unworthy, are heard, accepted, and answered, because He, Messiah, ever liveth to make intercession for His people. Hence, the example of Messiah, prophetically exhibited in this Psalm for the instruction and imitation of all true believers, should teach them to pray and not to faint, to commit all they have and all they are to His sovereign will and pleasure, and to "trust in the Lord for ever, for in the Lord Jehovah is everlasting strength" (Isa. xxvi. 4).

א

1 I WILL bless Jehovah in every season,
His praise shall continually be in My mouth.

ב

2 My soul shall make her boast in Jehovah,
The meek shall hear and shall rejoice.

ג

3 Magnify Jehovah with Me,
And let us extol His name together.

ד

4 I sought Jehovah, and He hath answered Me,
And hath delivered Me from all My fears.

ה

5 Look unto Him and be ye enlightened,
And your faces shall never be ashamed.

- * * * *
- י
- 6 This poor Man called, and Jehovah hath heard,
And hath saved Him from all His straits.
- ה
- 7 The angel Jehovah encampeth
Round about them that fear Him, and delivereth them.
- ט
- 8 Taste and see that Jehovah is good ;
Blessed is the man who taketh shelter with Him.
- י
- 9 Fear Jehovah, O ye His saints,
For nothing shall be wanting unto them that fear Him.
- כ
- 10 The rich are impoverished and famished,
But they who seek Jehovah shall want no good thing.
- ל
- 11 Come, ye children, hearken unto Me,
I will teach you the fear of Jehovah.
- מ
- 12 Who is the man that willèth to love life,
To see good days ?
- נ
- 13 Refrain thy tongue from evil,
And thy lips, that they speak no guile.
- ס
- 14 Depart from evil and do good,
Seek peace and pursue it.
- ע
- 15 The eyes of Jehovah are upon the righteous,
And His ears are open unto their cry.
- פ
- 16 The face of Jehovah is against them that do evil,
To extirpate the remembrance of them from the earth.
- צ
- 17 The righteous cry, and Jehovah heareth,
And delivereth them out of all their straits.

The moral lesson.

- 18 Jehovah is nigh unto the broken-hearted,
And saveth such as be of a contrite spirit.
- 19 Innumerable are the afflictions of the Just One,
But Jehovah shall deliver Him from them all.
- 20 Jehovah guardeth all His bones,
Not one of them is broken.
- 21 Sin shall cause the death of the Wicked One,
And the haters of the Just One shall be condemned.
- 22 Jehovah redeemeth the soul of His servants,
And none who seek shelter in Him shall be condemned.

This alphabetical Psalm consists of twenty-two stanzas, each a distich. Twenty-one of these stanzas commence with the consecutive letters of the Hebrew alphabet. Stanza 1 is wanting, and the Psalm closes with a supernumerary stanza. Of the 718 Heb. MSS. and Edd. of the Psalms collated by Kennicott and De Rossi, and of the ancient versions, none afford light or authority for the transposition of the supernumerary stanza, or for any other restoration of the lost stanza.

Ver. 1. *Every season*: “i.e., in all circumstances, in every posture of my affairs.”—*Horsley*.

Ver. 5. *Your faces*.—“Read with the LXX., Vulgate, and Kennicott כְּפָנֶיךָ your faces.”

“Bishop Horne understands the ILLUMINATION here of the information of the understanding in religious knowledge; that is, of the illumination of the soul by the light of Divine truth. I am much inclined to think this the true interpretation.”—*Horsley*.

Ver. 6. *This poor Man*.—“וְהוּא is to be understood δεικτικῶς.”—*Kennicott*.

“He who was rich for our sakes became poor, that we through His poverty might be rich” (2 Cor. viii. 9.)

Ver. 7. *The Angel Jehovah*.—Wherever either of these two phrases occur in the Old Testament, ANGEL OF THE LORD, ANGEL OF GOD, they should be translated, THE ANGEL JEHOVAH, THE ANGEL ELOHIM; and they signify the appearance of one of the three persons of the eternal Trinity in the form of man. There is not a single instance where the ANGEL OF THE LORD, or THE ANGEL OF GOD appearing, is not God Himself in a human form. See Parkhurst’s and Bate’s Hebrew Lexicons, under מַלְאָךְ; Bishop Horsley’s Biblical Criticism, vol. i. p. 51, and Bate on the Similitudes, pp. 31-78.

“Nonnunquam eadem species divina, quæ prius מַלְאָךְ יְהוָה appellata est, postea יְהוָה appellatur (Gen. xvi. 7, sq. cf. 13; xxii. 11, cf. 12; xxxi. 11, cf. 16; Exod. iii. 2, cf. 4; Jud. vi. 14, 22; xiii. 18, 22), quod ita intelligendum videtur, ut ANGELUS DEI nihil aliud sit quam ipsum numen homini occultum et invisibile, quod nunc in conspectum mortalium veniat.”—*Gesenii Thes. Theol.* pp. 736.

“Sæpe apud Mosen ANGELUS JEROVÆ adparet, et ea loquitur, quæ non nisi summus et verus loqui Deus potest (Gen. xvi. 7, 9, 10, 13, 14; xxii. 15-17; Exod. iii. 2, 7, 11-17; coll. cap. xx. 2, 3). Unam video

viam, qua exiri angelus increatus, ipse Deus possit, eamque prodo, Philologi enim est, libere de verborum significatione disserere, nec theologia sententias audire, nullarum partium esse. Possit ergo מַלְאָךְ יְהוָה esse, ADPARIATIO DIVINA, DEUS IN TERRA MORTALIBUS ADPARENS. Idne probetur lectoribus, ipsorum arbitrio permitto: si querant, ullone usu linguarum orientalium confirmetur, aut verisimile fiat, integre respondendum est, nullo: conjectura est, mihi subnata, cum, vel contra meas de divina natura Christi sententias opem ferre eam negantibus, si qua se offerret, vellem, nec enim vel verissimam sententiam, non, expensis omnibus, quæ pro contrario faciunt, promere, fas putem, nullo ullarum partium studio agendum. Adde et loca Zachariæ, in quibus JEHOVAH SABAOOTH, verus ac summus Deus, dicit, a JEHOVAH SE MISSUM ESSE, cap. ii. 12-15; iv. 9-20; in quibus, si angelum increatum non agnoscas, dicere possis, duplicem esse Jehovah Sabaoth, CÆLESTEM, verum, et TERRESTREM, i.e., IMAGINEM EJUS IN TERRA ADPARENTEM ET CUM PROPHETA LOQUENTEM, hanc imaginem, hanc adparationem, a Jehovah mitti.”—*Michaelis Sup. ad Lec. Heb.* pp. 1394 et 1395.

Angel: i.e., Christ the Angel of the great counsel.—*Psalt. Pat. Lombard.* 1474.

This interpretation of Pet. Lombard is taken from Augustine, who grounds the same on the LXX. translation of Isa. ix. 6.

Ver. 10. “כְּבִירִים, rich men, mighty, as Ezek. xxxviii. 13.”—*Kennicott*.

Ver. 12-16 are quoted by St. Peter, 1 Ep. iii. 10-12. This quotation accords with the LXX. except in the rendering of ver. 12, and in prefixing *ὅτι* to verse 15. The writers of the New Testament followed the LXX. as far as the LXX. correctly represented God’s revealed will. When the LXX. deviated from that will, the New Testament deviates from them, and presents to us an inspired and infallible translation of the original Hebrew verity.

“It seems to have been another principle in the composition of this Psalm, to insert the word Jehovah in every one of the verses excepting ver. 13, 14, 15: and in these the sacred name is omitted probably for this reason, because these verses contain THAT MORAL LESSON, on which the FEAR OF JEHOVAH is here founded. That this word existed formerly in ver. 6, 21, 22 (5, 20, 21) will appear hereafter.”—*Kennicott*.

Ver. 17. צַדִּיקִים is the reading of all the ancient versions, and is adopted by Bishop Lowth.

Ver. 20. *Jehovah*.—יְהוָה is the reading of two Heb. mss., ninety-nine mss. and Edd., of LXX., Vulgate, Arabic, Ethiopic.

Ver. 21. *Sin* (peccatum, *Gussetii Lxx. Heb.*)—The sin of Judas Iscariot the wicked one, when he betrayed his divine Master and sold Him for thirty pieces of

silver, was the cause of his self-murder, whereby he went to his own place, the place of perdition.

Ver. 21. *The haters of the Just One*.—"Who is the Just One, but He who justifies the ungodly! Who is the Just One, but the Lord Jesus Christ, who is also the propitiation for our sins. They, therefore, who hate Him undergo the worst death, because they die in their sins, who by Him are not reconciled to God."—*Augustine*.

Ver. 20 of this Psalm necessitates its Messianic interpretation. This verse is the prophecy; John xix. 36 relates the fulfilment of this prophecy in the person of Messiah. Exodus xii. 46 and Numbers ix. 12, are types and symbols, but not prophecies. See *Dissertatio Generalis Kennicotti*, s. 65.

"Christ, who liveth always and is immortal, saith, 'I will bless the Lord at every season.'"—*Origen*.

"The Psalmist admonishes to seek PEACE and ensue it (ver. 14). CHRIST IS PEACE."—*Athanasius*.

"I will bless the Lord at every season, is the language of Christ, and the Christian may use the same language, because the Christian is in the body of Christ. When shall I bless the Lord? When He blesseth thee? When secular mercies abound? No, but at all times. When He giveth secular mercies, bless. When He taketh them away, bless. For He who gives is He who takes away, but Himself He never taketh away from him who blesseth Him."—*Augustine*.

"'This poor Man called,' that is, Christ the Lord, who for our sakes was made poor, called unto the Father at His passion. Christ is our peace."—*Pseudo-Jerome*.

"The haters of the Just One, that is, Christ."—*Psalm. Brunon*. 1480.

"This Psalm is attributed to David, that is, to Christ. For Christ speaketh in this Psalm, and the Christian speaketh in Him. The words of this Psalm are appropriate to the members and to the Head. A bone of Him shall not be broken, was fulfilled in our Lord Jesus Christ, whose bones were not broken on the cross."—*Psalm. Pet. Lombard*. 1474.

"David appropriates this Psalm unto Christ, for He it is who hath substituted His own body and blood in the place of the sacrifices instituted by the Mosaic law."—*Psalm. Gab. Brebice*, 1477.

"The prophet in spirit introduces Christ, speaking of the Father, and exhorting His disciples. That poor Man who speaketh to you, O ye meek in heart and benign in soul, who had not on earth where to lay His head, called to the Father, and the Father in heaven heard Him, and delivered Him from all His persecutions and afflictions. And He will also hear you, if you will come unto Him, if you will call upon Him. Ver. 19, 20, in the Hebrew, are peculiarly appropriate to Christ the Lord, and ver. 20 seems to contain a literal prophecy of Him, as stated by St. John: 'Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs.' And then it is added: 'That the Scripture should be fulfilled, A bone of Him shall not be broken.'"—*Psalm. Quinc. Fab*. 1513.

"Christ exhorts to holiness and trust in God by the example of His own deliverance. The matter of this Psalm has not the least connexion with the subject to which the Hebrew title refers it. It is an excellent remark of Mr. Hutchinson's, though some caution and judgment may be requisite in the application of it, that 'though many of the ideas in the Psalms be conveyed under types or borrowed names, yet any one sentence which is applicable to the true David (*i.e.*, to Messiah) AND TO NONE ELSE, determines the whole Psalm to that David.' Ver. 20 of this Psalm, as Mr. Hutchinson observes, taken literally, is applicable to the true David, AND TO NONE ELSE."—*Horsley*.

PSALM XXXV.

THE prayer of Messiah in His humiliation to the Father, for the protection of His human nature from the rancorous hatred and persecution of the Jews.

Messiah's prediction of the retributive justice of God upon the Jewish nation in the capture of Jerusalem, the burning of the temple, and the cessation of the daily sacrifice from the days of Titus to the present hour.

Messiah's prediction of subornation of false witnesses to effect His unjust condemnation; and that they should cover His face, and buffet Him, and smite Him with the palms of their hands, saying, Prophecy unto us, Thou Christ, who is he that smote Thee.

The retributive justice of God is a lesson prominently taught in this Psalm. The Jews rejected Christ; God, in righteous retribution, hath rejected them. The cry of the Jewish nation was, "His blood be upon us and upon our children." Divine retribution brought upon them the Roman armies to take away their place and nation, to burn the temple, to cause the daily sacrifice to cease, and to scatter them throughout the earth, a proverb and byword, judicially blinded through unbelief. "A slave of slaves" shall he be unto his brethren, is the judicial infliction upon the descendants of Ham because of their ancestor's transgression. "The sword shall never depart from thy house," is the temporal punishment denounced against David for sins eternally forgiven. The retributive justice of God is a manifestation of His holiness and His hatred of sin, and showeth that sin must be punished in time or in eternity. Sinner, your sin will find you out, however veiled from human eyes and human knowledge. Sinner! if you reject Christ in time, you will retributively be rejected from His presence and glory in eternity, for ever and ever. What ever any man soweth, that shall he also reap.

- 1 **CONTEND** Thou, O Jehovah, with them that contend with Me,
Make war against them that war against Me.
- 2 Take hold of shield and buckler,
And rise up for My help :
- 3 And bring forth the spear and battle-axe to oppose My persecutors,
Say unto My soul, "I am Thy salvation."
- 4 They shall be confounded and put to shame that seek My life,
They shall be turned back and brought to confusion that meditate
My hurt.
- 5 They shall be as chaff before the wind,
And the Angel Jehovah shall chase them.
- 6 Their way shall be dark and slippery,
And the Angel Jehovah shall pursue them.
- 7 For without a cause have they concealed a pitfall for Me,
Without a cause they have delved their snare for My life.
- 8 The storm of destruction of which he is not aware shall come upon
him,
And the snare which he hath concealed shall catch himself,
And into that very storm of destruction he shall fall.
- 9 So shall My soul exult in Jehovah,
It shall rejoice in His salvation.
- 10 All My bones shall say,
Jehovah, who is like unto Thee,

Delivering the afflicted One from him that is too strong for Him,
Yea, the afflicted and the poor One from His oppressor?

- 11 Unjust witnesses shall rise up,
For what I know not they shall call Me to account.
- 12 They shall requite Me evil for good,
Even the extermination of My life.
- 13 But as for Me, on account of their sin, sackcloth was My clothing,
I afflicted My soul with fasting,
Although My prayer returned to My bosom.
- 14 I behaved Myself like a friend or a brother,
In sable garb I was bowed down as one in mourning for his
mother.
- 15 But in Mine adversity they rejoiced and were gathered together,
Smiters were gathered together against Me,
And they whom I knew not laid on heavy blows and rested not.
- 16 Amidst this profanity towards Me they jeered Me with their jeers,
Gnashing their teeth at Me.
- 17 Jehovah, how long wilt Thou look on?
Rescue My life from their destructions,
My united one from the lions.
- 18 I will give Thee thanks in the great congregation,
Among a mighty people I will praise Thee.
- 19 Let not My lying enemies rejoice over Me,
Let not those that hate Me without a cause wink with the eye.
- 20 For they speak not peace,
But they devise schemes of treachery against those that would give
peace to the earth,
- 21 Yea, they open their mouth wide against Me, they say,
Aha! aha! our eye hath seen it.
- 22 Jehovah, Thou hast seen it, keep not silence,
O Lord, withdraw not far from Me.
- 23 Stir up Thyself and awake to the decision of My cause,
Of My cause, My God and My Lord.
- 24 Give sentence for Me according to Thy righteousness, O Jehovah
My God,
And let them not rejoice over Me.

- 25 Let them not say in their hearts, Aha, we have our wish,
Let them not say, We have devoured Him.
- 26 They shall be ashamed and brought to confusion together that re-
joice at Mine hurt.
They shall be clothed with shame and dishonour that magnify them-
selves against Me.
- 27 They shall sing and rejoice who take delight in My righteousness,
And they shall say continually, Magnified be Jehovah,
He who taketh delight in the retribution of His servant.
- 28 Then my tongue shall declare Thy righteousness,
Thy praise all the day long.

Ver. 1. *War against Me.*—"The Jews and chief priests who, frequently fighting against Christ in the flesh, endeavoured to injure Him."—*Pseudo-Jerome.*

"Christ in His human nature supplicates that the guilty should be condemned—that is, the devil and his servants; the judgment of the wicked is equivalent to their condemnation."—*Psalt. Brunon.* 1480.

Ver. 4. "Let them be confounded when Thou shalt have raised Me from the dead."—*Pseudo-Jerome.*

Ver. 7. "They falsely upbraided Christ, when they imputed to Him as a crime the words of truth which He declared."—*Psalt. Brunon.* 1480.

Ver. 8. *Storm of destruction.*—"The Psalmist threatens that exection which befell them in the days of Vespasian."—*Pseudo-Jerome.*

Ver. 9. *Exult in Jehovah.*—"Christ is joyful in the Father, and the Church in Christ."—*Pseudo-Jerome.*

Ver. 10. *The poor one.*—"Christ was made poor for us, that we through His poverty might be made rich."—*Pseudo-Jerome.*

Ver. 11. *Unjust witnesses.*—"Now Christ commemorates His own passion. For suddenly witnesses arose against Him who were truly unjust, for they came that they might speak against equity. He adds: 'I knew not,' *i.e.*, they witnessed things which I altogether knew that I had never spoken."—*Psalt. Brunon.* 1480.

Ver. 11. *Unjust witnesses.*—"The chief priests who interrogated our Lord, saying, We adjure Thee by God that Thou tell us whether Thou art the Son of God; and when Christ said, I am, they rent their clothes and said, He hath spoken blasphemy."—*Pseudo-Jerome.*

Ver. 12. *Evil for good.*—"When I exhibited to them life, they condemned Me to death."—*Pseudo-Jerome.*

Ver. 13. *On account of their sin.*—The Hebrew verb *הלה* and the Hebrew noun *לה* are predicated of disease of the mind as well as of the body. When predicated of the mind, they may signify GRIEF: 'He hath borne our GRIEFS' (Is. liii. 4), or SIN, the moral disease of the mind. "This is a sore evil" (Eccl. v. 13), "a sickly evil, a disease, and here spoken of moral condition, an ERROR, a DEFECT. In both 13 and 16 A GREAT ERROR OF JUDGMENT AND PRACTICE is denoted."—(*Preston's Ecclesiastes.*)

"*לה* de morbo animæ, *h. c.*, PECCATO moraliter."—*Fürst, Heb. Conc.*

Ver. 13. *My prayer.*—"They were incorrigible, therefore My prayer for them was ineffectual. Still I

persevered to fast and pray, though discouraged by ill success."—*Horsley.*

Ver. 14. "When Christ saw the city He wept over it."—*Pseudo-Jerome.*

"Christ mourned and grieved and was humiliated, because He could not find faith in all the Jews whom He loved as His brethren and His neighbours."—*Psalt. Brunon.* 1480.

Ver. 15. *In mine adversity.*—"Quando adversa ego premebar fortuna."—*Rosenmüller.*

Ver. 15. *They rejoiced.*—"The Jews rejoiced when they apprehended Christ, that He might be crucified."—*Pseudo-Jerome.*

Ver. 15. *Heavy blows.*—"In Arabie קרע signifies PULSARE, PERCUTERE."—*Horsley.*

See also Castell's Hept. Lexicon, and Richardson's Arabic and Persian Dictionary, in which latter this word, as a substantive, is said to signify, THE BLACK AND BLUE MARKS OF STRIPES.

Ver. 16. *בחנוני*, I consider this to be the infinitive mood with *ב* prefixed, and personal pronoun ' postfixed.

"Dum contaminabam me: in contaminando me sententia plana est. Nempe venerandam Hominis-Dei faciem Judæi sputis contaminarunt."—*Houbigant.*

לעני is the reading of one Heb. ms., LXX., Vulgate, Arabic, Vetus Itala, and Ethiopic.

"They mocked Christ, saying, Hail, King of the Jews."—*Pseudo-Jerome.*

Ver. 17. *Jehovah.*—"יהוה" is the reading of sixteen Heb. mss.—See Kennicott's Hebrew Bible.

Ver. 17. *My united one.*—See note to Psalm xxii. 20.

Ver. 18. *Mighty people.*—"עצם" seems more properly to express strength or power than number."—*Horsley.*

Ver. 19. *Lying enemies.*—"Hostes mei falsidici."—*Latin Version of Syriac in Walton's Polyglott.*

Ver. 21. *Open their mouth.*—"They have not only sinned against me, but they have mocked me, saying, 'If He be the Son of God, let Him come down from the cross, and we will believe on Him.'"—*Pseudo-Jerome.*

"With open voice they clamoured, 'Crucify, crucify Him.' Our eyes have now seen Thy works and Thy miracles. This is the Christ. If He be the Christ, the King of Israel, let Him now come down from the cross, and we will believe on Him."—*Psalt. Pet. Lomb.* 1474.

Ver. 26. *Let them be ashamed.*—"Devils, Jews, heretics, and persecutors."—*Pseudo-Jerome.*

To deny that this prophetic Psalm was fulfilled in the person of Immanuel, the Man of Sorrows and acquainted with grief, is virtually to deny the inspiration of the New Testament,

—to deny the veracity of Him who is the Amen, the faithful and true Witness. Christ, in His valedictory address to His disciples on the evening of the day immediately preceding the day of His crucifixion and passion, emphatically quoted the 19th verse of this Psalm, and emphatically affirmed its fulfilment in His own person: "Now have they both seen and hated Me and My Father; but this cometh to pass that the word might be fulfilled that is written in their law, 'THEY HATED ME WITHOUT A CAUSE'" (John xv. 24, 25). Compare the Messianic interpretation of this Psalm by Origen, Athanasius, Cyril, Hesychius, Cassiodorus, Pseudo-Jerome, Bishop Bruno, and Le Fevre, all pre-reformation writers, with the Christless exposition of Calvin and the semi-evangelical expositions of others, and it must be conceded, that a Messianic interpretation of the Book of Psalms existed before the Reformation, which reformers and many modern commentators have in a greater or less degree rejected and contemned. This Psalm is a precatory prophecy, the fulfilment of which is alone to be found in the person and sufferings of Immanuel.

"All who act unrighteously act unrighteously against Christ, who is RIGHTEOUSNESS. And they who have no peace in their own souls have wars, and fight against Christ, who is our PEACE. Consider whether the foregoing verses are not appropriate to the person of the Saviour. See also whether the meaning be not clear, without any obscurity, that our Saviour, in His human nature, speaketh this to the Father, and that the Father answereth by giving up the Jews to the Roman army, and by destroying them by means of the siege (of Jerusalem). The words which follow apply to Judas Iscariot, who betrayed His Master with a kiss."—*Origen*.

"The person of Christ is introduced, relating the things perpetrated against Him by the Jews at His passion, to promote long-suffering and decision in those who are warred against, because they are God's children."—*Athanasius*.

"After the crucifixion of the Saviour the Jews suffered the punishment of the sword, being destroyed by the swords of those who had burnt their cities and villages. The Saviour Himself foretold this, saying, 'When ye shall see Jerusalem encompassed with armies, then shall ye say unto the mountains, Cover us, and to the hills, Fall on us.' For the affairs of the Jews had reached such a pitch of calamity and intolerable misery, that it had been far better for them to have been crushed by rocks and mountains than to have fallen under the cruel swords of those who slew them."—*Cyril*.

"The title of this Psalm is clear, but must be referred to the spiritual David, who utters words of prayer which are to be imputed, not to the dignity of His divine nature, but to the humiliation of His human nature. For, since He humbled Himself to take upon Him the form of a servant, it was fitting He should pray at the time of His passion, and should thus teach His disciples to pray in times of affliction. Let the snare which he hath concealed catch himself, is spoken of Judas the traitor, of the people of the Jews, and, furthermore, of the devil himself. For Judas fell into the snare of self-strangulation: The Jewish people, when they thought to ensnare Jesus, were themselves ensnared, and were taken in their own net: The devil also, who devised the snare of the cross, by the cross was expelled from his own kingdom."—*Hesychius*.

"This Psalm is sung in the person of the Lord the Saviour. The words of the whole hymn are the words of the Lord Christ. It should be remarked, that this is the second of those Psalms which are known diffusively to relate the passion and resurrection of the Lord."—*Psalt. Cassiodori*, 1491.

"This Psalm contains the mystery of our Lord's passion. We should bear in mind, that whatever in this Psalm is spoken in humility, weakness, and lamentation, pertains not to Christ's divinity, but to His assumed human nature. Christ therefore prays God the Father, saying, 'Contend Thou,' etc."—*Pseudo-Jerome*.

"Christ speaks of His passion to the Father, praying that He might be delivered from the persecution of His enemies."—*Psalt. Brunon*, 1480.

"This Psalm is the consummation of those things which pertain to the Messiah. The subject of the Psalm is Christ the Lord. The prophet introduces Christ the Lord as man praying to the Father. This Psalm is the invocation of Divine aid by Christ against His enemies, concerning their machinations and concealed stratagems to destroy Him, concerning the false witnesses against Him."—*Psalt. Quinc. Fab*, 1513.

"The evidence that in this Psalm David personates the Messiah is so striking, that it cannot fail to arrest attention, as in no other, except the twenty-second, which it closely resembles, do we trace so many and minute particulars of His humiliation and sufferings."—*De Burgh*.

"A prayer of the Messiah."—*Horsley*.

P S A L M X X X V I .

PREDICTION of a notable individual, designated "THE WICKED ONE," and characterized as having no fear of God in his heart, as a deceiver of mankind, as full of iniquity, deceit, and pride.

The everlasting mercies of Jehovah to all who take shelter under His almighty wings.

Prayer for deliverance from the confederacy of the wicked, and prediction of their sudden fall and final extermination.

This Psalm conveys an admonitory warning against practical unbelief, springing from the deep recesses of the human heart, deceitful and desperately wicked, and impelling to fear not God and to regard not man. The Bible is God's directory to man for time and for eternity. Every misinterpretation of the Bible is a misunderstanding of the Divine will. Every rejection of the Bible is a rejection of God Himself speaking in and through the written word. Hence it is man's primary duty by an humble and diligent study of God's word, accompanied with fervent prayer for the illumination of the Spirit, to discover God's will. Man's consequent duty is passive obedience and non-resistance unto that will revealed by and in God's word. Scriptural religion has the promise of the life that now is, and of that which is to come. Unbelief of the Scriptures dissolves the bonds of society, snaps asunder the social links which bind man to man, and practically abrogates all the obligations enjoined in the second table of the Decalogue.

(PART I.)

- 1 THE apostate oracle actuating the wicked one is in the deep recess
of his heart,
There is no fear of God before his eyes.
- 2 For he beguileth himself in his own eyes,
That his iniquity will not be discovered to be hateful.
- 3 The words of his mouth are iniquity and delusion,
He ceaseth to understand to do well.
- 4 He meditateth iniquity upon his bed :
He hath settled himself in a course of action not good,
He abhorreth not that which is evil.

(PART II.)

- 5 Thy mercy, O Jehovah, is in the heavens,
Thy faithfulness reacheth unto the clouds.
- 6 Thy righteousness is like the strong mountains,
Thy judgments are a deep abyss,
Thou, O Jehovah, shalt preserve man and beast.
- 7 How precious, O Jehovah, is Thy mercy,
Therefore the children of men find shelter under the shadow of Thy
wings.

- 8 They shall be full-fed with the fatness of Thy house,
And Thou shalt give them to drink of the river of Thy pleasures.
- 9 For with Thee is the spring of immortality,
In Thy light we shall see light.
- 10 Extend Thy mercy unto them that know Thee,
And Thy righteousness to the upright in heart.
- 11 Let not the foot of pride come against me,
And let not the hand of the wicked cast me down.
- 12 There ! they have fallen ! the workers of iniquity !
They are cast down, and are not able to rise.

Ver. 1. "נאם is properly a promantic term. Its sole use in the prophets is to introduce whatever they would seem to deliver as a message from God, in the words of God Himself, in such forms as these : 'I am against the prophets, SAITH Jehovah ;' 'They shall not profit this people, SAITH Jehovah ;' 'I will even forsake you, SAITH Jehovah.' And I know no example of its use without an enunciation of the special matter of the oracle."—*Horsley*.

"נאם is never used of common speech, but uniformly of oracular announcements ; always, indeed, elsewhere of the Divine word (in the frequent expression, SAITH THE LORD, יהוה נאם), with three exceptions : Numb. xxiv. 3, of Balaam ; 2 Sam. xxiii. 1, of David ; and Prov. xxx. 1, of Agur ; and of all speaking oracularly, or by inspiration."—*De Burgh*.

"IN ANIMO IMPII EST INSTINCTUS, S. AFLATUS SCERERIS, *æ.*, homo impius interna quadam voce internove animi instinctu ad scelus impellitur, pariter atque vates afflatu divino ad vaticinandum, in his est יהוה נאם, in illis נאם פשע, hos spiritus divinus agitatur, illos pro-pensio ad scelus. Ab afflatu divino repetita est locutio, et ad diaboli consilia translata."—*Gesenii Thes. Philolog.*

"The word in the first verse which has been rendered ORACLE is the word used for PROPHETIC INSPIRATION, and its use warns us that there is an inspiration from the evil spirit for them who resist the Holy Spirit. They who cease to listen to the Spirit of holiness open their hearts to the inspiration of the Spirit of darkness. There is no more dreadful subject of contemplation than the state of those who have utterly cast away the fear of God, and who actually live only by the suggestions of the evil one."—*Plain Commentary*.

↳ I take, with Noldius, to be the sign of the genitive case, signifying POSSESSOREM. There is no enunciation of the special matter of the apostate oracle because of its suppression in the deep recess of the heart of the WICKED ONE.

לבו is the reading of four Heb. mss., and of Justinian's Pentag. Psalter, 1516, both in the Hebrew and the Chaldee, LXX., Syriac, Vulgate, Arabic, Ethiopic.

From the occurrence of the second line of the first verse of this Psalm in the quotation made by St. Paul in the third chapter of his Epistle to the Romans from Psalms xiv. and liii., it would seem that the same individual is the subject of Psalms xiv., xxxvi., and liii. This individual is prophetically described as a concealed but not an avowed atheist, as banded with, if not the sceptred leader of, other wicked ones, whose destruction is sudden, irretrievable, and final, and as characterized by oppression, iniquity, delusion, and pride. Like the unjust judge, he habitually and wilfully violates both tables of the Decalogue. He fears not God, he regards not man.

Ver. 2. See notes of Bishop Horsley, Kennicott, and Merrick on this verse.

Ver. 6. The judgments of God are termed a deep abyss because they are profound, recondite, inscrutable, and incomprehensible. "Should you ask why the life of the sinner is prolonged, but the days of the justified are contracted ; why the unjust are prosperous, but the justified are afflicted ; why the infant is taken away before perfection of age is attained ; why wars, shipwrecks, earthquakes, droughts, immoderate rain, are permitted ; why animals have been created which are destructive to mankind ; why one man is a slave and another is free ; why one man is rich and another man is poor ? When you contemplate these mysteries, bear in mind that the judgments of God are a profound abyss, incomprehensible to man, because they are deep buried in the treasure-house of heaven."—*Basil*.

Ver. 9. See *light*.—"Messiah is termed LIGHT, Ps. xxxvi. 9. 'In Thy light shall we see light,' on which passage Theodoret remarks : 'We, enlightened by Thy Holy Spirit, behold the rays of Thine only begotten Son.' That the above is spoken of the Messiah is evident, not only from the New Testament, John i. 9, but even from the Chaldee Targum, where the word נאור, IN THY LIGHT, is rendered בוי יקר, IN THE SPLENDOR OF THY GLORY, which splendour can be none else than the Son Himself, whom the Apostle expressly calls 'THE BRIGHTNESS OF HIS FATHER'S GLORY, Heb. i. 3. Messiah is also termed LIGHT in other passages, and in Isaiah lx. 2, on which passage Theodoret remarks : 'Christ the great light, the light of the world, hath enlightened the Gentiles by the Gospel.'"—*Suicer. Thes. Ec.*

"We do not now seek that flesh and blood may enlighten us, but that the holy and blessed God in His own person may be our light."—*Midrash Tehillim*.

"From out Thy seat, immortal King,
Forth issues life's perennial spring,
Thy light with unextinguish'd rays
Shall o'er our heads auspicious blaze."—*Merrick*.

Ver. 12. "עו' δεικτικῶς."

"Lo, there they fall, their triumphs o'er,
And prostrate lie, to rise no more."—*Merrick*.

<p>“ Behold the wretch, in error lost, Whose stubborn heart with impious boast His law rejects, His fear denies, Who form'd the earth and seas and skies, Nor, self-aborrent, looks within To view the measure of his sin.</p>	<p>His tongue to falsehood train'd, his mind No more to acts of good inclined, Concerted mischiefs crowd his breast, And rob his midnight hours of rest.” <i>Merrick.</i></p>
---	---

If this individual in these three Psalms be identical with the “wilful king” foretold by Daniel (xi. 36 to the end), these prophecies may reflect a reciprocal light upon each other, and their comparison may greatly elucidate the coming future.

“This Psalm designates the person of the man of sin (peccatoris), brands with infamy his pride, shows the Fountain of eternal light.”—*Pseudo-Jerome.*

“This Psalm treats of the error of certain persons who affirm that whatever is evil in us flows from the faultiness of our nature and creation, and that whatsoever is good in us flows from free will. The prophet annihilates this error, affirming that whatever is evil proceeds from ourselves, and that whatever is good proceeds from God through grace.”—*Psalm. Pet. Lombard. 1474.*

“The argument of this Psalm is, that the unjust one shakes off the yoke of the fear of God. This Psalm respects the victory of Christ the Lord, Son of the eternal Father, who hath conquered the world and Satan, having substituted justice in the place of injustice, obedience in the place of perfidy, holiness in the place of impurity, and lastly His own most precious blood-shedding in the place of the punishment of all.”—*Psalm. Quinc. Fab. 1513.*

P S A L M X X X V I I .

THOSE Psalms are called alphabetical psalms whose stanzas commence with the consecutive letters of the Hebrew alphabet. The alphabetical psalms for the most part consist of isolated sententious maxims, experimental, moral, and religious, exhibiting love to God, abstraction from the world, aspirations after holiness, conformity to God's revealed will, and supreme estimation of Holy Writ above all the fascinations of time, and all the treasures of this transitory world; and they contain most earnest supplications for illumination to read, mark, learn, and inwardly digest the volume of inspiration, more precious than gold, sweeter than honey and the honey-comb. One design of this alphabetical composition and arrangement was, to facilitate the committal to memory of these disjointed unconnected maxims and divine aphorisms. But the higher and holier object of this alphabetical psalmody was, we believe, to elevate the attention of the reader to Immanuel, the Lord Our Righteousness, “the first and the last,” “the Alpha and the Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty” (Rev. i. 8), the incarnate Son of God, in whom alone all these spiritual and moral perfections have been universally and impeccably concentrated, embodied, and manifested.

In this Psalm the inheritance of the earth is five times covenanted to the Saints of the Most High. This vista of future glory should remind us that we are now pilgrims and strangers upon earth, that here we have no abiding city, that we seek a city which hath foundations, whose builder and maker is God, and that all who have part in the first resurrection “shall be priests of God and of Christ, and shall reign with Him a thousand years” (Rev. xx. 6), when “the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever” (Rev. xi. 15). This is the “Sabbatic rest, which remaineth to the people of God” (Heb. iv. 9), on this earth renovated, purified, and glorified, when they, perfectly sanctified in body, soul, and spirit, shall enjoy perfection of holiness, perfection of purity, perfection of knowledge, reunion and recognition, and perfection of glory, which eye hath not seen, which ear hath not heard, and which it hath not entered into the heart of man to conceive.

8

- 1 FRET not thyself because of evil doers,
Neither be thou envious against the workers of iniquity :
2 For suddenly like ripe grass they shall be mown down,
And like the verdure of the springing grass they shall wither.

9

- 3 Trust in Jehovah and do good,
Dwell in the land and locate thyself in faith :
4 Yea, delight thyself in Jehovah,
And He shall give thee the desires of thine heart.

10

- 5 Devolve thy way upon Jehovah,
And trust in Him, and He shall bring to pass.
6 And He shall display thy righteousness as the light,
And thy rectitude as the noon-day.

11

- 7 Repose in Jehovah, and wait patiently for Him,
Fret not thyself because of him who hath prospered in his course,
Because of the man who bringeth evil devices to effect.

12

- 8 Cease from anger and forsake wrath,
Fret not thyself in any wise to do evil :
9 For evil doers shall be extirpated,
And such as patiently wait for Jehovah, they shall inherit the earth.

13

- 10 For yet a little while and the wicked one is not,
Yea, thou shalt diligently inquire for his place and it is not.
11 But the meek shall inherit the earth,
And shall delight themselves in the greatness of their recompense.

14

- 12 The wicked one plotteth against the Righteous One,
And gnasheth his teeth at Him :
13 Jehovah shall laugh at him,
For He seeth that his day approacheth.

15

- 14 The wicked have drawn out the sword, and have trod their bow,
To cast down the poor and needy, to slay the upright of heart.
15 Their sword shall enter into their own heart,
And their bows shall be broken.

ב

- 16 Better are the few disciples of the Righteous One
 Than the tumultuous confederacy of many that are ungodly ;
 17 For the arms of the ungodly shall be broken,
 But Jehovah upholdeth the righteous.

,

- 18 Jehovah superintends the days of the upright,
 And their inheritance shall be for ever.
 19 They shall not be put to shame in the season of adversity,
 And in the days of famine they shall be full-fed.

ב

- 20 Verily the ungodly shall perish,
 And the enemies of Jehovah shall be as the fat of lambs ;
 They vanish, as smoke they vanish away.

ל

- 21 The wicked one contracteth alliances, and causeth not peace,
 But the Righteous One is gracious and bountiful :
 22 For such as are blessed of Him shall inherit the earth,
 And such as are cursed of Him shall be extirpated.

ב

- 23 The steps of the Mighty One are established by Jehovah,
 And with His way He is well pleased ;
 24 Should He fall, He shall not be prostrated,
 For Jehovah supporteth His hand.

י

- 25 I have been young, and now am old,
 But never have I observed the Righteous One forsaken,
 Nor His seed forsaken when seeking bread.
 26 He is ever gracious and bountiful, and His seed is blessed.

ב

- 27 Depart from evil and do good,
 And dwell for evermore ;
 28 For Jehovah loveth judgment,
 And never will desert His saints.

ע

- They are preserved for ever,
 But the seed of the ungodly shall be extirpated ;
 29 The righteous shall inherit the earth,
 And shall dwell thereon for ever.

ב

- 30 The mouth of the Righteous One speaketh wisdom,
And His tongue declareth judgment ;
31 The law of His God is in His heart,
His steps shall never slide.

צ

- 32 The wicked one is upon the watch for the Righteous One,
And is seeking occasion to slay Him ;
33 Jehovah will not leave Him in his power,
Nor find Him guilty when He executeth judgment.

פ

- 34 Wait for Jehovah and keep His way,
And He shall exalt thee to inherit the earth,
When the ungodly are extirpated, thou shalt see it.

ק

- 35 I have seen the wicked one in great power,
And branching forth like a foliaged indigenous cedar :
36 But he passed away, and lo, he was not,
And I sought him, but he was not to be found.

ש

- 37 Guard sincerity, and observe uprightness,
For a posterity is appointed to the Man (our) peace ;
38 But apostates shall be destroyed together,
The end of the ungodly shall be excision.

ת

- 39 The salvation of the righteous is from Jehovah,
He is their refuge in time of trouble,
And Jehovah shall help them and shall save them,
40 He shall deliver them from the ungodly, and shall save them,
Because they have taken shelter in Him.

Ver. 1, second line. נאל is the reading of many Heb. MSS. and early Edd.

Ver. 2. *Springing grass*.—“גִּיבֵי טֶבֶל, THE FIRST BLADES OF GRASS, TENDER HERBAGE; in this respect differing from עֵצֶב, GRASS GENERALLY, and הַצִּירִי בִיבֵי טֶבֶל GRASS.”—*Lee's Heb. Lex.*

Ver. 3. *Locate thyself*.—Literally, DEFASTURE THYSELF, dwell in the land restored to fertility, flowing with milk and honey, and contentedly subsist on its produce.

Ver. 5. *Devolve thy way*.—“Dedicate to God thyself and thy actions.”—*Theodorct.*

Ver. 13. יהיה is the reading of sixteen Heb. MSS., and of the Chaldee.

Ver. 14. *Trod their bow*, i.e., have bent and levelled their bow by treading it with the foot.

Ver. 14. *Upright of heart*.—ל is the reading of nineteen Heb. MSS., and of No. 21,161 in British Museum, *prima manu*, and of LXX., Vulgate, Arabic.

Ver. 16. “Better are the few of the Just One,
Than the great multitude of the wicked.”
Erg.

Ver. 18. *Superintends*.—“עָד, ποιμανεῖν, ἐπισκοπεῖν.”—LXX.

“Cura il Signore i giorni degli uomini dabbene.”—*De Rossi.*

“By Him your years determined flow ;
The lot which His Decrees bestow,
From sire to son, till time shall end,
In sure succession shall descend.”—*Merrick.*

Ver. 19. *Full-fed*.—“The Psalmist does not speak of

the food of the body, but of the nourishment of the soul, whereby the inner man is perfected."—*Basil*.

"Although the ministers of God may cease, these shall be refreshed in Christ the living bread."—*Pseudo-Jerome*.

Ver. 20. *Fat of lambs*.—"They shall vanish away suddenly, for they are fed for the day of slaughter."—*General Version*.

Ver. 20. *As smoke*.—בַּעֲטָן is the reading of 57 Heb. mss., Psalt. Rom. 1581, and of LXX., Syriac, Vulgate, and Arabic, and of 15,250 in British Museum.

Ver. 21. *Contracteth alliances*.—"To borrow and pay not again," the usual rendering, is considered a proverbial expression, but it is a proverb incongruous, and inappropriate to a successful potentate symbolized by a wide branching cedar of Lebanon. לֹהֵב signifies, in Chaldee and in Syriac, "sodium se præbuit, adhesit, adjuvit se alicui, consociatus."—*Castel. Hept. Lex.*

“אֵלֶּם = יְלֹוֹם” qui pacem s. amicitiam habet cum aliquo.”—*Eerst, Heb. Conc.*

Ver. 23. *The Mighty One*.—"נָבֹר or נָבָר is applied to Christ, Psalm xlv. 4-6 compared with Psalm exx. 4, Isaiah ix. 5 compared with Isaiah x. 20 and following verses, and with Romans ix. 27-29."—*Levi's Heb. Lex.*

"Perhaps the words may be thus rendered, with reference to Christ in particular : נָבֹר, the mighty man, 'hero,' is one of the titles of the Messiah."—*Horsley*.

Ver. 25. *The Righteous One*, Messiah. *The seed of the Righteous One*, the elect of the Father, the redeemed of the Son, and the sanctified of the Holy Ghost : *seeking bread*, hungering and thirsting after righteousness, seeking Christ, the bread of life, which cometh down from heaven, of which whosoever eateth, he shall live for ever : *nor forsaken*, God's children may be deprived by unfaithful pastors of the pure ministration of the gospel,

and may be destitute of the external means of grace, but God is ever with them, He is their God for ever and ever, and will be their guide unto death. The usual version of this text asserts that the children of believing parents have never begged bread—a fact not verified under the Jewish nor under the Christian dispensation, and negatively by David begging five loaves of bread of the High Priest (1 Sam. xxi. 3). Dachselt, who does not interpret this verse Messianically, thus vindicates the repetition of the word *forsaken*, as understood in the third line, and essential to its real signification : "Plerunque sic vertunt interpretes, ac si Psalmista non viderit unquam semen justii quærens panem, unde sequeretur, quod omnes panem ostiatim quærentes sint semen injustorum, non vero justorum. Athanasius autem indicat, emphaticè verba quedam ex priori membro in posteriori denuo esse repetenda, ut sensus sit, Davidem quoque illum non vidisse plane derelictum, qui etiam panem quærere necesse habuerit."—*Biblia Accurata*, p. 730.

Ver. 28. *They are preserved*.—Bishop Hare would commence this line with the word עֲנִיִּים, "the meek are preserved for ever," the easiest rectification of the irregularity ; but for this addition there exists no ms. authority.

Ver. 35. *In great power*.—"Super exaltatum."—*Vulgate*.

Ver. 35. *Indigenous cedar*.—This rendering unites the significations of the received Hebrew text, and of the LXX., and Vulgate Versions. There is no authority for the version, "GREEN BAY TREE."

Ver. 39. הַיְשִׁיעָה is the reading of four Heb. mss., Syriac, and Arabic, one ms. of LXX., and *Vetus Italia*, and is required, that the last stanza of the Psalm may commence with the last letter of the Hebrew alphabet.

Peter Lombard calls this the third IMPERFECT alphabetical Psalm. One line is wanting in each of the stanzas כ ד and ק, and the ו stanza now commences with ל instead of ע, probably from the loss of the word עֲנִיִּים at the beginning. The rejection of the word יִפְלֹכֶם would restore the ה stanza to four regular lines. Of the 718 Heb. mss. and Edd. of the Psalms collated by Kennicott and De Rossi, and of the ancient Versions, none afford light or authority for the rectification of these irregularities and deficiencies.

The admonitions of this Psalm seem to be addressed to a particular people, who are exhorted to locate themselves in a particular country, and to act faith on the predicted interposition of Messiah the Righteous One. This people are assailed by an apostate and multitudinous confederacy, headed by a chief called THE WICKED ONE, a most powerful monarch, whose devices prosper greatly for a time, but whose destruction is sudden and complete, accomplished by Messiah THE RIGHTEOUS ONE. These events seem immediately to precede the period of the millennial reign of Messiah and his saints, when the earth renovated and purified shall be the inheritance and under the dominion of the people of the Most High. Is not this the confederacy of God predicted by Ezekiel in chaps. xxxviii., xxxix. ? Are not the people assailed restored Israel ? Is there not a striking resemblance between the WICKED ONE of this Psalm and the Wilful King of Daniel (xi. 36 to the end) ? The inheritance of the earth by God's people is five times specifically promised in this Psalm.

"This Psalm lauds the person of the Just One, brands with infamy the person of the unjust one, instructs in moral duties, teaches the goodness of God, and repels iniquity."—*Pseudo-Jerome*.

"Consider, O soldier of Christ, what great things your Captain doeth for you. He is your salvation, your protection, your armour, your deliverance, so that He rules you, guards you, and will finally bring you to life everlasting."—*Psalm. Ludolp.* 1514.

"In this Psalm the blessings are promised to the godly through Christ, the Just One. The Messiah, if not exclusively, is principally the subject of this Psalm. The stanzas ג, ד, ה, ו, ז, ח are hardly applicable to any other. The admonitions of the Psalm seem chiefly addressed to Him. Many parts of it, indeed, predict the final prosperity of the Church, but

these predictions are, I think, in the shape of promises to the Messiah. The comminatory parts seem to respect the nation of the Jews immediately, and the antichristian faction of the latter times ultimately."—*Horsley*.

This Psalm "predicts the entire destruction of Antichrist, and promises great felicity to the godly on earth after this event. An apostate Church has long claimed the earth as her inheritance, but like the land of Canaan it will at length be claimed for its rightful owners."—*Dr. Wilson*.

PSALM XXXVIII.

THE prayer of Christ suffering the punishment of the imputed sins of His people, when He was led as a sheep to the slaughter, and as a sheep before His shearers so He opened not His mouth; when His disciples forsook Him and fled, and when was fulfilled the prophecy of Zechariah: "Awake, O sword, against My Shepherd, and against the man that is My fellow, saith the Lord of Hosts; smite the Shepherd, and the sheep shall be scattered, and I will turn Mine hand upon the little ones" (Zech. xiii. 7).

The strongest proof which can be adduced of the fall of man from the image of God, in which he was originally created, is the reception experienced by the Son of God, manifest in humanity to bear the imputed guilt of man, when "He came to His own and His own received Him not." His ministry was one continued conflict with the powers of darkness. The highest court of judicature in Jerusalem, with two or three exceptions, were confederate against Him. False witnesses delivered their unhallowed testimony. The traitor was bribed with thirty pieces of silver. His own brethren believed not on Him. The disciples forsook Him and fled. Peter denied his Divine Master. The multitude, instigated by their rulers, shouted, "Crucify Him, crucify Him." And of all the sick He had healed, of all the lepers He had cleansed, of all the demoniacs He had restored to a right mind, of the dead He had raised, not one appeared, or was permitted to appear, to attest His innocence as Isaiah had foretold: "Who shall declare His generation?" (Isa. liii. 8). Now, as the Jews rejected the person, so the world now rejects the gospel of Christ, which, to every one that heareth it, is a savour of life unto life or a savour of death unto death. Hence the admonition of this Psalm to every reader is: REPENT AND BELIEVE THE GOSPEL.

- 1 O JEHOVAH, rebuke Me not in Thine indignation,
Neither chasten Me in Thy hot displeasure.
- 2 Truly Thine arrows are sunk into Me,
And Thine hand beareth down upon Me.
- 3 There is no soundness in My flesh
Because of Thine anger,
There is no health in My bones
Because of My sin.
- 4 Behold, Mine iniquities have mounted over My head,
Like a heavy burden, they are too heavy for Me.
- 5 My wounds which I suffer because of My wickedness,
They run with corruption.

- 6 I am distorted with pain, I am exceedingly bowed down,
I go mourning all the day.
- 7 For My loins are filled with inflammatory heat,
Yea, there is no soundness in My flesh.
- 8 I am enfeebled and exceedingly reduced,
I groan from the disquietude of My heart.
- 9 Jehovah, before Thee is all My desire,
And My groaning from Thee is not concealed,
- 10 My heart palpitates, My strength hath forsaken Me.
Even the light of Mine eyes, they themselves are lost to Me.
- 11 Those who loved Me and were My companions stand { in presence of }
My heaven-inflicted stroke, { over against }
But My relations stand aloof.
- 12 And they that seek after My life are laying snares,
And they that seek My hurt have spoken falsehoods,
And devise deceitful stratagems all the day long.
- 13 But as for Me, I, like a deaf man, hear not,
And am like a dumb man, who doth not open his mouth,
- 14 Yea, I am become as one that heareth not,
In whose mouth are no reproofs.
- 15 Because for Thee have I waited, O Jehovah,
Thou wilt answer, O Jehovah, My God.
- 16 For I said, lest they should rejoice over Me,
When My foot slipped, they magnified themselves against Me.
- 17 Lo, as for Me, I am ready to falter,
And my suffering is perpetually before Me.
- 18 Truly, I make manifest My iniquity,
I am in consternation because of My sin.
- 19 But my enemies are vigorous, they are strong,
And they who hate Me wrongfully are mighty.
- 20 Yea, they who requite evil for good hate Me.
Because I follow the thing that is good.
- 21 Desert Me not, O Jehovah, My God,
Be not Thou away from Me.
- 22 Hasten to My help, O Jehovah, My salvation.

Ver. 1. *Neither*.— LXX is the reading of thirteen Heb. mss. and all the ancient versions.

Vers. 3, 4, 5. *My sin, Mine iniquities, My wicked-*

ness.—"His, because He had made Himself answerable."—*Horsley*.

"He was wounded for our transgressions, He was

bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. liii. 5).

Ver. 9. יהוה is the reading of eleven Heb. MSS. and of the Chaldee.

Ver. 10. *The light of the eyes.*—"This phrase occurs only in this place. We find it, indeed, in another in our English Bibles, namely, Prov. xv. 30. But in that place the word in the original is different, though from the same root, not אור, but כואר, which properly signifies that which causes the light of the eyes. But in this text of the Psalmist, the light of the eyes, of which the absence is connected with the loss of strength, must be taken literally for the natural lustre of the eye of a person in health and good spirits, which is extinguished or dimmed by disease. The noun אור, therefore, seems to be singular in sense as well as form, and cannot regularly be rehearsed by the plural pronoun הם. But why should we not adopt the version of the Chaldee, according to which הם rehearses not אור, but the plural, עיני?"—*Horsley*.

Ver. 11. כוננך signifies IN THE PRESENCE OF, OVER AGAINST, etc., without any specification of the distance, whether near or afar off. Parkhurst remarks, that "it generally implies DISTANCE." Gesenius in his *Theol. Philol.* states: "Quæ autem E REGIONE loci sunt, ea necessario ab eo paululum remota sunt, quo factum est simul significet, modico spatio aliquid a loco distare." LXX., εἰς ἐκκλῆσιαν. "כוננך specialiter, de plagis Divinis, i.e., de calamitatibus a Deo immissis."—*Ges. Theol. Philol.*

I conceive the first line of this verse predictive of John xix. 25: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour (immediately) that disciple took her unto his own home." Also of Matt. xxvii. 55, 56; Mark xv. 40, 41, and Luke xxiii. 49: "And all His acquaintance (γνωστοὶ αὐτοῦ), and the women which followed Him from Galilee, stood afar

off beholding these things, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (who also, when He was in Galilee, followed Him, and ministered unto Him;) and many other women which came up with Him unto Jerusalem." It is evident that at the commencement of the crucifixion, the Virgin Mary, and John, and the others their companions, stood sufficiently near to the cross to hear the voice of Jesus amidst the noise of that tumultuous assemblage, and the blasphemy of His enemies. John immediately took the Virgin Mary to his own home, and then returned to witness the remainder of the crucifixion, as is declared, John xix. 35: "He that saw it bare record, and his record is true." At the close of the crucifixion, John and the others who had loved Jesus, and had been His companions in His ministerial circuits, stood over against the cross AFAR OFF, for reasons not detailed by any of the four evangelists. As the first line of this verse is predictive of this holy brotherhood and sisterhood, so I believe the second line to be predictive of the kinsmen or relatives of Christ by consanguinity and affinity, who from unbelief stood aloof from the scene of the crucifixion. "Neither did His brethren believe in Him."—John vii. 5.

Ver. 14. *No reproofs.*—"Our Lord made no defence when He was accused before Pilate: no apology; no answer to the false witnesses."—*Horsley*.

Ver. 15. יהוה is the reading of 102 Heb. MSS., five Edd. of 15th century, and one Ed. 1512, and of 15,250 in the British Museum.

Ver. 18. *My iniquity.*—"I set in Mine own view the weight of guilt imputed to Me, of which I am to bear the punishment."—*Horsley*.

Ver. 22. יהוה is the reading of twenty-four Heb. MSS. of Kennicott, and of several MSS. and Edd. of De Rossi. The Westminster MS. has the remarkable reading, unsupported, as far as I know, by any other authority, יהוה יהוה אלהי, in verse 21, which according to this MS. would read

21 Desert Me not, O Jehovah,

O Jehovah, My God, be not Thou away from Me.

22 Hasten to My help, O Jehovah, My salvation.

"Many parts of this Psalm have so striking a reference to the case of our Lord in the days of His flesh, that I cannot but think that the whole belongs to Him, and that He (the humanity of Christ) is the sick persecuted suppliant. If the sickness may typify generally His humiliation, as I think it may, and the heat which rages in the sick man's loins the fiery trial of wrath which He endured in the garden of Gethsemane, when His distress, though principally mental, discovered itself in dreadful symptoms in His body; if this interpretation of the sickness be admitted, there is not a sentence nor a word in the whole of this extraordinary composition which is not applicable to our Lord as man with more strictness and propriety than to any other person."—*Horsley*.

"The apostles themselves stood afar off, lest they should suffer with Christ. Because the apostles from fear stood afar off, we understand more clearly of them that some were near, that others stood afar off, since even Peter, who had followed with greater boldness than others, at length stood afar off, so that, when questioned and in great perturbation of mind, he thrice denied his Lord, with whom he had vowed that he would die with Him. Formerly He (Christ) had sharply reproved them, and had repeatedly said: 'Woe unto you, Scribes and Pharisees, hypocrites.' But when He suffered He said nothing of the kind, but waited until they had fulfilled all, and until all the prophecies were fulfilled respecting Him, of whom it was foretold: 'As a sheep before His shearers so He opened not His mouth.' If any return evil for evil, they are not good. If any return not good for good, they are ungrateful. If any return evil for good, they hate wrongfully. Such were the Jews: Christ came to them with good; they returned evil for good."—*Augustine*.

"Because David was an express figure and symbol of Christ, Chrysostom, Augustine, and Gregory expound the words, 'They that seek My life,' of Christ, whom His friends and disciples deserted, and against whom the Jews designed innumerable snares. When we perceive

all these particulars fulfilled in Christ, let us not be surprised if we, who are sinful, after the example of Him who was without sin, should suffer the same treatment from the friends of our fortunes."—*Corderius in Catena Patrum.*

"Not in vain did Christ offer to the Father this supplication for the whole human race. For, says Christ, whatever wounds the arrows hurled against them had inflicted upon human nature, were all inflicted upon Me. For, as I, on behalf of the human race, took sin upon Myself, it was necessary that I should suffer punishment on their behalf. And, therefore, Thou (O God) hast fixed upon Me Thy chastening hand, respecting which Job said: 'The hand of the Lord hath touched Me' (Job xix. 21)."—*Hesychius.*

"This Psalm is entitled in commemoration of the Sabbath-day. The word Sabbath signifies rest, that is, when the saints rest, when the Church rests in that rest of paradise which it lost in Adam. The whole Psalm may be referred to Christ. From the 11th verse: 'Those who loved Me and were My companions,' to the end of the Psalm, I see my Lord Jesus Christ surrounded by the Jews, suspended on the cross, and rising again from hell (*ex inferno*). 'I am ready to sustain the cross, the spear, the gall, the vinegar, that by this death, by My blood, I may redeem the perishing people,' for Christ came for this intent, that He might endure the passion. As Christ subjected Himself to the curse that He might deliver us from the curse of the law, so He calls Himself a sinner, having borne our sins, that, by His godly fore-thought and merciful counsel, He might rescue us from sin. The sins of Christ are the sins of the human race. It is manifest, O Lord Jesus, that the Father hastened to Thy help, raising thee on the third day from the dead, and placing Thee on His own right hand in heaven above all principality and power, giving to Thee a name which is above every name."—*Pseudo-Jerome.*

"The Jews 'requited evil for good,' for to Him who brought to them the sweetness of eternal life they gave to drink vinegar and gall."—*Psalm. Brunon. 1480.*

"A Psalm respecting Christ the Lord. The prophet in spirit introduces Christ the Lord confessing to God the Father, on our behalf, our sins as His own. A prayer of Christ for the mitigation of God's anger against the human race. A confession of sins made on behalf of the human race. What great sufferings Christ underwent in this world to make satisfaction for men!"—*Psalm. Quinc. Fab. 1513.*

PSALM XXXIX.

THE gracious resolve of the Psalmist to abstain from sins of the tongue.

The prayer of the Psalmist to Jehovah for illumination respecting the doctrine of the Resurrection, and of Christ's judgment of quick and dead, that he might thereby attain a more experimental knowledge of his own moral and spiritual defects.

The brevity of human life.

The Psalmist's prayer for remission of sin and for Divine consolation before death shall terminate his earthly career.

This Psalm appropriately forms part of the service for the burial of the dead. In vivid colours it depicts the SIN of man, original and actual, whereby he lost the image of God, in which man was originally created, and incurred the penalty of everlasting wrath. It depicts the PUNISHMENT of temporal death inflicted upon the whole human race, and eternal death deserved by all, and to be suffered by all not in Christ the hope of glory. It depicts the FRAILTY of man, whose days are an handbreadth, a vapor that soon passeth away, himself a pilgrim and stranger, having no abiding city. It depicts the DUTY of man "to keep his tongue from evil and his lips that they speak no guile." It depicts the CONSOLATORY HOPE of man, whereby, realizing the pardon of his every sin through the atoning blood of Jesus, he anticipates with joy unspeakable and full of glory his resurrection to a blessed immortality in a city not made with hands, eternal in the heavens.

- 1 I RESOLVED, that I would take heed to my course of life,
That I should not sin with my tongue ;
That I would take heed to my mouth as if it were muzzled,
While wickedness was before me.
- 2 I kept a dead silence,
I abstained from speaking that which was good,
But my grief rankled.
- 3 My heart grew hot within me :
In my heat the fire kindled,
I spake with my tongue (*saying*).
- 4 Jehovah, cause me to understand mine end,
And what is the bourn of my days,
That I may understand how defective I am.
- 5 Behold, Thou hast made my days as an handbreadth,
And mine age is as nothing before Thee,
Verily every man at his best estate is altogether vanity.
- 6 Surely man walketh in a vain shadow,
Surely they are disquieted in vain,
He heapeth up riches and cannot tell who shall gather them.
- 7 And now what wait I for ?
Jehovah, my expectation from Thee is this ;
- 8 Deliver me from all my transgressions.
Make me not the reproach of the foolish.
- 9 I was dumb, I opened not my mouth,
Because Thou didst it.
- 10 Remove Thy plague away from me,
I am worn away by the keen strokes of Thy hand.
- 11 With rebukes for iniquity Thou chastenest every one,
And like a moth-worm Thou makest his beauty to consume away,
Surely every man is vanity.
- 12 Hear my prayer, O Jehovah,
And give ear to my cry,
Be not regardless of my tears,
For I am a stranger with thee,
A sojourner as all my fathers were.
- 13 Spare me that I may receive consolations
Before I go away and be no more.

Ver. 1. The Hebrew verb אָמַרְתִּי signifies *I have spoken orally*, but with בְּלִבִּי elliptically understood, the meaning will be *I have spoken in my heart, I have reflected*. The latter I consider to be the signification in this verse.

Ver. 3. *In my heat*.—הִנֵּי signifies in Arabic ARDOR, Castell.; HEAT, Richardson; IGNIS ARDOREM, FERVOREM RESUMME ANIMI, Rosenmüller.

Ver. 4. The authorized translation of this verse implies (and is thus understood by commentators) that the Psalmist prays to God to make known to him the period of his dissolution and the length of his existence upon earth. Such a petition is contrary to the whole tenor of Divine revelation. What mortal ever prayed to God to reveal to him the day and hour of his death? Pseudo-Jerome, Bishop Bruno, and Peter Lombard, whose *ipsissima verba* I shall append to this note, discerned an evangelical meaning in this verse which escaped the observation both of Reformers and modern commentators. *MINE END* does not here signify the termination of man's probation and life, but the termination of mortality, and of the rest of the body in the tomb, not the termination of union of soul and body, which is death, but the termination of separation of soul and body, which is the resurrection, when the voice and trump of our Archangel Jehovah-Jesus shall wake His slumbering dead, and their glorified spirits clothed in resurrection-bodies shall enter into everlasting bliss. This is the first resurrection coincident with the glorious Epiphany of Jehovah-Jesus. And the Psalmist prays for illumination concerning the Resurrection and the Second Advent, and the Judgment to come, that his soul might be humbled in the dust, that he might obtain a clearer insight into his moral and spiritual deficiencies.

"Non istius vite finem querit sibi notum fieri propheta; sed illum in quo, evacuatis potestatibus ac de-

"Thou, O God, art without beginning and without end. But our life is meted out by spans and handbreadths. Thus is demonstrated the brevity of human life."—*Athanasius*.

"As neither a house, nor city, nor walls, nor gates, nor doors, are of any utility, unless there are guards who know when to shut and when to open them, so also the tongue and mouth are void of all utility, unless reason be present, whose office it is to shut and to open diligently and prudently, and who knows what things should be spoken and what things should be locked up in the human breast."—*Chrysostom*.

"In that Jerusalem is the spouse of my Lord, where there shall be no death, nor failure, nor transitory days, but days of permanency, which shall not be preceded by a yesterday nor followed by a to-morrow. O make me to understand this bourn (measure) of my days."—*Augustine*.

"I pray Thee, O Lord, hearken to my prayer, and to my supplication poured forth with many tears. For I do not inhabit the earth as my possession, but I dwell therein as a pilgrim. And after I have lived thereon for a short space, I shall die, as my fathers died before me. Grant, therefore, that I may obtain rest before I depart this life. For after my death I shall return no more to this corruptible life."—*Theodoret*.

"Sin hath made us all foreigners, and hath held us captive in a region of iniquity. But when mercy overtakes us, we become inhabitants, because, God drawing us, we are transported from Babylon to Jerusalem."—*Psalm, Cassiodori*, 1491.

"O Lord, in this world pardon me my every sin, because in hell there is no pardon, and confession to Thee availeth not. Oh grant that we, delivered from the pilgrim state of this world, may be made fellow-heirs with the saints and servants of God the Father, so that, built on a sure foundation in Thy holy temple, we may be conformed to Thy glorious body."—*Pseudo-Jerome*.

"Say unto me, Thy sins are forgiven thee. Whilst we are in the body we are strangers from the Lord, as all our fathers were, who have departed unto life. Since I am a stranger with Thee, I abide not in the city of the Devil, but I am received into Thy city, I am translated from Babylon to Jerusalem, I desert my kingdom for Thy kingdom, and I am a stranger not choosing to have my habitation here, for my country is there not here, as all my fathers had."—*Psalm, Pet. Lombard*, 1474.

structa morte, Christo jungatur, qui est finis legis. Neque istorum dierum numerum vult scire, sed illorum de quibus dicit Dominus: 'Apud Patrem meum mansiones multe sunt' (John xiv.) Numerus sine numero, dies sine die, tempora sine tempore."—*Pseudo-Jerome*.

"Petit ergo meditatione a temporum accensus, ut finem suum noverit, id est, Salvatorem. Ipse enim noster finis est, ad quem pervenisse, vita est."—*Psalm, Bruno*, 1480.

"*Finem vitam*, id est Christum, qui est finis noster, id est, consummatio in presenti ad justiciam et in futuro ad coronam. *Numerum dierum*, quem volebat scire, non desiderio hujus vite, sed desiderio Christi ut appareat si ejus adventum poterit videre, quem antiqui patres cupiebant magno desiderio videre."—*Psalm, Pet. Lombard*, 1474.

קֵץ "finis, terminus constitutus, scopus, periodus, extremum."—*Lex. Hept. Castell.*

מֵצֵד "meta, terminus."—*Lex. Hept. Castell.*

"boundary, goal, butt for archers, *Arabic*."—*Richardson*.

"retributio præmii et pœnæ, *Robbinio*."—*Lex. Hept. Castell.*

כִּמְהֵרָה הִלֵּךְ אֲנִי. All the ancient Versions agree in rendering these words as I have rendered them, "defective" of all goodness in myself, therefore solely dependent on sovereign grace for regeneration, justification, sanctification.

וְאַרְבָּעָה is the reading of fourteen Heb. mss.

Ver. 7. יְהִי is the reading of fifty Heb. mss. of Kennicott, and of many Hebrew mss. of De Rossi; and of 3 Edd. of fifteenth century, and 3 Edd. early in the sixteenth century.

Ver. 13. אֲבִלְתֵּנָה *let me be glad as having received light*.—*Lex's Heb. Lex.*
'Αβελτήσω, LXX.

Bate renders the verb to *strengthen, encourage, hearten; hilaris fuit, exhilaravit, Michaelis Sup. ad Lex. Heb.*

PSALM XL. 1-12.

THE new song and thanksgiving of Jehovah-Jesus for His resurrection from the dead, for the bringing again from the dead the great Shepherd through the everlasting covenant.

Praise to God for the gracious effect of this resurrection, the consequent resurrection of multitudes from a death in sin to a life in righteousness.

The abolition of the sacrificial law of Moses, and the propagation of the gospel among nations, languages, tongues, and peoples.

Inasmuch as this Psalm presignifies the abolition of the Mosaic ritual and ceremonial law, it teaches that the blood of bulls and of goats (figures of good things to come) cannot take away sin, which alone can be expiated by the sacrifice of Him who finished the transgression, made an end of sin, and brought in an everlasting righteousness for the justification of as many as believe in His name. This Psalm further exhibits Christ for our imitation as a pattern of implicit obedience to the Divine will. This will is made known unto us in the volume of revelation. Hence it is our duty to study the Scriptures diligently, prayerfully, intellectually, and experimentally, that we may know the will of God, and to that will, revealed to our souls through the Scriptures by the teaching of the Holy Spirit, all are obligated to render passive obedience and non-resistance.

- 1 WAITING I have waited for Jehovah,
And He inclined unto Me and heard My cry.
- 2 He raised Me also out of the pit of destruction, out of the miry clay,
And elevated My feet upon a rock : He made stable My footsteps.
- 3 And He hath put a new song in My mouth, even praise to our God.
Many shall see and shall fear, and shall trust in Jehovah.
- 4 Blessed is the man whose confidence is the name of Jehovah,
And who hath not turned unto idolatries and the perversions of
false religions.
- 5 Many, O Jehovah My God, are Thy wonderful works which Thou
hast done,
And Thy counsels for us none can in order recite unto Thee ;
I would declare them and speak of them : they are too many to be
enumerated.
- 6 Sacrifice and offering Thou wouldest not,
But a body hast Thou prepared Me,
Burnt-offerings and sacrifices for sin Thou requiredst not,
- 7 Then said I, " Lo, I come
(In the roll of the Book it is written of Me)
- 8 To do Thy will, O My God ;
I delight therein, yea, Thy law is within My heart."
- 9 I have preached Thy righteousness in the great congregation,

Behold, thou knowest. O Jehovah,
I have laid no restraint on My lips.

10 I have not hid Thy righteousness within My heart,
I have proclaimed Thy faithfulness and Thy salvation,
I have not concealed Thy loving-kindness and Thy truth from the
great congregation.

11 O Jehovah, Thou wilt not restrain Thy tender mercies from me,
Thy loving-kindness and Thy truth shall continually preserve Me.

12 Although innumerable evils have compassed Me about,
My punishments for sin have taken hold of Me, so that I am not
able to look up,
They are more in number than the hairs of My head, and My heart
failed Me.

The prophet here expresses the triumph of the Messiah, 1st, on His resurrection, and 2d, on having put an end to the sacrifice of animals by offering up Himself. See this Psalm expressly thus ascribed to the Messiah by the author of the Epistle to the Hebrews, whose argument is evidently founded on thus opposing to the bodies of animals, then no longer to be offered, the body of Jesus Christ offered up once for all. See Heb. x. 5-10. The words of the Apostle, 'Wherefore, when He cometh into the world,' plainly exclude David, and as plainly point out the Messiah; and both in exact conformity with the Psalm itself.

"There has long been one real and great difficulty, which will, for the future, be avoided by considering that the seven verses, which now conclude this Psalm, do not belong to it; being a complete copy of what is now Ps. lxx., but preserved there very defectively."—*Kennicott's Posthumous Remarks.*

Ver. 4. רהבים, "A timore ac terrore DEUM IDOLA dicunt Hebraei. Sic quidem accipi, copiosiusque in collegio critico sententiam dixi, Ps. xl. 5. BEATUS QUI CONFIDIT IN JEHOVAH, NEC CONVERTIT SE AD TERRICULAMENTA SUPERSTITIOSA, IDOLA."—*Michaëlis Sup. ad Lxx. Heb.*

"Terrores, dii, idola, Ps. xl. 5."—*Simonis Heb. Lxx.*

שׁטִיִּים, "Aberratio, error; LXX. παραβάσεις."

Fürst's Heb. Conc.

"declinationes, peccata." *Simonis Heb. Lxx.*

בֹּזֵב, "falsehood of idols, Ps. xl. 5, Amos ii. 4; false oracles, Ezek. xiii. 6." *Loë's Heb. Lxx.*

"crebris locis de idolatria, de falsa simulataque prophetia." *Fürst's Heb. Conc.*

"oraculum inane et falsum, Ezek. xiii. 6, 7, 8, 19; idololum, Ps. xl. 5." *Simonis Heb. Lxx.*

"ματαιότηρας καὶ μαρίας ψευδέας." LXX.

"vanitates et insanias falsas." *Valgole.*

"vanitates et insanias mendaces." *Lat. Vetus.*

Ver. 5. אֶלְנִי is the reading of Psalt. Octapl., Justin. 1516.

Ver. 6. "English Bible: Mine ears hast thou opened.

The LXX. Σῶμα δὲ κατηρτίσω μοι, corpus vero preparasti mihi. Which translation is retained in the Epistle to the Hebrews, chap. x. 5. What the critics and commentators generally give us upon this place, seems to me very absurd, forced, and unsatisfactory. The authority of the LXX., confirmed by St. Paul, ought to have great weight. The difficulty is, to make out what it was in the Hebrew that they translated by σῶμα; for אֲזִימִים they could not possibly translate in that manner. Now this difficulty has been solved, I think very happily, by Mr. Peirce of Exeter, in his comment on the Epistle to the Hebrews. He supposes the true reading to have been אֲזִימִים. Observe, if the bottom of the letters of the word אֲזִימִים were obscured, or worn out, they would not easily be distinguished from the three last letters of the word in the present text. Observe, also, what an improvement is made in the form of the sentence by this alteration:—

זַבַּח וּמִנְחָה לֹא הִפְצַח
אֲזִימִים כְּרִית לִי
עֹלָה וְחֲטָאָה לֹא יִשְׁאַלֶּה
אֲזִימִים הִנֵּה בְּאֵמִי

It consists of four members alternately parallel, in which the repetition of אֲזִי has a very good effect."—*Bishop Louth in Merrick's Appendix.*

The LXX. is supported by the Vetus Itala, Ethiopic, and Coptic, and is indisputably correct, being embodied by inspiration in the Epistle to the Hebrews.

Ver. 6. εὐδοκῆσας, "benevolo et prepenso animo aliquid volo, cupio, vel decerno."—*Schleusneri Lexicon.*

Ver. 9. צִדְקָתְךָ is the reading of Syriac, Vulgate, Arabic, Vetus Itala, and two mss. of LXX.

Ver. 10. בְּרִהֵל is the reading of forty-one Heb. mss., five Edl. of 15th century, two of 16th century, Aquila, Theodotion, Symmachus, and Chaldee.

Ver. 12. The substantive עֵן in the singular is used, as is observed by Peirce, for PUNISHMENT, Gen. iv. 13; xix. 15; and 2 Kings vii. 9. If this word be rendered sin, it must be understood of sins imputed unto Christ, who Himself was without sin.

"The Epistle to the Hebrews affirms that these verses (7 and 8) were spoken in the person of the Saviour, and therefore affords ground for understanding the whole Psalm to have been spoken by the same Divine person. Since Christ was made a sacrifice for the sin of all

men, so that remission of sin was thereby obtained, there can be no further requirement of a sacrifice for sin."—*Origen*.

"The Psalmist pronounces him to be blessed who hath hope in Christ the true God, and who presseth onward to those things which are before, and turneth not back to those things which are behind, namely, to the unsubstantiality of so-called idols, nor to deceptive insanities, that is, to false judgments and opinions, whereby infatuated wretched man said to a stone, 'Thou hast made me,' and to a tree, 'Thou art my God.'"—*Apollinaris*.

"Perhaps some one may ask, 'Who is the speaker in this Psalm?' I would briefly answer, 'It is Christ.'"—*Augustine*.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service' (Rom. xii. 1). Because in the place of legal sacrifices the Lord hath commanded that we should consecrate our members unto God. The expression, 'Behold, I come,' St. Paul understands of the Lord Christ."—*Theodoret*.

"In the second part of the Psalm the Lord Christ Himself speaketh, declaring His holy incarnation and His righteousness, which He Himself would proclaim. This verse (ver. 7) comprehends the sacraments both of the Old and of the New Testament. For He declares that the sacrifice and offering, which were made to God's honour by means of sacrificial animals, and of which the priests ate, were in after times rejected by God. Formerly, indeed, God thought fit to accept such sacrifices, because by means thereof there seemed to be a certain prefiguration of Christ. But after Messiah Himself, the predicted Lord Christ, came and offered Himself a sacrifice of piety for us all, it was not necessary, when the veritable substance was consummated, that the figure, the precursor thereof, should continue."—*Psalt. Cassiodori*, 1491.

"The Lord Himself, declaring His holy incarnation, and the righteousness which He preached, prays for help from the Father. Christ declared the truth in the very dense congregation, when, taking the volume of Isaiah and reading it, He said, 'This day is this truth fulfilled' (Luke iv. 16-21)."—*Psalt. Brunon*, 1480.

"This Psalm is attributed to David, that is, to Christ who saves. The law cannot save, nor the gods of the Gentiles."—*Psalt. Pet. Lombard*, 1474.

"This Psalm is concerning the advent of Christ in the flesh, and the abolition of the ancient sacrifice, and the promulgation of the evangelical law."—*Psalt. Ludolp*, 1514.

"According to the Apostle in the 10th chapter of the Hebrews, this Psalm is most fitly expounded of the person of Christ."—*Psalt. Gab. Brebie*, 1477.

"A Psalm respecting Christ the Lord. The prophet in spirit introduces Christ speaking concerning the Father to the faithful."

"Thy counsels for us seem to imply the wonderful works which the Father wrought in the Son and by the Son, the counsels of the incarnation of the Divine Word, of the mysteries of His abode in the flesh, of His life-giving passion, of His resurrection, of His ascension to heaven, all for our good and for our salvation."—*Psalt. Quine. Fab*, 1513.

"Messiah, risen from the dead, returns thanks for the accomplishment of His work, and prays for its final effect."—*Horsley*.

PSALM XL. 13-17, see parallel with PSALM LXX.

PSALM XLI.

THE blessedness of him who hath a spiritual understanding of Messiah, perfect God and perfect man, and can say, "Jesus is mine and I am His."

The prayer of Messiah in His humiliation and conflict with His enemies.

The predicted betrayal of Messiah by Judas Iscariot.

Messiah's resurrection from the dead and final triumph over all His enemies.

This Psalm exhibits the sovereign, free, undeserved, gratuitous love of Christ to sinful man, constraining Him to undergo poverty, persecution, contempt, hatred, treachery, and crucifixion that He might thereby redeem from eternal condemnation, and exalt to everlasting felicity, all who should believe in Him, the only hope of glory. This Psalm teaches that the highest wisdom of every one is to seek an experimental self-appropriating knowledge of the great mystery of redemption, and of

his individual salvation through the vicarious passion of the Shepherd, who laid down His life for the sheep. This Psalm, by the example of the traitor Judas, warns us that profession is not possession, that knowledge is not grace, that many are called and but few chosen. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa. ii. 22.)

- 1 BLESSED is he who hath understanding of the poor Man,
In the day of evil Jehovah will deliver him.
- 2 Jehovah will preserve him and keep him alive,
That he may be blessed upon the earth,
And will not deliver him unto the will of his enemies.
- 3 Jehovah will sustain him upon the bed of languishing,
And will make all his bed in his infirmity.
- 4 I said: O Jehovah, have pity upon Me,
Heal My soul, for $\left\{ \begin{array}{l} \text{I have borne sin} \\ \text{I have sinned} \end{array} \right\}$ against Thee.
- 5 Mine enemies speak evil of Me,
"When shall He die and His name perish?"
- 6 And if one come to see Me, he speaketh deceitfully,
His heart accumulateth iniquity to himself,
He goeth abroad that he may utter it.
- 7 All who hate Me whisper together against Me,
Against Me do they devise mischief.
- 8 The accusation of Belial presseth upon Him,
And now that He lieth He shall rise up no more.
- 9 Yea, even My own familiar friend, in whom I trusted,
Who did eat of My bread, hath laid great wait for Me.
- 10 But Thou, O Jehovah, have pity upon Me,
And raise Me up again, that I may requite them.
- 11 By this I know that in Me Thou art well pleased,
Because Mine enemy doth not triumph over Me.
- 12 But I, for My perfectness Thou dost support Me,
And hast set Me before Thy face for ever.
- 13 Blessed be Jehovah, God of Israel,
From everlasting to everlasting. Amen and Amen.

Ver. 1. מַשְׁכֵּל, followed by the preposition לְ, occurs nowhere else in the Hebrew Bible than in this verse and in Nehemiah viii. 13, where our translators have correctly rendered it "to understand." This defines the meaning in this verse.

Ver. 1. *The poor Man*.—"He who was rich, but for our sakes became poor, that we through His poverty might be rich" (2 Cor. viii. 9), the Man of Sorrows and acquainted with grief, the man Christ Jesus.

Ver. 2. *Blessed upon the earth*.—When the saints

shall take the kingdom and possess the kingdom for ever, when the saints shall be made kings and priests, and shall reign upon the earth.

Ver. 2. לְשָׁנִים is the reading of thirty-one Heb. MSS. of Kennicott, and of many Heb. MSS. of De Rossi, and of two Edd. of fifteenth century; three more MSS. read the verb differently spelled, with ל prefixed.

Ver. 2. *And will not deliver.*—LXX., Vulgate, Syriac, Vetus Itala, read the verb in the third person singular.

Ver. 3. *Will make.*—Syriac and 1 ms. of LXX. read the verb in the third person singular.

Ver. 4.—*I have borne sin.*—“In this Psalm the Messiah is the speaker, who in His own person was sinless. But the words may be rendered ‘Surely I bear blame before thee.’ Personam peccatoris apud te gerō. So the word שָׁנָה is used, Gen. xlii. 9.”—*Horsley.*

If we render “I have sinned,” the verb SINNED signifies sin imputed to Messiah.

Ver. 5. ‘*When shall He die?*’ are the words of the demented Jews, as Caiaphas says: ‘It is expedient that one man should die for the people.’”—*Psalt. Brunon.* 1480.

Ver. 6.—*Deceitfully.*—Many of the Jews who visited our Lord came to Him with insidious designs.”—*Horsley.*

Ver. 8. *Belial.*—“Belial occurs only once in the New Testament, 2 Cor. vi. 15: ‘What concord hath Christ with Belial?’ and is evidently a proper name. Lexicographers are greatly in error in not having rendered

it as a proper name wherever it occurs in the Old Testament.

Ver. 9. *My own familiar friend.*—Literally, THE MAN OF MY PEACE. “Judas is so called because he gave to Christ the kiss of peace when he betrayed Him.”—*Psalt. Brunon.* 1480.

Ver. 9. *Hath laid great wait for Me.*—The version of Cramer, the Bishops’ Bible, and the Prayer-Book.

“*Ἐμεγάλυνεν ἐπ’ ἐμὲ περιουσίαν.*” LXX.

“*Magnificavit super me supplantationem.*” *Vulg.*

And to the same effect Chaldee and Syriac.

“*Levavit contra me plantam.*”—*Hieronym.*

“But I do not believe that the Hebrew verb לָרִיף ever signifies ‘to lift up.’ The quotation of the text in St. John, in these words, ‘*Ὁ τρώγων μετ’ ἐμοῦ τὸν ἄρτον, ἐπήρην ἐπ’ ἐμὲ τὴν πτέρναν αὐτοῦ.*’ John xiii. 18, is no confirmation of St. Jerome’s rendering. For the Greek noun *πτέρνα*, like the Hebrew קַלָּף , though literally it signifies the ‘heel,’ signifies also, by a figure taken from racers or wrestlers, ‘a tripping up,’ *ὄδλος, ἐπιβούλη.* See Stephan. Thes., and St. John’s words should be rendered, ‘he that eateth bread with me hath raised up a great plot against Me.’”—*Horsley.*

Ver. 10. *And raise Me.*—“The humanity of Christ here asks what the Divinity had elsewhere promised, saying, ‘Destroy this temple, and in three days I will raise it up’ (John ii. 19).”—*Psalt. Brunon.* 1480.

Ver. 12. *For My perfectness.*—“That is the greatest innocence, when a just man dies in the place of the wicked.”—*Psalt. Brunon.* 1480.

The Messianic interpretation of this Psalm is self-evident from Christ’s appropriation to Himself of the 9th verse in John xiii. 18, asserting the fulfilment of David’s prediction in His own person through the treason of Judas, and premonishing His disciples thereof, that when His passion should be accomplished, “ye may, says He, believe that I am He.” David personates Messiah, and Messiah is the sole speaker throughout the whole Psalm after verse 3.

“He (Christ) sought mercy and the resurrection not for Himself, but for us. The words ‘raise me up again’ were spoken in respect to His humanity, and the words ‘that I may requite them’ (His enemies) were spoken in respect to His divinity.”—*Origen.*

“Our Saviour and Lord is said in the Gospel according to St. John to have spoken in His own person to His disciples, ‘I know whom I have chosen, but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me.’ But in no Scripture is this found except in the verse, ‘He that eateth bread with Me hath laid great wait for Me.’ It is fit therefore to understand that whatever things are spoken concerning Him in this Psalm are prophetically enunciated. If, therefore, the things spoken are referred to the Saviour, you will rightfully affirm that he is pronounced blessed who is able to comprehend wherefore He endured poverty for us.”—*Enschius.*

“Have understanding concerning this destitute and poor One, that through His poverty you may be made rich. What meaneth ‘Have understanding concerning this destitute and poor One?’ but that you should receive Christ Himself, this destitute and poor One, who saith in another Psalm: ‘I am poor and needy, yet the Lord thinketh upon me.’ What meaneth Have understanding concerning this destitute and poor One? ‘who made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men,’ who was rich with the Father and poor with us; who was rich in heaven, but poor upon earth; a rich God, but a poor man. Have understanding, therefore, concerning Him who was destitute and poor, that is, Christ. Understand that in Him whom you see poor are hidden riches; for in Him are hid all the treasures of wisdom and knowledge. Hence in the day of evil He will deliver thee, because He is God.’ ‘For My perfectness Thou dost support Me;’ that is, for My veritable innocence, integrity without any sin, payment without any debt due, punishment without any desert of punishment.”—*Augustine.*

“Because He is God, for our sakes He made Himself of no reputation, being made man for us. He pronounceth him to be blessed who is able to comprehend His poverty, and is desirous with all his heart to sing its praises.”—*Theodoret.*

“The person of Christ Himself is introduced speaking of the chief priests and of the traitor, that the Scripture might be fulfilled: ‘He that eateth bread with Me hath lifted up

his heel against Me.' As therefore the Lord Himself declareth that the present Psalm was fulfilled in Him, I deem it superfluous and rash to affix to it any other argument."—*Catena Patrum*.

"The prophet, by the Holy Spirit, sings this Psalm in the person of Christ. He who knoweth Christ to have come in the flesh in which for us He was made poor and destitute, receiveth the riches of the heavenly beatitudes. The Lord will preserve him, that in life he shall not fall from this knowledge of Christ; He will keep him alive, persevering in this wisdom, and will transfer him from death unto life."—*Pseudo-Jerome*.

"The object of this Psalm is to admonish us that Christ, though He were poor and had suffered death, was nevertheless to be believed in as God. This Psalm is a tripartite composition. In the first part the prophet applauds him who hath understanding of the poor and needy One. In the second part Christ treats of His passion, which befel the needy One. In the third part He treats of His resurrection, the glory of the needy One, to confirm the hope of believers."—*Psalm. Pet. Lombard. 1474*.

"A Psalm concerning Christ, to be believed in both as God and as man, who as to His human nature suffered and died, but by His Divine nature was raised again and glorified. The prophet, in this Psalm, treats of the blessedness of those who believe in and confess Christ to be the true God, and of His passion and resurrection. The Lord will preserve him who hath this understanding of Christ amidst the perils and temptations of this troublous life, and will not suffer him to perish, nor to be tempted above that he is able to bear, and will quicken him by His Spirit and grace in the inner man."—*Psalm. Ludolp. 1514*.

"It must be affirmed, therefore, that David, who, as well as the other prophets, hath described many mysteries of Christ, hath in spirit written this Psalm, foreseeing the passion of Christ and His resurrection. Blessed is he who hath understanding of the destitute and poor Man, that is, Christ, who was born in poverty; namely, of a poor mother, and in a poor place, and was clothed in poor garments, and lived in poverty. He saith of Himself: 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head.' And He died in poverty, stript of His garments, and laid in another man's sepulchre."—*Postil. N. De Lyra, 1486*.

"Since the Saviour in the 13th chapter of St. John quotes this literally of Himself, 'That the Scripture might be fulfilled, He that eateth bread with Me hath lifted up his heel against Me,' it appears to me, in concurrence with all Catholic expositors, that this Psalm should be expounded of Christ our Lord. For David, who hath prophetically delineated more mysteries of Christ than any other prophet, and himself was a type of Christ, hath composed this Psalm, foreseeing in the spirit the passion of Christ and His subsequent resurrection."—*Psalm. Gab. Brebice, 1477*.

"This Psalm declares how blessed it was to know Christ the poor Man, and now how blessed it is to meditate on the course of His poverty of life. It is also a confession by Christ of the sin of our race, as of His own sin, of the adversaries of the poor Man Christ, of Judas the domestic traitor, of the resurrection of the Saviour, and of His constitution at the right hand of the Father for ever."—*Psalm. Quinc. Fab. 1513*.

"A prophecy concerning Christ and concerning Iscariot."—*Syriac Version*.

"A prayer of the Messiah in His humiliation."—*Horsley*.

PSALMS XLII. XLIII.

THE agonized supplication of believing Israel in the last days, anticipating in faith, and earnestly pleading with God for the predicted restoration of the twelve tribes, and their beatific establishment in the land of promise, in antagonism to the infidel outcry, "Where is the promise of His coming? where is now thy God?" in opposition to the nation that has no mercy, and to the dominant ruler characterized by fraud and iniquity.

This Psalm exhibits the earnest aspirations of the suppliant for heart-communion with God, self-dedication to His service, the light of God's countenance to irradiate the soul, assurance of the Divine faithfulness (this God is my God for ever and ever. He shall be my guide unto death), wrestling with God in prayer (I

will not let Thee go except Thou bless me), and a realization of the inhabitation of the Spirit, the Paraclete, Comforter, and Sanctifier of all the children of God. This Psalm exhibits the believer's struggles against despondency amidst conflicts with the powers of darkness, his pleading the perpetuity of the Divine promises, and his casting all his care in holy confidence upon Him who hath said: "I will never leave thee nor forsake thee."

- 1 As the hart panteth after the water-brooks,
So panteth my soul after Thee, O God.
- 2 My soul thirsteth for God, for the living God,
When shall I come and behold the face of God ?
- 3 My tears have been my food day and night,
Whilst they daily say unto me, Where is thy God ?
- 4 These things I call to remembrance, and to myself I pour out my
soul (*saying*),
"Surely I shall pass over to the tabernacle, I shall flee from these
to the house of God
With the shout of exultation, and the thanksgiving of the festal
throng."
- 5 Why shouldst thou be cast down, O my soul ?
And why shouldst thou be disquieted within me ?
Wait patiently for God, for I shall yet praise Him,
The saviour of my person and my God.
- 6 My soul is cast down within me, therefore will I retrace Thee
From the tract of the Jordan, and from the mountains of Hermon,
from the lower mountain-range.
- 7 Deep resoundeth unto deep at the roar of Thy water-spouts ;
All Thy breakers and Thy billows have gone over me.
- 8 Daily Jehovah ordaineth His mercy,
And nightly from me shall there be a song,
A prayer to the God of my life.
- 9 I will say unto God, my Rock, Why hast Thou forgotten me ?
Why go I mourning because of the oppression of the enemy ?
- 10 It is like a fracture of my bones when mine enemies reproach me,
When they say daily unto me, "Where is thy God ?"
- 11 Why shouldst thou be cast down, O my soul ?
And why shouldst thou be disquieted within me ?

Wait patiently for Jehovah, for I shall yet praise Him,
The saviour of my person and my God.

XLIII.

- 1 Give sentence for me, O God, and advocate my cause ;
From the merciless nation, from the man of fraud and iniquity deliver Thou me.
- 2 For Thou art my God, my stronghold, why hast Thou cast me off ?
Why go I mourning because of the oppression of the enemy ?
- 3 Send forth Thy light and Thy truth ;
Let them direct me, let them conduct me
To Thy holy mountain and to Thy tabernacles,
- 4 That I may come to the altar of God.
To God the gladsome fount of my rejoicing,
And may praise Thee upon the lyre, O God, my God.
- 5 Why shouldst thou be cast down, O my soul ?
And why shouldst thou be disquieted within me ?
Wait patiently for Jehovah, for I shall yet praise Him,
The saviour of my person and my God.

XLII

Ver. 3. בְּאַמְרֵם is the reading of four Heb. mss., and the rendering of the Syriac and Arabic.

Ver. 4. *These things I call to remembrance*—"i. e., these taunts of the profane sink deep, and are never absent from my mind."—*Horsley*.

Ver. 5. וְזִמָּה תִּהְיֶינָה is the reading of four Heb. mss., LXX., Vulgate, Arabic, Symmachus, and Chaldee, of verse 11, and of xliii. 5.

Ver. 5. פְּנֵי וְאֵלֹהֵי is the reading of four Heb. mss., Alex. LXX., Syriac, Vulgate, Arabic, verse 11, and xliii. 5.

Ver. 5. יְשׁוּעָתִי, literally SALVATIONS. The abstract noun SALVATIONS is here employed in place of the concrete noun SAVIOUR.

Ver. 6. *From the tract of the Jordan*.—Literally the land of the Jordan, that is, the Ghor, or valley, or crevasse of the Jordan, extending from the Sea of Tiberias to the Dead Sea. Robinson states, that the distance between these two seas is 56½ geographical miles (vol. i. p. 613). Lynch, the explorer of the Jordan, affirms that the Jordan, by its tortuous course, traverses at least 200 miles (page 265).

Ver. 6. *From the mountains of Hermon*.—There is an accuracy in Scripture language too little considered. Hermon is here written in Hebrew in the plural number. For this two reasons may be assigned—(1.) South of Hasbyeia Hermon divides into two distinct mountain-ranges, the western ridge extending near to Paneas, and the eastern ridge near to Kometerah, see the relieve or embossed Map of Palestine by Dobbs and Bailey. "The lower western ridge of Jebel-esh-Sheikh," says Robinson, "extends all the way from the northern end of that mountain, near Rasheiyā, to the southern termination of Hermon at Banias, a distance of ten or eleven hours, or about thirty miles" (vol. iii. p. 431).

(2.) "The highest summit of Mount Hermon or Jebel-esh-Sheikh is composed of three separate adjacent peaks, two on the east and one towards the west, but so near each other as from below to appear as one summit" (*Robinson's Palestine*, vol. iii. p. 432). Right accurately therefore does David speak of this highest mountain in Palestine in the plural number, seeing that the loftiest summit of Hermon is surmounted by three peaks, and that Hermon terminates in two mountain-ranges.

Ver. 6. *From the lower mountain-range*.—"The hill Mizar" is unknown in the geography of Palestine. None of the ancient versions render Mizar as a proper name. The Hebrew הַר, like the English word MOUNTAIN, is predicated frequently of an extensive range or chain of mountains, as well as of a single elevation. "A CHAIN OF MOUNTAINS, MOUNTAINOUS COUNTRY" (*Gen. xiv. 10.* הַר הַיְהוּדָה, THE MOUNTAIN OF JUDAH, a chain of mountains in the south of Palestine, in the tribes of Judah and Simeon (*Joshua xxi. 11*), also called by way of eminence הַהַר. —*Gill's Genesis*).

"Collect. MONTES, MONTANUM, REGIO MONTANA—הַרְרִי, MONTANUM JUDE antiquitus Amoritis habitatum, Num. xxiii. 29 (ἡ ὄρη αὐτῶν), Luc. i. 39, 65) Deut. i. 2, 40, 43; Jos. ii. 16, 22; x. 6, 40; xi. 16, 17; Jud. i. 9, 19; 1 Sam. xviii. 14; Jer. xvii. 26." *Gesen. Thes. Philol.*

This mountain-range, extending nearly from Jerusalem to Beersheba, is called τὰ ὄρη (*Mat. xxiv. 16; Mark xiii. 14; Luke xxi. 21*). It may well be called LOWER in comparison with Mount Hermon. The altitude of Hermon is not less than 10,000 feet, probably more, whereas the general altitude of the mountains of Judah is under 3000 feet. Thus in this verse the whole of the promised land is designated. HERMON expresses the northern region, THE TRACT OF JORDAN the central region, and the LOWER MOUNTAIN-RANGE the southern region.

Ver. 7. *Deep resonleth unto deep.*—"This raging of the elements is to be understood as an image of the anarchy and turbulence of the world politic, in the latter ages, when the madness of the people (figured by the boisterous seas, its appropriate image in the prophetic language) will be excited and inflamed by the frenzy of those prodigies of governments which will be found in those wretched times."—*Horsley*.

Ver. 7. *Water-spouts.*—For an explanation of this phenomenon see Parkhurst's Hebrew Lexicon.

Ver. 10. כרצח is the reading of six Heb. mss., and of Symmachus. "Non caedes erit sed FRACTIO: Ps. xlii. 11, CONTUSIO IN OSSIBUS MEIS, *i.e.*, OSSA CONTUSA ET FRACTA. Praiverunt ibi ex veteribus, LXX., ἐν τῷ

καταλλᾶσθαι τὰ ὄστῃα μου. Vulg., Dum confringuntur ossa mea."—*Michaelis Sup. ad Lex. Heb.*

"We need not look out for any figurative sense, if the following remark of Herm. Venema be just: 'Verbum enim רצח proprie dicit, CONFREGIT, comminuit ossa, eorum compagem destruxit, speciatim LAPIDE vel TELO, uti notavit cl. Schultens (Clav. p. 234) unde transfertur ad TRUCIDATIONEM et HOMICIDIUM. This sense is agreeable to the Syriac version, CUM FRACTIOE OSSIUM (see Poole's Synopsis), and is, I suppose, confirmed by M. Schultens, from the Arabic use of the word; for Gohus, in his Lexicon, explains it by CONTRIT, and other like words.'—*Merrick's Notes*."

"There can be no doubt that these two Psalms were originally one. They are written as one in thirty-seven mss. of Kennicott, and nine of De Rossi. The title in LXX. is obelized by Origen; and in seventy-six mss. Compl. Ald., collated by Holmes, the words, IT IS SAID, are not to be found in the Hebrew copies. The occurrence of the intercalary verse at verses 6 and 12 (5 and 11) of Psalm xlii., and verse 5 of Psalm xliii., removes all doubt of their having been originally one Psalm. Lowth, Street, Dimock, Horsley, Dathe, Berlin, Jahn, etc., concur in this opinion."—*Rogers*.

"This Psalm (xlii. and xliii. conjoined together) is the suppliant's earnest prayer for the accomplishment of God's promises to the natural Israel. Whether the suppliant be an individual of the Hebrew race or a church of the circumcision is doubtful. That God will gather to Himself such a church in the times of Antichrist, previously to the restoration of the Jewish people, many passages in the ancient prophets and in the Apocalypse seem to intimate. Under a keen sense of the scoffs of his enemies, triumphing over him as a person totally disappointed in his hopes, he comforts himself with the recollection that his return to the Holy Land is a thing fixed in the schemes of Providence; and that, notwithstanding his present oppressed state, his hope of returning in triumph will at last be realized."—*Horsley*.

"Psalm xliii. in Hebrew and in the ancient versions has no title prefixed. Hence it seems to be a portion of Psalm xlii., for the same subjects are treated of in both Psalms."—*Eusebius*.

"It is evident that both Psalms have the same subject-matter. For the speakers in the Psalms use self-exhortation, to maintain the strongest hope, and to overcome the passion of fear, and to wait for salvation from God, believing that such salvation will undoubtedly be granted."—*Theodoret*.

"Psalm xlii. infers the last and long captivity of the Jewish nation, and their dispersion among all nations."—*Catena Patrum*.

"We know, in general, that the re-occupation of Palestine by the Jews is to be hoped for, not for their sakes alone, but as connected with the personal appearance of Christ, and 'our gathering together to Him;' and it is not improbable that the restoration of 'Jerusalem that now is, and is in bondage with her children,' will soon lead to the coming down out of heaven of 'the Jerusalem which is above, which is the mother of us all;' and perhaps it is to the hills of the sanctuary that the trumpet of the archangel will in some sort summon all the elect, or that there at least will be 'the manifestation of the sons of God.' The season that immediately precedes this glorious epocha, we know from other Scriptures, is to be a time of trouble, such as never was since there was a nation, even to that same time (Dan. xii. 1). To this I suppose we are to refer the 7th verse, 'Deep calleth upon deep at the noise of Thy water-spouts; all Thy waves and billows have gone over me.' 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming upon the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory' (Luke xxi. 24-27)."—*Fry*.

PSALM XLIV.

A MEMORIAL of Jehovah's past mercies to Israel, more especially the expulsion of the Canaanites from the land of promise, and the implantation of Israel in their place.

God's rejection of Israel, and their expulsion from Canaan, their degradation and dispersion among the Gentiles, a proverb and a bye-word in all places whither the Lord hath scattered them.

Believing Israel's faithfulness to God's covenant, abstinence from idolatry, and devotedness to the Divine law.

Prayer of believing Israel for help, and for deliverance from the reproachful and blasphemers, instigated by the self revenger, the enemy of souls, to exterminate restored Israel in the land of Palestine.

The quotation of this Psalm by St. Paul in his argument to establish the indefectibility of grace in the children of God, should remind us of the analogy which exists between the natural and the spiritual Israel. "I will never leave thee nor forsake thee" is God's covenant both with Abraham's children after the flesh and with those who are "Abraham's seed and heirs according to the promise." After the implantation of the natural Israel in Canaan, they rebelled against God, and were scourged by the neighbouring nations, from whom God in mercy raised up successive judges temporarily to deliver them. Because of idolatry and Sabbath-breaking they were expatriated to Babylon for seventy years, but were graciously reinstated in the land of promise. Because of the crucifixion of Messiah, their place and nation have been taken away, and for nearly eighteen centuries they have been dispersed among the Gentiles, persecuted, despised, and judicially blinded. "Hath God cast away His people Israel? God forbid. Have they stumbled that they should fall? God forbid. Blindness in part is happened to Israel (not for ever, but) until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." This sempiternity of electing love and sovereign mercy is covenanted to the spiritual as well as to the natural Israel. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35, 38, 39).

(PART I.)

- 1 WE have heard with our ears, O God,
Our fathers have told us,
The work Thou workedst in their days, in the days of old.
- 2 Thou with Thy hand Thou didst uproot the Gentiles, and im-
plantedst them,
Thou breakedst up the nations, and causedst them to shoot forth.
- 3 For not by their sword did they get possession of the land,
Neither their own arm wrought deliverance for them,
But Thy right hand and Thine arm,
And the light of Thy countenance, because Thou delightedst in
them.
- 4 Thou Thyself art my King, O God,
Who fore-ordainest the deliverances of Jacob.

- 5 By Thee will we butt our enemies.
 In Thy name will we trample on them that rise up against us.
- 6 For I trust not in my bow,
 Neither doth my sword effect deliverance for me ;
- 7 But Thou hast delivered us from our enemies,
 And hast put them to shame that hated us.
- 8 In God will we glory every day,
 Yea, Thy name will we laud evermore.

(PART II.)

- 9 But Thou hast cast us off, and hast put us to shame,
 And Thou, O God, hast not gone forth with our armies.
- 10 Thou makest us to turn back from the enemy,
 So that they which hate us have plundered us.
- 11 Thou appointedst us like sheep for slaughter,
 And Thou hast dispersed us among the Gentiles.
- 12 Thou sellest Thy people for nought,
 And hast not enhanced their price.
- 13 Thou makest us an object of reproach to those who afford us a
 dwelling,
 A scorn and derision to those that are round about us.
- 14 Thou makest us a proverb among the Gentiles,
 A shaking of the head among the peoples.
- 15 My confusion is perpetually before me,
 And the shame of my face hath covered me.
- 16 Because of the cry of him that reproacheth and blasphemeth,
 By reason of him who is the enemy and self-revenger.
- 17 All this has come upon us, yet have we not forgotten Thee,
 Neither have we been unfaithful to Thy covenant.
- 18 Our heart has not turned backward,
 Nor hath our footstep declined from Thy way ;
- 19 Though Thou hast crushed us in the haunts of jackals,
 And overcovered us with the death-shade.
- 20 If we have forgotten the name of our God,
 Or have stretched out our hands to a strange God,
- 21 Would not God have searched this out ?
 For He knoweth the secrets of the heart.
- 22 Truly for Thy sake are we daily doomed to death :
 We are accounted as sheep for slaughter.

- 23 Awake, why sleepest Thou, O Jehovah ?
 Arise, cast us not off for ever.
- 24 Wherefore hidest Thou Thy face,
 And forgettest our affliction and our oppression ?
- 25 Verily our soul is bowed down to the dust ;
 Our body adhereth to the ground.
- 26 Arise, help us,
 And redeem us. for Thy mercies' sake.

Ver. 3. *Thy right hand.*—“Christ is the right hand of the Father. He is therefore sent by the Father to deliver His people from Egypt.”—*Pseudo-Jerome.*

Ver. 5. *Butt our enemies.*—“Horned animals are endowed with horns by nature in the place of arms, but we possess Thy name, an horn of salvation and an arm of victory, and using this Thy name, we shall overcome our enemies.”—*Theodoret.*

Ver. 9. *Cast us off.*—זָהַתְנוּ is the reading of four Heb. mss., Syriae, Arabic, and Chaldee.

Ver. 9. *O God.*—אֱלֹהִים is the reading of seven Heb. mss., Babylonian Talmud, LXX., Alex., Vulgate.

Ver. 10. *Plundered us.*—לָנוּ is the reading of four Heb. mss., Syriae, Arabic, and Chaldee.

Ver. 13. *Afford us a dwelling.*—“Literally, perhaps, ‘to those who give us a lodging’—a reproach to the inhabitants of the countries who permit us to dwell amongst them.”—*Horsley.*

Ver. 16. *Self-vengeur.*—Parkhurst renders this, in his Hebrew Lexicon, “SELF-TORMENTOR,” i.e., SATAN. “Myself am HELL.”—*Milton.*

Ver. 18. *אִשְׁרֵינוּ* is the reading of ninety Heb. mss., three Edd. of fifteenth century, two later Edd., LXX., Chaldee, Syriae, Vulgate, Arabic.

Ver. 19. *Haunts of jackals.*—Nothing can justify the use of the word DRAGON in versions of the Old Testament. DRAGON is a fabulous, imaginary animal—

“A MONSTER OF MYTHIC TIMES” as ably explained in Liddell and Scott’s Greek Lexicon. The Bible is a solemn reality—the voice of God to His creature man. Its inspiration and dignity ought never to be aspersed by the introduction of animals of fiction which never existed. Jackals are described by Volney as numerous in Palestine, and as frequenting ruins and tombs. See also Furst’s Heb. Conc., Gesenius’s Thesaurus Philolog., who translates “TIOS, CANIS FERUS, CANIS AUREUS,” Pococke’s Commentary on Micah, Schmurrer, and Rosenmüller in his Scholia on the Psalms and his reply to Bochart. Whatever species of wild animal inhabiting the desert may be here intended, there can be no reference to fabulous dragons. Bishop Hare has well described these haunts: “Locis desertis, inter feras et serpentes.”

Ver. 20. *Name of our God—Christ.* } *Pseudo-Jerome.*
A strange God—An idol. }

Ver. 22. *Doomed to death.*—In Romans viii. 36, the corresponding Greek verb is θανατοῦμαι, rendered by Schleusner in perpetuo mortis periculo versamur.

Ver. 22. *For slaughter.*—לְטַבַּחָהּ is the reading of two ancient Heb. mss.

Ver. 23. *יְהוָה* is the reading of twenty-seven Heb. mss. of Kennicott, and of many of De Rossi, and of two Edd. of fifteenth century. Two mss. read יְהוָה אֱרֵנוּ.

It is generally admitted, that this Psalm is the prayer of Jews and not of Gentiles. This seems self-evident from the first eight verses, more especially from verses 2 and 3, which commemorate the expulsion of the Canaanites, and the implantation of Israel in their place in the days of Joshua. And, from the quotation of verse 22 by St. Paul, in chapter viii. of his Epistle to the Romans, it is inferred by many that this Psalm was fulfilled in the apostolic age. But this inference ariseth from a misapprehension of the apostle’s argumentation. In verse 35, St. Paul states and vindicates the doctrine of final perseverance, not as the peculiar characteristic of the apostles or of the saints of the apostolic age, but as the inalienable, universal inheritance of all the people of God of every age and of every clime. Hence the us of St. Paul’s verse 35 and the we of verse 22 of this Psalm, quoted in his verse 36, signify not US APOSTLES or US OF THE APOSTOLIC AGE, but US BELIEVERS OF ALL TIME AND ALL SPACE. St. Paul, therefore, does not define the time WHEN this Psalm was fulfilled, or was to be fulfilled. The question for solution is simply this: When has there been, or when will there be, a church of believing Israelites answering in all respects to the predictions contained in verses 17-22? May not the prayer of this Psalm be offered up contemporaneously with the fulfilment of chapters xxxviii. and xxxix. of Ezekiel, of chapters ii. and iii. of Joel, and of chapters xii., xiii., and xiv. of Zechariah, when, says God, “I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: THEY SHALL CALL ON MY NAME, AND I WILL HEAR THEM; I WILL SAY, IT IS MY PEOPLE. AND THEY SHALL SAY, THE LORD IS MY GOD” (Zech. xiii. 9). May not this be a precomposed form of prayer, prepared by inspiration for the use of believing Israel in Israel’s final trouble, immediately preceding that time when “Michael shall stand up, the great prince which standeth for the children of Thy people!”

It is difficult to find any times in the Jewish history which this Psalm may suit. When

could the Jewish people say, with truth, 'All this is come upon us, yet have we not forgotten Thee, neither have we been false to Thy covenant.' This Psalm, therefore, like the former, I take to be a prayer of the new Hebrew Church, in the latter times, suffering under Antichrist's persecutions."—*Horsley*.

"This Psalm may have special application to the state and condition of the Jews, when returning to their Messiah in the latter days."—*Dr. Wilson*.

"This Psalm, containing a prediction of future events, enjoins to wait for the end. The prophetic gift promulgated this Psalm, premonishing what words men ought to use in the dangers predicted."—*Catena Patrum*.

"This Psalm is so entitled that we may understand Him who, according to the flesh, had His beginning in time, but whose generation was from everlasting."—*Pseudo-Jerome*.

"A Psalm respecting the temporal prosperity of the fathers who lived under the Old Testament, and of the severity of the temporal affliction of believers living under the New Testament."—*Psalm. Ludolp.* 1514.

"Others expound this Psalm, of the state of the Jewish people brought into captivity by the Romans, in which captivity they are now involved."—*Psalm. Pet. Lombard.* 1474.

"This Psalm is a spiritual instruction for the faithful from among the Jews who shall believe. The prophet in spirit introduces the faithful Jewish people zealously praying for the salvation of all men. In this verse, the holy elect people from among the Jews speak in their own person—'All these calamities have befallen our nation, yet Thou art not forgotten by us, neither have we violated the covenant handed down to us.' This Psalm is a faithful confession of the blessings formerly bestowed on the synagogue by God; it is a prediction of the apostasy from God of the Hebrew nation, of their being sold for no price, of their dispersion among the Gentiles, of their being made a proverb, a bye-word, and a hissing; of the exposure to death of the pious adherents of Messiah, who appeared for a witness of the truth, and of the prayer of these adherents of Messiah, that they might be delivered from these so great calamities."—*Psalm. Quinc. Fab.* 1513.

PSALM XLV.

EPITHALAMIUM or marriage-ode on the mystical union between Christ and His Church. Christ the Bridegroom, the Church the Bride.

Messiah's humiliation, and perfect holiness—full of grace and truth. Verse 2.

The successful propagation of the gospel, and Messiah's victory over all His enemies. Verses 3-7.

The marriage-supper of the Lamb; restoration of the twelve tribes, after conversion, to the ecclesiastical prerogative of their nation; the establishment of Messiah's kingdom over the whole earth. Verses 8-17.

The manifest reference to this mystic Psalm, celebrating the indissoluble union between Christ and His Church, made by St. Paul in Ephesians v., should remind us of the love of Christ to His Church, from everlasting to everlasting, sovereign, free, gratuitous, and unchangeable. "I am Jehovah; I change not." It should remind us of the result of that love, the voluntary death and passion of the Bridegroom for the Bride, of the Shepherd for the Sheep, suffering their punishment, paying their debt, discharging their ransom, and rescuing them from merited death eternal. It should remind us of the espousal of believers unto Jesus by the regeneration, effectual calling, and sanctification of the Holy Ghost, making them severally willing in the day of God's power. It should remind us of the commanded subjection of the mystic Bride to the Royal Bridegroom, Head over all things to His Church, of implicit obedience to His will communicated in the volume of revelation, and by the still small voice of the Eternal Spirit to the human heart. It should create an earnest desire and looking for the marriage-supper of the Lamb, when they who sow and they who reap shall rejoice together in perfect sanctification of body, soul, and spirit, when all the elect of the Father, the redeemed of the Son, and the sanctified of the Holy Ghost shall sit down with Abraham, and Isaac, and Jacob, and shall take the kingdom, and possess the kingdom for ever and ever.

- 1 My heart hath expanded with a goodly theme,
I sing the mighty deeds of the King,
My tongue is the style of a ready writer.
- 2 Thou art exquisitely fair above the children of men,
Grace hath been diffused over Thy lips,
For God hath blessed Thee for ever.
- 3 Gird Thy sword upon Thy thigh,
Omnipotent in Thy majesty and Thy glory,
- 4 And bend Thy bow, triumphantly ride forth,
In the cause of truth, and elemency, and righteousness,
And Thy right hand in terribleness shall shoot forth Thine arrows.
- 5 Thy sharp arrows, prostrating the peoples under Thee,
Shall pierce the heart of the King's enemies.
- 6 Thy throne, O God, is for ever and ever,
A sceptre of righteousness is the sceptre of Thy kingdom.
- 7 Thou hast loved righteousness and hated iniquity,
Therefore God hath anointed Thee,
Thy God, with the oil of gladness above Thy fellows.
- 8 All Thy garments are myrrh, and aloes, and cassia,
They make Thee gladsome more than palaces of Armenian ivory.
- 9 Kings' daughters are among Thy jewels,
Upon Thy right hand standeth the Queen in gold of Ophir.
- 10 Hearken, O daughter, and consider, and incline thine ear,
Forget also thine own people, and thy father's house.
- 11 So shall the King be enamoured of thy beauty,
For He is thy Lord, and worship thou Him.
- 12 See the daughter of Tyre, the wealthy of the people,
Shall seek Thy presence with an offering.
- 13 All glorious, the daughter of a king,
Her inner-garment shall be brocade of gold,
- 14 Robed in parti-coloured embroidery she shall be conducted in procession unto the King,
The virgins her companions that follow her shall be conducted in procession unto Thee.
- 15 With gladness and rejoicing shall they be conducted in procession,
They shall enter into the King's palace.
- 16 In the place of thy fathers Thou shalt have children
Whom Thou shalt make princes over all the earth.

17 I will memorize Thy name throughout all generations,
Insomuch that the peoples shall praise Thee for ever.

Ver. 1. *Of the King.*—^ל is a common sign of the genitive case. See *Nold. Conc. Heb. Part.* p. 410.

Ver. 1. *The style.*—“The Psalmist compares his tongue to the pen (or style) of a ready writer, to intimate, that what he is about to deliver is no written composition, but an extemporaneous effusion, without any premeditation of his own, upon the immediate impulse and suggestion of the Holy Spirit: that what will fall, however, in that manner from his tongue, for the coherence and importance of the matter, for the correct propriety of the expression, and for the orderly arrangement of the parts, will in no degree fall short of the most laboured production of the pen of any writer, the best prepared by previous study of his subject, inasmuch as the Spirit of God inspires his thoughts and prompts his utterance.”—*Horsley*.

Ver. 3. *Omnipotent.*—^{נכור} is so rendered to show that it is an appellation of Christ; it governs the two substantives ^{הור} and ^{הורר}, which are rendered by *resplendent dazzling armour* in *Horsley*, for which version I can find no authority in the best Hebrew lexicons.

Ver. 4. ^{ויעלם} is the reading of two Heb. mss., Chaldee, LXX., Vulgate, Ethiopic, and Arabic.

Ver. 5. *Prostrating.*—I render ^{התהיך} as a participle with the pronoun ׀ postfixed.

Ver. 6. ^{לעולם} is the reading of four Heb. mss. of Kennicott (of which two are Hebrew-Latin, and one has a Norman-Gallic interlineary version), and of many of De Rossi.

Ver. 7. *Anointed with oil.*—“Plenitude of grace conferred on Thee more than upon the Apostles and other saints, on whom the unction of grace was

diffused by Messiah, for the Spirit is not given by measure to Messiah; in Him dwelleth all the fulness of the Godhead bodily; out of His plenitude have we all received.”—*Psalm. Pct. Lombard.* 1474.

Ver. 8. ^{וקציעות} is the reading of four Heb. mss. of Kennicott, and many of De Rossi, and the ancient Versions.

Ver. 8. *Thy garments.*—Not merely perfumed with myrrh, aloes, and cassia, but as it were impregnated with those fragrant perfumes. This fragrance typifies the manifold graces of the Spirit indwelling in the faithful in Christ Jesus, who, having the residue of the Spirit, is the Author and Giver of this inestimable gift to His people, receiving out of His plenitude grace for grace.

“From the throne, the sceptre, and the inauguration, the prophet passes on to the robes and palaces of the King of Glory, declaring that as the perfumed garments of an earthly prince scatter through all the royal apartments a grateful fragrance, so from the glorious vestments of our High Priest and King is diffused the sweet savour of His heavenly graces, filling those happy regions of joy and gladness, where He keeps His residence above, and by the communication of the Spirit refreshing the faithful on earth with their odours.”—*Bishop Horne*.

Ver. 10. *Forget thine own people.*—The Queen-consort, the restored Hebrew Church, is to abandon her ancient Jewish rites and become mere and pure Christian.”—*Horsley*.

Ver. 12. *Daughter of Tyre.*—Great Britain.

Ver. 14. *The virgins her companions.*—The Gentile Churches.

The application of this Psalm to Christ by the inspired author of the Epistle to the Hebrews (i. 8, 9), proves to all, who believe that the New Testament is an infallible key to the interpretation of the Old Testament, that this Psalm is solely and exclusively prophetic of Messiah.

“These nuptials of the Lamb are a public reconciliation with the original wife, the Hebrew Church, become the mother-church of Christendom, notified by the ceremony of a marriage; for to no other than the reconciled Hebrew Church belongs in prophecy the august character of the Queen Consort. The season of this renewed marriage is the second advent, when the new covenant will be established with the natural Israel; and it is this remarriage which is the proper subject of this Psalm.”—*Horsley*.

“This Psalm is an illustrious prophecy of Messiah the Prince. It is all over gospel, and points at Him only, as a Bridegroom espousing the Church to Himself, and as a King ruling in it, and ruling for it. It is probable that our Saviour has reference to this Psalm, when He compares the kingdom of heaven, more than once, to a nuptial solemnity of a royal nuptial, Matt. xxii. 2, and xxv. 1. We have no reason to think it has any reference to Solomon’s marriage with Pharaoh’s daughter. In singing this Psalm our hearts should be filled with high thoughts of Christ, with an entire submission to, and satisfaction in, His government, and with an earnest desire of the enlarging and perpetuating of His Church in the world.”—*Matthew Henry*.

“As the reed is the instrument for writing, which the hand of the skilful scribe moves to delineate the things to be written, so the tongue of him who is justified, moved by the Holy Ghost, inscribes on the hearts of believers the words of eternal life, not impressed with ink, but with the Spirit of the living God. The Holy Spirit is the scribe, for He is wise, and the instructor of all.”—*Basil*.

“God was anointed for us, and was sent unto us. And God Himself, that He might be anointed, became man, and so became man, as to be also God, and so He was God, that He disdained not to become man. He was very man and very God.”—*Augustine*.

“I speak nothing of myself, neither do I cauciate the motions of my own mind. For the tongue is subservient to the operation of another, and symbolizes the reed, but the ready scribe symbolizes the grace of the Spirit.”—*Theodoret*.

“The Holy Ghost is called the oil of gladness, because He rescues us from sorrow of heart caused by our sins, and causes us to rejoice in the anticipation of future blessings.”—*Theophylact*.

“It is manifest that this Psalm refers to Christ, although the Jews contend it is spoken of Solomon. The expression, ‘Thy throne, O God, is for ever and ever,’ etc. etc., ought for ever to stop their mouths. When was Christ anointed with the Spirit? When the Spirit in the form of a dove descended upon Him. Christ was anointed above all His fellows, that is, above all who are said to have been anointed with the Spirit, the Prophets and Apostles. Many under the law are called anointed (*i.e.* Christs), but He alone is the true Christ, super-eminent above all.”—*Cutena Patrum*.

“The whole Psalm refers to Christ. The Psalm contains the mystery of spiritual nuptials, that is, of the mystical union of Christ with the Church.”—*Pseudo-Jerome*.

“The Prophet, filled with the Holy Spirit, announces the incarnation of the Lord Christ, and portrays the Church, the Spouse of Christ, with its mystic virtues.”—*Psalt. Brunon*. 1480.

“This Psalm treats of the sacred nuptials of the Bridegroom and the Bride, that is, of Christ and the Church, of the King and His subjects, of the Saviour and of those saved by Him. This Psalm is sung upon Christmas day, because it treats of the praises of the Bridegroom and the Bride, and of the marriage of Christ and the Church, whose espousals were effected by the incarnation of the Word.”—*Psalt. Pet. Lombard*. 1474.

“This Psalm treats of the nuptials of Christ and the Church, and of the multiform praise and commendation of Christ, Himself the Bridegroom, and of the Church His Bride.”—*Psalt. Ludolp*. 1514.

“It cannot be said of Ahasnerus, or of Solomon, or of David, or of any other mortal being, that He is God and is to be worshipped with Divine honours. Again the Apostle in the first chapter to the Hebrews quotes this Psalm as spoken of Christ. Hence it is evident that this Psalm speaks of the immortal King, Jesus Christ, who is very God, to be worshipped with Divine honours, and of His Spouse the Church called the Queen. Also in the Jewish paraphrase of this Psalm, called the Targum, the second verse reads, ‘Thy beauty, O King Messiah, is greater than that of the children of men.’ Hence it is patent that the Jews understand this Psalm of Christ (Messiah).”—*Postil. N. De Lyra*, 1481. See also *Psalt. Gab. Brebia*, 1477.

In the copies of the Targum consulted by De Lyra, and in those copies employed by Walton in printing his Polyglott, no other mention of Messiah occurs in this Psalm. But in Bishop Justinian’s Pentaglott Psalter, 1516, the Targum of the seventh verse is as follows: ‘But, O Thou King Messiah, because Thou hast loved righteousness and hated iniquity, therefore God, Thy God, hath anointed Thee with the oil of gladness more abundantly than Thy fellows.’ This is another instance, wherein the text of the Chaldee Targum has been tampered with,—the motive apparently to diminish its attestation to the Messianic interpretation of the Psalm.

“Christ the heavenly Bridegroom, and the Bride the Church, are the subjects of this Psalm. It sets forth the generation of Christ in eternity and in time, the efficacy of His teaching, the smiting of the world with the rod of His mouth, and His spiritual unction by the triune Jehovah.”—*Psalt. Quinc. Fab*. 1513.

PSALM XLVI.

CONFIDENCE of believing Israel in God’s superintending Providence amidst the final crash of nations, when “every mountain and island shall be moved out of their places; when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, shall hide themselves in the dens and in the rocks of the mountains, and shall say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand?” (Rev. vi. 14-17.)

Cessation of war throughout the whole world.

Establishment of Jehovah's supremacy over all nations, languages, tongues, and people.

This Psalm should remind us that man is born to trouble as the sparks fly upwards, that through much tribulation we must enter the kingdom of heaven, that this is not our rest. It should remind us that the omnipotent but invisible providence of God constraineth all hearts, controlleth all events, bringeth good out of evil, causeth the wrath of man to praise Him, and regulateth the administration of mundane affairs to the fulfilment of His own predeterminate counsel, foreknowledge, and infinite wisdom. The singing of this consolatory Psalm soothed the heart, calmed the affections, and nerved the soul of Luther in all his conflicts with Satan's masterpiece, the man of sin and son of perdition. In all our conflicts, trials, sorrows, and depressions of heart, this Psalm, realized by faith, should invigorate our confidence, animate our hopes, and create recumbency of soul on Him whose is the kingdom, the power, and the glory, who hath loved His people with an everlasting love, and who will never leave and never forsake them.

- 1 GOD is our refuge and strength,
An ever-present surpassing help in troubles.
- 2 Therefore will we not fear, when the earth shall be broken up,
And when the mountains shall fall into the midst of the great sea.
- 3 The waters thereof roar, they are tumultuous,
The mountains are shaken by the turbulence thereof.
- 4 There is a river, the streams whereof shall make glad the city
of God,
The sanctuary of the tabernacles of the Most High.
- 5 God is in the midst of her, she cannot be moved,
God will help her when the morning dawns.
- 6 The Gentiles raged, the kingdoms were in commotion,
By His voice He made the earth to rock to and fro.
- 7 Jehovah of hosts is with us,
The God of Jacob is our bulwark.
- 8 Come ye, behold the works of Jehovah!
What desolations He hath wrought in the earth!
- 9 Causing wars to cease unto the end of the earth,
He breaketh the bow, and shivereth the spear,
And burneth the war-chariots with fire.

(ORACULAR VOICE.)

- 10 Be still, and know that I am God,
I will be exalted among the Gentiles,
I will be exalted throughout the earth.

II Jehovah of hosts is with us, The God of Jacob is our bulwark.

Ver. 2. *Broken up*.—“הִפְתִּיר, from הִפַּיֵר, TO BREAK TO PIECES, DEMOLISH, or WRECK, and not from יִפַּר, TO CHANGE. This sense is not only more powerful, but agrees with the latter hemistich of the verse. The whole alludes to some grand earthquake in the natural or moral world.”—*Mason Good*.

“Demolished, made a ruin. See הִפְתִּיר in Parkhurst.”—*Horsley*.

“הִפְתִּיר in Arabic signifies to IMPEL, also to BREAK, DESTROY; but it occurs not as a verb in Hebrew, unless, perhaps, Ps. xlvii. 2, IN THE EARTH'S BEING BROKEN, DISRUPTED, as at the deluge.”—*Parkhurst's Heb. Lex.*

“This demolition of the earth, and tumbling of mountains into the seas, is the breaking to pieces of civil government, and the dissolution of monarchies in democracy.”—*Horsley*.

Ver. 2. *Great sea*.—“יָמִים hic plurali terminatione significat MAGNUM MARE quod plurium particularium marium est receptaculum atque id innuere voluit Pro-

pheta, ubi nomen plurale per affixa singularia in singulari contraxit.”—*Lud. De Dieu Crit. Sac.*

“IN MEZZO AL MARE.”—*De Rossi*.

May not יָמִים be here employed designedly as a *nomen excellenti*, instead of הַיָּם הַגְּדוֹל, to prevent misapprehension, and to show that THE MIGHTY OCEAN, and not the Mediterranean Sea, was here intended?

Ver. 5. *When the morning dawns*.—Literally AT THE TURN OF THE MORNING.

“at early dawn,”

Fry.

“at the dawn of the morning,”

Calvin.

“as early as the dawn,”

Mason Good.

“when the morning dawns,”

Walford.

“when the morning appeareth,”

Horsley.

who remarks, “the restoration of the Jews will be one of the first things at the season of the second advent. It will be accomplished at the very dawning of that day, ‘when the Sun of Righteousness shall arise with healing on His wings.’”

“The 46th Psalm seems to allude to earthquakes and inundations, which had made great havoc in other places; but, instead of doing damage to the Jews, had been the means of delivering them from a calamitous war. The chief subject of the song is thanksgiving for these peculiar mercies. I am persuaded these commotions in the elements are mystic, as the title of the Psalm imports, and typify the wars and insurrections in the latter ages, and the final victory over the apostate faction. The river and its streams are mystic. Compare Zech. xiii. But perhaps the river and its streams may symbolize a regular government established among the restored Jews, in opposition to the anarchy prevailing in the world at large.”—*Horsley*.

“This is most clearly a millennial Psalm. The works of Jehovah, and their decisive results in the desolation of human pride and the quelling of human wrath, by the majesty of His power, are recited (verses 8, 9). The singers of this most exquisite ode are evidently the inhabitants of the city of God. Nothing can exceed the sublimity and energy of the language in which the catastrophe is described (verse 6). The results of the judgments, opening the new era of peace and blessing upon the earth, are stated in expressions not unlike what are elsewhere used by the Spirit in other prophetic testimonies of the same events (Isa. ii. 4; Zech. ix. 10; Hosea ii. 18). The exaltation of Christ as God of the whole earth is the theme of the Psalm (verse 10). The glorious Lord will be to Israel in that day, as He is to the Christian now, a place of broad waters and streams (Isa. xxxiii. 21). The water of life, first gladdening the city of solemnities, shall issue thence to renovate the thirsty wilderness of Gentile lands” (Isa. ii. 3).—*Pridham*.

“The city of God, which the streams of the river make glad, is not the Jerusalem which is seen, for Jerusalem has no adjacent river, but it is the sinless Church of God, built upon the foundation of the prophets and apostles, Christ Jesus our Lord being the chief corner-stone.”—*Origen*.

“Tribulation is the lot of every justified person on account of his walk and life. But he who properly and fearlessly sustaineth the trial of affliction will say, ‘In all these things we are made more than conquerors through Him who loved us, therefore we will not fear though the earth be broken up,’ etc. What are we to understand by that river of God but the Holy Spirit indwelling in those who, by faith, believing in Christ, are fit for His reception? For Christ saith: ‘He who believeth in Me, out of his belly shall flow rivers of living water’ (John vii. 38). This river, therefore, maketh glad the whole city of God, namely, the Church of those whose conversation is in heaven.”—*Basil*.

“There are some who refer this Psalm to Gog and Magog.”—*Catena Patrum*.

“This Psalm is written concerning the mysteries of the call of the Gentiles and the rejection of the Jews. Christ calls His Church to faith (Behold the works of the Lord), for, according to Daniel, the Stone cut out of the mountain without hands, having crushed the kingdoms of the world, fills the breadth of the whole earth. I will be exalted among the

Gentiles, who shall be converted to the faith. I will be exalted in the earth, when those Jews who mind not earthly things shall be brought back to Me."—*Pseudo-Jerome*.

"Christ is our salvation, our strength and bulwark, our help in troubles, when they press upon us more heavily than we can bear; therefore will we not fear when the earth shall be broken up, and the mountains shall be hurled into the midst of the sea, because Christ is our refuge and our strength."—*Psalt. Quinc. Fab.* 1513.

PSALM XLVII.

UNIVERSAL song of triumph from all the peoples of the earth to celebrate Messiah's universal mediatorial kingdom.

Union of believing Gentiles with believing Jews (the people of the God of Abraham), constituting one universal fold under one Shepherd, Jesus Christ our Lord.

This Psalm depicts in glowing colours the final triumph of Messiah, King of kings and Lord of lords, enthroned in glory, exercising universal sovereignty; exalted above "all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;" receiving the adoration of the whole universe, at His name every knee bowing, in heaven, in earth, and under the earth, and every tongue confessing that He is Jehovah, to the glory of God the Father. The anticipation of Messiah's transcendently glorious kingdom should diffuse joy and peace in believing; elevate the believer's soul above the turmoils of time; cheer him in all his conflicts with the powers of darkness, and assure him of an everlasting participation in glory, when the saints shall take the kingdom, and possess the kingdom for ever.

- 1 O CLAP your hands, all ye peoples,
Shout unto God with the voice of triumph.
- 2 For Jehovah, the Most High, the terrible,
Is the great King over all the earth.
- 3 He subdueth the peoples under us,
And the nations under our feet.
- 4 He chooseth our inheritance for us,
The glory of Jacob whom He loved.
- 5 God hath ascended with triumphant acclamation,
Jehovah with the loud peal of the trumpet.
- 6 Chant praises to our God, chant praises,
Chant praises to our King, chant praises,
- 7 For God is King over all the earth,
Chant ye praises with understanding.
- 8 God is King over the Gentiles,
God sitteth upon the throne of His holiness.
- 9 The princes of the peoples are assembled together
Unto the people of the God of Abraham;

For the mighty ones of the earth are become God's,
He is supremely exalted.

Ver. 6. לאלהים is the reading of nine Heb. mss. and three Edd. of 15th century. לאלהינו is the reading of LXX., Vulgate, Arabic, Ethiopic, and Babylonian Talmud.

Ver. 7. על כל is the reading of 166 Heb. mss., four Edd. of 15th century, Justinian's *Pol. Psalter*, 1516, and margin of Bomberg's *Heb. Bib.*, 1518.

"The contest will be sharp and long, but it will end in the prevalence of Christianity over atheism and idolatry, in the victory of God over the apostate faction."—*Horsley*.

Ver. 9. "Rejoice, O ye nations, with His people:

for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people."—Deut. xxxii. 43.

"Earth's sovereign princes join
With Abraham's favour'd race,
Where Abraham's God, with pow'r divine,
Displays His grace :
Its mightiest shields shall fall,
By Him they rule, or die :
Jesus ascends, He reigns o'er all,
Exalted high." *William Goode*.

"Consider whether the restitution of Christ to His kingdom, the restoration of His dominion, the destruction of sin which once reigned in the bodies of men, and the exercise of all principality, power, and dominion over the reprobate, be not altogether identical with His session on the throne of His glory."—*Origen*.

"This Psalm teaches us to repose our hope in Him, who alone can deliver us from tribulation. The princes of the peoples are the elders of the Christians, of whom the centurion was a type. Many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven."—*Pseudo-Jerome*.

"A song of triumph in prospect of the establishment of God's universal kingdom"—*Horsley*.

"The frequency with which the name of God occurs in this Psalm is remarkable. It derives its emphasis from a consideration of the times which immediately precede the setting up of Divine sovereignty in power in the earth. The climax of Antichristian wickedness is the total denial of God. The Beast usurps His place, dealing with the earth and its inhabitants at the lawless bidding of his own will, corrupting and destroying, for his appointed season, in the unchecked energy of Satanic craft and power. But the kingdom is the Lord's. The power of His Christ will be asserted in the day when He arises to shake terribly the earth."—*Pridham*.

"The majesty and glory of the Redeemer ought to be a subject of deep and frequent meditation. How can we sufficiently wonder at the exaltation of our nature in the person of the God-man Christ Jesus, lifted up to the throne of heaven, and that for the purpose of reigning over all the peoples of the earth? Ought not every afflicted humble believer to draw a fulness of consolation from the view? If Old Testament saints were raised above the formality of a religion of ordinances to a high spirituality of anticipation by such hymns as the present, much more ought we, seeing them fulfilled in one so endeared to us by partaking our nature, and in that nature sympathizing in all our sorrows and perplexities. O thou child of a heavenly Father! be assured thou art permitted to lay every distressing care before this Elder Brother now on the throne of heaven. He is not beyond the reach of prayer, nor so overwhelmed with the cares of government, but that He can attend to thy case."—*Dr. Wilson*.

PSALM XLVIII.

PRAISE to Jehovah (who loveth the gates of Zion more than all the dwellings of Jacob), because of His discomfiture of the kings confederated against Jerusalem, and of his final liberation of Israel from this predicted conspiracy of Gog.

The patient waiting of believing Israel for the advent of Messiah, the Michael who standeth up for the children of His people.

The future glories of Jerusalem, the praise of the whole earth, the habitation of the mighty God of Jacob.

This Psalm is a prophetic delineation of God's superintending, protective, and vigilant providence over a portion of His vineyard at a particular time and under

special circumstances, and of the fiducial rest of those so rescued, in Him, their Saviour and their God. This manifestation of Divine goodness and faithfulness is a guarantee and assurance of the same providential love and care over the universal spiritual Israel of all ages, languages, tongues, and peoples, howsoever circumstanced and wheresoever situate, so that every individual believer is privileged to adopt the language of the Psalmist and say :

“ This God is my God for ever and ever :
He will be my guide unto death.”

- 1 GREAT is Jehovah, yea, supremely to be praised :
In the city of our God is the mountain of His holiness.
- 2 Beauteous in elevation, the joy of the whole land is Mount Zion,
The northern quarters are the city of the Mighty King.
- 3 In her palaces God is known to be a sure bulwark.
- 4 For lo! the kings assembled, they passed onwards altogether,
- 5 They saw, they were straightway confounded, they were panic-
struck, they fled precipitately.
- 6 Trembling seized them there, the pangs of a parturient woman,
- 7 As when the east wind wrecketh ships of Tarshish.
- 8 As we have heard, so have we seen,
Concerning the city of Jehovah of Hosts, concerning the city of
our God,
God establisheth it for ever.
- 9 We waited, O God, in tranquil expectation of Thy mercy, in the
midst of Thy temple.
- 10 According to Thy name, O God, so is Thy praise unto the ends of
the earth,
Thy right hand is full of righteousness.
- 11 Mount Zion rejoiceth, the daughters of Judah exult,
Because of Thy judgments, O Jehovah.
- 12 Encompass Zion, walk all around her, number her bulwarks,
- 13 Mark well her ramparts, survey her palaces,
That ye may report to the generation to come,
- 14 That this God is our God for ever and ever,
He will be our guide unto death.

Ver. 2. The accuracy of this description is self-evident. Let the reader examine a raised map of Palestine, and he will find that the elevation of Mount Zion far exceeds that of the three other hills on which Jerusalem is built—Moriah, Aera, and Bezetha. Let him examine the Ordnance Survey of Jerusalem in Williams' "Holy City," or Robinson's "Map of Jerusalem," and it will be self-apparent that the site of the

Temple, the habitation of the mighty God of Jacob, must have been to the north of Zion, the palace of the son of Jesse.

Ver. 7. כְּרוּחַ is the reading of three Heb. mss., one of the three the Westminster ms., No. 133. The *exigentia loci* requires the admission of this reading, or the supposition that כ, expressed in the preceding line, is to be understood here. "This verse (line), as it stands

in the English translation, is alone and unconnected. The Hebrew has also this appearance. There is, however, no doubt but that the writer of the Psalm meant to express by it a similitude; and the particle of similitude which is used in the preceding verse is to be understood in this. It is what the critics call an imperfect or implicit similitude. The author, intending to give a vivid description of the terror which these confederate kings felt, doubles his figure; he first compares it with the pain of female labour, and then with the fearful ruin and terrifying apprehensions which were occasioned by storms and tempests at sea, when the large and strong ships that were employed for the voyages to Tarshish were shattered in pieces and utterly destroyed.—*Walford*.

Ver. 8. "As we have heard of the miracles wrought for the deliverance of our fathers in former times, so we have seen and experienced the like in our own."—*Horsley*.

Ver. 10. *According to Thy name, O God*.—"The event answered our highest wishes. The mercies which we have experienced justify what is said in our holy books of the power and goodness of our God."—*Horsley*.

Ver. 11. יהוה is the reading of one Heb. ms., LXX., Syriac, Arabic, Vulgate, Vetus Itala, Ethiopic.

Ver. 14. *Unto death*.—An imposing number of Heb. mss. and Edd. are cited by De Rossi as reading עלמות, in one word. Houbigant, Horsley, Kennicott, and many others, reject these letters, whether constituting one word or two words, as part of this Psalm, and view them as part and parcel of the title prefixed to the following Psalm. Houbigant writes: "Non dubium est quin עלמות pertineat ad titulum Psalmi subsequenti; in quem titulum עלמות, ABSCONDITA, optime quadrat; nam in eo Psalmo ænigma canitur." Horsley remarks: "These words undoubtedly belong to the title of the following Psalm."

The union of these five letters into one word in many

mss. is a very slender proof that the scribes of these mss. interpreted these letters as forming one word. In the more ancient Heb. mss., the division of the letters into words is not universally observed. Frequently words are run together without any division; sometimes to gain space, that the words may be brought within the compass of the line, sometimes arbitrarily or for sake of caligraphy. This close collection of words is easy to be discerned in the facsimile published by Dr. Pinner of the oldest Heb. ms. bearing a date, namely A.D. 916, and also in the Westminster ms. now before me, No. 133. Kennicott himself, in section 124 of his "Dissertatio Generalis," states in the words of Clericus: "In codicibus antiquissimis Hebraicis Judei fatentur, voces nullis interstitiis sejunctas, nec ullis interpunctioibus separatas esse: aut saltem, QUAM PLURIMAS ITA CONJUNCTAS, QUASI ESSENT UNA VOX." In his first dissertation on the state of the Hebrew text, Kennicott adduces instances of "letters of one word joined to another," in pages 24, 464, 483, 512, 517.

But the subject of paramount importance is the doubt so confidently started, whether these five letters are an integral part of this Psalm or of the subsequent title, that is to say, whether they are a portion of God's infallible inspired revelation, or of the fallible invention of fallible man. This very doubt indubitably proves the injury to God's Word from these presumptuously prefixed titles. These titles are so printed in many early editions of the Hebrew Bible as not to be distinguished from the text of the Psalms to which they are severally prefixed. Thus has man, daringly and presumptuously, added to God's Word. The titles are not distinguishable from the text in the following editions which I possess: Bib. Heb. Bomberg. 1521, 1525-1528, 1544; Munster, 1534, 1546; Robert Stephens, both in 4to and in 32mo; Manasseh Ben Israel, 1630, 1631-1635, 1639; Athias, 1703; Psalt. Quadruplex Basilea, 1516; Octuplex Justiniani, 1516; Quadruplex Colon. 1518; Plantin, 1595; nor in the Westminster ms., 133.

"This whole Psalm expatiates on the Holy people, and on the mysteries of the Church."—*Pseudo-Jerome*.

"A short sentence concludes this Psalm. Christ out of Nazareth, present and visible on the earth, and conversing with men, is our God, although the divinity was veiled in the humanity; and He shall reign over us for ever, that we fall not, because He is King. For Christ is our King and our God. Because He is God, He protects us, that we die not. Because He is King, He reigns within us, that we fall not for ever and for ever."—*Psalt. Pet. Lombard*, 1474.

"Other Jews expound this Psalm of King Messiah, by whom they understand the future Christ, at whose coming they expect that Jerusalem and the Temple will be rebuilt with greater magnificence than heretofore. And thus they give the literal exposition of this Psalm. They expound the kings assembled of Gog and Magog, and other kings confederate with them, and they affirm that these kings will come against Jerusalem thus rebuilt, and will be destroyed by King Messiah. And in support of this exposition, they refer to Ezekiel xxxviii. to xlvi. And because these kings shall come not only by land, but also by sea in their ships, which God shall destroy, it is therefore subjoined, 'Thou shalt destroy them with a mighty wind.' And then the children of Israel, seeing these mercies bestowed upon them by God, shall exclaim, 'As we have heard, so have we seen,' that we have seen the words of the prophets fulfilled in the city of our God. And thus they apply what follows to their exposition."—*Postil. N. De Lyra*, 1481.

"The Jewish commentator, Aben Ezra, paraphrases the words, 'The Israelites shall say in that day, As we have heard the prophets, who prophesied of the fall of Gog and Magog, so have we seen in the city of the Lord of Hosts.' With whom also are Yarchi and Kimchi, who interpret verse 4 of the same, 'powers gathered together to fight against Jerusalem,' referring to Ezekiel xxxviii. and xxxix."—*De Burgh*.

"Sovereign dignity belongs to Jerusalem, as the divinely appointed centre of all earthly

dominion. What she was for a moment, in the palmy days of Solomon, she will be permanently, even until the end of all present ordinances of earth or heaven, under the sceptre of Messiah's rule, whose heritage, as David's seed, is the throne and people of His Father: 'For the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end,'—a promise which, though the birthright of the Son of David, has never been fulfilled. Instead of sitting on David's throne, He suffered without the gate. Jesus is passed into the heavens; but the Father's throne on which He rests is not the throne of David. Nor is the Father's house the house of Jacob. He is gone to receive a kingdom, and to return. The Church follows Him in spirit into the heavens, where her seat is. Another dispensation than the present is needed to give effect to such Psalms as this (Eph. i. 10)."—*Pridham*.

PSALM XLIX.

ÆNIGMATA of death—of the resurrection—of a future retribution—of the millennial dominion of the saints when they shall reign upon the earth—and of the annihilation by Christ the Rock of Ages both of the grave, the appointed receptacle of mortal bodies, and of Sheol, the appointed receptacle of separated spirits, when death shall be swallowed up in victory.

This ænigmatical foreshadowing of Christ, the Rock, the Resurrection and the Life, who, by His own almighty power, raised Himself from the sepulchre on the third day, and will raise the bodies of all men at the last trump, of the universal death of all, both of the wise and the unwise, of the immortality of the soul, of the resurrection to everlasting life and of the resurrection to everlasting death, of a judgment to come, and of the retributive glorification of saints at the restitution of all things—is written for our admonition, upon whom the ends of the world are come, that we may make our calling and election assured to our own souls, that we may watch and pray against temptation, that we may glorify God in our bodies and spirits which are His, and that we may work for Christ while it is day, for the night cometh, when no man can work.

- 1 HEAR this, all ye peoples,
Hearken, all ye inhabitants of the world,
- 2 Both ye children of Adam universally, and ye children of each man
individually,
The rich man and the poor man together.
- 3 My mouth speaketh maxims of wisdom,
And the musings of My heart are matters of understanding.
- 4 I incline mine ear to the parable;
I propound upon the harp mine ænigma.
- 5 Wherefore should I fear in the days of evil
The iniquity of my supplanters which compasseth me about;
- 6 Who trust in their wealth,
And boast themselves in the multitude of their riches?
- 7 Verily no man can effect redemption,
Nor can pay to God His redemption-price,

- 8 For costly is the redemption of their souls.
 9 He shall cease for a duration, yet shall He live for ever.
 He shall not see corruption to all eternity, though He shall see it.
- 10 Wise men die,
 Together perish the fool and the brute,
 And leave to successors their wealth.
- 11 Their sepulchres are their dwelling-places for a duration,
 Their habitations from generation to generation,
 Their names are celebrated throughout their lands.
- 12 For man being in honour { understandeth not, }
 { abideth not, }
 He is like the beasts that sink into silence.
- 13 This their course of action is their folly,
 And those who come after them delight in their maxims.
- 14 Like a flock of sheep they are appointed unto Sheol,
 Death shall shepherd them :
 And the righteous shall have dominion over them in the morning,
 For their Rock shall come from His habitation to abolish Sheol.
- 15 But God shall redeem my soul,
 Verily from the power of Sheol he shall receive me.
- 16 Fear thou not when any one shall become rich,
 When the glory of his house shall be advanced.
- 17 For when he dieth he shall carry nothing away,
 His glory shall not descend after him.
- 18 For while he lived, he counted himself a happy man,
 But thou shalt be praised because thou doest well for thyself.
- 19 He shall go to the generation of his fathers,
 To all eternity they shall not see light.
- 20 Man being in honour { understandeth not, }
 { abideth not, }
 He is like the beasts that sink into silence.

Ver. 2. *Children of Adam*.—This is the only interpretation this line can bear. The Hebrew phrases בני אדם and בני איש have no reference to high and low. See Archbishop Secker on the force of these phrases in Merriek's Appendix.

Ver. 7. אָן is the reading of eight Heb. mss.
 אָן is the reading of two Heb. mss.

וְלֹא יִתֵּן is the reading of many Heb. mss. of De Rossi, and of twenty-six Heb. mss. of Kennicott, and of one Ed. of fifteenth century.

Ver. 9. The ænigmatical obscurity of this Psalm

chiefly arises from the amphibology of the Hebrew term עוֹלָם. This word generally signifies, "duration, past or future, the extent of which is either unknown, unlimited, or indefinite." Besides other specific meanings, it signifies, "ETERNITY" (Gen. xxi. 33) and "FUTURE DURATION INDEFINITE BUT NOT ENDLESS" (1 Kings ix. 3).—*Le's Hebrew Lexicon*. In this latter acceptation עוֹלָם is used in verses 9, 11. The amphibology of the Hebrew cannot be expressed in English.

Ver. 10. *To successors*.—"And leave to those who come after their wealth."—*Jebb on the Psalms*.

Ver. 11. קברם is the reading of LXX., Vulgate, Arabic, Syriac, Chaldee, Ethiopic, and Vetus Itala. ארמונתם is the reading of one ancient Heb. ms., LXX., Theodotion, Vulgate, Arabic.

Ver. 12. יבין is the reading of LXX., Syriac, Vulgate, Arabic.

Ver. 14. *In the morning.*—"That morning is the resurrection of the just. After the resurrection the just shall have dominion with Christ over the impious, as the impious now inflict injuries on the righteous" (*Munster's Hebrew Bible*, 1546). "Ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith Jehovah of hosts" (Mal. iv. 3).

וְצִרִים is the reading of forty-two Heb. mss., and ten Edd. of Kennicott, and of many mss. and Edd. of De Rossi, and of the Keri.

"Rupes idemque Legatus rectorum veniet ad conerendum penitus infernum et omne mortis dominium ex habitaculo glorioso caelesti, i.e., ex ipsis caelis manifestabitur Rupes et Legatus ille Sanctorum Christus, ut Filius hominis ordinatus Judex vivorum et mortuorum per quem dominabuntur Sancti in matutino resurrectionis" (2 Thes. i. 7).—*Biblia Hebraica Accentuata* 1729.

"Then for the next part of this verse, וְיִרְדּוּ בָם יִשְׂרָאֵל לְבָקָר, which the LXX. render not amiss, κατακυριεύσουσιν

αὐτῶν οἱ εὐθεῖς τοπῶν, the just shall have dominion of them in the morning, the full meaning of it will be, that after this night of death shall follow a morning in the resurrection, in which the just shall judge the world, and so subjugate the wicked worldlings to all eternity."—*Hammond on the Psalms*.

"Legatus rectorum est Christus, qui sepulchrum ita attrivit, ut non sit ei amplius habitaculum in quo rectos detineat."—*Ludovici de Dieu Critica Sacra*.

Ver. 18. *Thou shalt be praised*; literally, they shall praise Thee.

Ver. 18. *Doest will for thyself.*—Made thy calling and election sure. The Hebrew futures, יִבְרַךְ and תִּיטִיב, are here used ἀποστῶς because they are significant of habitual action, "de so quod fieri solet."—*Schroeder's Hebrew Grammar*, p. 338.

Ver. 19. *He shall go.*—LXX. and Houbigant.

Ver. 19. *See light.*—"Although the atheist shall rise, yet he shall never see that light which emphatically deserves the name—that light, of which created light is but a faint image, the light of God's glory. He shall have no share in the beatific vision."—*Horsley*.

Ver. 21. בָּל is the reading of seven Heb. mss. and two Edd. of fifteenth century.

יֵלֵן is the reading of eleven Heb. mss. and two Edd. of fifteenth century.

The Syriac Version entitles this Psalm, "The doctrine of the Divine judgment."

"This Psalm manifestly predicts the descent of Christ to Hades, who should rescue the soul of the Prophet himself and others, that he should not remain there."—*Basil*.

"We see that this Psalm, which of old had only been recited in one nation, in the Synagogue of the Jews, has been recited throughout the whole world by all churches, and thus has been fulfilled what was written: 'Hear this, all ye peoples.' Adam begat two sons; in one was iniquity, in one was righteousness. Iniquity was in Cain, righteousness was in Abel. Iniquity seemed to have prevailed over righteousness, because unrighteous Cain slew righteous Abel in the night. But what will take place in THE MORNING? 'The righteous shall have dominion over them IN THE MORNING.' THE MORNING will come, and then it will be seen where Abel shall be, and where Cain shall be. All who resemble Cain shall be where Cain is, and all who resemble Abel shall be where Abel is."—*Augustine*.

"Throughout this whole Psalm we have the words of the omnipotent Son of God. Christ is the Lord, whom none shall behold in His Divine nature, but the saints alone."—*Psalm. Cassiodori*, 1491.

"The voice of Christ concerning the rewards of the justified, the punishments of the reprobate, and to instruct His people not to fear those who possess this world's riches."—*Psalm. Brunon*, 1480.

"In this Psalm the Prophet treats of those who love this world, showing that they shall perish with its glory—and of Christ the Redeemer—the Redeemer not of those who love this world, but of those who despise it."—*Psalm. Pet. Lombard*, 1474.

"The Psalm, according to Houbigant's conception of the subject, is a mysterious song, in which the doctrines of a Redeemer more than man, the immortality of the soul, and a future retribution, are delivered in ænigmata."—*Horsley*.

Hence the difficulty experienced by commentators to unravel the mystery, arising from the necessary ambiguity of the amphibological language employed, and hence the many and discordant interpretations of this Psalm.

PSALM L.

THE threefold judgment of Jehovah.

1. Jehovah's judgment of His own people, the elect of the Father, the redeemed of the Son, and the sanctified of the Holy Ghost.

2. Jehovah's judgment of the Jewish nation, not grounded on the requirements

of the Mosaic ritual, but on the commanded duties of heart-felt prayer and praise to God.

3. Jehovah's judgment of the impious one of the last days, characterized by an hypocritical profession of religion, antagonism to the Divine will, complicity with the dishonest and unclean, the language of cadummy and fraud, and the want of natural affection towards those most nearly and most intimately related.

This Psalm necessarily directs the reader's attention to the day of Judgment (one day is with the Lord as a thousand years). 1st, As a day of REVELATION, when the secrets of all hearts shall be made known; when crimes veiled from human knowledge, and shrouded in the grave, shall all be brought to light; when sins, of which the perpetrators from obtuseness of heart and ignorance of God's will were themselves unconscious, shall be judged; when the books shall be opened, and all "shall be judged out of those things written in the books according to their works." 2d, As a day of RECOGNITION, when every eye shall see Messiah, Judas who betrayed, Peter who denied, Pilate who condemned Him, the Sanhedrim, the false witnesses, the convinced Roman centurion, they who parted His garments, and they also who pierced Him; when the murderer, the thief, the adulterer, the false witness shall see their victims face to face, and shall be seen of them; when the saved shall recognise the lost, and the lost the saved; and when the words of Christ shall carry conviction to every heart, "Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me;" "inasmuch as ye have not done it to one of the least of these My brethren, ye have not done it unto Me." 3d, As a day of RETRIBUTION, when God will render to every man according to his works, when whatever men sow in time they shall reap in eternity; and 4th, As a day of ETERNAL SEPARATION, when the whole family of man who have ever lived or shall live, constituting two distinct classes, the saved and the lost, shall be parted for ever; when the saved shall go to life everlasting, and the lost shall be cast into the lake of fire prepared for the devil and his angels, where the worm dieth not, and the fire shall never be quenched.

- 1 JEHOVAH, God of gods, hath spoken, and hath summoned the earth
From the rising of the sun unto its going down.
- 2 From Zion perfect in beauty God hath manifested His glory.
- 3 Our God shall come and shall not keep silence;
A fire devoureth before Him,
And around Him the tempest vehemently rageth.
- 4 He summoneth the heavens from above,
And the earth to the judgment of His people.
- 5 Assemble unto Me My saints,
Those who have entered into covenant with Me by sacrifice.
- 6 And the heavens shall declare His righteousness,
For God Himself is Judge.
- 7 Hear, O My people, for I will speak,
O Israel, for I will bear witness against thee,
I am God, thy God.

- 8 I will not reprove thee on account of thy sacrifices,
For thy burnt-offerings have been always before Me.
- 9 I will accept no bullock out of thine house,
Nor he-goats out of thy folds.
- 10 For to Me belong all the beasts of the forest,
The cattle upon mountains where oxen range.
- 11 I know every fowl of the heavens,
And the stock of the fields is under My control.
- 12 If I were hungered, I would not tell thee,
For the world is Mine and its plenteousness.
- 13 Do I eat the flesh of bulls ?
Or drink the blood of goats ?
- 14 The sacrifice acceptable unto God is thanksgiving,
And the offering acceptable to the Most High thy vows.
- 15 Then call upon Me in the day of distress ;
I will deliver thee, and thou shalt glorify Me.
- 16 But to the ungodly one God hath said,
What concerneth thee to recite My statutes ?
And why takest thou My covenant in Thy lips ?
- 17 For thou hast hated instruction,
And hast cast My words behind thee.
- 18 When thou hast seen a thief, instantly thou becamest an accomplice
with him,
And with adulterers thou hast cast in thy lot.
- 19 Thy mouth thou givest loose unto evil,
And thy tongue frameth deceit.
- 20 Thou sittest and speakest against thy brother,
And placest a stumbling-block before the son of thy mother.
- 21 These things thou hast done, and I was still,
Thou hast thought that I AM is such an one as thyself,
I will convict thee, and I will be thy adversary to thy face.
- 22 Now understand this, ye who forget God,
Lest I tear in pieces, and there be no deliverer.
- 23 Whoso offereth thanksgiving honoureth Me,
And to him that sets in order his course I will show the salvation
of God.

Ver. 2. "Da Sionne, sede di una perfetta bellezza, Iddio risplende."—*De Rossi*.

"Beauteous in elevation, the joy of the whole land is Mount Zion."—Psalm xlviii. 2.

Ver. 10. 'Mountains where oxen range;' literally MOUNTAINS OF OXEN.

Ver. 11. *Heavens*.—טַמִּים is evidently the reading of all the ancient versions, and is undoubtedly correct.

עֲמִרִי "PENES ME, AFUD ME."—*Nold. Conc. Heb. Part.* "SONO A MIO COMANDO."—*De Rossi*.

Ver. 18. *Thou becamst an accomplice with him.*—"συνέπραξες αὐτῷ, LXX.; i.e., you helped him

to carry off his booty, and to make his escape."—*Horsley*.

Ver. 21. *That I AM is such an one.*—"All interpreters seem to have forgotten that אֲנִי is the name which God takes to himself in the third chapter of Exodus. It is with particular propriety that God, in a personal expostulation with His people about their infringement of their covenant with Him in its most essential parts, calls Himself by the name by which He was pleased to describe Himself to that same people when He first called them by His servant Moses. The passage, therefore, should be rendered as in my translation."—*Horsley*.

"Nothing is so grateful and acceptable to God as thanksgiving to Him, not only in prosperity, but also in adversity. This is the best sacrifice, this is the most excellent oblation."—*Chrysostom*.

"The Lord, the God of gods (Christ), hath spoken in many ways. He spake by the angels, He spake by the prophets, He spake with His own mouth, He spake by His apostles, He speaketh by those who believe in Him, He speaketh by me, his humble follower, whenever I proclaim any truth."—*Augustine*.

"In the first section of the Psalm the faithful synagogue, now existing amidst Christian peoples, speaketh of the first and second advent of the Lord Christ. In the second part Christ Himself, the King, speaketh, admonishing the people to abandon animal sacrifices, and to sacrifice the commanded sacrifice of praise. The God of gods is the Lord Christ, for He, with the Father and the Holy Spirit, is truly called the God of gods."—*Psalm. Cassiodori*, 1491.

"He shall come again with glory, for His first advent was without noise and was unknown to many. But He shall come again with glory, so as not to need a forerunner; He shall come no more as a Physician, but as a Judge. The fire which shall precede Him fore-shows His purity and light, to which no man can approach, and the tempest which shall precede Him foreshows the severe and intolerable punishment He will inflict."—*Catena Patrum*.

"Rabbi Solomon, the Hebrew, affirms that this Psalm literally speaks of King Messiah, that is, of Christ, whose advent will be glorious, wherefore many miracles will then be performed by Divine power. One of these miracles will be that all the Jews dispersed throughout the whole world will, as in a moment of time, be congregated to Messiah in Jerusalem. According to this exposition Rabbi Solomon expounds the verse, 'Assemble unto Me My saints, those who have entered into covenant with Me by sacrifice.' This Psalm, interpreted literally, speaks of King Messiah, who is Christ the Lord."—*Postil. N. De Lyra*, 1481.

"This Psalm treats of the trinal speech of the triune God at the first advent of the Son, of His second glorious advent, of the separation of the good from the bad, of the sheep from the goats, and of the apostles being co-assessors with Christ at the Judgment."—*Psalm. Quinc. Fab.* 1513.

PSALM LI.

PENITENTIAL confession of restored repentant Israel, bewailing Israel's national blood-guiltiness in the crucifixion of Messiah, imploring the Divine forgiveness, and supplicating the restoration, rebuilding, and establishment of Jerusalem to become a praise on the face of the earth.

The sin of blood-guiltiness, the crime of shedding Messiah's blood upon the cross, presses judicially upon the Jewish nation. A Jew betrayed his Master, and sold Him for thirty pieces of silver. Jewish false witnesses testified against Him. The Jewish Sanhedrim adjudged Him worthy of death. The Jewish populace exclaimed: "Not this man, but Barabbas; away with Him, crucify Him: His blood be on us and on our children." Thus, by the predeterminate counsel and foreknowledge of God, the rejection and crucifixion of Messiah by the Jews were overruled to the redemption of a lost and ruined world, to bring life and immor-

tality to light by the gospel. But if the Jews were the instruments, our sins were the procuring cause, of Messiah's crucifixion. The Lord laid on Him the iniquities of us all. He bare our sins in His own body on the tree. He was made sin for us, that we might be made the righteousness of God in Him. He died that we might live. He suffered that we might reign. Our sins necessitated Messiah's incarnation, humiliation, passion, and vicarious death. Our sins suspended Him upon the cross, pierced His hands and His feet, and thrust the spear into His side. Our sins caused Him to cry with a loud voice, "My God, My God, why hast Thou forsaken Me? Into Thy hands I commend My spirit." Hence joy and peace in believing should ever be intermingled with penitential humiliation for man's total and universal apostasy from God by original and actual sin, and with fervent intercession for the witness of the Spirit to assure our hearts more and more, that our every sin, for which Christ died, has been washed away and obliterated in the fountain open for sin and uncleanness.

- 1 HAVE mercy upon me, O God, according to Thy loving-kindness ;
According unto the multitude of Thy tender mercies blot out my transgressions.
- 2 Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
- 3 For I acknowledge my transgressions,
And my sin is ever before me.
- 4 Against Thee, Thee only, have I sinned,
And done this evil in Thy sight,
That Thou mightest be justified in Thy sentence,
And clear in Thy judgment.
- 5 Behold, in iniquity I was shapen in the womb,
And in sin did my mother conceive me.
- 6 Behold, Thou lovedst truth in the inward recesses of the heart,
And in secret revealedst to me wisdom.
- 7 Thou shalt purge me with hyssop, and I shall be clean ;
Thou shalt wash me, and I shall be whiter than snow.
- 8 Thou shalt make me to hear joy and gladness,
That the bones Thou hast broken may rejoice.
- 9 Hide Thy face from my sins,
And blot out all mine iniquities.
- 10 Create in me a clean heart, O God,
And renew an upright 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 let Thy free Spirit uphold me.

- 13 I will teach transgressors Thy ways,
And sinners shall be converted unto Thee.
- 14 Deliver me from blood-guiltiness, O God,
Thou God of my salvation ;
My tongue shall sing aloud of Thy righteousness.
- 15 O Lord, open Thou my lips,
That my mouth may show forth Thy praise.
- 16 For Thou hast no pleasure in sacrifice, nor in a free-will oblation,
Thou delightest not in burnt-offering.
- 17 The sacrifices of God are a contrite spirit ;
A contrite and broken heart, O God, Thou wilt not despise.
- 18 Do good in Thy good pleasure unto Zion,
Build Thou the walls of Jerusalem.
- 19 Then shalt Thou be pleased with the sacrifices of righteousness,
With burnt-offering and whole burnt-offering,
Then shall they offer bullocks upon Thine altar.

Ver. 2. "He only is written in the Book of Life, all whose sins are blotted out."—*Psalt. Brunon.* 1480.

Ver. 5. "This verse declares the fall of the whole human race ; for man is conceived and born in original sin, derived from Adam."—*Psalt. Brunon.* 1480.

Ver. 7. "By hyssop the Psalmist understands the blood of Christ, which not only cleanses from all defilements, but also exhibits the purity of the soul shining brighter than snow. For the spiritual soul is far more resplendent than all earthly bodies, none of which are whiter than snow."—*Psalt. Brunon.* 1480.

Ver. 14. "Dalla colpa del sangue da me sparso."—*De Rossi.* "Sanguinis reatu."—*Berlin.*

Ver. 14. *Blood-guiltiness.*—The sin of the Jews in the crucifixion of Messiah, exclaiming, "His blood be upon us and upon our children."

Ver. 19. "Then, O Father, Thou shalt receive a sacrifice, that is, the most glorious passion of Thy Son, who offered Himself a sacrifice for all, and His passion is the veritable sacrifice of righteousness. Burnt-offerings and whole burnt-offerings pertain to Christians, who should believe after the advent of our Lord, signifying that the hearts of living men are to be immolated, not the limbs of dead sheep."—*Psalt. Brunon.* 1480.

Ver. 19. "The passion of the Son, that is, the oblations and holocausts of Christ, these are accepted as the sacrifice of righteousness. They pertain to believers. Thou shalt be pleased with the sacrifices of righteousness, that is, the passion of Christ is acceptable to Thee."—*Psalt. Pet. Lombard.* 1474.

"These words of this Psalm resemble the language of Job: 'Cursed be the day in which I was born, and the night when they shouted, Behold a man-child.' For why was it cursed? only because he was conceived in iniquity, for it was a necessary consequence that the curse should follow the sin. Jeremiah employs the same words: 'Cursed be the day in which I was born, and the night in which my mother conceived me.' For it had been blessed if the first woman had not transgressed, and had not been instrumental in the production of a sinful progeny, but had remained in Paradise, like unto the heavenly angels."—*Eusebius.*

"This Psalm shows how, in the beginning, the nature of man fell into sin on account of the transgression of Eve, and how her progeny fell under the curse. This Psalm compares the operation of the Holy Spirit to hyssop, because the Spirit communicates warmth to the soul, and cleanses us from all our pollutions."—*Athanasius.*

"Sin is innate in us from our very birth, being derived from our mothers who conceived us. For by one man sin entered into the world, and evil being rooted in Eve the first woman, hath expanded from her through the parents to all generations of men. We indeed are rooted in sin and born in sin. Perfect truth without perversion pleased Thee. How then can men be approved of by so holy a Judge, and not be ignominiously condemned?"—*Apollinarius.*

"There is nothing in this Psalm that relates to a repenting sorrow for the crimes of murder and adultery. Could David on such an occasion say: 'Against Thee only have I

sinned, and done evil in Thy sight;’ or ‘Thou desiredst not sacrifice, else would I give it’? He had sinned against the woman, her husband, and, by his example, against the whole nation. And without shedding of blood, or sacrifice, there was no remission of sin under the Law.”—*Hutchinson*.

“The Jewish Rabbis, Aben Ezra and Kimchi, say this Psalm was written by David in the spirit of prophecy, concerning future things, including the destruction of the second Temple as well as the first, and the times of the Messiah.”—*De Burgh*.

Bishop Horsley entitles this Psalm, “The penitential confession of the converted Jews.” He justly remarks, that “the subject-matter of this Psalm can have no reference to the Hebrew title prefixed thereto, because David, polluted with adultery and murder, could not say, ‘Against Thee only have I sinned,’ and because the prayer for the rebuilding of the walls of Jerusalem would have been an inappropriate petition in the days of David. The applicability of the Psalm to restored repentant Israel is self-evident. I view this fifty-first Psalm as a precomposed form of penitential prayer, afore designed and prepared by Infinite Wisdom for the use of penitent and believing Israel in the perilous times of the last days.”

PSALM LII.

EXULTATION of believing Israel (planted as a verdant olive in the house of God, when the Lord’s house shall be established on the top of the mountains) on account of the final and complete extirpation of some prominent adversary of God and Israel, characterized by iniquity, infamy, deceit, falsehood, confident in his own riches and power, and self-reliant on the success of his schemes of ambitious wickedness.

This Psalm presents a prophetic, graphic portraiture of practical infidelity, not trusting in God, but in an arm of flesh, in human power, in mundane riches, and even in the depth of human depravity. Rejection of the Word of God will ever lead to a rejection of God Himself, as Sovereign of the Universe, and arbiter of human affairs. Moreover, violation of the First Table of the Decalogue too generally leads to violations of the Second Table. Unbelieving rejection of the scriptural doctrine of the second advent, “Where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation” (2 Peter iii. 4), is a characteristic proof of a defect of saving faith in the first advent; and where there is no faith, there can be no salvation. Christ crucified and Christ glorified constitute the sum and substance of the gospel. They, and they alone, who have obtained salvation by the first advent, will be glorified at the second advent, and will abide for ever with the Lord in glory.

- 1 Why exultest thou in iniquity, O man, branded with infamy?
- 2 Is not thy tongue daily plotting mischief,
Like a sharp razor working deceitfully?
- 3 Thou hast loved evil more than good,
Falsehood more than the word of truth.
- 4 Thou hast loved all destructive words,
O thou tongue of deceitfulness.
- 5 Truly God shall destroy thee for ever,
He shall seize thee and sweep thee out of the tabernacle,
And extirpate thee from the land of the living.

- 6 Then shall the righteous see, and shall reverence,
And shall make him an object of derision, (*saying*)
- 7 "Behold, this is the man who made not God his strength,
But trusted in the abundance of his riches ;
He fortified himself in his wickedness.
- 8 But I, I am like a verdant olive tree in the house of God,
I have trusted in the mercy of God for ever and ever.
- 9 I will celebrate Thee for ever, for Thou hast done it,
And before Thy saints I will trust in Thy name, for it is precious."

Ver. 1. *O man, branded with infamy.*—This verse is so rendered without any of the changes in the Hebrew received text, advocated by Bishop Horsley, Houbigant, and others, swayed by the ancient Versions. Literally the Hebrew might be rendered, "O MAN OF INFAMY," or "O THOU MIGHTY IN INFAMY."

"תסוד, TURPITUDO, PROBRUM, TURPE FACTUM, FLAGITIUM (conf. SYL.) IN SPECIE INCESTUS."—*Simonis Lex. Heb.*
"STUDIUM CONTRA ALIQUEM, INVIDIA, HINC PROBRUM."—*Gesenii Thes. Philol.*

By following Simonis and Gesenius in their translation of תסוד, and by taking אל interrogatively in the sense of הלא, according to Kimchi and Aben Ezra, the received Hebrew text and the LXX. Version substantially agree. See Mason Good's valuable note on the verse.

Ver. 4. *Destructive words.*—Words replete with destruction to others, "that engulf, overwhelm, or, like a whirlpool, suck men into perdition."—*Mason Good.*

Ver. 5. *Tabernacle.*—"אהל" is often applied to THE TENT OF TABERNACLE CONSECRATED TO DIVINE WORSHIP, and called אהל מועד, TABERNACLE OF MEETING, EXOD. xxviii. 43 ; xxix. 4, and elsewhere frequently. So the word תיבן (Gen. iii. 24) expresses that there was a TABERNACLE (resembling doubtless the Mosaic) in which the CHERUBIM and EMBLEMATIC fire or glory were placed from the Fall (compare Wisdom ix. 8), and which surely continued in the believing line of SETH. Whether this same sacred tabernacle was preserved by Noah in the Ark, and remained in the family of Eber, till the descent of the children of Israel into Egypt, and was brought up by them from thence, I pretend not to determine. Certain it is from Exodus xxxiii. 7-9 (compare Exodus xvi. 33, 34 ; 1 Samuel iv. 8) that the Israelites had a TABERNACLE or TENT (see 2 Samuel vii. 6) sacred to Jehovah before that erected by Moses.—*Parkhurst's Heb. Lex.*

"אהל מועד, tentorium conventus, vulgo, tabernaculum federis, i.e., templum illud mobile et portabile Israelitarum in deserto, quod describitur Exod. xxvi. coll. xxxvi. In specie de Templo, Ezech. xli. 1-4."—*Gesen. Thes. Philol.*

Ver. 6. *See and shall reverence.*—The Hebrew original exhibits a remarkable paronomasia, ויראו ויראו.

Ver. 9. *Thy name.*—"THE NAME OF JEHOVAH, THE NAME OF THE ALEIM, and simply THE NAME, are used as titles of the SECOND PERSON of the ever blessed Trinity (Isa. xxx. 27, compare chap. xxxvii. 36 ; 2 Kings xix. 35 ; Exodus xxiii. 21, compare 1 Cor. x. 9 ; Deut. xii. 11 ; Jer. xiv. 7, 21 ; Ps. xx. 2 ; liv. 1 or 3 ; lxxv. 2 ; compare John xii. 28). The reason of the title seems to be this, a NAME is the REPRESENTATIVE of a being or thing ; Christ is in the New Testament called THE IMAGE OF GOD, 2 Cor. iv. 4, and the image of the invisible God, Col. i. 15 ; so being not only JEHOVAH or VERY GOD, but also being the VISIBLE REPRESENTATIVE of the whole ever blessed Trinity, He is in the Old Testament styled THE NAME OF JEHOVAH or OF THE ALEIM. Compare John xii. 28 ; xvii. 1, 5."—*Parkhurst's Heb. Lex.*

A very extraordinary different reading occurs in this verse. No fewer than forty-three Heb. mss., one Ed. of fifteenth century, and three Edd. of sixteenth century, read הסיך הטיח THINE HOLY ONE. Bishop Horsley justly remarks, that "the singulars זרק הסיך have a constant reference to our Lord individually." I know not what meaning can be attached to the line with this reading so strongly supported, unless זרק be rendered as a substantive with the Arabic signification of VICTORY. The line will then read in English : AND I WILL TRUST IN THY NAME (THY MESSIAH), FOR GLORIOUS IS THE VICTORY OF THINE HOLY ONE. The whole is submitted to the judgment of the reader.

"In this Psalm, my brethren, there is neither prayer for the wicked, nor against the wicked, but solely a prophecy what shall befall the wicked. Imagine not then that this Psalm speaks the language of malevolence. Whatever is spoken is in the language of prophecy."—*Augustine.*

"Doeg the Idumæan was the adversary of David, as Antichrist will be the adversary of Christ. Doeg murdered the priests, as Antichrist will make many martyrs. Wherefore, by the name of Doeg the Idumæan, Antichrist is understood, to whom Doeg by comparison is strikingly similar. And, therefore, the whole title is appropriately to be referred to the second advent of our Lord, at the era of Antichrist, since all parts of the Psalm are fitly adapted to the manifestation of Christ. It is proper to remember that this is the second Psalm in which the advent of Antichrist is foretold, conjoined with his marvellous conduct."—*Psalm. Cassiodori*, 1491.

"The voice of the Prophet speaks of Judas or of Antichrist. It is said of Antichrist :

‘Thou hast loved all destructive words, O thou tongue of deceitfulness,’ for as much as Antichrist rejecting morality loveth iniquity, hath recourse to all destructive words, commands what can benefit none, and speaketh altogether with deceit. Nothing proceeding from him can be supposed to profit any individual.”—*Psalt. Brunon.* 1480.

“The intention of this Psalm is to confirm believers against Antichrist and his accomplices.”—*Psalt. Pet. Lombard.* 1474.

“Who can he be who is represented in the Psalm before us, ‘to be plucked out of the tabernacle,’ but that presumptuous being, ‘the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, showing himself that he is God.”—*Fry.*

PSALM LIII., see parallel with PSALM XIV.

PSALM LIV.

THE prayer of Messiah, “the Man of sorrows and acquainted with grief,” for preservation and protection against His enemies, characterized by pride, power, injustice, and rejection of Jehovah’s Messianic predictions in the Law, the Prophets, and the Hagiographa.

Messiah’s thanksgiving for God’s retributive justice upon apostate Israel.

Messiah’s presentation of incense, and a pure offering everywhere ascending from believing hearts, more numerous than the dew-drops on the morning grass.

This Psalm exhibits Messiah to our view as a pattern and example to His waiting, believing, and expecting people, of earnest, fervent, importunate, and continuous prayer. This Psalm reiterates our Lord’s mandate: “Pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee.” This Psalm admonishes us all to pray and not to faint, to pray in faith and assured confidence to our Father who is in heaven, because believing prayer moves the Hand which guides and regulates the world.

- 1 SAVE Me, O God, by Thy name,
And by Thy might vindicate My cause.
- 2 Hear, O God, My prayer,
Hearken Thou to the words of My mouth.
- 3 For the arrogant have uprisen against Me,
And oppressors have sought after My life;
They have not set God before them.
- 4 Behold! God is My helper,
Jehovah is the upholder of My life;
- 5 He requiteth this injustice unto Mine adversaries.
In Thy faithfulness Thou hast cut them off.
- 6 Willingly I will sacrifice unto Thee,
I will praise Thy name, O Jehovah, for it is good.
- 7 For Thou hast delivered Me from all trouble,
So that Mine eye hath looked triumphantly upon Mine enemies.

Ver. 3. *The arrogant.*—כִּי־יִי is the reading of twenty-six Heb. mss., four ancient Edd. in text or margin, and of the Chaldee, and occurs in the parallel passage, Ps. lxxxvi. 4.

Ver. 3. *Mighty ones.*—LXX. *κραταιοί*; Vulgate, *fortes*.

Ver. 4. כִּי־יִי is the reading of twelve Heb. mss., one Ed. of 1477, and of the Chaldee.

Ver. 4. *Upholder of My life.*—LXX. ἀντιλήπτωρ τῆς ψυχῆς μου; Vulg. *susceptor anime mee*. “כִּי ubi pleonastice præfixum videtur, ipsam rei veritatem exprimit. כִּי VERITATIS ET IDENTITATIS sic Gusssetius, alii ESSENTIÆ: quo pertinent loca, Ps. liv. 6; *v.c.*, DEUS EST IN SUSTENTANTIBUS; *h.c.*, SUSTENTANS.”—*Simonis Lex. Heb.*

The Syriac, Arabic, and Ethiopic accord with the LXX.

Our English version, “The Lord is with them that uphold my soul,” is highly objectionable. It introduces human instrumentality where God is the only agent, and greatly impairs the parallelism of the original. De Rossi renders the whole stanza:

“Ecco che Dio e quegli che mi ajuta,

Il Signore e quegli che sostiene la mia persona.”

Ver. 7. *Thou hast delivered.*—“I read here with the LXX., Lat., Syr., רָצִיִּי.”—*Kennicott*.

This is the reading also of Vetus Itala, Coptic, Arabic.

“The preterite tense is used in this distich, as expressive of confidence in future mercies. Thus, in the prophetic language, the preterite tense often expresses the certainty of things future.”—*Horsley*.

“This Psalm is acknowledged to contain the prayer of the God-man (*Dominici hominis*), who took upon Himself the form of a servant, and in the form of a servant came to suffer. He prays to the Father, ‘Save Me, O God, by Thy name,’ to demonstrate the infirmity of His human nature. The Jews did not understand that in the human nature of Messiah the God-head tabernacled unseen and unobserved.”—*Pseudo-Jerome*.

“This Psalm proclaims the praises of Christ. It indicates the Lord the Saviour whom David clearly understood should come.”—*Psalm. Brunon*. 1480.

“Wherever in this and the following Psalm any one verse will admit of a twofold acceptance, the first acceptance refers to Christ.”—*Psalm. Ludolp*. 1514.

“David personates Christ praying in the garden. David speaketh by the impulse of the Spirit. This Psalm is a prayer of Christ supplicating in His humanity for Divine assistance, because men alienated from God had risen against Him; also concerning His voluntary sacrifice unto death, His liberation from death by the Word of God (that is, by His own Divine power), and by the Triune Jehovah, and His contemplation of His enemies smitten by Divine wrath.”—*Psalm. Quinc. Fab*. 1513.

“This is a beautiful little Psalm. Jesus alone could appeal personally unto God. The unspotted purity of His person could ever justify such an appeal. But even He trusted in God. It is a Messianic Psalm, though its features as such are less distinctly marked than is the case in some other instances.”—*Priddham*.

PSALM LV.

A PRAYER of the man Christ in His humiliation, despised and rejected of men, when He was made sin for His people, that they might be made the righteousness of God in Him, when He was about to suffer their punishment, pay their debt, and discharge their ransom.

Utter depravity of the inhabitants of Jerusalem.

Betrayment of Messiah by one of the twelve whom He had ordained to the apostolical office, and who was Messiah’s constant attendant in all His ministerial circuits.

Premature and punitive death of the traitor Judas, and of others banded together to crucify the Lord of glory.

This Psalm prophetically exhibits, and teaches us to commemorate, Messiah’s LOVE, SUFFERINGS, and REDEMPTION. His LOVE to fallen man, which constrained Him willingly to quit the glories of heaven and the adoration of the angelic host, to tabernacle in this sinful world subject to human infirmities, sin only excepted, and by His life, death, resurrection, and ascension, to bring life and immortality to light by the gospel, that whosoever believeth in Him should not perish, but have life everlasting. His SUFFERINGS for fallen man, His life-long bitter persecution, rejected by the Jews, hated by the rulers, not believed on by His brethren, denied by one apostle, sold and betrayed by another, agonized in body by exhaustion of

frame, the scourge, the crown of thorns, the pangs of crucifixion, and agonized in soul, when He exclaimed, "My God, My God, why hast Thou forsaken Me?" the guilt of the whole world resting upon Him, He being made answerable. His REDEMPTION of fallen man, when He, "the Lamb of God which taketh away the SIN of the world," made a full, perfect and sufficient sacrifice, oblation and satisfaction for the original sin of all who have ever lived or shall live, of the lost as well as of the saved, and when He, the Shepherd, laid down His life for the sheep, for all the actual transgressions of all whom the Father hath given to the Son before the foundation of the world.

- 1 GIVE ear, O God, unto My prayer,
And hide not Thyself from My supplication.
- 2 O listen unto Me and answer Me,
I am borne down in My sorrow, and am in great perturbation
- 3 Because of the voice of the enemy, because of the effrontery of the
oppression of the ungodly one,
For they cast iniquity upon Me, and with rage they persecute Me.
- 4 My heart is deeply pained within Me,
And the terrors of death have fallen upon Me.
- 5 Dread and dismay have come upon Me,
Yea, horrors have overwhelmed Me.
- 6 Then I said, "O that I had wings like a dove,
That I might flee away and be at rest :
- 7 Lo, I would wander far away,
I would lodge a wanderer in the wilderness.
- 8 I would hasten to a shelter for Me
From the extirpating blast and from the overwhelming tempest."
- 9 Dissever, O Jchovah, their speech,
For I have seen violence and strife in the city.
- 10 These by day and by night encircle the walls thereof,
Both iniquity and mischief are in the midst of it :
- 11 Depravity is in the midst thereof,
Deceit and guile depart not from her streets.
- 12 Lo ! it was not an enemy that reviled Me, that I could have borne,
Nor one that bore Me hatred, magnified himself against Me,
For from such an one I could have sheltered Myself :
- 13 But it was thou, a man after My own order,
My friend, and acknowledged by Me.
- 14 We enjoyed together sweet interchange of social counsel,
In festal procession together we went unto the house of God.

- 15 Death shall seize upon them,
They shall go down alive into Sheol,
For wickednesses are in their dwellings in the midst of them.
- 16 As for Me, I will call upon God,
And Jehovah shall deliver Me.
- 17 Evening and morning and noontide
I pine and am distracted,
But He will hear My voice.
- 18 He hath safely delivered Me from the battle against Me,
Though so many were in opposition to Me.
- 19 God heareth and humbleth them,
Yea, He who abideth for ever,
20 With whom are no variations ;
Yet they will not fear God.
He hath stretched forth his hands against those at peace with him,
He hath violated his own covenant.
- 21 His words were smoother than butter,
But war was in his heart ;
His words were softer than oil.
But they are very swords.
- (ORACULAR VOICE.)
- 22 Cast upon Jehovah whatsoever He shall allot Thee,
And He shall sustain Thee.
He will not suffer the Righteous One to be moved for ever.
- 23 Yea, Thou, O God, shalt bring them down into the pit of destruction,
Men of blood and deceit shall not survive half their days ;
But as for Me, I will put My trust in Thee, O Jehovah.

Vers. 6, 7, 8. "O My Father, if it be possible, let this cup pass from Me ; nevertheless, not as I will, but as Thou wilt." Matt. xxvi. 39.

Ver. 8. *וּמִסְעָר* is the reading of two Heb. mss., LXX., Vulgate, Arabic.

Ver. 9. *יְהוָה* is the reading of forty-eight Heb. mss. of Kennicott, and two Edd. of fifteenth century.

Ver. 9. *Discover their speech.*—Confound their devices, as of old Thou didst confound the evil counsels of the Babel-builders.

Ver. 11. *Depravity.*—This word is plural in Hebrew, to express the intensity and multiplicity of depravity so generally prevalent in Jerusalem.

Ver. 13. *After My own order.*—

עֵרֶךְ, ORDER, ARRANGEMENT, . *Lee's Heb. Lex.*

DISPOSITIO, INSTRUCTIO, . *Simonis Heb. Lex.*

DISPOSITION, ARRANGEMENT, *Parkhurst's Heb. Lex.*

The twelve apostles were all appointed and ordained by Christ. None but Christ can make an apostle.

And the number of the apostles cannot exceed twelve, for they are to sit on twelve thrones, judging the twelve tribes of Israel. Hence St. Paul, in reference to Matthias, said that he was an apostle, "not of man, nor by man, but by the will of God."

Ver. 14. *סֹדֵר* "congressus tectus et secretus."

Simonis Lex. Heb.

"a circle or company of persons sitting

together ;

confidential talk or intercourse."

Gesenius's Heb. Lex.

"cœtus consultantium."

Castel. Lex. Hept.

"concilium amicorum vel senatorum."

Michael, Sup. ad. Lex. Heb.

רִנְנָה "we walked in the house of God in (joyous) tumult, i.e., in the sacred processions." *Lee's Heb. Lex.*

Ver. 15. *Death shall seize.*—*מָוֶת* is the reading of

thirty-one Heb. mss. of Kennicott in the text or the margin, and of many mss. of De Rossi, of six Edd. of fifteenth century, of twenty-one later Edd., LXX., Syriac, Vulgate, Arabic, Symmachus, Aquila. אִשׁ" is the reading of one Heb. ms., and of the Keri.

Ver. 18. עִמָּדִי "contra me." *Nold. Conc. Heb. Part.*

Ver. 20. אִשׁ" is the reading of one Heb. ms., of LXX., Symmachus, Syriac, Vulgate, and Arabic. אִשׁ" is the reading of twenty-eight Heb. mss. of Kennicott, two Edd. of fifteenth century, and of the Complutensian Polyglott.

Ver. 22. *Whatsoever He shall allot Thee.*—This is the literal rendering of the Hebrew, teaching the believer to devolve upon God not only his sorrows and trials, but his joys and felicity; that is, to draw near to God and to maintain heart-communion with God both in prosperity and adversity, ever recognising Him as sovereign arbiter of human affairs. See Rogers on the Psalms, p. 210, and Parkhurst's Heb. Lex.

Ver. 23. אִשׁ" is the reading of LXX., Vulgate, Arabic, Coptic, Vetus Itala.

That this is a Messianic Psalm, that Messiah is the speaker throughout, with the exception of verse 22—the oracular voice—and that the predictions of this Psalm had their fulfilment in the incarnation, ministry, betrayal, and persecution of Messiah unto death, seems evident from verses 12-14. How accurately do these verses delineate the traitor Judas Iscariot, appointed by Christ Himself to the apostolic office, His constant companion, His acknowledged disciple, enjoying with the rest of the twelve free intercourse and consultation with the Son of Man, and associated with Him in annually celebrating the feasts of Passover, Pentecost, and Tabernacles in the magnificent Temple of Jerusalem! It is remarkable that the word עָרַךְ is rendered occasionally by the LXX. τάρξις, the very word employed by them, Ps. ex. 4, a priest for ever after the order of Melchizedec, κατὰ τὴν τάρξις Μελχισεδέκ. Compare with these verses Ps. xli. 9: "Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up His heel against Me," quoted by Christ Himself (John xiii. 18) of the traitor Judas.

"The prophet speaketh by the Divine Spirit, perceiving, as if present before him, the sufferings which the Son of God was to endure from the Jews. All transactions against Jesus were conducted by night as well as by day. For in the night Peter denied him. And it was night when they brought our Lord first to Annas, and then to Caiaphas. In the morning they bound Him and delivered Him to Pilate, and accomplished His passion. The prophet having a foresight by the Spirit of all things, even those perpetrated in the city, sung the words recited in this Psalm. If you reflect you will understand the fulfilment of the words, Men of blood and deceit shall not survive half their days. For not long after the snares laid for the Saviour, the whole race above spoken of were delivered to destruction in the siege which overtook them in the Roman war."—*Eusebius*.

"The words, 'It was not an enemy that reviled Me,' properly pertain to the person of the traitor. Since the Jews denied the precious blood of Christ shed in satisfaction for the life of the world, there remaineth no more redemption for them."—*Athanasius*.

"The Psalmist calls 'men of blood' those who exclaimed, 'His blood be upon us and upon our children,' and who were guilty of all the blood of the saints which had been shed. They were also men of deceit, because deceitfully they presented themselves both to the Saviour and to His saints."—*Didymus*.

"Christ is our perfection, for in Him we are made perfect, because we are members of Him our Head. And He is said to be the end of the law, because without Him no one keepeth the law. David, as we know, was a holy prophet, king of Israel, son of Jesse, but because the Lord Jesus Christ according to the flesh came from his seed to accomplish our salvation, Christ is frequently called David, and David is figuratively put for Christ, because of the origin of Christ's human nature. For in one respect Christ is the Son of David, in another respect He is the Lord of David. Christ is the Son of David according to His human nature, He is the Lord of David according to His Divine nature. For if all things were made by Christ, then David also himself was made by Christ, from whose seed Christ came to save men."—*Augustine*.

"Perceiving their enmity and machinations against Him, He exclaimed, 'I am in great perturbation and dread, and anticipate death.' The Saviour Himself said at the time of His passion, 'Now is My soul troubled.' This was requisite to make manifest His human nature in which He suffered."—*Theodoret*.

"This Psalm is a perspicuous prophecy of the sufferings of Christ. As Christ offered up this prayer, so should we pray, and as servants should imitate our Lord, and as poor, should imitate Him who is rich, for He will hear our prayers, and will not neglect our supplication for the salvation of the human race. Consider who prays, the Son of the Father, and a King of the same Divine nature as the Father, but bearing the form of a servant, that He might save our race. When Christ performed miracles, the speech of the Jews was dissevered and

divided: Therefore, said some of the Pharisees, this man is not of God, because He keepeth not the Sabbath-day; others said, How can a man that is a sinner do such miracles? and there was a division among them."—*Hesychius*.

"We have heard in this Psalm that He who giveth life to all creatures laid down His own life for the salvation of mortal man. We have heard that God, who is impassible, assumed human nature for the salvation of sinners. We have heard that He who is co-eternal with the Father suffered the punishment of death. O the inestimable price of the redemption of the human race! O that holocaust which Christ offered up for us, that we might escape the flames of hell! We should bear in mind that this is the third Psalm which diffusively treats of the passion and resurrection of our Lord."—*Psalm. Cassiodori*, 1491.

"This Psalm contains the voice of the Mediator, who, though He were God, took on Himself the form of a servant, that He might accomplish our redemption."—*Pseudo-Jerome*.

"This Psalm is a prayer of Christ the Lord concerning His solitude in the wilderness, the contradiction of His enemies, their vices, the domestic enemy who was privy to the social counsels of Christ the Lord, the Author of life. Christ's invocation against them of the merited wrath of God, the Divine answer to His prayer, the deserved humiliation of His enemies, and their final dejection into the pit of destruction."—*Psalm. Quinc. Fab.* 1513.

"A prophecy concerning them that sinned presumptuously against the Messiah."—*Syriac Version*.

PSALM LVI.

PRAYER of Messiah in the day of His humiliation because of continuous persecution from the Serpent's seed.

Agony of Messiah's soul arising from the imputation of the sin of man, the withdrawing of His Father's countenance, and constant conflicts with the powers of darkness.

Victory of the Seed of the woman over the Serpent's seed.

The rejection of Messiah by the Jews, when "He came to His own, and His own received Him not," is the strongest proof which can be adduced of man's TOTAL apostasy from the Divine similitude in which he was originally created, of the obscuration of his understanding, and of the perversion of his will and affections in all things pertaining to God. Messiah's mission of love, mercy, and salvation was attested by the most stupendous miracles, and was foreshown by Moses in the law, by all the prophets, and in the hagiographa, more particularly the Psalms. These predictions are so circumstantial, precise, graphic, and perspicuous, that they bear the semblance rather of prophecies fulfilled than of history anticipated. The Hebrew Scriptures were in the hands of the Jews, and sections of the law and the prophets were read in the synagogue every Sabbath-day. Yet the Jews rejected Messiah, because they knew not the Scriptures nor the power of God. As the Jews rejected the PERSON, so the Gentiles for the most part reject the GOSPEL, of Messiah. The light shineth in darkness, and the darkness comprehendeth it not. Many are called, but few are chosen. If men hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead. Hence we need fervent persevering prayer for the illumination of the Eternal Spirit, that under His Divine guidance we may intellectually and experimentally discern the Logos wheresoever revealed in the written Word, and may, by Divine faith, believe in Him to the salvation of our never dying souls.

I BE merciful unto Me, O God, for man is { gasping for Me, }
 { crushing Me, }
 Daily assaulting, he oppresseth Me.

- 2 Mine enemies daily are {gasping for Me,}
 {crushing Me,}
- For many there be who arrogantly fight against Me.
- 3 What time I am afraid, I put My trust in Thee.
- 4 In God I will glory, the cause is His,
 In God do I place My trust, I fear not
 What flesh can do unto Me.
- 5 Continually do they wrest My words,
 All their devices are for mischief against Me ;
- 6 They band themselves together, they conspire in secret,
 They mark My footsteps,
 Because they wait for My life.
- 7 Vain is hope of deliverance unto them ;
 In wrath, O God, cast down the tribes.
- 8 Thou hast numbered My palpitations of heart,
 O place My tears before Thee ;
 Are they not noted in Thy Book ?
- 9 In the day when I call,
 Then shall Mine enemies be turned backward,
 This I know, for God is with Me.
- 10 In God I will glory, He hath promised ;
 In Jehovah I will glory, He hath promised :
- 11 In God I have placed My trust. I will not fear
 What man can do unto Me.
- 12 God is on My side, the vows I have made unto Thee I will
 perform,
- 13 My praise shall be of Thee, because Thou hast delivered Me from
 death,
 Furthermore My feet from falling,
 That I should walk before God
 In the light of the living.

Vers. 1, 2. There can exist little doubt that the striking similarity between the phraseology of these verses and Ps. Ivii. 3, and Genesis iii. 15, primarily caused Bishop Horsley to affix a Messianic interpretation to Psalms lvi. Ivii. In Genesis iii. 15, not only is there some ambiguity in the meaning of the verb, but it is difficult to give a rendering which shall express both the action of man upon the Serpent's head, and the action of the Serpent upon the heel of the man. "*Bruise*" is totally inapplicable to the action of the Serpent, and is too weak a term to convey the force of the original. הָשַׁח in Arabic signifies to SMITE

WITH A SWORD, and hence to SMITE and DESTROY in any other manner. I would suggest CRUSH: "He shall CRUSH thy head, and thou shalt CRUSH His heel" (by compression between his serpent-fangs). There is not only a remarkable similarity of meaning between cognate terms in Hebrew, but frequently an actual interchange of signification. "The LXX. have κατεπάτησε in ver. 1, and κατεπάτησαν in ver. 2. Jerome, as well as the Vulgate, hath CONCULCAVIT and CONCULCAVERUNT. Symmachus, in the second place, had ἐπετριβον . See also Syriac. Hence, I should conjecture, that for הָשַׁח and הָשַׁח the old copies had

שׁוֹפֵנִי and שׁוֹפֵן, or rather שׁוֹפֵנִי. This is the more probable, because the LXX. have rendered this word שׁוֹפֵן by the Greek *καταπατήν*, in another place, where it really bears another meaning; see Ps. cxxxix. 11. If שׁוֹפֵנִי and שׁוֹפֵנִי be the true reading here, the allusion to the words of the curse upon the Serpent is so striking, as to leave no doubt of the relation of this Psalm to the great object of the Serpent's hate. The copies used by the LXX. and Jerome here (Ps. lvii. 3), as in the preceding Psalm, for שׁוֹפֵן had שׁוֹפֵנִי, unless an intercommunication of signification be supposed between the verbs שׁוֹפֵן and שׁוֹפֵנִי, which would be nothing singular."—*Horsley*.

Vers. 4, 10. *Glory*.—"The original word signifies not devotional praise addressed to God Himself, but the public praise of God addressed to men; the celebration of Him as the Psalmist's deliverer, and the avenger of His wrongs."—*Horsley*.

Ver. 6. *They band themselves together*.—יִגְדְּרוּ is the reading of Aben Ezra, of Heb. Bib. Mantua, 1742, and probably of Munster's Heb. Bibles, 1536 and 1546, and of R. Stephen's 4to. In these three Bibles it is difficult to distinguish the similar letters from each other. The Chaldee, Symmachus, and Jerome give the same mean-

ing, either from having this reading, or because they ascribe this signification to יִגְדְּרוּ.

Ver. 6. לְנַפְשִׁי is the reading of forty-three Heb. mss.

Ver. 7. *Tribes*.—עַמִּים, according to the context, may be predicated of Jews or of Gentiles. In this Psalm there is no reference to the Gentile nations. Hence I have rendered it TRIBES to obviate all ambiguity. עַמִּים signifies the tribes, Deut. xxxii. 8; xxxiii. 19; Isa. iii. 13; Hos. x. 14.

Ver. 8. "Ps. lvi. 8: *IPSIS PALPITATIONES CORDIS significare videtur et סִפְרַת נוֹדִי vertendum PALPITATIONES MEAS NUMERASTI*."—*Michael. Sup. ad. Lec. Heb.*

Ver. 8. לְנִגְדְּךָ is the reading of the ancient versions except the Chaldee. *Omnes præter Chaldaeam לְנִגְדְּךָ IN CONSPECTU TUI: quæ Scriptura videtur antiquior. Certe hodierna habet nescio quid peregrinum; nec ullibi quidquam memoratur de lachrymis in vas reconditis*."—*Houbigant*.

Ver. 10. *He hath promised*.—"The word spoken by God, in which the person uttering this Psalm takes so much comfort, is the promise that the woman's Seed should be victorious."—*Horsley*.

Ver. 13. *Furthermore*.—"Perhaps הַלֵּא renders here 'ET ULTRA' and BEYOND THAT."—*Horsley*.

"The Psalmist, in enigmatical language, clearly refers to the Jews, for they have always execrated the words of the faithful, because they refute their infidelity. St. Paul discoursed to them from morning to evening. They departed, execrating and dissenting from his truthful words. 'All their thoughts are for evil against Me.' Nothing can be more plain than this prophecy. For the descendants of the Jews, expelled from Jerusalem, and dispersed throughout all the earth on account of their sin against Christ, being questioned respecting the cause of their expulsion, conceal and keep secret their sin against Christ, and allege other causes of their punishment. Certainly they are no longer idolaters nor murderers of their prophets. Why then do they practice concealment? Because their confession would be a substantiation of our faith."—*Hesychius*.

"The Jews continually execrated the words of Christ, saying, 'He is not a prophet, but seduceth the people.' The thoughts of the Jews were for evil against Christ. Christ is the light of the living; He giveth illumination to those who are well-pleasing to Him."—*Psalt. Brunon. 1480*.

"In the judgment of some David composed this Psalm, foreseeing that Christ would be apprehended, detained, and crucified by the Jews, and that a title would be written and placed over the cross by Pilate, in contradiction to the Jews: 'JESUS OF NAZARETH, THE KING OF THE JEWS.'"—*Psalt. Gab. Brebia, 1477*.

"A prayer of the Messiah: 'For man would swallow Me up,' *i.e.*, man אֲנוּשׁ *genus humanum*. This is the complaint of a person who was exposed to the general persecution of mankind. This was not the case of David, who was at all times high in the public esteem. The language is remarkably adapted to the condition of our Lord on earth, and of His Church after His ascension."—*Horsley*.

PSALM LVII.

PRAYER of Messiah, hated and persecuted by the rulers of Israel, who thirsted for His blood and laid snares for His life.

God's retributive justice upon the Jews, on account of the crucifixion of Messiah, whereby they were delivered over to Rome, to take away their place and nation.

Universal triumph of the Gospel, in fulfilment of the prediction of Malachi: "From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My

name, and a pure offering ; for My name shall be great among the heathen, saith the Lord of Hosts " (Mal. i. 11).

The superintending providence of Jehovah exhibited in this Psalm, which protected the life of the Divine Shepherd from fallen spirits and Jewish unbelief until the predestined period, when He was to be delivered into the hands of wicked men and crucified and slain, watches over all the blood-bought sheep of Immanuel, where-soever located and howsoever situated. Nothing befalls them fortuitously. Even their sorrows and afflictions are mercies in disguise, designed to teach them this is not their home, to make them meet for the inheritance of the saints in light. Their sins are forgiven. Their persons are justified. Their names are written in heaven. Jesus manifests Himself by the Spirit unto them as He does not to the world. Hence it is alike the privilege and duty of God's children to shelter themselves under the Divine protection, to realize by faith God's covenanted mercies, and to cast all their care upon Him, who is the God and Father of our Lord Jesus Christ, and is in Him our God and Father.

- 1 BE merciful unto Me, O God, be merciful unto Me,
For in Thee My soul hath taken shelter,
Yea, under the shadow of Thy wings take I shelter
Until extreme oppression be overpast.
- 2 I will cry unto God most High,
Unto God who effectually worketh for Me.
- 3 He shall send from heaven and save Me,
He shall give to reproach those who are { gasping for Me, }
 { crushing Me, } }
God shall send forth His mercy and His faithfulness.
- 4 My life is in the midst of lions,
I have My abode amongst the children of Adam fiery with rage,
Their teeth are spears and arrows,
And their tongue a sharpened sword.
- 5 Be Thou exalted, O God ! above the heavens,
Over all the earth Thy glory.
- 6 They have laid a net for My feet,
My soul is depressed ;
They have digged a pit before Me,
Into the midst of it themselves are fallen.
- 7 My heart is ready, O God, My heart is ready,
I will sing, yea, I will chant the measured lay.
- 8 Awake, O My soul, awake psaltery and harp,
I will awake the early dawn.

- 9 I will praise Thee, O Jehovah, among the peoples,
Among the nations I will chant to Thee the measured lay.
- 10 For Thy mercy towereth unto the heavens,
And Thy faithfulness unto the clouds.
- 11 Be Thou exalted, O God ! above the heavens,
Over all the earth Thy glory.

Ver. 1. *Extreme oppression*.—Pluralis excellentiæ.

Ver. 3. *He shall send*.—"He sent not an angel nor a creature, for these of themselves could neither save nor deliver; but He sent the aid of His own almighty power."—*Psalm. Cassiodori*, 1491.

Ver. 3. *Those who are* } *gasping for Me.* } See note
 } *crushing Me.* }

on Psalm lvi. 6.

Ver. 4. לַבְּנֵי אָדָם is the reading of forty-five Heb. mss. of Kennicott, and of six Edd.

Ver. 4. "The children of men (Adam) are those who willingly and wickedly manifested their cruelty at the death of our Lord."—*Psalm. Brunon*, 1480.

Ver. 8. *O My soul*.—"O anima mea."—*De Rossi*.

כַּבֹּד, "poetically, for the HEART, SOUL."—*Gesen. Heb. Lcx.*

"PARS HOMINIS POTIOR, DIGNIOR et quasi PRÆPONDÉRANS, *ic.*, (stylo poetico) ANIMUS vel ANIMA."—*Simonis Lcx. Heb.*

"PRO ANIMA accipiunt Hebr. al. pro LINGUA glorificationis instrumento."—*Castell. Lcx. Hpt.*

"ANIMA pars hominis melior (Gen. xlix. 6; Ps. vii. 6; xvi. 9; xxx. 13; lvii. 9."—*Michaelis Sup. ad Lcx. Heb.*

Ver. 9. הַלְלוּ is the reading of twenty-three Heb. mss. of Kennicott, and one Ed. of fifteenth century, and of the Chaldee.

Ver. 9. *I will praise Thee, O Jehovah*; "not only among the Jews, but also among the Gentiles, so that they, the Gentiles, shall be provoked to discharge this duty, and the whole Church shall render to Thee this heavenly act of praise. Behold the fruit of the passion and resurrection."—*Psalm. Ludolp.* 1514.

"O Father everlasting, of heaven, I will glorify Thee among the nations, I will teach the Gentiles to laud Thy name."—*Psalm. Quinc. Fab.* 1513.

Vers. 5 and 11 are thus rendered in the Chaldee Targum—

"Be Thou exalted, O God, above the angels of heaven, Thy glory above all who inhabit the earth."

"This Psalm has reference to what Christ has done for us, when, appearing upon earth in the last days in human nature, He removed the ruin of the Fall. When the Psalmist says, 'He shall send from heaven and save Me,' he clearly predicts the descent of the Lord upon the earth. The Son is the mercy and truth of the Father. When the Psalmist says, 'Their teeth are spears and arrows,' he signifies thereby what the Saviour should undergo at the time of His passion."—*Athanasius*.

"Christ at His passion exclaimed, 'Be merciful unto Me, O God.' God said unto God, 'Be merciful unto Me.' He who with the Father hath mercy on you cries out in you, 'Be merciful unto Me.' Christ's exclamation, 'Be merciful unto Me,' is your exclamation. Christ derived this exclamation from you, for to save you He was clothed with humanity. The flesh itself cries out, 'Be merciful unto Me, O God, be merciful unto Me;' the very man, soul, and flesh. For the Logos (*Verbum*) took upon himself the entire man, and the entire man became the Logos. You hear the Master praying, learn you to pray. He verily prayed to this intent, that He might teach you to pray. He suffered to this intent, that He might teach you to suffer. He rose again from the dead to this intent, that He might teach you to hope for and anticipate the resurrection."—*Augustine*.

"We should remember that this is the fifth Psalm which briefly commemorates the passion and resurrection of the Lord. In the first part of the Psalm, the Lord Christ prays concerning His passion. God being made man ceased not, by the assumption of human nature, to be God. Though He assumed mutable human nature, He Himself remains immutable, not diminishing His own nature, but exalting the condition of mortality. It is one and the same Lord Christ, who, in the form of man, performed great and stupendous miracles, and in the form of a servant underwent severity of suffering. In the second part, He describes, with great variety of imagery, His glorious resurrection. In the third part, He promises, after His most blessed resurrection, to sing praises to the Lord the Father. Who can adequately express the beauty, the mercy, of this Psalm? Christ prays that He may teach us. He raised Himself from the dead that He might raise us from the dead. He sings praises to the Father that He may instruct us. He is deservedly called our Way, our Redemption, our Advocate with the Father"—*Psalm. Cassiodori*, 1491.

“ Christ prays in that human nature in which He suffered, and commemorates the glory of His resurrection, and sings praises to the Father. Christ suffered for us that no one might be unwilling to suffer for Him.”—*Psalm. Brunon.* 1480.

“ This Psalm consists of three parts. In the first part, the prophet speaks personating the Lord, for the Lord speaks in this part, as it were, exclaiming amidst the ills inflicted upon Him, and predicting His liberation. In the second part, He tells how and from whom He was delivered. In the third part, He promises, after His resurrection, to praise God. Christ, therefore, inasmuch as He was man, prays to the Father and saith: “ Be merciful unto Me, O God.”—*Psalm. Pet. Lombard.* 1414.

“ A Psalm respecting Christ’s incarnation, passion, resurrection, and ascension, and respecting His prayer.”—*Psalm. Ludolp.* 1514.

“ The prophet in spirit introduces the Lord praying to the Father. This Psalm is a prayer of Christ the Lord, during His passion, concerning His deliverance from the sleep of death, the destruction of His enemies, His resurrection in the morning, the confession and manifestation of His divinity among the peoples, His divine compassion and dissemination of true faith in Him, the supreme exaltation of His glory in heaven and in earth.”—*Psalm. Quinc. Fab.* 1513.

PSALM LVIII.

MESSIAH inveighs against the Sanhedrim, the supreme Council of Israel, because of their impiety towards God and injustice towards man, and shows that this depravity is the result of original or birth sin, to which they have superadded rejection of Him who spake as never man spake.

Abolition of the Jewish polity, and cessation of the daily sacrifice, the result of Israel’s rejection of Messiah.

Exultation of the Messiah in the destruction of the enemies of His gospel, both Jews and Gentiles, and in the establishment of His kingdom upon earth.

The unjust condemnation of Christ by the Jewish Sanhedrim, the supreme court of judicature in Israel, their subornation of false witnesses, their bribery of Judas with the wages of iniquity, and their instigation of the populace to demand the liberation of Barabbas, a murderer, and the crucifixion of Jesus, all prove that knowledge is not grace, that profession is not possession, that many receive the outward, visible, sacramental signs who are destitute of the inward spiritual grace symbolized thereby, that many have a name to live who are dead in the Divine estimation. This Psalm should remind us, that Jesus is the only name given under heaven whereby man can be saved; that rejection of Jesus is rejection of Jehovah himself; that Jesus will not share a divided heart with the world; and that He has authoritatively declared, “ He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad.”

- 1 Do ye in truth promulgate righteousness, O ye council?
Do ye give sentence uprightly, O ye children of Adam?
- 2 Nay, rather in your heart you are framing wickedness;
The rapine of your hands you are meting out through the land.
- 3 The wicked are alienated from the womb,
From the very birth they go astray, speakers of falsehood.
- 4 Their venom is like the venom of a serpent,
They are like the deaf asp that stoppeth his ear,

- 5 That will not hearken to the sound of incantations,
To the enchanter skilful of enchantments.
- 6 God hath broken their teeth in their mouths,
Jehovah hath shivered the grinders of the young lions.
- 7 They shall melt away like water which is exhaled ;
He levels His arrows against them, they shall be extirpated.
- 8 Thou shalt dissolve them like wax,
Like as a woman's untimely abortion goeth off,
They shall nevermore see the sun.
- 9 Before your pots feel the bramble,
The whirlwind shall sweep them away, the green and the dry
together.
- 10 The Righteous One shall rejoice when He seeth the vengeance,
He shall wash His feet in the blood of the impious one,
- 11 Then shall man exclaim, Verily there is a reward for the Righteous
One.
Truly there is a God who executeth judgment in the earth.

Ver. 4. *Deaf aspic*.—The פתן, rendered *adder*, is generally supposed by interpreters to be the kind of serpent called by the ancients ASPIC, and to which there are frequent allusions in Scripture. Deut. xxxii. 33; Job xx. 14, 16; Isa. xi. 8. The common people of Cyprus give it the name of *κοφῆ*, DEAF.—*Anderson's Note to Calvin on the Psalms*. “In the island of Cyprus there is a serpent which the Greeks of our age call ASPIC. It is short, seldom more than a foot in length, but wonderfully thick, as thick as a man's arm. Of all the serpents known in the East its poison is the most deadly. The person bitten by the aspic becomes lethargic, and soon falls into the deepest sleep, and within twenty-four hours ceases to live, without any pain or symptom of death, except that the arteries cease to beat, and that the body is covered with yellow and black spots. Putrefaction begins in another twenty-four hours.”—*Hasselquist*. See also the Hebrew Lexicons of Parkhurst, Lee, Simonis, Castell, Michaelis.

Ver. 6. נהין is the reading of above 153 Heb. mss. and many Edd. LXX. and Syriac.

Ver. 7. ימסו is the reading of four Heb. mss. of Kennicott, and some of De Rossi, Chaldee, LXX., Vulgate, Symmachus.

הצוי is the reading of Keri, and forty Heb. mss. of Kennicott, three Edd. of fifteenth century, and seven later Edd.

Ver. 8. *Wax*.—Some mss. and Edd., שבלול. The word is ἀπαξ λεγόμενον. Both the spelling and interpretation are doubtful. I have followed the LXX., who render κηρός WAX, supported by the Syriac, Vulgate, Vetus Itala, and Ethiopic. תמום is the reading of the Westminster ms., but is omitted by Kennicott, who only assigns this (erroneous) reading to mss. 43, 73, 76, 255.

Ver. 9. *Sweep them away*.—The postfixed pronoun in Hebrew is singular, so that the literal rendering would be “sweep him or it away.” In this case I should refer the pronoun to אלהם, COUNCIL, which, being a noun of multitude, the pronoun referring thereto might be indifferently rendered singular or plural. The pronoun is rendered in the plural in the Chaldee, Syriac, LXX., Vulgate, Ethiopic, and Vetus Itala.

Ver. 9. יסערני is the reading of twenty-three Heb. mss. of Kennicott, three Edd. of fifteenth century, and two later Edd.

“This Psalm has the same subject-matter as the preceding Psalm, but it more clearly declares the end which awaits those who rebelled against the Saviour. Since the administrators of the law banded together against the Saviour, the prophetic spirit fitly enjoined them, if they had any regard for justice, to decree righteous judgment, but they did not decree righteous judgment, having counselled to slay the Innocent and the Righteous One. The Psalmist not only compares these men to a serpent, but also to an aspic having poison in its teeth, and which will not hearken to enchanters of serpents so as to cease from its anger, according to the prediction of Isaiah, ‘They have closed their ears, that they might not hearken to the words of our Lord.’”—*Athanasius*.

“Christ is the speaker in this Psalm. The Lord Christ, who is the Saviour both by virtue of what He hath done and suffered, and by His admonitory teaching, in the first part of this

Psalm, is seen to censure the wickedness of the Jews. In the second part He declares, by the fittest comparisons, the retributive punishment inflicted on them. Christ the Lord inveighs against the Jews on account of crimes they should commit at a very distant period. Behold the true Sun, who dissipates our darkness and our blindness, and teaches us what we ought indeed to understand. He Himself says: 'Abraham rejoiced to see My day: he saw it and was glad,' that day of mental goodness, that day of the justified, which no cloudy darkness shall hamper, no murky night shall ever obscure or follow."—*Psalm. Cassiodori*, 1491.

"Christ blames the wickedness of the Jews, and declares their retributive punishment. The Jews falsely plead the righteousness of the law, when they are about to adjudicate unrighteously."—*Psalm. Brunon*. 1480.

"The intention of this Psalm is, that no one should oppose the kingdom of Christ. The first part of the Psalm is reproof of the Jews, to the end that we should not imitate their transgressions. The second part of the Psalm is their retributive punishment. Christ, speaking against the Jews, says: 'Do ye in truth promulgate righteousness?'—*Psalm. Pet. Lombard*. 1474.

Bishop Horsley entitles this Psalm, "God's just judgment foretold against the unjust judges of our Lord" (see Psalm lxxxii.), and subjoins this remark: "This Psalm has no obvious connexion with any particular occurrence in the life of David, but it is connected remarkably with the history of Christ. It reproaches some tribunal with unjust decisions; taxes the rulers of the world, or mankind in general, with selfish schemes of wickedness; threatens them with destruction, and promises the institution of an upright judicature; with some allusion in the end to some one Just Person, and some one wicked person opposed to Him."

PSALM LIX.

PRAYER to Jehovah for deliverance from certain Gentiles, characterized by idolatry, bloodguiltiness, pride, cursing, falsehood, and an unprovoked, uncalled-for onslaught on restored Israel, more particularly directed against Jerusalem their metropolis.

Assured confidence of believing Israel, that God will be faithful to His promises, and will cause His ancient people finally to triumph over all their confederated foes.

Ever since the return of the Jews from their seventy years' captivity at Babylon, they have been guiltless as a nation of the crime of idolatry. Hence the maledictions of this Psalm pertain not to the Jews, but to the Gentiles. Beside Gentile nations immersed in pagan idolatry, the votaries of Papal Rome bow down to and worship images, and the votaries of the Greek Church bow down to and worship pictures, and in many ways "worship and serve the creature more than the Creator." Now this Psalm is a solemn warning against idolatry and all approximation to idolatry. "Little children, keep yourselves from idols." Idolatry derogates from God's glory. God is a jealous God, and His glory will He not give to another. Four times has God declared in His Word, that no idolater (no one living and dying in pagan or Papal idolatry) shall inherit the kingdom of God.

- 1 RESCUE me from mine enemies, O Jehovah;
Exalt me above them that rise up against me.
- 2 Rescue me from those who practise idolatry,
And save me from the men of blood.
- 3 For, behold, they have laid snares for my life,
The violent have mustered together against me,
For no apostasy, no sin of mine, O Jehovah,

- 4 Without a fault in me they have run and prepared themselves,
Awake at my invocation and behold.
- 5 For Thou, O Jehovah, God of hosts,
Art the God of Israel,
Awake to visit all the Gentiles,
Compassionate none who revolt to idolatry.
- 6 They return at eventide, they growl like a dog,
And they prowl round the city.
- 7 Behold, they foam at their mouths,
Swords are within their lips,
“ For who hath heard ? ”
- 8 But Thou, O Jehovah, mockest at them,
Thou holdest all the Gentiles in derision.
- 9 O my strength, for Thee I watch,
Truly God is my bulwark, the God of my mercy.
- 10 God will give me ready help,
He causeth me to look triumphantly on my foes.
- 11 Slay them not, lest my people forget,
Send them into exile by Thy power,
And prostrate them, O Jehovah our bulwark,
- 12 For the sin of their mouth, the word of their lips,
That they may be ensnared with their own pride,
And with the cursing and falsehood they have uttered.
- 13 Consume them, in wrath consume them, that they may be brought
to nothing,
That they may know that God ruleth in Jacob,
Unto the extremities of the earth.
- 14 Yet they return at eventide, they growl like a dog,
And they prowl round the city.
- 15 They prowl about for food.
And growl if they are not satisfied.
- 16 But as for me, I will sing of Thy might,
Yea, in the morning I will loudly praise Thy mercy,

Because Thou hast been a bulwark unto me,
 Even a refuge in the day of my distress.
 17 O my strength, unto Thee I chant the lay,
 Truly God is my bulwark, the God of my mercy.

Ver. 1. יהוה is the reading of thirteen Heb. mss.

Ver. 2. That IDOLATRY is the signification of the Hebrew original, see note on Psalm v. 5.

Ver. 3 and 4. *For no apostasy, no sin of mine, without a fault in me.*—However the Jews may have sinned against God, more especially by their rejection and crucifixion of Messiah, they have not sinned against the Gentiles, but the Gentiles have sinned against them. Hence in Psalm li. Israel (the supplicant in this Psalm) exclaims: "Against Thee only have I sinned."

Ver. 9. עי is the reading of fourteen Heb. mss., LXX., Vulgate, Chaldee, Arabic.

יְהוָה is the reading of eighty-five Heb. mss., twelve Edd., of which three are of fifteenth century, and Chaldee, also of the Westminster ms. on an erasure omitted by Kennicott, and of the Keri.

Ver. 11. יהוה is the reading of fifteen mss. of Kennicott, of many mss. of De Rossi, and of two Edd., one 1486 and one 1516.

Ver. 16. *In the morning.*—The resurrection morn.

"The words, 'For no sin of Mine—without a fault in Me,' resemble the prophecy, 'He did no sin, neither was guile found in His mouth.'"—*Athanasius.*

"Christ alone, who was without sin, could use these words, and therefore directed the course of our salvation."—*Chrysostom.*

"In the first part of the Psalm, the Lord Christ prays, not in His Divine nature derived by eternal generation from the Father, but in His human nature, born of the Virgin Mary, that His enemies might not prevail to injure Him. We have learned, O Lord Christ, what great sufferings Thou didst undergo in the flesh, and that yet Thou didst always pray for Thy persecutors. O Thou truly righteous Judge, under whom none who confess Thee need despair of salvation! O Thou most benign and all-powerful, who didst pray for Thine enemies, how can any one of Thine own people fear that he should perish!"—*Psalm. Cassiodori, 1491.*

"This Psalm declares the mystery of the passion of our Lord. It may be understood of the person of the Lord."—*Pseudo-Jerome.*

"Christ prays that His enemies may not prevail against Him, and declares how in the end of the world the Jews are to be converted, for whom most fervent prayer is offered up."—*Psalm. Brunon. 1480.*

"A prayer of Christ the Lord to the Father for His deliverance from the hands of sinners and powerful enemies, for that He who had done no sin, and had lived a perfectly sinless life, was suffering for no sin or fault of His own. Also His supplication that Divine justice should be inflicted upon the wicked and those persistent in iniquity."—*Psalm. Quinc. Fab. 1513.*

"A PRAYER OF THE MESSIAH, COMPLAINING OF HIS ENEMIES, AND PREDICTING THEIR PUNISHMENT. This Psalm hath no particular relation to the fact mentioned in the title; namely, Saul's attempt to cut off David by assassination. When I consider that the enemies, against whom the Psalmist invokes the Divine aid, are described in the second verse under the general characters of the dealers in iniquity, and men of blood, that is, of idolaters and persecutors, I have no doubt that the poem is entirely mystic; that the Psalmist personates the Messiah or the persecuted Church, and prays for deliverance from the atheistical conspiracy of apostate angels and impious men."—*Horsley.*

PSALM LX.

PUNISHMENT of Israel for their iniquity.

God's restoration of Israel to Palestine, and redistribution of the land of promise among the twelve tribes.

PSALM CVIII.

PRAISE to Jehovah for His mercy and faithfulness, to be proclaimed by Israel among the Gentile nations.

God's restoration of Israel to Palestine, and redistribution of the land of promise among the twelve tribes.

Return of Israel from the East, *via* Moab ; return of Israel from the South, *via* Idumea ; return of Israel from the West, *via* Philistia.

Capture of Petra and the deliverance of Israel are the acts of God alone.

Return of Israel from the East, *via* Moab ; return of Israel from the South, *via* Idumea ; return of Israel from the West, *via* Philistia.

Capture of Petra and the deliverance of Israel are the acts of God alone.

The topical delineation in this Psalm of the several routes by which different sections of returning Israel are to re-enter the promised land, is a pledge and an assurance of the faithfulness and indefectibility of the Divine promises to the lineal and spiritual progenies of the Father of the Faithful, which promises are yea and amen in Jesus Christ. The literal accomplishment of the predictions of the first advent should lead us to anticipate an equal literality of fulfilment of the predictions of the second advent, and of the restoration of Israel preceding but intimately connected therewith. "God is not a man that He should lie, nor the son of man that He should repent." "One jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 18). When the last section of the grand roll of prophecy shall have been unfolded and consummated, then "the seventh angel shall pour out his vial into the air, and there shall come a great voice out of the temple of heaven, from the throne, saying, IT IS DONE" (Rev. xvi. 17).

LX.

- 1 O GOD, Thou hast east us off, Thou hast scattered us abroad,
Thou hast been displeas'd : O turn Thyself unto us again.
- 2 Thou hast made the land to tremble,
Thou hast broken it up,
Heal the breaches thereof, for it shaketh.
- 3 Thou hast showed Thy people hard things,
Thou hast made us to drink the wine of stupefaction.
- 4 Thou hast also given a banner to them that fear Thee,
That it may be displayed because of the truth.
- 5 That Thy beloved ones may be delivered,
Save with Thy right hand and hear Thou us.
- 6 God hath spoken in His holiness,
I will rejoice, I will divide Shechem,

CVIII.

- 1 My heart is ready, O God, my heart is ready,
I will sing, yea, I will chant the measured lay.
- 2 Awake, O my soul, awake psaltery and harp,
I will awake the early dawn.
- 3 I will praise Thee, O Jehovah, among the peoples,
Among the nations I will chant to Thee the measured lay.
- 4 For Thy mercy towereth above the heavens,
And Thy faithfulness unto the clouds.
- 5 Be Thou exalted, O God ! above the heavens,
Yea, over all the earth Thy glory.
- 6 That Thy beloved ones may be delivered,
Save with Thy right hand and hear Thou us.
- 7 God hath spoken in His holiness,
I will rejoice, I will divide Shechem,

- And will mete out the valley of Sue-
coth.
- 7 Gilead is mine, and Manasseh is mine,
Ephraim also is the fortress of my ruler.
Judah is my sceptered chief.
- 8 Moab is my wash-basin,
At Edom will I cast off my sandal,
Over Palestina shall be my triumph.
- 9 Who will bring me into the city of
the Rock (*Petra*) ?
Who will lead me into Edom ?
- 10 Wilt not Thou, O God, which hadst
east us off ?
And wilt not Thou, O God, which
didst not go out with our armies ?
- 11 Give us help against the enemy,
For vain is the help of man.
- 12 Through God we shall do valiantly,
For He shall tread down our enemies.
- And will mete out the valley of Sue-
coth.
- 8 Gilead is mine, and Manasseh is mine,
Ephraim is the fortress of my ruler,
Judah is my sceptered chief.
- 9 Moab is my wash-basin,
At Edom will I cast off my sandal,
Over Palestina I will triumph.
- 10 Who will bring me into the city of
the Rock (*Petra*) ?
Who will lead me into Edom ?
- 11 Wilt not Thou, O God, which hadst
east us off ?
And wilt not Thou, O God, which
didst not go out with our armies ?
- 12 Give us help against the enemy,
For vain is the help of man.
- 13 Through God we shall do valiantly,
For He shall tread down our enemies.

The first part of Psalm cviii. is identical with Psalm lvii. 7-11, and the remainder with Psalm lx. 5-12. For the discrepancies between these parallel passages, consult Psalm lvii. and the following notes on Psalm cviii.

Ver. 1. נכון לבי is represented in five Heb. mss., LXX., Syriac, Vulgate, Arabic, and in Psalm lvii.

Ver. 2. עורה כבורי is the reading of twenty-two Heb. mss., the Basle Psalter of 1516, Vulgate, Arabic, and Psalm lvii.

Ver. 3. אומרך is the reading of three Heb. mss. of Kennicott, of many of De Rossi, and of Psalm lvii.

Ver. 8. לי is the reading of several Heb. mss., the Hagiographa of Naples, the Basle Psalter of 1516, Justinian's Psalter 1516, Psalter Cologne 1518, both Mac-hazor Sonein, Jewish Prayers Fan. 1506, LXX., Syriac, Vulgate, Arabic, and Psalm lx.

Ver. 9. *I will triumph.*—There is a slight variation of reading between this Psalm and lx., which existing

mss. do not enable us to reconcile. The sense is precisely the same in both.

Ver. 10. מוצר is the reading of twenty-six Heb. mss., of the two Psalters of 1477, and of Psalm lx. Rabbi Jonah seems to intimate that this city is Sela or Petra.

Ver. 13. *We shall do valiantly.*—See Num. xxiv. 18, 19, where the expression, "Israel shall do valiantly," seems to connect the two prophecies as parallel to each other. Compare also Isa. xi. 14 with Dan. xi. 41, whence I infer that Idumea will escape spoliation from the northern confederacy of Gog, but will be subjugated by restored Israel and their ally the western Philistines, England.

Justinian's Octuple Psalter, Genoa 1516, has a singular annotation on ver. 10, namely, "who will bring me unto impious Rome? who will bring me to the Constantinople of Edom?" This annotation is not to be found in Walton's Polyglot, or in recent editions of the Chaldee Targum. See also De Rossi's Var. Lect. on Ps. cviii. 11.

"The Psalmist, speaking in the person of the Jews, declares their rejection, saying, 'God hath rejected and destroyed us.' These words were verified by the event, since after the advent of Christ they thus suffered."—*Origen*.

"The people of the Jews, being brought to the conviction that their punishment was on account of Christ, are converted, and are fit recipients of the grace of Christ. But first of all the Psalmist laments their overthrow, the result of their impiety towards Christ, and saith, 'O God, Thou hast east us off.' Thou hast punished us on account of our impiety towards Thee, but have mercy upon us. Who else can bring us into the fortified city, but Thou Thyself, who, on account of our iniquities, hast repelled us from communion with Thee?"—*Athanasius*.

"These things may, with greater propriety, be referred to the person of Christ, from whom result all change and innovation in human affairs."—*Catena Patrum*.

"The Almighty gives at length the expected order from His holy place. Immediately you see the exulting Israelite taking possession of all the different portions of the promised

land, Shechem and Succoth, Gilead and Manasseh, the land of Ephraim and Judah principally. At Moab, the party that had returned across the desert obtains the usual refreshment of the Eastern traveller, water to wash his feet. Thus Israel finds in a former enemy a friend. So again, farther to the west, another party traverses Edom, for such I conjecture to be the meaning of 'casting out the shoe.' More westward still, on the shores of the Mediterranean, the felicitating shouts of other returning captives are heard."—*Ery.*

PSALM LXI.

INTERCESSION of believing Israel to God for His intervention against the enemies of their nation, followed by strong aspirations after a closer and more enduring communion with the Divine giver of an heritage unto His ancient people, the covenanted land of promise.

Everlasting duration, unchangeableness, and universality of the kingdom of Messiah, King of kings, and Lord of lords.

Other Psalms prophetically exhibit Christ crucified, His incarnation, passion, and vicarious death. This Psalm prophetically exhibits Christ glorified, His kingdom an everlasting kingdom, and His dominion enduring throughout all ages. For this consummation Christ commands all His disciples daily to pray, saying, "Thy kingdom come: Thy will be done on earth as it is in heaven." This kingdom is universal, sempiternal, and elect. None shall in any wise enter therein but those only who are written in the Lamb's Book of Life. These shall sit down with Abraham, and Isaac, and Jacob in the kingdom of our Father, as our Lord said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Those only who are saved by the first advent will be glorified at the second advent, when "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. vii. 18).

- 1 HEAR Thou my cry, O God,
Attend unto my prayer.
- 2 From the end of the earth I will cry unto Thee.
When my heart is utterly overwhelmed,
O lead me to the Rock that is higher than I.
- 3 For Thou hast been a shelter unto me,
A mighty bulwark from the presence of the enemy.
- 4 I would dwell in Thy tabernacle for ever,
I would take shelter under the cover of Thy wings.
- 5 For Thou, O God, hast heard my vows,
Thou hast given an heritage unto them that fear Thy name.
- 6 Thou wilt add days to the days of the King,
His years shall be as from generation to generation.

(ORACULAR VOICE.)

- 7 He abideth eternally in the presence of God,
Mercy and faithfulness from Me preserve Him.

8 Therefore will I chant in measured lays Thy name for ever While daily I perform my vows..

Ver. 3. "I would take shelter under the cover of Thy wings."

"I would take shelter under the shadow of Thy Shekinah for ever."—*Chaldee Targum*.

Ver. 5. *An heritage*.—This word is purposely employed, because it seems more strictly applicable to the land which God gave to the children of Israel, whereas our word INHERITANCE is frequently predicated in Scripture of the inheritance incorruptible that fadeth not away, which I conceive in this Psalm is signified by the line, "I would dwell in Thy tabernacle for ever."

Ver. 6. This verse is thus paraphrased in the Chaldee Targum: "Thou shalt add the days [of the world to come] unto the days of King Messiah, His years shall be as the generations of this world, and the generations of the world to come." Thus the verse is printed in Bishop Justinian's Polyglot Psalter, 1516, but the words within brackets are wanting in Walton's Polyglot. This is only one of the many variations between the Chaldee text printed by Justinian and that by Walton. Who was the author of these variations? Whence do they proceed?

Ver. 7. *From me*.—No preposition can stand alone, but must be followed by the word governed thereby. Hence the difficulty and obscurity of this verse. This solution appears to me to obviate all irregularity and all obscurity of signification. Seven Hebrew mss. read כִּן יְצַרְרוּהוּ. I propose simply to divide these letters differently, as the most ancient Hebrew mss. had no division into words, at least many of the words were run together into one, and to read כִּן יְצַרְרוּהוּ. Thus on the authority of these seven Hebrew mss. we elicit the very sense Bishop Horsley proposes, without any conjectural emendation of the text. The Chaldee renders—"Goodness and truth from the Lord of the world shall preserve Him." On this authority Houbigant and Bishop Lowth would substitute מִיְהוָה in place of כִּן. In the Westminster ms., now before me, there is no division between the two words. The eighth verse is thus paraphrased in the Chaldee Targum: "Therefore will I praise Thy name for ever, when I shall have fulfilled my vows in the days of Israel's redemption, and in the day when King Messiah shall be anointed, that He may be King."

"We affirm that the Rock, from which flowed spiritual drink, signifies Christ."—*Origen*.

"The Psalmist manifestly proclaims through whom salvation is obtained; for he says that he is exalted on the Rock, since through Christ (denominated by St. Paul, the Rock) we are made superior to, and conquerors over, the evil spirits (demons) which assail us."—*Athanasius*.

"Eternal life is called an inheritance. Theodoret remarks, 'The true inheritance is eternal life, concerning which Christ saith to the sheep on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you before the foundation of the world. This inheritance the Lord giveth to them that fear Him.' In Ephesians i. 14, the Spirit is called the earnest of our inheritance. In Colossians i. 12, the Apostle exhorts them 'to give thanks unto the Father, who hath made them meet to be partakers of the inheritance of the saints in light.' On this verse we have the golden comment of Chrysostom, reiterated by Theophylact: He calls it an inheritance, to show that no man obtaineth the kingdom by his own good works; for no man hath so lived as to render himself worthy of the kingdom, but all is of the grace of God. Wherefore he saith, 'When ye have done all, say that we are unprofitable servants, for we have only done what we ought to have done.'"—*Suiceri Thesaurus*.

"No one cries from the ends of the earth but that inheritance of which it was said unto the Son, 'Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.' Therefore this possession of Christ, this inheritance of Christ, this body of Christ, this one Church of Christ, this oneness which we are, calls from the ends of the earth. Let us repeat the gospel, 'Upon this Rock I will build my Church.' Hence the Church, which Christ willeth to be built upon a rock, crieth from the ends of the earth. But who is the Rock upon which the Church is built? Hear the teaching of St. Paul, 'That Rock was Christ.' On Christ, therefore, we are built. This is the King, whose members we are. Christ the King is our Head, our King."—*Augustine*.

"This whole Psalm proclaims the praises of Christ. The Rock signifies the Lord, the Saviour, as the Apostle saith, 'That Rock was Christ.' On this Rock he declares himself exalted, on this Rock every Christian is built. The inheritance signifies the kingdom of the world to come, which is promised to His blessed servants. This inheritance hath no termination, but when once attained, never by any change recedeth from us."—*Psalm, Cassiodori*, 1491.

"The King is the everlasting King, that is, Christ the Lord. His days are everlasting. No night shall obscure His glory."—*Pseudo-Jerome*.

"Thou wilt add days to the days of the King, until His elect being congregated together, and His enemies being expelled, He shall deliver up the kingdom to God the Father, reigning together with Him and with the saints."—*Psalm, Brunon*, 1480.

"This Psalm treats of Christ the Lord. Our King, Christ the Lord, abideth for ever in

the presence of God the Father. Who is able to comprehend His mercy wherewith He redeemed us, and His truth wherewith He instructs us? Assuredly none. I will praise Thy Word Christ the eternal King for ever and ever."—*Psalm. Quinc. Feb. 1513.*

"The Psalm is of the mystic class: the King is evidently the Messiah."—*Horsley.*

PSALM LXII.

MESSIAH'S confidence in the superintending providence and protection of Jehovah a pattern for His people's imitation.

Predicted defeat and doom of Messiah's enemies characterized by hostility to the gospel, secret malediction, oppression, plunder, and wealth unrighteously acquired.

Admonition not to trust in man, whose breath is in his nostrils, but to recognise God's retributive justice.

Jehovah's almighty power and Godhead, and His infinite mercy towards all who participate in Messiah's salvation.

This Psalm teaches that God is a jealous God, that His glory will He not give to another, and that He requires man to love Him, and to trust in Him, with all his heart, and mind, and soul, and strength. The duty of dependence upon the sovereignty of God for all we need in time and in eternity, is inculcated by the Psalmist's exhibition of the perfect example of the man Christ Jesus. Identical with the teaching of this Psalm is the exhortation of Isaiah: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of? (ii. 22.) Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength" (xxvi. 4).

- 1 ONLY upon God My soul repositeth,
Because from Him is My preservation ;
- 2 He only is My Rock and My preservation,
My bulwark : I shall not be greatly moved.
- 3 How long will ye unjustly assail the Man ?
Ye shall be dashed in pieces, all of you,
Like an inclining wall, like a shattered fence.
- 4 Their only consultation is to thrust Him down from His exaltation,
They delight in falsehood,
With their mouths they bless, but inwardly they curse.
- 5 Only upon God My soul repositeth,
Because from Him is My expectation.
- 6 He only is My Rock and My preservation,
My bulwark, I shall not be moved.
- 7 In God is My preservation and My glory,
He is the Rock of My strength ; My shelter is in God.

- 8 Trust in Him, O people, at all times,
O pour out your hearts before Him,
God is for us a shelter.
- 9 Nought but vanity are the children of Adam,
A delusion are the children of every man,
In the balances they mount up altogether lighter than vanity itself.
- 10 Trust not in oppression,
And be not vain-glorious of plunder,
Should wealth increase, set not your hearts upon it.
- 11 Irrevocably hath God spoken,
Repeatedly have we heard this,
That power is of God.
- 12 Moreover to Thee, O Jehovah, belongeth mercy,
Because Thou wilt requite to the Man according to His work.

Ver. 1. כ' is the reading of ten Heb. mss., LXX., Vulgate, Arabic, Syriac.

Ver. 4. *In falschood, i.e.*, "in false doctrines in religion."—Horsley.

Ver. 4. *With their mouths.*—בפיהם is the reading of two ancient Heb. mss., and of the ancient Versions.

Ver. 11. *Irrevocably.*—"Quod ait SEMEL firmitatem dicatorum ostendit; SEMEL non ad numerum referendum est sed ad sententiæ firmitatem."—*Pseudo-Jerome*.

"SEMEL, *i.e.*, firmiter et immutabiliter locutus est Deus, quasi unica locutione ut retractione non indigeat, quia quod loquitur Deus est unum et invariabile. SEMEL non ad numerum referendum est, sed ad sententiæ firmitatem."—*Psalt. Ludolp.* 1514.

"UNUM, vel SEMEL, sæpe designat tale enunciatum, quod non mutatur, irrevocabile, quo sensu hæc vocula occurrit quoque, Job xxxiii. 14; Prov. xxviii. 18; Ps. lxxxix. 36. *Bis, i.e.*, aliquoties, pluribus vicibus, numerus certus pro incerto."—*Rosenmüller*.

"MANY TIMES God hath spoken, and we have heard from the mouth of the Prophets, that power belongeth to God only, wherefore it is not for man to trust in his

strength, nor in his riches, for all are vanity, and there is no true confidence but in God only, for power pertaineth unto Him and to no one else."—*Solomon Ben Melech*.

Ver. 11. *Have we heard.*—שמענו is the reading of twenty-six Heb. mss., and one Ed. of fifteenth century, of the Talmud and the Arabic Version.

Ver. 12. That God should render to every man according to his work, is an attribute of justice rather than of mercy. But Divine mercy will indeed be manifested to the mystical body of Christ, when God shall requite to the man Christ Jesus according to His work, His finished work of redemption, and when Christ shall see of the travail of His soul in the finished salvation and eternal glorification of all who are one with Christ, and Christ one with them. Hutchinson quaintly remarks, "THOU WILT REPAY TO ט"ס ACCORDING TO HIS WORK, must have been death to David; but life everlasting to Christ."

Ver. 12. *O Jehovah.*—יהוה is the reading of 26 mss. of Kennicott, and of two Edd. of fifteenth century.

"י"ס is the characteristic word of this Psalm."—*Jebb*.

Bishop Horsley entitles this Psalm, "Messiah trusts in God. His enemies warned of their impending fate."

PSALM LXIII.

THE true Church in the latter days hungers and thirsts after righteousness, pants after a more intimate communion with God, and a more realizing sense of the Divine presence, by the indwelling of the Spirit, and reposes on God as a covenant-God for protection, preservation, and salvation.

Exultation of Messiah, ultimate triumph of the Church, and cessation of all false religions, when the knowledge of the Lord shall cover the earth as the waters now cover the sea.

This Psalm teaches and admonishes Zion's pilgrims to cultivate spirituality of mind, heart-communion with God, and self-dedication to His service, to press onward for the prize of their high calling in Christ, to remember that this is not

their rest, and, like Abraham, "to look for a city which hath foundations, whose maker and builder is God."

- 1 O God, Thou art my God, seeking Thee I anticipate the dawn,
My soul thirsteth for Thee,
My flesh longeth after Thee,
Like a parched and arid land, where no water is.
- 2 Earnestly in the sanctuary have I looked after Thee,
That I might behold Thy power and Thy glory.
- 3 Because Thy mercy is better than life,
My lips shall praise Thee.
- 4 Constantly will I bless Thee while I live,
In Thy name will I lift up mine hands.
- 5 My soul shall be full fed as with marrow and fatness,
And with joyous lips my mouth shall pour forth praise.
- 6 Surely I remember Thee upon my bed,
And I meditate upon Thee during the night-watches.
- 7 For Thou hast been my succour,
Therefore under the shadow of Thy wings will I rejoice.
- 8 My soul adhereth close to Thee,
Thy right hand sustaineth me.
- 9 But those that seek after my life are doomed to destruction,
They shall go down to the nether parts of the earth.
- 10 They who would deliver up my life to the power of the sword
Shall become a portion for jackals.
- 11 Thus the King shall rejoice in God,
Every one that taketh the oath of fealty to Him shall triumph,
Because the mouth of the speakers of falsehood shall be stopped.

Ver. 1. *Seeking Thee I anticipate the dawn.*—

"To Thee my eyes

I lift, e'er yet the dawn arise."—*Merrick.*

נִשְׁאָר is the reading of seven Heb. mss., and the Syriac.

Ver. 2. *Have I looked.*—הוֹיִתִּי is the reading of sixty-four Heb. mss. of Kennicott, four Edd. of fifteenth century, and nine later Edd.

Ver. 3. *Thy mercy is better than life.*—These words are thus beautifully paraphrased in the Chaldee Targum: "That mercy of Thine which Thou wilt bestow upon the justified in the world to come is better than the life which Thou givest unto the wicked in this present world."

Ver. 9. *Nether parts of the earth*—"i.e., the infernal regions."—*Horsley.*

Ver. 10. *Jackals.*—"On my asking a gentleman of the army, not long before returned from the East Indies, in what manner the barbarous nations of that country dispose of the bodies of their enemies killed

in battle, he answered, that they leave them on the field to be devoured by the jackals and other animals. I could not but regard this intelligence as some confirmation of their opinion, who suppose JACKALS to be the beasts here meant by the Hebrew word which is translated FOXES. The JACKALS are thought by Dr. Shaw (see his Travels, pp. 174, 175, 2d ed.) to be particularly meant by the Psalmist. Professor Michaelis, in his *Récueil de Questions proposées à une Société de Sarrasins* (qu. 38), thinks that the beasts mentioned by the Psalmist could be no other than jackals, which, says he, are so greedy of human carcases as to dig them out of their graves. I beg leave to add, concerning the jackal, a passage of a letter with which I have been favoured by Mr. Hastings: 'I have seen many graves that have been opened by the jackals, and parts of the bodies pulled out by them.'"—*Notes to Merrick on the Psalms.*

Ver. 11. *Speakers of falsehood.*—"The advocates of false religions and the opposers of the true."—*Horsley.*

The time when this Psalm shall receive its full accomplishment is clearly defined in the last line, when "the mouth of the speakers of falsehood shall be stopped," that is, when all false religions shall be extirpated, and the one true religion, the Gospel of Messiah, shall be dominant throughout the universe,—when the kingdom of the Father (for which Christ hath taught all men daily to pray) shall have come, and the will of God shall be done universally and perfectly on earth, as it is now done universally and perfectly in heaven. Hence this Psalm should fix our meditation and fervent aspirations on the second advent of Messiah, when "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." (Rev. xi. 15.)

"The King;" that is, the true King, whose title was inscribed when He suffered. For Pilate placed, superscribed over His head, this title in Hebrew, Greek, and Latin: 'THE KING OF THE JEWS,' so that all who passed by might read the glory of the King and the ignominy of the Jews, who had rejected the true King, and had chosen that fox, Cæsar."—*Augustine*.

"The Psalmist predicts that Christ the King should rejoice with the saints in God the Father—the King, the Lord, the Saviour, for He is the everlasting King, because to Him specially belongs the title placed over Him at His passion. For to Pilate's interrogatory He replied, concerning Himself, 'To this end was I born' (John xviii. 37). He saith, 'The King shall rejoice in God,' that is, in the Father, for He Himself testifies: 'I am in the Father and the Father in Me' (John xiv. 10)."—*Psalm. Cassiodori*, 1491.

"This Psalm declares the mystery of the advent of the Lord, concerning which the prophet, discerning as it were his illumination from on high, exultingly sings: 'O God, Thou art My God, seeking Thee I anticipate the dawn.' Christ rejoices in the Father after His resurrection."—*Pseudo-Jerome*.

"The Psalmist calls the Saviour THE KING, because He is the everlasting King, who shall rejoice in the Lord God the Father. The saints of God praise Christ, for none can worthily rehearse the praises of Christ but they who have been accounted worthy to attain to the palm of victory, remission of sin."—*Psalm. Brunon*, 1480.

"THE KING means Christ, who truly is the King, whom the Jews rejected."—*Psalm. Pet. Lombard*, 1474.

"The mystery of the Trinity is inculcated in the first verse of this Psalm. Since the first word, אלהים, is plural, but the second word, אל, is singular, therefore, without any absurdity, it might be rendered: THE GODS ARE MY GOD; the Gods, I say, consisting of three distinct persons, but of one essence, are My God, whom I seek."—*Psalm. Octapl. Justin*, 1516.

"MY GOD in Hebrew is the same word with which the Lord cried out upon the cross to the Father about the ninth hour: 'My God, My God, why hast Thou forsaken Me?' For in Hebrew this Psalm begins ELOHIM ELI. Now ELOHIM is plural and ELI is singular, to express the mystery of the Trinity, the mystery of the Unity, the distinct subsistence of the (three) hypostases, and their consubstantiality."—*Psalm. Quinc. Fab*, 1513.

PSALM LXIV.

INTERCESSION of Messiah for His Church in the latter days, assailed by enemies, characterized by wickedness, idolatry, persecution of the tongue, and deep-laid machination skilfully masked against the truth of the everlasting Gospel.

The sudden and irremediable destruction of these enemies of Christ and His Church, filling the whole family of man with reverential fear.

Exultation of Messiah the Head, and His members, "in the day of the Lord's vengeance, in the year of recompenses for the controversy of Zion." (Isa. xxxiv. 8.)

This Psalm should remind us that the Church of Christ is built upon a rock, and that the gates of hell can never prevail against it. However secret and deep-laid the machinations of the evil one may be, and however numerous the assailants of the everlasting Gospel, the omnipotent and omniscient Head of the Church is ever present with them who trust in Him, and will cause His truth ultimately

to prevail over all opposition. "He that dwelleth in heaven shall laugh His adversaries to scorn, the Lord shall have them in derision." And "when His judgments are (finally) in the earth, the inhabitants of the earth will learn righteousness." But let every individual bear in mind, that in this conflict neutrality is hostility against God: "He that is not with Me," saith the searcher of hearts, "is against Me; and he that gathereth not with Me, scattereth abroad."

- 1 HEAR My voice, O God, in My secret prayer.
Preserve My life from fear of the enemy.
- 2 Hide Me from the secret conclave of the wicked,
From the turbulent assembly of those who practise idolatry,
- 3 Who brandish their tongue like a sword,
Who have shot forth their arrow of bitter speech,
- 4 To shoot from their lurking places the perfect man,
Suddenly do they hit him while they are not seen.
- 5 They encourage themselves to tell the evil tale,
They calculate to lay their snares secretly,
They say, "Who can see them?"
- 6 They search out iniquities for themselves,
They have accomplished a searching search,
Each one is close and deep of heart.
- 7 But God will shoot an arrow at them.
Sudden shall be their smitings.
- 8 Yea, they shall cause their own tongue to recoil upon themselves,
All who see them shall be struck with dismay,
- 9 And all mankind shall stand in awe,
And shall proclaim the operation of God,
For they shall perceive that it is His work.
- 10 The Righteous One and they who confide in Him shall rejoice in
Jehovah,
Yea, all the upright in heart shall glory.

Ver. 1. *Secret prayer*.—"I think the word *שֵׁחַ*, when it signifies PRAYER, denotes private prayer, as distinct from public."—*Horsley*.

"Animo oravit" (the verb).—*Castelli Lex. Heptag.*
"Cogitatio, meditatio, que est animi quidam sermo."
—*Simonis Lex. Heb.*

Ver. 2. *Who practise idolatry*.—See note on Psalm v. 5.

Ver. 3. Here occurs a paronomasia in *שָׁנְנוּ* and *לְשׁוֹנָם*.

Ver. 4. Here occurs a paronomasia in *יִרְאוּ* and *יָרֵא*.

יָרֵא is the reading of twelve mss. of Kennicott and of the Syriac.

Ver. 8. *כָּל רָאִי* is the reading of thirty-one Heb. mss., and of the ancient versions.

Ver. 10. *They who confide in Him*.—"וְחוֹסֵי בּוֹ" is the reading of three Heb. mss., 74, 97, 133, all three Hebrew-Latin mss. In the Syriac the verb is plural. We shall obtain the same meaning if *חָסַה* be pointed as the Benoni participle singular. In many instances in the Psalms, and the Old Testament generally, the characteristic *h* is dropped, and its place supplied by the point *holam*.

Verses 9 and 10 define the time of the fulfilment of this prediction, "When all mankind

shall stand in awe of God's judgments, and when all the upright in heart shall glory" therein. This consummation has never yet been realized on this earth, and yet remains to be accomplished.

"The Psalmist says: 'They brandish their tongue like a sword,' because the Jews spoke blasphemies against Jesus. They acted thus, thinking that God would never punish them for such impiety."—*Athanasius*.

"Death slew not the Lord, but He slew death. But sin slew the Jews, for they would not slay sin. 'They say, Who can see them?' God saw them, and Christ saw them, because Christ is God."—*Augustine*.

"The words of the title of this Psalm absolutely refer to Christ the Lord, who is the speaker throughout the whole of this Psalm. This is the sixth of those Psalms which briefly treat of the passion and resurrection of our Lord. The Lord Christ, our King and Head, asserting His assumption of human nature, in the first part of the Psalm prays, that He might be delivered from the fear of the people of the Jews. Pray, O ye Jews, whilst time remains, seek, while opportunity is granted you, that ye may be admitted among the sheep on the right hand, lest ye be expelled with the goats to the left hand of the Judge."—*Psalm. Cassiodori*, 1491.

"The prophet in this Psalm prays in the person of Christ to God the Father, supplicating for deliverance from His enemies, describing their malignity, the defeat of their machinations, and the fruit and utility which should result therefrom."—*Psalm. Ludolp*. 1513.

PSALM LXV.

A PSALM anticipatory of that blessed period, when God shall be worshipped in spirit and in truth in Jerusalem, with penitential confession of sin, and a simple looking to the atoning blood of Immanuel for expiation.

The blessings to be enjoyed by the spiritual Israel, when the Lord's House shall be established on the top of the mountains.

God's strength in the natural world, in fixing the mountains, and setting bounds to the waves of the sea, so many proofs that He can restrain the madness of the ungodly, defeat the Devil's policy, and restore creation (groaning and travailing in pain together until now) to its primeval holiness, perfection, and fertility.

A comparison of the world as it now is with what it will be as delineated on the prophetic tablature of the Psalmist, and viewed through the vista of futurity, should remind us how sin has marred the primordial beauty of God's creation. "God saw everything that He had made, and behold it was very good." But "we know that the whole creation groaneth and travaileth in pain together until now—waiting for the adoption, to wit, the redemption of the body." Sin slew all these, for "by one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned." The punishments of sin are mourning, lamentation, and woe. But the God of this World must be dethroned. The earth must become Paradise restored. "Behold, the tabernacle of God shall be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. He that overcometh shall inherit all things, and I will be his God, and He shall be My son" (saith the Lord) Rev. xxi. 3, 4, 7. "Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be." (Rev. xxii. 12.)

1 To Thee, O God, is never-ceasing praise in Zion,
And unto Thee is the vow performed in Jerusalem.

- 2 Hear Thou the prayer, that all flesh shall come unto Thee.
 3 Revelations of iniquities have overpowered me.
 Our transgressions Thou Thyself shalt expiate.
 4 Blessed is he whom Thou choosest and unitest unto Thyself,
 He shall inhabit Thy courts, full fed
 With the beauty of Thy house, with the holiness of Thy temple.
 5 Wonderfully in righteousness Thou dost answer us, O God of our
 salvation,
 The confidence of all the ends of the earth and of the remotest seas,
 6 Establishing the mountains by Thy power, girded with might :
 7 Who stillest the raging of the seas,
 The raging of their waves, and the tumult of the nations.
 8 Yea, those who inhabit the remotest regions shall stand in awe of
 Thy tokens,
 Thou makest the outgoings of the morning and evening to rejoice.
 9 Thou hast superintended the earth and watered it,
 With abundance hast Thou enriched it,
 The brook of God is filled with water,
 Wherewith Thou makest sure their crops of corn, for well hast Thou
 provided for it.
 10 Upon her furrows the soaking rain descendeth,
 Her surface Thou softenest with showers,
 Thou blessest her vegetation.
 11 Thou crownest the year with Thy goodness,
 And Thy chariot wheels drop fatness.
 12 They drop upon the oases of the wilderness,
 And the hills are begirt with joy :
 13 The pastures are clothed with flocks,
 And the valleys are covered with corn,
 They shout for joy, they rapturously sing.

Ver. 1. *Unceasing*.—"Mihī quidem cum לֹוֹם inter alia sit, PERENNARE, PERSEVERARE, a stando, ut Latinum, CONSTANS תהלה לך דוֹטִיָה תהלה לך vertendum videtur, TIBI PERENNIS LAUS EST, i.e., semper te noctesque diesque laudant."—*Michaëlis Sup. ad Lec. Heb.* See also Lee's Heb. Lex.

Ver. 1. *In Jerusalem*.—"After נָדַר, Vulgate, Ethiopic, Arabic, add בִּירוּשָׁלַיִם, which agrees well with the context, and completes the parallelism. This word is also added in 113 mss. LXX. Complut. Ald. and in Arm. Vetus Itala."—*Rogers*.

"In Psalmo lxxv. 1, manifesto nunc deest vox בִּירוּשָׁלַיִם."—*Kennicott*.

Ver. 3. *Revelations*.—"דָּבַר, singular, AN ORACLE, REVELATION ; plural, NARRATION, HISTORY, JOURNAL, CHRONICLE."—*Gesenius Heb. Lex.*

Ver. 5. *Remotest seas*.—"Tu, lector, sic emendabis, וְיִמִּים רַחֲקִים, et marium longinquorum, ne solecismo fado oratio deturpetur."—*Houbigant*.

Ver. 6. *By Thy power*.—This is the reading of the Vatican, LXX., and of the Vulgate, but not of the Syriac, as erroneously stated by Kennicott, misled probably by the Latin version in Walton's Polyglott.

Ver. 11. *Chariot wheels*.—"The orbs of heaven on which Jehovah, according to the imagery of the Psalmist, rideth."—*Horsley*.

The first verse defines the time when the predicted events of this Psalm shall have their accomplishment, namely, when acceptable worship shall continuously be performed in Jerusalem, when Jerusalem shall become a praise on the face of the earth, when restored, converted Israel shall adore the triune Jehovah in spirit and in truth, when "ten men shall take hold out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you ; for we have heard that God is with you" (Zech. viii. 23).

"If he is blessed whom Thou hast chosen and joined Thyself unto, then the few chosen are blessed, but not the many who are only called. For the few chosen shall attain everlasting life, for they are journeying the strait and narrow way leading thereunto. But the many, who are only called, journeying the broad and wide way which leadeth to destruction, shall never dwell in Thy courts, neither shall they flourish planted in the House of the Lord."—*Origen*.

"The Psalmist proclaims the call of all the Gentiles according to the prediction of Joel: 'I will pour out of My Spirit upon all flesh.'—*Athanasius*.

"This Psalm is sung in the person of Christ."—*Pseudo-Jerome*.

"Blessed is he whom the Lord hath chosen, and who doth not attribute that election to his own merits."—*Psalm. Brunon*. 1480.

"Blessed is every one whom Thou hast chosen through grace from the mass of the lost ; for 'ye have not chosen Me, but I have chosen you.'"—*Psalm. Pet. Lombard*. 1474.

"Blessed is every one whom Thou hast chosen, that is, whom Thou through grace hast separated from the mass of sinners by predestination and calling to the faith."—*Psalm. Ludolp*. 1514.

PSALM LXVI.

EXHORTATION to all the nations of the earth to praise, worship, and glorify God, because He hath rescued His ancient people from their present dispersion, expatriation, and exile, hath restored to them the Land of Promise, and hath consummated the sure mercies of David.

Israel offers sacrifice to the God of Abraham, Isaac, and Jacob, and praises Him, because of the fulfilment of His promise : "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates, for an everlasting possession." (Gen. xiii. 15, xv. 18, xvii. 8, etc.)

This Psalm teaches that it is alike the duty and the privilege of believers, amidst all the changes and vicissitudes of this transitory world, in prosperity and in adversity, in joy and in sorrow, continuously to pray for future blessings, temporal and spiritual, as well as to offer the sacrifice of praise for past mercies already received. The believer's safeguard is to act faith on God's recorded promises, to plead those promises in prayer, to pray and not to faint, and to "trust in the Lord for ever, for in the Lord Jehovah is everlasting strength" (Isa. xxvi. 4).

- 1 SHOUT joyfully unto God, all the earth,
- 2 Chant in measured lays the glory of His name,
Make glorious His praise.
- 3 Say unto God, How adorable are Thy works !
Through the greatness of Thy power Thine enemies shall be
subjected unto Thee.
- 4 All the earth shall worship Thee,
And shall chant unto Thee, they shall chant Thy name.
- 5 Come ye and behold the works of God,
Adorable is His acting towards the children of men.

- 6 He turned the sea into dry land ;
They passed through the river on foot,
Then we rejoiced in Him.
- 7 By His omnipotence He ruleth for ever,
His eyes are observant of the Gentiles,
The refractory cannot exalt themselves.
- 8 Bless our God, O ye peoples,
And make the sound of His praise to be heard.
- 9 Who hath appointed our souls to immortality,
And hath not suffered our feet to slip.
- 10 Although, O God, Thou hast proved us,
Thou hast assayed us as silver is assayed.
- 11 Thou hast brought us into the toil,
Thou hast laid affliction upon our loins.
- 12 Thou hast caused men to ride over our heads,
We have passed through fire and waters,
But Thou hast conducted us forth into a richly-watered land.
- 13 I will go into Thine house with burnt-offerings,
I will pay unto Thee my vows,
- 14 Which my lips have uttered,
And which my mouth hath promised when I was in trouble.
- 15 Burnt-offerings of fatlings I will offer unto Thee with incense,
I will sacrifice rams, bullocks, together with he-goats.
- 16 All ye that fear God,
Come ye, listen, and I will declare
What He hath done for my soul.
- 17 I called upon Him with my mouth,
And He was extolled with my tongue.
- 18 Had I regarded iniquity in my heart,
Jehovah would not have heard me.
- 19 Verily God hath hearkened,
He hath attended to the voice of my prayer.
- 20 Blessed be God, who hath not cast out my prayer,
Nor (withheld) His mercy from me.

Ver. 3. "בְּחַיִּי" non aliter potuimus interpretari, sana quidem sententia, quam SUBJICIENTUR TIBI. Vide Edmundum Castellum in Eptaglotto suo.—*Houbigant*.

"This verb commonly signifies TO DENY, TO CONCEAL, TO SPEAK FALSELY. It appears, however, to be

used in the sense of SUBMITTING here (Ps. xviii. 45), and Dent. xxxiii. 29 ; Ps. lxxvi. 3, lxxxv. 16=2 Sam. xxii. 45. Of the Ancient Versions, Syriac alone gives this sense to the word in this passage, SUBJICIENTUR SE MIHI. In Dent. xxxiii. 29, Arabic has SUBJICIENTUR ; and in 2 Sam. xxii. 45, Syriac and Arabic give the

same sense. Dathe and Berlin, MIHI SERVIUNT."—*Rogers.*

Ver. 9. *Our souls.*—נַפְשֵׁינוּ is the reading of sixty-five Heb. mss. and fifty-seven Edd.

Ver. 9. *To immortality.*—חַיִּים has evidently this signification, Ps. xvi. 11.

Ver. 9. *Our feet.*—רַגְלֵינוּ is the reading of 119 Heb. mss. and 31 Edd.

Ver. 12. *Our heads.*—לְרֵאשִׁינוּ is the reading of 34

Heb. mss. of Kennicott, many mss. and twelve Edd. of De Rossi, LXX., Vulgate, Arabic.

Ver. 12. *A richly watered land.*—The Hebrew evidently signifies a country fertilized by copious land-springs or wadys, with which Palestine abounds. See Robinson's Palestine, *passim*. "The phrase signifies a well-known land, that is to say, the land of Israel, which is a blessed and well-watered land."—*Solomon Ben Melech.*

Ver. 18. יְהוָה is the reading of thirteen Heb. mss. and one Ed. of Kennicott, and of the Chaldee.

"Then shall they rejoice in the Lord, having crossed the river on foot, when those events shall occur of which the miracle performed by Joshua was a type, when the waters which came down from above stood on an heap."—*Origen.*

"Rabbi Solomon expounds this Psalm as a thanksgiving to God for a future liberation from that captivity in which the Jews now are in different parts of the world. Hence he applies the passage, 'Thou hast caused men to ride over our heads,' to divers kings and their followers. And because they expect to be liberated from this captivity by Messiah yet to come, and His temple to be rebuilt, wherein they will pay the vows which now they make in this captivity, that they may be liberated therefrom, therefore, in their opinion, it is afterwards added: 'I will go into Thine house with offerings, I will pay unto Thee my vows.'"—*Postil. N. De Lyra, 1480.*

"The Prophet in spirit introduces the synagogue of pious Jews calling the Gentiles to faith."—*Psalt. Quinc. Fab. 1513.*

"Many of the Jewish commentators refer this Psalm to the gathering of their nation in the latter days, and with them Bishop Horsley and other Christian expositors agree."—*Fry.*

"A King of Judah returns public thanks for a providential deliverance of the nation, and of His own person, and expects the people to join in the thanksgiving. The King, the Messiah; the deliverance, the final one of the Jewish nation."—*Horsley.*

PSALM LXVII.

CONVERTED Israel's confident anticipation of God's blessing, even the sure mercies of David, and of the consequent diffusion of pure religion over all nations, languages, tongues, and people.

From this Psalm we should learn, that religion has the promise both of the life that now is and of that which is to come. The entrance of sin into the world produced death and all our woe. But restoration from the ruins of the fall to God's favour and communion sanctifies and enhances all our covenant-mercies, imparts peace in time, and insures glory in eternity.

1 God will be merciful unto us and will bless us,
And will cause His face to shine upon us.

2 That Thy way may be made known upon earth,
Thy salvation among all the Gentiles.

(CHORUS.)

3 The people shall praise Thee, O God,
The peoples all of them shall praise Thee.

4 The nations shall rejoice and shout for joy,

For Thou shalt judge the peoples with rectitude,
And shalt comfort the nations upon earth.

(CHORUS.)

5 The peoples shall praise Thee, O God,
The peoples all of them shall praise Thee.

6 The {earth } hath yielded her increase,
land }
God, our own God, is blessing us,

7 God shall bless us,
And all the ends of the earth shall fear Him.

If this Psalm was sung in the Temple worship, the us of the first and last verses must have been understood as designating Israel—not during the existence of the first or second Temple, but when “there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob” (Rom. xi. 26). Now, “if the casting away of the Jews be the reconciling of the world, what shall the receiving of them be but life from the dead?” (Rom. xi. 15.)

“The Psalmist predicts the conversion and conformity of all the Gentiles unto Christ.”—*Athanasius*.

“God’s way being known upon earth, and His salvation among all the Gentiles, the Gentiles rescued from all the sinfulness and deceitfulness of polytheism, rejoice in the exercise of moral rectitude, and exult in the attainment of the knowledge of God—THE PEOPLES are those of the circumcision, and the Gentiles are the heathen nations.”—*Didymus*.

“How is it possible that men on the earth should not offer unto God praise and the fruit of their lips, when, in every place, incense and a pure offering is to be offered according to this prophecy wherein this is predicted?”—*Theodoret*.

“As all events up to the present day have occurred according as they have been predicted, so the prophecies which remain to be accomplished shall surely come to pass. Let us fear the day of judgment: the Lord will come. He who came in humility will come in glory. He who came that He might be judged will come that He may judge. Let us acknowledge Christ crucified, that we may not be afraid of Christ glorified. Let us embrace Christ crucified, that we may desire and earnestly long for Christ glorified.”—*Augustine*.

“By THE PEOPLES, repeatedly mentioned in this Psalm, some understand the twelve tribes.”—*Psalt. Cassiodori*, 1491.

“To force a Psalm of this kind into an application to the present dispensation of elective grace and of expected judgment seems little less than an act of violence to the testimony of the Holy Ghost.”—*Pridham*.

“The ancient Jews apply this Psalm to FUTURE TIME—to THE WORLD TO COME—the times of the Messiah. And, as Bishop Horsley remarks, it is prophetic of a general conversion of the world to the worship of God.”—*Fry*.

PSALM LXVIII.

THE manifested presence of Messiah to extirpate those confederated against Israel restored and settled in the land of promise.

The deliverance from Egypt and triumphant march through the wilderness a symbol and guarantee of Israel’s final ingathering from all nations into Palestine.

The selection of the gates of Zion as dearer to God than all the dwellings of Jacob—His habitation and His rest for ever.

The ascension of Messiah, His session at the right hand of the Father, and His sovereign distribution of the graces of the Spirit for the conversion and salvation of all Jews and Gentiles whom the Father hath given to the Son before the foundation of the world.

Messiah's protective manifestation causative of Israel's final restoration and re-establishment in the land promised by Jehovah to Abraham, Isaac, and Jacob. National procession to the Lord's House, established on the top of the mountains. Submission of Egypt and Ethiopia unto God. All nations fall down before Him ; all kings shall do Him service.

This Psalm should fix our contemplation on Messiah's session at the right hand of the Father, as Head over all things to His Church, as sovereign dispenser of the gifts and graces of the Spirit to regenerate those in nature's darkness, and to build up believers in their most holy faith. The bodies of believers are temples of the Holy Ghost. The inhabitation of the Spirit is salvation. But if any man have not the Spirit of Christ, he is none of His. For this inestimable gift God will be inquired of by us.

- 1 GOD shall arise, His enemies shall be scattered,
And they that hate Him shall flee from His presence.
- 2 As smoke is driven away, so shalt Thou drive them away ;
As wax melteth from the presence of fire,
So the wicked shall perish from the presence of God.
- 3 But the righteous shall be glad and shall exult at the presence of
God,
Yea, they shall rejoice with exultation.
- 4 Sing ye unto God, chant His name in measured lays,
Cast up a highway for Him that is riding through the wilderness :
Jah is His name, and rejoice before Him.
- 5 The orphan's father, and the widow's advocate,
Is God in His holy habitation.
- 6 God restoreth to home those who have been solitary among the
nations,
He bringeth forth in great prosperity those who have been bound,
Even the refractory inhabitants of the arid wilderness.
- 7 O God, when Thou wentest forth before Thy people,
When Thou marchedst through the wilderness,
- 8 The earth shook, the heavens also distilled rain,
Sinai itself shook at the presence of God,
At the presence of God, the God of Israel.
- 9 A shower of gracious blessings Thou, O God, didst send upon Thine
inheritance,
And when it was exhausted Thou didst sustain it.

- 10 Thy flocks settled permanently thereon,
Which Thou of Thy goodness preparedst for the poor.
- 11 God, Jehovah, gave the word ;
And many were the women who sung the glad tidings :
- 12 “ The kings of armies flee away, flee away,
And she who stayed at home divideth the spoil.”
- 13 Though ye dwell between the ridges of hills,
Yet shall ye be as the wings of a dove covered with silver,
And like her pinions covered with verdancy of native gold.
- 14 When the Almighty scattereth kings for her sake,
Then shall she be bright as snow upon Salmon.
- 15 The Mount of God, is it the Mount of Bashan ?
The Mount of Bashan, a mount of many peaks ?
- 16 For what would ye contend, ye mounts of many peaks ?
This mount God desires for Himself to dwell in,
Yea, Jehovah will fix His habitation in it for ever.
- 17 The cavalry of God are twenty thousand, thousands of thousands,
Jehovah is among them, Sinai is His sanctuary.
- 18 Thou hast ascended on high, Thou hast captivated innumerable
captives,
Thou hast taken to give gifts for mankind, even for the refractory,
That the Lord God may dwell in them.
- 19 Blessed be Jehovah daily,
He who beareth our burdens, the God of our salvation.
- 20 He that is our God is a God of salvation,
And for death are the goings forth of the Lord Jehovah.
- 21 Surely God shall wound the head of his enemies,
The hairy scalp of every one who persisteth in his trespasses.
- 22 The Lord hath said, I will restore from Bashan,
I will restore from the depths of the sea.
- 23 So that thy foot shall be imbued in the blood of enemies,
The tongue of thy dogs in the same.
- 24 Thy goings forth are seen, O God,
Thy goings forth, my God, my King, in the sanctuary.
- 25 Foremost go the singers, in the rear the players on stringed instru-
ments,
In the midst are the virgins beating the timbrels.

- 26 In the congregations they bless God,
Jehovah of the stock of Israel.
- 27 There is Benjamin, the younger son, their ruler,
The princes of Judah their bulwark,
The princes of Zabulon, the princes of Naphtali.
- 28 Thy God hath commanded strength for thee,
Confirm, O God, that which Thou hast so wrought for us.
- 29 For Thy temple's sake at Jerusalem,
Kings shall bring presents unto Thee.
- 30 Rebuke the wild beast of the reeds,
The congregation of the potentates, the rulers of the peoples,
Tread down those who are lovers of money,
Scatter Thou the peoples who delight in wars.
- 31 { The magnates } shall come out of Egypt,
 { The Chasmonim }
Cush shall soon stretch out her hands unto God.
- 32 Sing unto God, O ye kingdoms of the earth,
Chant ye praises unto Jehovah in measured lays,
- 33 Unto Him that rideth upon the heaven of heavens from the be-
ginning,
Behold, He doth send out His voice, a mighty voice.
- 34 Ascribe power unto God in behalf of Israel,
His majesty and His power are in the clouds.
- 35 Adorable, O God, art Thou in Thy sanctuary,
He is the God of Israel.
He giveth strength and power unto the people,
Blessed be God.

Ver. 1. *Arise*.—"The word אֱלֹהִים applied to the Almighty, denotes His taking vengeance on His enemies (Isa. xxxiii. 10 ; Job xxxi. 14)."—*Dixon*.

Ver. 1. *His enemies*.—"All His enemies" is the reading of the Syriac version, unsupported, as far as I know, by any other authority. This reading will account for the Messianic heading of the Syriac, for the scattering of ALL Christ's enemies is contemporaneous with Messiah's second advent in glory.

Ver. 1. *His presence*.—"When the Ark went forward Moses said, 'Rise up, Jehovah, and let Thine enemies be scattered.' Where Moses respected not only the Ark, the figure of Christ, but the promise of God (Exodus xxiii. 20, 21)—'Behold, I send an Angel before thee.' This was the Angel of the Covenant (Mal. iii. 1)—the Angel of God's face, or presence, who saved the people (Isa. lxiii. 9), even 'Christ.'"—(*Ainsworth*.) Hence the adoption of the language of Moses at the beginning of this Psalm teaches us, that, as Christ was PERSONALLY present in the pillar of fire and pillar of

cloud at the Exodus, so will Christ be PERSONALLY present at the discomfiture of Israel's confederated enemies on Israel's restoration to the land of promise.

Ver. 3. *And shall exult*.— וַיִּשְׂמְחוּ is the reading of sixty-five Heb. mss., three Edd. of fifteenth century, six later Edd., Chaldee, Syriac, Vulgate, Ethiopic, Arabic.

Ver. 4. *Wilderness*.—"He who led the armies of Israel through the wilderness, when they first came up from Egypt, was CHRIST. He who brought the captives home from Babylon was CHRIST. He who shall finally bring the revolted Jews home to His Church, and in a literal sense, bring the nation home to its ancient seat, is CHRIST. CHRIST, therefore, is intended here, under the image of one riding through the wilderness ('ascendente per desertà'—*Jerome*), not upon the heavens, at the head of His returning captives."—*Horsley*.

Ver. 4. *Jah*.—"J redundat, sen explet nominativum Ps. lxviii. 4, Jah, nomen ejus."—*Nold. Heb. Conc.*

Ver. 6. *Solitary among the nations.*—The Jews. “The people shall dwell alone, and shall not be reckoned among the nations” (Numb. xxiii. 9).

Ver. 6. *Inhabitants of the arid wilderness.*—The Bedouin Arabs, the descendants from Ishmael.

Ver. 9. *Gracious blessings.*—Divine guidance by Messiah,—sustenance by manna,—continuous supply of water in the arid desert.

Ver. 10. *Thy flocks.*—Flocks of quails sent by God as His gift, which flocks “covered the camp.”

Ver. 11. *Jehovah.*—This is the reading of six Heb. mss. of Kennicott, several of De Rossi, and of two Edd. of fifteenth century.

Vers. 13, 14. “The white lustre of the snow upon a high mountain and of the dove’s feathers, seems to be an image of the conspicuous prosperity and happiness of the Israelites.”—*Horsley*.

Ver. 15. *Mount of Bashan.*—Bashan is the most northern portion of the land eastward of Jordan allotted to Israel. Bashan is characterized by a very lofty mountain-range, comprehending Mount-esh-Sheikh and Mount Heis. This continuous mountain-range is justly called a mount of many peaks or summits. “Rev. J. H. Porter describes the highest point of Jebel-esh-Sheikh as composed of three separate adjacent peaks, two on the east and one towards the west, but so near each other as from below to appear but as one summit. On the south-eastern of these peaks are some interesting remains of ancient Syro-phenician worship. The wall of hills on the east of Huleh is much lower than the mountains which shut in the lake and plain on the west. It rises gradually and brokenly to table-land on the top; on which, at some distance back, are seen a line of Tells extending from north to south, the southernmost of which is Tell-Feras. This broad ridge is thrown off from the south-eastern base of Jebel-esh-Sheikh, and extends southwards until it is lost in the table-land on the east of the Lake of Tiberias. We took pains, both here and afterwards, to learn the name of this ridge among the people; but could hear it spoken of only as Jebel Heish.”—*Robinson’s Palestine*, vol. iii. pp. 432, 397.

Ver. 16. *For what would ye contend.*—“The Psalmist, having settled the Israelites between their hills, proceeds to the circumstance of God’s choice of a hill for the site of His temple. He poetically imagines the different hills as all ambitious of the honour, anxiously waiting God’s decision, and ready to enter into a jealous contention, watching each other with an anxious eye. The lofty hill of Bashan first puts in his claim, pleading his stately height. The Psalmist cuts short the contention—

‘For what would ye contend, ye hills of lofty brows?
This is the hill desired of God, for Himself to dwell in;
Yea, Jehovah will dwell in it for ever.’

“This last circumstance is of great importance to the subject of the Psalm. Since He hath chosen this hill (Zion) for His perpetual dwelling, He will again display His presence there, and for that purpose will settle His scattered people in their ancient seats, in defiance of all opposition.”—*Horsley*.

Ver. 17. *Cavalry of God.*—“And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True; and in righteousness He does judge and make war. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean” (Rev. xix. 11, 14).

Ver. 17. *Jehovah* is the reading of seventeen Heb. mss., and one Ed. of fifteenth century.

Ver. 18. *Taken to give.*—“I have translated לקחת, Thou hast taken to give; because it has this signification in Gen. xviii. 5; Ex. xxv. 2; 1 Kings iii. 24; xvii. 10; see also Judges xiv. 2, and Hosea xiv. 2. And

thus the apparent discrepancy between the words of the Psalm and those quoted by St. Paul—‘He gave gifts unto men’—is easily removed.”—*Dixon*.

Ver. 19. *Jehovah* is the reading of forty Heb. mss. of Kennicott, and of one Ed. of fifteenth century.

Ver. 19. *Bareth our burdens.*—עבס, with ל following, ‘TO BEAR A BURDEN FOR ANOTHER,’ occ. Ps. lxxviii. 19.”—*Parkhurst’s Heb. Lex.*

“Doth not the word, therefore, mean here, who BEARETH THE BURDEN OF OF SUPPORTETH? It is never joined with ל but here.”—*Merrick’s Notes*.

Ver. 20. *For death—i. e.*, “When Jehovah takes the field, deadly is the battle to His enemies. See Bishop Hare and Houbigant.”—*Horsley*.

Ver. 22. *I will restore.*—“In this verse the Psalmist returns to his original subject, the return of the dispersed Jews. Having described the march through the wilderness under Moses, and the first settlement in Canaan; having set forth, in lofty strains, the inestimable power of Jehovah, he now introduces Jehovah, promising to take the returning Jews under His protection. This promise is conveyed in the most animating manner, by Jehovah’s declaration, that, as of old, He is setting forward in person at the head of His chosen people.”—*Horsley*.

Bashan lies to the EAST of Palestine, the Mediterranean Sea to the WEST. Hence this annunciation signifies, that God will restore Israel from the east and from the west, by land and by sea.

“Cum MARE hoc loco oppositum sit Basanitidi, regioni ad orientem sita, haud difficile intelligitur, imai mare occidentale, seu mediterraneum. Neque vel maris vel Basanitidis mentio aliam hic vim habet, quam quae posita est in plaga designanda.”—*Rosenmüller*.

Ver. 26. *Jehovah, of the stock of Israel.*—“τὸν Κύριον ἐκ πηγῶν Ἰσραὴλ, LXX., i. e., ex stirpe Israelis; the Lord, the Son of Israel, according to the flesh.”—*Horsley*.

יהוה is the reading of nine mss. of Kennicott, many of De Rossi, and of two Edd. of fifteenth century.

Ver. 30. *Wild beast of the reeds.*—A symbol of Gog, the head of the confederacy against restored Israel, foretold by Ezekiel, chapters xxxviii. xxxix.

Ver. 30. *Congregation of potentates.*—Confederacy of monarchs assembled under the ban of Gog, their head. “I potenti nemici d’Israele.”—*De Rossi*.

Ver. 30. *The rulers.*—בעלי is the reading of one valuable Heb. ms. It differs only in the omission of one letter from the received text—

Received text, בעלי.
MS., בעלי.

Ver. 30. *Tread down.*—I understand the verb-substantive in the imperative mood before the participle מתרפס.

Ver. 30. *Lovers of money.*—“ברצי sine daghesic in צ a רצה QUI DELECTANTUR ARGENTO, codices mei 196, 368, 414, 847, Biblia Soncin, Antiqua sine anno et loco, Agiographa Neapol. Psalterium Neapol. 1491. Optima quidem sententia DEPRIME EOS, QUI DELECTANTUR, BENEPLACENT SIBI, VEL GLORIANTUR IN ARGENTO, ut statim subditur, DISPERDE POPULOS QUI DELECTANTUR, VEL, BENEPLACENT SIBI IN BELLIS; ברצי emim videtur respondere יהפצו. Ita רצה, LXX., Symmachus, Vulgatus, sed passive QUI ACCEPTI VEL PROBATI SUNT, ARGENTO, vel UT ARGENTUM.”—*De Rossi*.

This confederacy is designated in this verse by two characteristics—love of plunder and love of war. “He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. But he shall have

power over the treasures of gold and silver, and over all the precious things of Egypt" (Dan. xi. 42, 43).

Ver. 31. *Magnates*.—This rendering of הַשְּׂמַנִּים is from the Arabic.

Ver. 31. *Chasmonim*.—For this rendering see Michaelis's Sup. ad. Lex. Heb., and Parkhurst's Hebrew Lexicon.

The quotation of this Psalm by St. Paul in chapter iv. of his Epistle to the Ephesians, indisputably proves that this Psalm is prophetic, not historical, and that the subject thereof is the Messiah. St. Paul's quotation further intimates, that, as the Mount of Olives was the locality from whence He ascended into heaven, so will it be the locality where His feet will stand when "He shall go forth and fight against those nations" which shall then be confederated against restored Israel (Zech. xiv. 4). Four mountains are successively named by the Psalmist—(1.) Mount Hermon, that is Mount Esh-Sheikh and Mount Heish, extending nearly from the meridian of Damascus to the northern shore of the Sea of Tiberias; (2.) Mount Zion; (3.) Mount Sinai; (4.) The Mount of Olives. Rejecting the pretensions of the Mount of Bashan, that is, Mount Hermon, the loftiest snow-capt mount in Syria, Zion is selected as Messiah's habitation for ever. Sinai was blessed with Messiah's presence when the moral law was given. From the Mount of Olives Christ ascended, "and a cloud received Him out of their sight;" and on the Mount of Olives He will re-descend, for "He shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11).

"This Psalm is prophetic of the final restoration of Israel, of deliverance from the captivity, and of the conversion of the nations. In verse 22 the Psalmist returns to his immediate subject; he promises the returning captives a miraculous protection, similar to that which their forefathers had experienced; and in the sequel of the song he prophesies of the establishment of the worship of the Lord (the God-man) of the race of Israel, and of the conversion of all nations to the faith and service of the true God."—*Horsley*.

"A prophecy of the dispensation of Christ and of the call of the Gentiles to faith."—*Syriac Version*.

"Ethiopia, which seems the last of the Gentile nations, is justified by faith without the works of the law. Ethiopia does not boast of the works of the law, that it may be justified thereby, nor does it place its merits before faith, but places its faith before its works."—*Augustine*.

"The Psalmist, replete with evangelical mysteries, speaks throughout this Psalm in enigmatical parabolic language, and shines forth pre-eminent in the description of Christ's ascension. This Psalm portrays the ascension of our Lord in superlative brilliant diction."—*Psalt. Cassiodori*, 1491.

"This Psalm, spiritually understood, is full of the mysteries of the law and the Gospel. He who formerly, descending on Mount Sinai, gave the law to the people, the same in His assumed humanity, ascending the height of heaven, hath delivered those who were held in captivity by the devil, and hath restored them to everlasting life. He receives from the Father as man, He gives as God; and what He hath received, He hath received for men, that He may bestow it upon them. For He is replenished with all things, and needeth nothing. He hath bestowed the gifts of the graces of the Spirit upon men, who, by faith, afterwards come unto him."—*Pseudo-Jerome*.

"The prophet announces the advent of Christ, the humiliation of the pride of His enemies, and His assumption into heaven."—*Psalt. Brunon*. 1480.

"A Psalm concerning Christ's incarnation, passion, resurrection, and ascension, and the mission of the Holy Spirit, and many other blessings bestowed upon His people, and concerning thanksgiving for these mercies."—*Psalt. Ludolp*. 1514.

"Paul the Apostle, in chapter iv. of his Epistle to the Ephesians, expoundeth this Psalm of the mission of the Holy Spirit after Christ's ascension. Wherefore it seems that this Psalm literally interpreted is not a thanksgiving for past mercies, but rather a prophecy of future mercies to be received through Christ."—*Postil. N. De Lyra*, 1481, and *Psalt. Gab. Brebie*, 1477.

PSALM LXIX.

THE prayer of Messiah, in His humiliation and passion, to the Father for the preservation of His human nature until He should have accomplished that work which the Father had given Him to do.

The indignities and persecutions of the Man of sorrows acquainted with grief, when He came to His own, and His own received Him not.

The predicted judicial judgments of God on the Jewish nation on account of their rejection of the Messiah.

The rebuilding of Jerusalem, the restoration of the Jews, and the universality of praise to Jehovah from all nations, both Jews and Gentiles.

The antagonism of the Jews to the person, the character, the offices, and the ministry of Messiah, itinerating from town to town and from village to village, to proclaim the acceptable year of the Lord, is a sample and pattern of the same antagonism manifested in every age and every place by the unregenerate, instigated by the powers of darkness, against that same gospel which Christ preached and the apostles propagated. This Psalm should therefore remind God's children that they are pilgrims and strangers, having no abiding city here, that they are soldiers fighting under Immanuel's banners against the world which lieth in the Wicked One, and against all the powers of darkness, that their duties are watchfulness and prayer, and that they should ever be armed with the shield of faith, the helmet of salvation, and the sword of the Spirit. This Psalm should also teach them, that as Christ vanquished sin and death and hell, so all who are fruit-bearing branches of the true Vine, grafted into Him by faith Divine, shall, through His triumph, be made more than conquerors through Him who loved them with an everlasting love.

1 SAVE Me, O God,

For the waters are come in, even unto My life.

2 I have sunk in deep mire, where there is no standing-place,

I have come into deep waters, where the torrents overwhelm
Me.

3 I am spent with crying, My throat is parched with heat,

Mine eyes fail with waiting for My God.

4 More than the hairs of My head are they that hate Me without a
cause,

More numerous than My locks are they that are My enemies wrong-
fully :

I promptly restored that which I had not taken away.

5 O God, thou hast known My sin,

And My trespasses are not hid from Thee.

6 Let them not be put to shame through Me, who wait for Thee, O
Lord Jehovah of hosts,

Let them not be confounded through Me, who seek Thee, O God of
Israel.

7 Because for Thy sake I have borne reproach,

Shame hath covered My face.

8 I am become an outcast from My brethren,

And an alien from the sons of My mother.

- 9 Because jealousy for Thine house hath eaten Me up,
Therefore the reproaches of them that reproached Thee have fallen
upon Me.
- 10 And I wept away My soul with fasting,
Even that was turned to My reproach.
- 11 And I made sackcloth My garment,
And therefore became a by-word unto them.
- 12 They that sit in the gate speak against Me,
And I am made the theme of the drunkards' songs.
- 13 But as for Me, My prayer is unto Thee, O Jehovah, in a time of
acceptance,
Answer Me, O God, in the abundance of Thy mercy, according to
the truth of Thy salvation.
- 14 Deliver Me out of the mire, that I sink not,
Let Me be delivered from them that hate Me, even from the deep
waters.
- 15 Let not the torrent of waters overwhelm Me,
And let not the deep swallow Me up,
Nor let the pit shut her mouth upon Me.
- 16 Answer Me, O Jehovah, for Thy loving-kindness is good,
According to the abundance of Thy compassions turn Thou unto
Me,
- 17 And hide not Thy face from Thy servant,
Truly trouble is upon Me, hasten, answer Me.
- 18 Draw near to My soul, rescue it,
Because of Mine enemies deliver Thou Me.
- 19 Thou hast known My reproach, My shame, and My dishonour,
All Mine adversaries are before Thee.
- 20 Reproach hath broken My heart, and I am heart-stricken,
And I looked for some to have compassion, but there is none,
And for comforters, but I find none.
- 21 And they gave Me gall for My meat,
And in My thirst they gave Me vinegar to drink.
- 22 Their table shall be for a snare before them,
And for retribution, and for a trap.
- 23 Their eyes shall be darkened that they shall not see,
And ever cause their loins to shake.

- 24 Pour out Thine indignation upon them,
And let the heat of Thine anger overtake them.
- 25 Their castle shall become a desolation,
In their tents there shall be no inhabitants.
- 26 Because they have persecuted Him whom Thou hast smitten,
And have added to the grief of Him whom Thou hast wounded.
- 27 Give them punishment upon their punishment,
And let them not come into thy justification.
- 28 They shall be blotted out of the Book of Life,
And with the righteous they shall not be enrolled.
- 29 But I am poor and sorrowful,
Thy salvation, O God, shall set Me up on high.
- 30 I will extol the name of God with songs of praise,
And will magnify Him with thanksgiving.
- 31 And this shall please Jehovah more than an ox,
More than the horned bullock with cloven hoof.
- 32 The afflicted shall see this and shall be glad,
Even those that seek after God, and their soul shall live.
- 33 For Jehovah hearkeneth unto the poor,
And despiseth not His captives.
- 34 Heaven and earth shall praise Him.
The seas and all that move therein.
- 35 For God will save Zion,
And will build the cities of Judah,
And they shall return there, and shall inherit it.
- 36 And the seed of His servants shall possess it,
And they who love His name shall dwell therein.

Ver. 3. *Spent with crying*.—"On the cross when Christ cried with a loud voice, and yielded up the Ghost (Matt. xxvii. 50)."—*Postil. N. De Lyra*, 1481.

Ver. 4. *My locks*.—"Hare right צַמֵּיתִי *præ coma mea*, Cant. iv. 1, 3, et vi. 7, Isa. xlvii. 2."—*Kennicott*.

"The word צַמֵּיתִי, Leviticus xxv. 23, from the root צָמַת, is used for that which is totally cut off from the owner, so as never to return to him. And in the same chapter, ver. 30, the word צַמֵּיתִי is used in the very same sense. Hence it should seem that either of these words may signify 'LOCKS OF HAIR,' apt to be cut off and thrown away. The very elegant parallelism obtains in this passage, if the word may bear the sense in which I take it, which was aimed at by Bishop Hare in his alteration."—*Horsley*.

Ver. 4. *I restored*.—"A proverbial expression, 'I have been accountable for the crimes of others.'"—*Horsley*.

Ver. 4. *My enemies*.—"The Jews, the Romans, and the spirits of darkness, made up that multitude of enemies which surrounded the Lamb of God, thirsting after His blood, nor resting till they had drawn forth the very last drop of it from His heart. Thus the innocent made satisfaction for wrongs which He never did, restoring that which He took not away.

Ver. 5. *My sin*.—"Christ says, 'Thou hast known My sin,' *i.e.*, the sin of My people, and My trespasses, *i.e.*, the trespasses of My people, which I have taken upon Myself to wash out, but which I have never committed. For Christ took upon Him our sins, but never sinned in His own person."—*Psalt. Pct. Lombard*, 1474.

"On account of the connexion of the head with the members, Christ says that the sin and trespasses of His members are His own, because for them He had suffered the punishment, and made satisfaction—as a man who maketh satisfaction for the debts of another in a certain

sense makes those debts his own—as we commonly speak of the load of a mule or of a camel, which is called their load solely for them to carry, not to possess or have dominion over. The sins of those who hide their sins, and will not abandon and confess their sins, Christ doth not make His own, nor doth He make satisfaction for them, but only for the sins of those who are truly penitent and confess their sins.”—*Postil. N. De Lyra*, 1481.

“The Messiah here, as in many places, may speak of the follies and crimes of men, for which He had made Himself answerable, as His own.”—*Horsley*.

Ver. 12. *The theme of the drunkard's songs.*—“The Psalmist states what actually occurred. Drinking and singing they made Me the subject of their songs.”—*Theodoret*.

Ver. 22. *Their table.*—“In these words the punishment of the Jews is foretold. When Jerusalem was besieged by the Romans, the Jews flocked there to celebrate the Paschal Supper, which could not be eaten outside the walls of Jerusalem. Hence the Jews were ensnared and shut in by the Romans as birds in a net, and this was their retributive judgment on account of what they had inflicted upon Christ. Consequently pestilence, capture, and death were inflicted upon many, and captivity on the remainder.”—*Postil. N. De Lyra*, 1481.

Ver. 23. *Shall not see.*—“Dispersed throughout the world they continue blinded in their unbelief.”—*Postil. N. De Lyra*, 1481.

Ver. 25. טִירָה, “specula, arx, acropolis.”

Furst, Heb. Conc.

“palace enclosed and fortified.”

Lee's Heb. Lec.

“a palace or castle.”

Parkhurst's Heb. Lec.

The castle Antonia.

לְטִירָה is the reading of five Heb. mss. Of these five, three are Hebrew-Latin, one has Latin words in the margin, and the fifth is without points.

“Because the Romans destroyed their cities and habitations. Because they were thoroughly driven out of Judea by expulsion and captivity.”—*Postil. N. De Lyra*, 1481.

Ver. 26. *Him whom Thou hast wounded.*—לָלַח is the reading of one valuable Heb. mss. and of the Syriac.

“God spared not His own Son, but delivered Him up for us all (Rom. viii. 32), and thus smote Him, *i.e.*, delivered Him up to the persecutions of the Jews.”—*Postil. N. De Lyra*, 1481.

Ver. 28. *The Book of Life.*—“This Book is the irreversible knowledge and irreversible decree of God. Therefore it is said of the Jews, ‘let them be wiped out of the Book of the living,’ not because they were written in that book, but because they believed they were so written. Whatever is written in the Book of Life cannot be erased, because it is grounded on God’s predestination, and no event can alter what heavenly providence hath there decreed. It follows that the sentence, ‘with the justified they shall not be enrolled,’ is the same mode of speech, as if one should say, that God wrote what by that judgment He is about to execute, as it is said in the gospel, ‘rather rejoice in this, because your names are written in heaven.’”—*Psalt. Cassiodori*, 1491.

Ver. 28. *Blotted out; i.e.*, “by final reprobation and eternal damnation.”—*Postil. N. De Lyra*, 1481.

Ver. 29. *Poor.*—“Christ was born, lived, and died in poverty, and was buried in another man’s sepulchre.”—*Postil. N. De Lyra*, 1481.

Ver. 30. *Praise the name of God.*—“Our Head praises the name of God with a song, whenever, in the Church, believers are united in Psalm-singing adoration. For Christ in us praises and magnifies God, when He knows that we veritably from the heart praise Him.”—*Psalt. Brunon*, 1480.

Ver. 31. לַחֲמִשִּׁים is the reading of thirty-six Heb. mss., many mss. of Jewish Machazor, three Edd. of fifteenth century, three Edd. of sixteenth century, LXX., Syriac, Vulgate, Arabic.

Ver. 32. אֲרִי is the reading of fourteen Heb. mss., LXX., Vulgate, and Arabic.

אֲרִי is the reading of twenty-eight Heb. mss., and seven Edd. collated by Kennicott, of many of the Heb. mss. of De Rossi, and of all the ancient versions.

“לִבְנֵי COR EORUM, Ken. 133, Præcedunt verba tertie persone hinc lectioni faventia. *Vide* Houbigantium.”—*De Rossi, Var. Lect.*

The Psalms are more frequently quoted in the New Testament than any other book of the Hebrew Scriptures. The direct quotations from, and the distinct references to, this Messianic prediction are more numerous than those made from any other Psalm by the Evangelists and Apostles. St. Paul affirms (Rom. xv. 3) that ver. 6 of this Psalm was fulfilled in Christ, and Christ appropriates to Himself ver. 4, as fulfilled in His own person: “Now have they both seen and hated both Me and My Father: but this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause” (John xv. 24, 25). To interpret this Psalm of any other person than of Christ alone, is virtually to impugn the plenary inspiration of the New Testament, and flatly to contradict both Christ and the Apostle of the Gentile world, who in all his epistles wrote as he was moved by the Holy Ghost.

Ver. 5, wherein the Psalmist confesses His impiety and trespasses, has been felt by many to be an insuperable objection to the ascription of the language of this Psalm unto Christ. The rendering of Kennicott, “My plan of recovery and My offering for sin,” is rightly pronounced by Horsley, who had once adopted it, as inadmissible. אֲוִלָּתִי can only signify “My folly” as to religion, *i.e.*, “My impiety,” and this restricts the interpretation of אֲשַׁמֹּתִי to “My trespasses,” which word otherwise might have been translated “trespass-offerings.” How, then, can this verse be interpreted of Christ, who was altogether sinless and impeccable? We reply, In the same sense in which Christ was made sin and a curse for us. The impiety and trespasses which Christ confessed, were His, not by perpetration and commission, but by transference and imputation. As Christ was made sin and a curse, because the sins of His people were imputed unto Him, so He confesses as His own the impiety and trespasses of His members, because these were judicially visited upon Him their Head, and He for them made a full, perfect, and sufficient sacrifice, atonement, and satisfaction.

“This Psalm contains the prayer which proceeded from the Saviour in His human nature, also the reasons why the Jews crucified Christ. Since Christ took upon Him our sins, and suffered as our representative, He appropriately prays to be delivered from those trials which, like a torrent, encompassed His life.”—*Athanasius*.

“Remember this is the fourth Psalm which declares at length the Passion and Resurrection of our Lord. Through the whole Psalm Christ speaks in the person of a servant. He prays for deliverance by the Father, because he had suffered from the Jews, without cause, many afflictions and persecutions. He supplicates on behalf of His members, that the hope of the faithful, resting on His resurrection, may not be disappointed. By the power of His presence He declares the future events which should occur to His enemies.”—*Psalt. Cassiodori*, 1491.

“This Psalm contains the voice of the God-man (*dominici hominis*) coming to His passion.”—*Pseudo-Jerome*.

“I have not sinned, but I have suffered punishment. Christ discharged the iniquity and sins of His members, and paid for the debt of others. Christ prayed that the ancient saints who expected Him, and the modern saints who sought Him, might not be frustrated of their hope, since He had suffered so much, and with such equanimity.”—*Psalt. Pet. Lombard*, 1474.

“A Psalm concerning the prayer of Christ to the Father for help and for deliverance in His extreme passion, also concerning the overthrow and punishment of His enemies.”—*Psalt. Ludolp*, 1514.

“Augustine and Cassiodorus affirm that this Psalm literally speaks of Christ, whose mysteries David foresaw more clearly and described more diffusively than the other prophets. Therefore he composed this Psalm, foreseeing the passion of Christ, which should be fulfilled in Himself and His members, which may be proved by the writings of the New Testament. In John ii. 15 it is written, that when Christ had made a scourge of small cords and drove the buyers and the sellers out of the temple, His disciples remembered that it was written, ‘the zeal of thine house hath eaten Me up.’ By this the evangelist plainly intimates, that this scripture contained in this Psalm was then literally fulfilled in Christ.”—*Postil. N. De Lyra*, 1481. See also *Psalt. Gab. Brebie*, 1477.

“By our writers this Psalm is confessedly and constantly considered to be a prophecy of Christ, which the Saviour and His disciples, more especially St. Paul, have in many passages declared to us.”—*Psalt. Octapl. Justin*, 1516.

“The prayer of Christ the Lord at His passion. What indignities, contempts, and derisions He endured on account of the sin of the human race; with what assiduity He prayed to God on our behalf; because He made satisfaction for our sins (not His own, for He was without sin), He prays that Satan prevail not against Him or His people. He foretells with what anathemas and maledictions the Jews would be stricken by Divine justice. That this Psalm is a prophecy of Christ the Saviour Himself pronounces from the first line of the fourth verse, and His disciples, according to St. John ii. 17, affirm from the first line of the ninth verse. Likewise the apostle Paul, from the second line of the ninth verse, and from verses 22, 23. That the prophecy of verse 21 was fulfilled in our Saviour, in His life and in His life-giving passion, is self-evident from the testimony of the four evangelists.”—*Psalt. Quinc. Fab*, 1513.

“A prophecy concerning those things that the Messiah suffered, and concerning the reprobation of the Jews.”—*Syriac Version*.

“Messiah’s complaint of the impenitent Jews, His enemies. Aben Ezra interprets this Psalm of the Messiah. Huet. Dem. Evang., prop. vii.”—*Horsley*.

PSALM LXX. PARALLEL TO PSALM XL. 13-17 AND PSALM LXXI.

THE prayer of Messiah (in His humiliation) to the Father for the rescue of His humanity from the malice and persecution of His enemies, the Jews.

The merited punishment of Messiah’s enemies.

The rejoicing in Jehovah of all those who have realized their salvation.

The providential care of Jehovah over the human nature of Messiah from the manger to the cross,—from His incarnation until, in a premature old age, He, the man of sorrows, was delivered into the hands of wicked men, and crucified and slain.

The miracles of Messiah in attestation of His divine mission.

Messiah's glorious resurrection, ascension, and exaltation to glory.

This Psalm teaches, that true religion has the promise of the life that now is and of that which is to come ; that God loveth His people with an everlasting love ; that His providence is their directory, and His Spirit dwelling in them is their sanctification ; and that if we are God's people, then all things are ours, and we are Christ's, and Christ is God's. It furthermore teaches, that as God rejected the Jews because they rejected Christ, so every Christ-denying sinner is the enemy of God by an evil heart of unbelief ; and to all who die in unbelief of Christ He will say, from the throne of His judgment, "I never knew you, depart from Me ye workers of iniquity."

PSALM XL. 13-17.

13 BE pleased, O Jehovah, to deliver Me,
O Jehovah, make haste to help Me.

14 They shall be ashamed and con-
founded that seek after My life to
destroy it,

They shall be driven backward and
put to shame that wish Me evil ;

15 They shall be desolate for a recom-
pense of their shameful conduct,
Who say concerning Me, Aha, aha.

16 All those that seek Thee shall rejoice
and be glad in Thee,
And those who love Thy salvation
shall say always, Jehovah, be mag-
nified.

17 Yea, as for Me, afflicted and poor,
Jehovah will devise for Me,
Thou, O My God, My help and My
deliverer, make no delay.

PSALM LXX.

1 MAKE haste, O God, to deliver Me,
Make haste, O Jehovah, to help Me.

2 They shall be ashamed and con-
founded that seek after My life,

They shall be driven backwards and
put to shame that wish Me evil ;

3 They shall be desolate for a recom-
pense of their shameful conduct,
Who say concerning Me, Aha, aha.

4 All those that seek Thee shall rejoice
and be glad in Thee,
And those who love Thy salvation
shall say always, Jehovah, be mag-
nified.

5 Yea, as for Me, afflicted and poor,
make haste, O Jehovah, unto Me,
Thou, O My God, My help and My
deliverer, make no delay.

LXXI.

1 IN Thee, O Jehovah, have I put My trust,
Let Me never be confounded.

2 In Thy righteousness deliver Me and rescue Me ;
Incline Thine ear unto Me and save Me.

3 Be Thou to Me a rock of munition, to which I may always resort,
Which Thou hast ordained for My preservation ;
For thou art My rock and My stronghold.

4 Jehovah, deliver Me from the hand of the ungodly man,
From the grasp of the wicked and cruel man.

- 5 For Thou, O Lord, art My hope,
Thou, O Jehovah, hast been My confidence from my childhood.
- 6 Upon Thee, from the birth, I have leaned for support ;
Out of My mother's womb Thou didst extract Me ;
My praise is continually of Thee.
- 7 I am become as a sign to many,
But Thou art My strong confidence.
- 8 My mouth is full of Thy praise,
Of Thy glory all the day long.
- 9 Cast Me not off in the season of old age,
Forsake Me not when My strength faileth.
- 10 For Mine enemies have spoken against Me,
And they who watch for My life consult together.
- 11 Saying, " God hath forsaken Him,
Pursue and take Him, there is none to deliver."
- 12 O God, withdraw not far from Me,
O My God, hasten to My help.
- 13 They who hate Me shall be confounded, shall be destroyed,
Reproach and dishonour shall cover those who seek My hurt.
- 14 But as for Me, I will continually hope,
And I will praise Thee more and more.
- 15 My mouth shall recount Thy righteous acts,
Thy deliverances all day long,
Though the numbers thereof I can never make known.
- 16 I will enter upon the mighty deeds of the Lord Jehovah ;
I will commemorate Thy righteous acts, Thine only.
- 17 O God, from My childhood hast Thou taught Me, even until now ;
I will proclaim Thy wondrous works.
- 18 Even unto grey-headed old age, O God, forsake Me not,
Until to the age I shall have manifested Thy power,
To all posterity Thy might.
- 19 Yea, Thy righteousness, O God, is exalted,
Who hast done mighty works ;
O God, who is like unto Thee ?
- 20 Who hast shown to Me many and grievous troubles,
Again Thou wilt give Me life,
And again from the depths of the earth Thou wilt raise Me up.
- 21 Thou wilt increase My greatness,

- And wilt comfort Me on every side.
- 22 Yea, I Myself will hymn Thy praises with the instrument, the psaltery,
Thy faithfulness, O My God, I will chant to the measured lay,
Unto Thee (I will sing) upon the harp, O Thou Holy One of Israel.
- 23 My lips shall exult when I sing unto Thee the measured lay,
And My soul which Thou hast redeemed.
- 24 My tongue also shall expatiate on Thy righteousness every day,
For They who sought my hurt are confounded, they are sunk in infamy.

XL. 15. יהי is wanting in two Heb. mss., Syriac, and Symmachus, and in Ps. lxx.

LXX. 3. שָׁמַח is the reading of three Heb. mss., Psalterium Octaplum Justiniani, 1516, and Syr. Two Heb. mss. read שָׁמַח.

ל is the reading of twenty-four Heb. mss., Psalterium Octaplum Justiniani, 1516, all the versions, and Ps. xl. 16.

LXX. 4. יהוה is the reading of eighty-six Heb. mss. (of which number one is of the twelfth century, and two of the thirteenth century), of the Chaldee, Vulgate, and Arabic.

XL. 16. וְאֶמְצְרֶנּוּ is the reading of a hundred Heb. mss., seven Edd. of fifteenth century, and twenty-seven Edd. of later date, LXX., Chaldee, Syriac Versions, Vulgate, and Arabic.

XL. 17. Instead of אֶרְנִי, many Heb. mss. and Edd. read יהוה.

LXX. 5. Instead of יהוה, twenty-two Heb. mss., five Edd. of fifteenth century, and four of sixteenth century, and Syriac, read אלהי.

In twenty-seven Heb. mss., and one Ed. of fifteenth century, Psalms lxx. and lxxi. constitute one undivided composition.

LXXI. 3. מִטְעוֹן, "munition," is the reading of forty-six Heb. mss., thirty-one Edd., LXX., Chaldee, Vulgate, Arabic.

Ver. 4. *Jehovah*.—יהוה is the reading of some Heb. mss.

Ver. 6. "By Thee shall I be protected in My passion, and Thy name I will chant among the Gentiles."—*Pseudo-Jerome*.

Ver. 7. *A sign*.—"Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against" (Luke ii. 34). "And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." (Isa. viii. 14.)

Ver. 12. *Hasten*.—הַרְטֵטָה is the reading of seventy-one Heb. mss., and eleven Edd., and of the Keri.

Ver. 15. "Secundum quosdam expositores Hebræorum sensus est: 'Non cognovi seu nescio numerare omnem laudem tuam.'"—*Postil. N. De Lyra*, 1481.

Ver. 18. *Manifested Thy power*.—"The Hebrew word signifies 'to manifest, to make apparent by words, or in any other way.' I choose, therefore, to render it by an English word no less general in its signification. If the Psalmist speaks in the person of the Messiah, these passages allude to the manifestation of God's power in our Lord's miracles."—*Horsley*.

Ver. 20. *Shown to Me*.—הִרְאִיתָנִי is the reading of twenty-one Heb. mss., and three Edd., and of the Keri.

Ver. 20. *Wilt give Me life*, is the reading of sixteen Heb. mss., and of the Keri, LXX., Syriac, Vulgate, Ethiopic, Arabic.

Ver. 20. *Wilt raise Me up*, is the reading of thirty-five Heb. mss., three Edd., and the ancient versions.

The ancient but improper annexation of the above verses to Psalm xl., which, from the quotation thereof in Heb. x. 5, is professedly a Messianic Psalm, proves that Psalm lxx. was, at the period when this annexation was made, considered to be a Messianic composition. MS. authority is wanting to reconcile the differences between these two copies of one inspired original. I therefore place them side by side. The remarkable resemblance between Psalms cix. 22, and xl. 17, and lxx. 5, in which three passages the same epithets, עֲנִי and אֶבְיֹן, occur, which epithets are severally predicated of the subject of each Psalm, seem to prove, that as the Messiah is undoubtedly predicated in Psalm cix., so also He must be the subject of Psalms xl. and lxx.; Psalm lxxi. 13, is almost a verbatim repetition of Psalm xl. 14, and Psalm lxx. 2, and binds the two into one composition.

"Christ is this salvation; He being to men the author of eternal salvation. All flesh shall behold this salvation."—*Didymus*.

"Christ is called the salvation of the Father, for by Christ the salvation of the human race has been consummated. Whence Simeon, taking Christ in His arms, exclaimed: 'Now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.' They therefore who love this salvation, always magnify, that is, glorify God, because, abandoning idols, they love God, who is their Saviour and Redeemer."—*Hesychius*.

"This Psalm is sung in the person of our incarnate Lord, praying for the protection of the

Father. . . . They who say concerning Me, Aha, aha, are they who exclaimed, ‘If Thou art the Son of God, come down from the cross; and also, ‘He trusted in God that He would deliver Him; let Him deliver Him, if He will have Him.’—*Pseudo-Jerome*.

“A Psalm concerning Christ the Lord. The prophet in spirit exhibits Christ speaking unto the Father. . . . This Psalm is a repetition of those things which Psalm xxxix. (xl.) contains concerning Christ the Lord.”—*Psalt. Quinc. Fab.* 1513.

“This prophecy seems to have been spoken in the person of the Saviour, therefore the Psalm has not the usual title prefixed, but is intimately connected with the preceding Psalm, and well harmonizes therewith. . . . The instruments, whereby Christ offers up hymns to the Father, are the people constituting the different churches, whose minds He hath before prepared, having revealed to them truth, and not legal types and symbols, employing their tongues and lips for purposes of instruction.”—*Eusebius*.

“The Father, that He might manifest the glory of the Son, hath exhibited Him as conqueror over all, that He might be preached among all nations. The apostle hath made known this consolatory truth, saying, ‘Therefore God hath exalted Him, and given Him a name which is above every name.’”—*Theodore*.

“It is the prerogative of Christ alone to have an immaculate mind, perfectly pure from the very womb.”—*Corderi Catena Patrum*.

“This Psalm contains the voice of the prophet, complaining of the humiliation of the humanity of the Redeemer, and chanting His glorious resurrection. Let the Jews who sing this Psalm as solely appropriate unto David tell us, when he was raised from the depths of the earth, that is, from the depth of hades (*de profunditate inferni*).”—*Pseudo-Jerome*.

“This Psalm is the prayer of Christ the Lord (according to the dispensation of His human nature) for Himself and for His people, more especially in the last days, when the love of many shall wax cold.”—*Psalt. Quinc. Fab.* 1513.

“A prophecy concerning the passion and resurrection of the Messiah.”—*Syriac Version*.

PSALM LXXII.

THE peace, prosperity, universality, and perpetuity of Messiah’s kingdom upon earth, when at His second advent to be glorified in His saints, and admired in all them that believe, His will shall be done universally and perfectly upon earth, as it is now done universally and perfectly in heaven.

The anticipated fulfilment of the petitions: Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is now done in heaven, was the consummation of David’s aspirations, and should be the consummation of ours.

The concentration of David’s faith, and hope, and aspirations on the predicted epiphany and glorious kingdom of Messiah, should stimulate all whose sins are pardoned, whose persons are justified, whose names are written in heaven, and who have the witness of the Spirit to their spirits, that they have passed from death unto life, to concentrate their studies, meditations, and desires on the second advent of the Lord from heaven, and to pray in spirit with the beloved disciple, “Come, Lord Jesus, come quickly.” This is not their rest: Satan is now the god of this world, ruling in the children of disobedience. But He who cometh shall come, when to Him every knee in heaven, in earth, and under the earth shall bow, and every tongue shall confess that He is Jehovah, to the glory of God the Father. Then “the kingdoms of this world shall become the kingdoms of our Lord and of His Christ,” and “the saints shall take the kingdom and possess the kingdom for ever” (Dan. vii. 18).

1 GIVE unto the King, O God, Thy judgments,
Yea, unto the King’s Son Thy righteousness.

- 2 He shall judge Thy people with righteousness,
And Thine afflicted ones with justice.
- 3 The mountains and hills shall bring to the people
Peace through righteousness.
- 4 He shall execute judgment on behalf of the afflicted of the people,
He shall rescue the children of poverty,
And shall crush the oppressor.
- 5 Men shall fear thee as long as the sun shall endure,
Yea, throughout the changes of the moon, throughout all generations.
- 6 He shall descend like rain upon the aftermath,
As showers shall He irrigate the earth.
- 7 In His days righteousness shall blossom,
And abundance of peace till the moon shall fail.
- 8 He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
- 9 The rangers of the arid desert shall bow before Him,
And His enemies shall lick the dust.
- 10 The kings of Tarshish and of the sea-coasts shall bring presents,
The kings of Sheba and Seba shall offer gifts.
- 11 Yea, all kings shall fall down before Him,
All the Gentiles shall serve Him.
- 12 For He shall deliver the poor when he crieth,
The afflicted one also, and him that hath no helper.
- 13 He shall have compassion on the destitute and poor man,
And shall preserve the lives of the needy.
- 14 He shall redeem their lives from oppression and violence,
And precious shall their blood be in His sight.
- 15 He shall prosper, and to Him shall be given of the gold of Sheba,
Prayer shall be made through Him continually,
Daily shall men bless Him.
- 16 There shall be superabundance of corn in the earth,
It shall wave upon the top of the mountains,
The produce thereof shall equal the crops of Lebanon,
And shall germinate from the once barren waste like the herbage
of the ground.
- 17 His name shall endure for ever,
His name shall continue as long as the sun,

Yea, all the tribes of the earth shall be blessed in Him,
 All the Gentiles shall call him blessed.
 18 Blessed be Jehovah, the God of Israel,
 Who only doeth wondrous things.
 19 And blessed be His glorious name for ever ;
 And the whole earth shall be filled with His glory.
 Amen, and amen.
 20 Fulfilled are the prayers of David the son of Jesse.

Ver. 1. *Give*.—The imperative mood is here purposely employed ; because this Psalm is not only David's inspired prediction of Messiah's future advent and kingdom, but is also David's precatory aspiration for its realization, and his own participation therein.

Ver. 1. *The King*.—"King Messiah."—*Chalde Par.*
The King CHRIST, } who, as to His Divinity,
King's Son CHRIST, }
 is the Son of the Father, the eternal King ; and as to His humanity, is the Son of David the king.—*Postil. N. De Lyra.*

Ver. 3. *The mountains*.—This verse has long been considered a *crux interpretum*. The only explanation I can offer is, that it is a parallel prediction with Isaiah ii. 2, 3, and Micah iv. 1, 2: "In the last days the mountain of the Lord's house shall be established on the top of the MOUNTAINS, and shall be exalted above the HILLS, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the MOUNTAIN of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths ; for OUT OF ZION SHALL GO FORTH THE LAW, AND THE WORD OF THE LORD FROM JERUSALEM."

Ver. 3. *Peace through righteousness*.—"The work of righteousness shall be peace : and the effect of righteousness, quietness and assurance for ever" (Isa. xxxii. 17). The imputed righteousness of Christ received into the heart by the teaching of the Holy Ghost shall be productive of peace with God, of the full assurance of faith and hope.

Ver. 4. *The oppressor*.—"By the oppressor may be understood Antichrist, who shall be an adversary to the Church, and shall exalt himself above all that is called God and worshipped, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (2 Thess. ii. 8).—*Postil. N. De Lyra, 1481.*

Ver. 7. *צַרֵּק* is the reading of three Heb. mss., LXX., Syriac, Vulgate, Arabic, Ethiopic.

Ver. 9. *The rangers*.—The Bedouin Arabs, the Ishmaelites. "Deserticola, i.e., populi nomades, Arabes."—*Fürst's Heb. Conc.*

Ver. 10. *Sea-coasts*.—*Lec, Gesenius, Parkhurst, and Fürst's Heb. Conc.*

Ver. 15. *Through Him*.—In His name, and through His mediation.

Ver. 16. *פִּסְתֵּי־בָר*, diffusio, abundantia frugum.
Gesenii Thes. Phil.
 abundantia, copia de frumento.
Fürst's Heb. Conc.

Ver. 16. *פִּסְתֵּי־בָר*, an abundant growth of corn.—*Lec.*
copia (besides other proposed meanings). Simons Lex. Heb.
 multitudo, copia.
Syriac Version.
 abundantia frumenti.
Postil. N. De Lyra.

Ver. 16. *Once barren waste*.—*عَیْر* signifies "locus quidam pec. qui cum ubertate gauderat, sterilis pane sit effectus, temporis decursu."—*Castell. Lex. Hept.*

"In Hebrew we have the following cognate terms:—*עֶרְוָה*, nuditas ; *עָרוֹם*, nuditas summa et omnimoda ; *טַעֲרֵה*, locus nudus et planus."—*Simons Lex. Heb.*

"The ancient Hebrews understand this Psalm as spoken concerning the Messiah, as Rabbi Salomon declares, who, however, erroneously dissents from the opinion of the ancient Rabbis. His words are : 'The expression *בָּר פִּסְתֵּי* is a phrase expressive of ABUNDANCE and MULTIPLICATION. Our ancients expound it of 'placentularum' in the days of Messiah, and explain the whole Psalm of the days of Messiah.' Midrash Tehillim affirms : 'Give the King thy judgments, i.e., King Messiah.' In the commentaries of Rabbi Moses Hadarsan we read : 'Of Melchizedec it is stated, The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedec. And who is He? the just King and Saviour, King Messiah. As it is said, There shall be *בָּר פִּסְתֵּי* upon the earth, and this is what is written : He shall be the Priest of the Most High God.'"—*Psalm. Octapl. Justinian, 1516.*

Ver. 17. *All the tribes of the earth*.—This addition is found in LXX., Syriac, Ethiopic, Arabic, Vulgate, and Vetus Itala, and is essential to the parallelism of the Hebrew hemistich.

Ver. 18. *אֱלֹהִים* is wanting in five Heb. mss., LXX., Vulgate, Arabic, Aquila, Symmachus, Theodotion Syriac.

Ver. 20. *Fulfilled*.—This signification is attributed to *בָּלָה* by Gesenius, Michaelis, Parkhurst.

"Some of our doctors are of opinion that this verse signifies that this Psalm treats of the kingdom of Christ, to which all the Psalms written by David are methodically directed, as being the final consummation."—*Postil. N. De Lyra.*

"This I take to be the close of this particular Psalm, not a division of the book, as if these seventy-two Psalms were all the Psalms of David's composition. The sense is, that David the son of Jesse had nothing to pray for or to wish beyond the great things described in this Psalm."—*Horsley.*

"This ought not to pass unnoticed by us, that the word CHRIST has especial reference to that nature which is human, in which nature His soul is said to have been troubled and exceedingly sorrowful ; but the word KING has reference to His Divinity, as is apparent from

Psalm lxxi. (lxxii.): 'Give the King thy judgments, etc.,' for this Psalm, inscribed in the title to Solomon, manifestly prophesies of Christ."—*Origen*.

"All kings and all the Gentiles shall serve Him at the second glorious Epiphany of the Saviour, and then there shall be the end of all things. Christ, as saith the apostle, hath redeemed us from the curse of the law, being made a curse for us, and thus hath redeemed their souls, giving His own blood for them, and thus hath made their name precious unto Himself, as it is written, Rejoice, because your names are written in heaven."—*Eusebius*.

"By the title the advent of Christ and the call of the Gentiles are signified. This Psalm is properly inscribed to SOLOMON, for Christ is the true Solomon, the giver of peace, wherefore He hath made both one, and hath broken down the middle wall of partition. This shows that He who was not slain with the children is He who existed with the Father before the foundation of the world."—*Athanasius*.

"They praise the Father through Him, instructed thus by St. Paul: 'I thank my God through Jesus Christ,' and again, 'Through whom we have access to the Father.' Moreover, the Saviour saith: 'No one cometh to the Father but through Me.' Therefore they praise the Father on account of blessings received from the Son, praising the Son also through whom they are deemed worthy of these blessings."—*Didymus*.

"To Him every knee shall bow; and when the Son is glorified, He also who begot Him shall with Him be glorified together. Thus the Son, addressing the Father, says: 'Father, glorify Thy Son, that Thy Son also may glorify Thee.' Hence this Name, the Son, Christ Jesus, shall be blessed for evermore."—*Cyril*.

"This Psalm seems clearly spoken of Christ, who is shown to have pre-existed before the sun and moon. It hath been decreed by Thee, O Father, that Thine only begotten Son should enlighten the inhabitants of the earth. Grant that what has been decreed of old may finally be consummated."—*Corderii Catena Patrum*.

"The contents of this Psalm cannot apply to Solomon, King of Israel, according to his history in the Bible, but are most appropriate to the Lord Christ. . . . Many proofs may be adduced that the Lord Christ is the author of peace; not that peace which the world knows and seeks after, but that peace of which the prophet speaks: 'I will give them true consolation, peace upon peace' (Isa. lvii. 19, in LXX.), that is, when the peace of immortality is added to the peace of reconciliation. For after the fulfilment of all God's promises, we ought to anticipate the last peace, wherein we shall live with Him for everlasting."—*Augustine*.

"The prophet, speaking throughout the whole Psalm, declares the advent of the Lord the Saviour, in some passages manifesting His humanity, in other passages His Divinity, existing in one and the same person. . . . Christ, born of the Father before the foundation of the world, assumed our mortal nature in the womb of the Virgin, being of one and the same nature with the Father as to His Deity, and of one and the same nature with us as to His humanity; invisible as God, visible as man. Being man, He condescended to suffer for us; being God, He is impassible, not diminishing the supereminence of His Divinity, but exalting the low estate of His humanity."—*Psalm. Cassiodori*, 1491.

"This Psalm properly is referred to Christ. If it be interpreted of Solomon, that interpretation cannot stand, for Solomon was not coeval with the sun and moon."—*Pseudo-Jerome*.

"The prophet foretells the advent of Christ. He declares that He shall be adored by all kings, because He hath redeemed the human race from the power of the devil."—*Psalm. Brunon*. 1480.

"This is the fourth of those Psalms which predict the two natures of Christ. This Psalm admonishes us that we believe in Christ as perfect God, and perfect Man and King."—*Psalm. Pet. Lombard*. 1474.

Notwithstanding the above testimonies to the Messianic interpretation of this Psalm, Calvin singularly remarks: "Those who would interpret this Psalm simply as a prophecy of the kingdom of Christ, seem to put a construction upon the words which does violence to them; and then we must always beware of giving the Jews an outcry, as if it were our purpose sophistically to apply to Christ those things which do not directly refer to Him"!!!

"A prophecy concerning the coming of the Messiah and the calling of the Gentiles."—*Syriac Version*.

"The Jewish expositors, namely, the Chaldee Paraphrast, Medrash Tehillim, the Book Siphre, Solomon Jarchi, Aben Ezra, David Kimchi, and Saadiah Gaon, all refer this Psalm to the Messiah."—*Huct. D. E. Prop. vii*."—*Horsley*.

"In respect to the subject-matter of this Psalm, Jerome, Augustine, and Cassiodorus maintain that this Psalm is a prophecy of Christ, rather than a prayer for the prosperity of the kingdom of Solomon."—*Psalm. Gab. Brebia*, 1477.

PSALM LXXIII.

THE believing Israel of the last days, the remnant according to the election of grace, are sorely perplexed by the contemplation of the worldly prosperity of the avowed enemies of God and Israel, characterized by vain glory, impiety, violence, iniquity, oppression, and presumptuous evil-speaking against the word and knowledge of Jehovah.

Israel's perplexity relieved by the study of God's holy purposes revealed in the sure word of prophecy, wherein is predicted the sudden and entire destruction of these enemies of God and man.

Israel's fiducial reliance on Jehovah, and earnest desire to praise Him in the gates of the daughter of Zion.

God's sovereign government of the universe, veiled in mystery impenetrable to man while seeing through a glass darkly, has in every age of the world exercised the faith and patience of God's children. But saving faith, however severely exercised, has ever realized that there is a God who governs the world; that whatever is done upon earth occurs neither fortuitously nor by chance, but God doeth it Himself; that the Divine government is infinitely wise and infinitely good; and that the great day of God Almighty will not only rectify human misjudgments, and amply compensate afflicted saints, but, furthermore, will justify and vindicate the ways of God with man.

- 1 SURELY God is good to Israel, to the pure in heart !
- 2 But as for me, within a little my feet had slipped,
My steps were all but overthrown.
- 3 Whilst I enviously beheld the vain-glorious,
While I contemplated the prosperity of the ungodly,
- 4 For there are no bands in their death,
And their strength is vigorous.
- 5 They participate not in the trouble common to mortality,
And they are not plagued like other men.
- 6 Hence pride encollareth their necks,
The robe of violence invests them.
- 7 Their iniquity issues from within,
The conceptions of their heart burst forth,
- 8 They mock, and promulgate evil,
They promulgate oppression from on high.
- 9 They set their mouth against the heavens,
And their tongue traverseth the earth.
- 10 Nevertheless He will restore His people hitherward,
And waters abundantly shall be found by them.
- 11 While men say, "How should God know ?
Is there indeed knowledge in the Most High ?"

- 12 Behold, these are the ungodly,
And they are the prosperous of the age, they luxuriate in wealth.
- 13 Surely I have purified my heart in vain,
(In vain) have I washed mine hands in innocency.
- 14 For I have been stricken every day,
And have been chastened every morning.
- 15 But should I speak, should I reason as they do,
I should act unfaithfully against the generation of Thy children.
- 16 When I considered in order to understand this,
It was painful in my eyes,
- 17 Until I entered into the holy purposes of God,
(Until) I understood their latter end.
- 18 Surely Thou dost set them in slippery places,
Thou castest them down to destruction.
- 19 How are they brought to destruction as in a moment of time,
They are swept away, they are brought to nothing more than the
things that are not,
- 20 Like the dream of a man awaking from sleep, O Jehovah,
When Thou shalt arise, Thou shalt make their vain show con-
temptible.
- 21 My heart, indeed, was in a ferment,
And I was pricked in the reins :
- 22 As for me, I was stupid, and understood not,
I was as a brute beast in Thy sight.
- 23 Yet as for me, I am continually in Thy presence,
Thou hast holden me by the right hand,
- 24 Thou wilt guide me by Thy counsel,
And at the last wilt take me to glory.
- 25 Whom have I in heaven ?
And there is none on earth whom I delight in as in Thee.
- 26 My flesh faileth, and my heart,
But God is the strength of my heart, and my portion for ever.
- 27 For lo ! those who withdraw themselves from Thee shall perish ;
Thou cuttest off all who play the wanton, forsaking Thee.
- 28 But for me, it is good for me to adhere closely to God,
On the Lord Jehovah I have fixed my confidence,
That I may recount all Thy works
In the gates of the daughter of Zion.

Ver. 2. *Overthrown*.—טפכו is the reading of six ancient Heb. mss., the Keri, and Bomberg's Heb. Bib. 1518.

Ver. 7. *Their iniquity*.—ענינו is the reading of five Heb. mss. (two of them being Hebrew-Latin), LXX., Vulgate, Arabic, Syriac, and Vetus Itala. עני is rendered κακοῖς by LXX. PRODIT EX CORDE EORUM INIQUITAS EORUM.—*Houbigaut*. "The various lection commends itself by its suitableness to the place; and that הלב signifies the pericardium, Schnurrer has proved on Psalm xvii. 10."—*Boothroyd*. "It is difficult to make any sense of this passage, if we retain the common reading; the various reading makes a good sense, and restores the parallelism—

Prodit ex precordiis iniquitas eorum,

Prorumpunt imaginationes cordis."—*Rogers*.

"Percio la superbia cinge a guisa di collana il loro collo, e una veste di violenza li ricopre."—*De Rossi*.

Ver. 10. *Nevertheless*.—לכן TAMEN, NIHILOMINTUS TAMEN."—*Nold. Conc. Heb. Part.*

"NEVERTHELESS, NUM. xvi. 11; JER. v. 2, xvi. 14," etc.—*Lee's Heb. Lex.*

The tenth verse is Israel's assured confidence, that, notwithstanding all the opposition of ungodly men, God in the fulness of time will bring to pass the final ingathering and overflowing prosperity of the twelve tribes, even within the gates of the daughter of Zion.

Ver. 10. *Shall be found*.—מצא is the reading of

the Westminster, and No. 74, both Hebrew-Latin mss., LXX., Syriac, Vulgate, Ethiopic, Arabic, and Vetus Itala. Another ms. reads מצא.

Ver. 17. *The holy purposes of God*.—"Till I entered into the secret grounds of God's dealings with mankind. N.B.—It is remarkable that the original word for 'SANCTUARY,' in this place, is plural, which is unexampled when the sanctuary is literally meant."—*Horsley*.

"Metaphorically אל מקדשי prob. THE HOLY PURPOSES OF GOD."—*Gesni's Lec. Heb.*

There is one passage, Jer. li. 51, where this Hebrew word does occur in the plural and is predicated of the temple, but being followed by the word בית, its meaning is thereby clearly defined, and all possible ambiguity is removed.

Ver. 18. *To destruction*.—"I consider the plural here used to denote UTTER DESOLATION, COMPLETE RUIN."—*Boothroyd*.

Ver. 22. *As a brute*.—Thus read one Heb. MS., A.D. 1211, and the Versions.

Ver. 28. "The LXX., Vulgate, and Arabic read in the end of the Psalm these words, IN THE GATES OF THE DAUGHTER OF ZION, probably right. It ends abruptly in the Hebrew now."—*Kennicott*.

These words are also found in the Coptic, Ethiopic, and Vetus Itala, and are essential to complete the parallelism of the Hebrew hemistich.

"Concerning the glorification of the good and the punishment in the life to come, no certainty can be obtained by human investigation, but only from Divine revelation. The more man labours (in his own strength) to attain this truth, the less will he find. Until I entered into the sanctuary of God, that is, until I attained a knowledge of sacred Scripture divinely revealed, which is called the sanctuary of God, because God speaketh in the Scriptures as He gave Divine responses in the sanctuary, that I might understand the end of these men, that is, understand the punishments and rewards of the life to come. Respecting which Scripture plainly speaketh both in the Old and the New Testament in many passages. I shall only adduce two, one from the Old Testament and one from the New. 'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt' (Dan. xii. 2.); 'These shall go away into everlasting punishment, but the righteous into life eternal' (Matt. xxv. 46). No man can attain to a knowledge of these Divine truths by the investigation of natural reason, but only by Divine illumination."—*Postil. N. De Lyra*, 1481.

"This Psalm respects some signal judgments overtaking powerful persecutors who had long tyrannized over the people of God."—*Horsley*.

PSALM LXXIV.

PREDICTED lamentation of Israel for the subjugation of the nation, the demolition of the temple, the conflagration of the Holy of Holies, the cessation of the daily sacrifice, and of the three annual festivals of Passover, of Pentecost, and of Tabernacles, and for the deprivation of heaven-commissioned prophets and seers to instruct and enlighten the people.

Israel's grateful enumeration of former national mercies received from God: the miraculous transit of the Red Sea, and the destruction of Pharaoh and all his host; the sustenance of the multitude by manna for forty years in the wilderness; the supply of water in the arid desert; and the passage of the river Jordan by Divine interposition.

Clear intimation of the continued persecutions and total apostasy of Rome, the destroyer of the Jewish polity, and the instrument of Israel's expatriation, dispersion, and humiliation.

This Psalm emphatically teaches, that no worldly prosperity, no providential deliverances, no plenitude of means of grace, no architecturally decorated fane, no gorgeously splendid ritual, can commend to the Divine favour or exempt from Divine condemnation, except the heart be right in the sight of God, regenerated and sanctified by the Spirit, cast into the mould of the gospel, and made meet by the inhabitation of God for the inheritance of the saints in light. As Israel's national rejection of Messiah caused the excision of Jerusalem, the subversion of the Jewish theocracy, and the present expatriation and degradation of that elected race, so the individual rejection of Messiah in His covenant offices and relations to His people is a virtual rejection of the God of the Bible, and will as certainly exclude from the heavenly Canaan, as the Jews are now excluded from the terrestrial Canaan, the land of promise covenanted to Abraham, Isaac, and Jacob, to be an everlasting possession, when their posterity shall believe in Him whom their ancestors crucified.

- 1 WHEREFORE, O God, hast Thou cast us off for ever ?
Why smoketh Thy wrath against the sheep of Thy pasture ?
- 2 Remember Thy congregation which Thou hast purchased of old,
The tribe of Thine inheritance which Thou hast redeemed,
This mount Zion wherein Thou hast dwelt.
- 3 The height where Thy footsteps have been has become a perpetual
desolation ;
The enemy has destroyed everything in Thy sanctuary.
- 4 Thine adversaries roared in the midst of Thine appointed place of
assembly ;
They have set up their own religious emblems for standards.
- 5 They are conspicuous as bearing aloft
Axes against a thicket of trees.
- 6 And now the carved work thereof altogether
They demolish with hatchets and with axes.
- 7 They have set fire to Thy sanctuary,
They have profaned the dwelling-place of Thy name even to the
ground.
- 8 They have said in their hearts, Let us destroy them altogether ;
They have burnt all the synagogues of God throughout the land.
- 9 We behold not our sacred rites,
No longer is there a prophet,
Yea, there is no seer. How long is this to be ?
- 10 How long, O God, shall the adversary blaspheme ?
Shall the enemy spurn Thy name for ever ?
- 11 Why stayest Thou Thy hand,
Even Thy right hand, in the midst of Thy bosom, altogether ?

- 12 For God hath been my King from of old,
Working deliverances in the midst of the earth.
- 13 Thou Thyself by Thy power didst divide the sea,
Thou breakest the heads of the sea monsters in the waters,
- 14 Thou Thyself crushedst the heads of Leviathan.
Thou providest it (manna) food for the people for the sojourners in
the desert,
- 15 Thou Thyself didst cause the spring and the torrent to gush forth ;
Thou Thyself driedst up perennial streams.
- 16 The day is Thine, the night also is Thine ;
Thou Thyself hast ordained the light, and the sun.
- 17 Thou Thyself hast established all the boundaries of the earth,
Summer and winter Thou Thyself hast created.
- 18 Remember this, O Jehovah, that the enemy hath blasphemed,
And that the ungodly people have spurned Thy name.
- 19 O deliver not to the beast of prey the soul of Thy turtle-dove,
To the beast of prey Thine afflicted ones ; forget not Thou for
ever.
- 20 Have regard to the covenant, for the dark parts of the earth
Are filled with the habitations of violence.
- 21 Let not the oppressed sit down confounded,
Let the afflicted and destitute praise Thy name.
- 22 Arise, O God, contend with those that contend with Thee ;
Remember the blasphemy wherewith the ungodly one blasphemeth
Thee daily.
- 23 Forget not the voice of Thy adversaries ;
The war-cry of those who rise up against Thee ascendeth con-
tinually.

Ver. 4. *Their own religious emblems.*—The Psalmist here employs the Hebrew word מִנִּי in two different significations ; first, as a religious emblem, or solemnity, see note on verse 9 ; secondly, as a military standard. The Roman standards were idolatrous. Hence Daniel predicts “the abomination that maketh desolate,” xi. 31, and xii. 11 ; and our Lord admonishes, “When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains” (Matt. xxiv. 15, 16 ; Mark xiii. 14, 15 ; Luke xxi. 20, 21). This amphibologia is of frequent occurrence in the Hebrew Scriptures.

Ver. 5. *They are conspicuous.*—The third person singular used impersonally.

Ver. 7. *They have profaned.*—“(tasting down) TO THE GROUND THEY HAVE PROFANED, etc. SOLO EQUA-

RUNT ET PROFANARUNT JEDEM TUAM.—*Dathic.* There is an ellipsis of the first verb, ‘brevitatis causa unum quandoque verbum pro duobus ponitur.’ (Glass. de Verbo, lib. i. can. ii.)—*Rogers.*

Ver. 9. *Sacred rites.*—“אֲהַרְתֵּינִי, sacred rites, religious institutions, offerings.”—*Gesenii. Lex. Heb.*

“Cultus nostri insignia, cæremonia, vel solemnitates nostræ sacræ, sacrificia, sufflitus, circumcisio.”—*Rosenmüller.*

Ver. 11. *Stayest Thou.*—“תִּשָּׁב is from שָׁב, TO STAY, DWELL, OR MANSION, rather than from שָׁב, TO TURN BACK, DRAW BACK, OR WITHDRAW.”—*Mason Good.*

כֻּלָּה I render as an adverb, ALTOGETHER, COMPLETELY, ENTIRELY. See the Hebrew Lexicons of Gesenius, Lee, Simonis, Parkhurst.

Ver. 11. *Thy bosom.*—הִיקָן is the reading of sixty-nine Heb. mss., of the Keri, and of thirteen Edd., LXX., Vulgate, Chaldee, Ethiopic, and Arabic.

Ver. 14. *Thou providest it (manna) food.*—“Affixum non ad præcedens לִיתֵן CROCODILUM, referendum puto, qui datus sit populo in cibum, sed cum sequente מֵאֲבֵל construo. Pleonastice ponitur, uti in lingua Syriaca frequentissime DEDISTI EUM (nempe) CIBUM. Intelligitur MANNA qui cibum erat populi per deserta Arabie iter facientis, non capita crocodilorum, hoc est, Ægyptiorum.”—*Dathe.*

Ver. 15. *Durst cause to gush forth.*—“TU FINDEBAS, i.e., fissa petra educebas.”—*Berlin.* בִּקְעַת refers to the

rock, not to the fountain, and there is an ellipsis of the second verb, ‘Tu ex fissis petris magnam aquarum copiam eduxisti.’—*Dathe.*—*Rogers.*

Ver. 15. *Perennial streams.*—“Pluralis נַהֲרוֹת de Jordane dicitur, non tam ideo, quod plures in illum fluvii effunderentur, ut Kimchi putat; quam quod maximus tunc esset, quum Israelitæ transirent, Josh. iii. 15; quem admodum idem pluralis, Nah. ii. 6; de magno flumine Tigride, et בְּהַמֵּית, Job xl. 15; de immani fera, s. vellua usurpatur.”—*Rosenmüller.*

“The people of Israel, seemingly a most devout synagogue, speaks throughout the whole of this Psalm, deploring their being delivered up to the Gentiles, so that the wickedness of their enemies should desecrate the sanctuary of the Lord. The people of the Jews supplicate God to avert the destruction impending over the house of Israel. The Psalmist speaks of the destruction and captivity which Israel underwent from the Romans in the days of Vespasian and Titus, and calls the people of the Jews the sheep of God’s pasture.”—*Psalm. Cassiodori, 1491.*

“David sets forth in this Psalm the two-fold captivity of the Jewish people: their local captivity when the priesthood and kingdom were destroyed by Titus and Vespasian, their spiritual captivity whereby blindness hath happened unto Israel until the fulness of the Gentiles shall have come in.”—*Psalm. Ludolph, 1514.*

“Concerning the subject-matter of this Psalm, Rabbi Solomon affirms that Asaph wrote it, foreseeing by the Spirit the captivity of the people Israel, to be accomplished by Titus and Vespasian, and to continue for a great length of time, praying for the liberation of the people from that captivity wherein they are now held, which liberation the Jews expect will be effected by King Messiah, who will rebuild for them the city and temple of Jerusalem, and will restore to them the ark of the testimony, and the vessels of the sanctuary.”—*Postil. N. De Lyra, 1481.*

“Rabbi Natronai asked what was the meaning of that which was written, ‘We behold not our sacred rites, no longer is there a prophet, yea, there is no seer?’ Rabbi Acha replied to him, ‘This is spoken of the Pharisees, a generation who believed not the miracles which Messiah our Righteousness performed, and who said of Him, that He performed them by magical acts and impure names, and that these were not the miracles which the prophets had predicted of the Messiah, and that even if they were, they recognised them not; that there was no prophet among them who could manifest to them that they were true miracles. Hence it was incumbent on Him to adduce some proof of the truth of His words, otherwise they should put Him to death. Therefore the prophet says, ‘How long, O God, shall the adversary blaspheme? Shall the enemy reject Thy name for ever?’”—*The Commentaries of Rabbi Moses Hadarsan in Justinian’s Octap. Psalter.*

“A Psalm of Asaph; secondarily, a prediction of the siege of the city of the Jews, forty years after the Ascension, by Vespasian and Titus his son, who slew myriads of the Jews and destroyed Jerusalem; and the Jews are rejected even to this day.”—*Syriac Version.*

PSALM LXXV.

THE Church in the last days praises God, because the interpositions of His providence manifest the near approach of the second advent of Messiah to be glorified in His saints, and to establish His kingdom upon earth.

Messiah claims the sovereign dominion of the universe as King of kings and Lord of lords, to whom all power is committed in heaven and in earth, and asserts that, as arbiter of human affairs, he will administer to the apostate nations of a benighted world the cup of trembling, indignation, and wrath. (Jer. xxv. 15-38.)

This Psalm should concentrate our hopes, aspirations, and fervent desires on the final triumphs of Messiah as King of Saints, King of Grace, King of Glory, King of kings, and Lord of lords, at the time predetermined in the eternal counsels of

Jehovah, known to no man, not to the Son Himself in His human nature, but to the Father only, when every power antagonistic to the kingdom, and dominion, and supremacy, and gospel of Messiah, shall be subjugated, and crushed, and extirpated, and Christ shall reign supreme from sea to sea, from the river to the end of the earth. This consummation of faith and hope and love should deaden the believer's soul to the fascinations, and cares, and anxieties of time, and should quicken him habitually to pray from the heart: "Come, Lord Jesus, come quickly."

(CHURCH.)

1 WE praise Thee, O God, we praise Thee,
For Thy wondrous works proclaim that Thy name is near.

(MESSIAH.)

- 2 When I shall have attained the appointed time,
I Myself will execute righteous judgment.
- 3 Dissolved is the earth, and all the inhabitants thereof,
The pillars thereof I Myself sustain.
- 4 I have said unto the boasters, "Boast not,"
And unto the ungodly, "Set not up the horn."
- 5 Set not up your horn on high,
And speak not with a stiff neck.
- 6 For neither from the east, nor from the west,
Nor yet from the south, cometh exaltation.
- 7 For God is the arbiter ;
He debaseth one, and exalteth another.
- 8 Behold, there is a cup in the hand of Jehovah,
And the wine is turbid full of mixture, and He poureth out there-
from,
Surely all the dregs thereof shall all the ungodly of the earth
Drain out and drink.
- 9 But I will be chief for ever,
I will chant the measured lay to the God of Jacob.
- 10 And I will break all the horns of the ungodly.

(ORACULAR VOICE.)

The horns of the Righteous One shall be exalted.

Ver. 1. *Thy name is near.*—"The second advent approaches."—*Horsley.*

Ver. 3. *Dissolved is the earth.*—"Prorsus est dissoluta res publica, et incolæ pœne defecerunt in calamitatibus, ego tamen has ruinas instaurabo."—*Rosenmüller.*

"The Messiah declares Himself the supporter of the universe. 'The earth and its inhabitants had long sunk into nothing but for My support.'"—*Horsley.*

Ver. 6. "The fortunes of men are not governed by planetary influences, but by God's overruling providence."—*Horsley.*

Ver. 7. זִנְיָו is the reading of forty-five Heb. MSS., and eight Edd. of Kennicott.

Ver. 9. *I will be chief.*—"For אֲנִי the LXX., Hare, Houbigant, and Bishop Lowth read לִי . But something more mysterious seems to lie under the word אֲנִי in the mouth of the Messiah, the אֲנִי of God's people."—*Horsley.*

This verb in Arabic signifies SUPERAVIT, VICT ; in iv. conj. EXTULIT SE, ALTUS FUIT ; in v. conj. SUBLATUS, ELATUS FUIT ; in vi. conj. PRECESSIT."—*Castel. Lex. Hebr.*

“When the Psalmist says, that the horn of the Righteous One shall be exalted, he means Christ, who, by the figure of speech *Autonomasia*, is called the Righteous One, because Christ justifies others, according to Isaiah in his 53d chapter: ‘By His knowledge shall My righteous servant justify many, and their iniquities He shall bear.’ By the resurrection the horn of Christ was exalted, as He Himself saith in the last chapter of St. Matthew: ‘All power is given unto Me in heaven and in earth.’ Wherefore holy Zacharias calls Christ the horn in Luke i. 69: ‘He hath raised up an horn of salvation for us in the house of His servant David.’ For Christ descended from David according to the flesh.”—*Postil. N. De Lyra*, 1481.

“Theological truth respecting the Messiah, and warning of the judgment.”—*Syriac Version*.

PSALM LXXVI.

PREDICTED manifestation of God’s almighty power in Palestine, where of old He was wont to be worshipped, thereby liberating restored Israel from oppression, and visiting their confederate foes, located on the mountains of Israel, with swift, interminable, and remediless destruction.

This Psalm manifests the faithfulness of Jehovah, our covenant-keeping God. He had predicted to Abraham, Isaac, and Jacob that their posterity should inherit Canaan, the land of promise. In the fulness of time, after a miraculous transit of Jordan, Joshua dispossessed the doomed inhabitants, who had filled up the measure of their iniquity, and implanted Israel in their stead. When the sins of Sabbath desecration and idolatry necessitated the fall of Jerusalem, and the expatriation of her inhabitants to the rivers of Babylonia, where, suspending their harps upon the verdant willows, they sat down and wept when they remembered thee, O Zion! at the termination of the seventy years predicted by Jeremiah, God raised up Cyrus to decree the return of the Jewish captives, and the rebuilding of their metropolis and temple, that Messiah might be incarnate at Bethlehem, and tabernacle, and minister, and be crucified, and be raised from the dead in the land promised and covenanted unto Abraham, Isaac, and Jacob. And after Christ came to His own, and His own received Him not, and the fourth universal monarchy of Daniel was commissioned to desolate Judea, that Jerusalem might be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled, the gracious promise was given, that the natural branches should be grafted again into their own olive-tree, and so all Israel shall be saved. God’s faithfulness to the natural Israel is a pledge of His faithfulness to the spiritual Israel, that His gifts and callings are without repentance. “All whom the Father hath given to the Son shall come to Him, and He will raise them up at the last day.” “Trust, O ye saints, in the Lord Jehovah; for in the Lord Jehovah is everlasting strength.”

- 1 IN Judah was God known,
His name was great in Israel.
- 2 Yea, in Salem was His tabernacle,
And His dwelling-place in Zion.
- 3 There brake He the flashing arrows of the bow,
The shield and the sword and the weapons of war.
- 4 Radiant art Thou in glory, more potent than the plunder-loving
mountaineers.

- 5 The stout-hearted have become a prey, they sleep their sleep,
And none of the men of might have found their hands.
- 6 At Thy rebuke, O God of Jacob,
Both the rider and the horse are cast into a deep sleep.
- 7 Thou, even Thou, art to be feared,
And who can stand before Thee when Thou art angry ?
- 8 From heaven Thou madest Thy judgment to be heard,
The earth stood in awe, and was still.
- 9 When Thou, O God, dost arise to judgment,
To save all the afflicted of the earth,
- 10 Verily the wrath of man shall praise Thee,
The ebullition of wrath Thou shalt restrain.
- 11 Vow ye, and perform to Jehovah your God,
All ye that are round about Him, bring presents to Him that
ought to be feared.
- 12 He will prune the pride of princes,
He is terrible to the kings of the earth.

Ver. 3. מלחמה, "WEAPONS OF WAR." See Hebrew Lexicons of Gesenius, Lee, Castell, and Michaelis.

Ver. 4. *Plunder-loving mountaineers.*—"הררי signifies A MOUNTAINEER, in 2 Sam. xxiii. 11, 33. The substantive טרר signifies that these mountaineers were addicted to robbery, plunder, and injustice: the words literally signify "MOUNTAINEERS OF PLUNDER." Bishops Justinian and Walton render the Chaldee Targum, "Contremiscant ab aspectu tuo reges, habitantes in arcibus montium, loco domus congregationis prædatorum (spoliorum eorum)." This verse has been considered as *crux interpretum*. Michaelis seems to have given it up in despair, dissatisfied with all the solutions which have been brought forward by himself or by others. The above version accords well with the context, and represents Messiah radiant in glory, and triumphing over the enemies of Himself and Israel. Daniel predicts that "the king who doeth according to His will" will "plant the tabernacles of His palace in the glorious holy MOUNTAIN" (xi. 45). Isaiah predicts: "I will break the Assyrian in my land, and

upon MY MOUNTAINS tread him under foot" (xiv. 25); and "the MOUNTAINS shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree" (xxxiv. 3, 4). And Ezekiel prophesies: "I will call for a sword against Gog throughout all MY MOUNTAINS, saith the Lord God: every man's sword shall be against his brother" (xxxviii. 21). "I will bring thee upon THE MOUNTAINS OF ISRAEL: and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon THE MOUNTAINS OF ISRAEL, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured" (xxxix. 2-4). May not David have employed the expression, "PLUNDERING OR PLUNDER-LOVING MOUNTAINEERS," to show the identity of his Psalm with these prophecies ?

This Psalm is generally applied to the manifestation of God's glory and might in the miraculous destruction of Sennacherib's army in the reign of Hezekiah. According to this interpretation, this Psalm, if it be the inspired composition of the sweet Psalmist of Israel, must be prophetic. The simple question for solution is, whether the destruction of Sennacherib's army is the fulfilment of this Divine prediction? The ninth verse negatives this supposition. The destruction of Sennacherib's army was not the deliverance nor salvation of ALL the meek or of ALL the afflicted of THE EARTH, whichever interpretation of the Hebrew word may be preferred. Nor can the word EARTH be restricted to the LAND of Judea, for in the last verse it is predicated of the whole habitable world. I therefore infer that this Psalm foretells the final destruction of the last enemies of Israel immediately preceding the millennial glorification of saints, when they shall be made kings and priests upon the earth, and reign with Christ one thousand years.

"A Psalm secondarily setting forth the vengeance of Messiah's judgment upon the wicked."—*Syriac Version*.

“This Psalm treats of Christ the Lord. Christ the Lord being incarnate was known in Judah; the fame of His name was celebrated in the land of Israel. His place was in peace (at Salem), and His habitation in Zion. His advent was at a period of universal peace, and His conversation on Mount Zion teaching and instructing the people in the Temple of God.”—*Psalt. Quinc. Fab.* 1513.

PSALMS LXXVII. LXXVIII.

LXXVII. 1-4.—A CONVINCED and contrite Israelite pours out his soul in believing supplication to God in the time of Israel's final conflict and tribulation.

LXXVII. 5-20.—His intercession on behalf of himself and his afflicted people, and his enumeration of God's past mercies to Israel, particularizing the redemption of Israel from Egypt, the miraculous transit of the Red Sea, and the guidance and superintendence of the congregation by Moses and Aaron.

LXXVIII. 1-72.—The reply of the Psalmist, speaking by prophetic inspiration in the person of Immanuel, rehearsing at length God's gracious dealings with the seed of Abraham, from the mission of Moses until the reign of David and the location of the ark upon Mount Zion, and emphatically affirming that God's past intervention in behalf of Israel is a type, a symbol, a prefiguration, an assurance of His future intervention; the Exodus from Egypt of their future Exodus from their present dispersion; the possession of Canaan, of their future restoration to the same locality; the miracles of Moses, of the future miracles which shall effect their final ingathering; and the reign of David, of the reign of Him whose kingdom is an everlasting kingdom, and His dominion endureth throughout all ages.

These two Psalms teach us, by the example of apostate Israel, that no providential deliverances, no worldly prosperity, no secular elevation, can profit man to his soul's health, unless sanctified by Divine grace imparted by the still small voice of the eternal Spirit. The ten plagues inflicted upon Pharaoh and his people, the miraculous passage of the Red Sea, and the continuance of wilderness-prodigies for forty years, were all wrought in behalf of Israel, who rebelled against Moses and Aaron, rejected the counsel of God against their own souls, and whose carcasses perished in the wilderness, excluded by unbelief from inheritance of the promised land. So in like manner now, temporal mercies, conferred upon the unregenerate by Him who causes His sun to shine and His rain to descend upon the evil and upon the good, harden the heart, alienate the soul from the gracious giver, and fix the affections on the things of time and sense, because the recipients have not faith, but abide in nature's darkness. These two Psalms inculcate the all-important lesson, that without a Divine, justifying, saving faith, it is impossible to please God. “He that believeth shall be saved, and he that believeth not shall be damned.”

LXXVII.

- 1 My voice is directed unto God, and perpetually I cry ;
My voice is directed unto God, that He may hear me.
- 2 In the day of my trouble I sought Jehovah ;
In the night my hand hath been stretched out without intermission ;
My soul refused comfort.
- 3 I remember God, yet am I troubled ;
I meditate, and my spirit is overwhelmed with despondency.

- 4 Watchfulness hath holden mine eyes ;
I have been so troubled that I could not speak.
- 5 I have considered the days of old,
The years of ancient times.
- 6 I call to remembrance my psalmody with instruments of music ;
By night I commune with mine own heart,
And my spirit maketh deep research.
- 7 Will the Lord cast off for ever ?
And will He never more be propitious ?
- 8 Is His tender mercy utterly exhausted ?
Is His promise to all generations come to an end ?
- 9 Hath God forgotten to be gracious ?
Hath He in anger shut up His compassions ?
- 10 Then I said, This is my earnest supplication,
The return of the right hand of the Most High.
- 11 I will call to remembrance the works of Jehovah ;
Surely I will remember Thy wonders of old.
- 12 Yea, I will contemplate Thy whole operation,
And I will meditate upon the wonders Thou hast brought to
pass.
- 13 O God, in holiness is Thy way ;
Who is so great a God as our God ?
- 14 Thou art the wonder-working God ;
Among the peoples Thou hast displayed Thy strength.
- 15 By might Thou hast redeemed Thy people,
The sons of Jacob and Joseph.
- 16 The waters saw Thee, O God, the waters saw Thee,
They were panic-struck, yea, the depths were disturbed.
- 17 The clouds poured down waters,
The skies sent forth thunder,
Hotly Thine arrows sped abroad.
- 18 The roar of Thy thunder was in the whirlwind,
Thy lightnings illumined the world,
The earth trembled and was shaken.
- 19 In the sea was Thy way, and Thy paths in the great waters,
And Thy footsteps were inscrutable.
- 20 Thou leddest Thy people like a flock
By the hand of Moses and Aaron.

LXXVIII.

- 1 GIVE ear, O My people, to My instruction,
Incline your ears to the words of My mouth.
- 2 I will open My mouth in a parable,
I will declare events which have been enigmas from the beginning.
- 3 What we have heard and known,
And our fathers have recited unto us.
- 4 We will not hide them from their children,
Who will recite to a future generation
The praises of Jehovah and His power,
And His miracles which He hath wrought.
- 5 For He established an ordinance in Jacob,
And appointed a statute in Israel,
Which He commanded our fathers
To make known to their children.
- 6 So that the generation to come might know,
The children that shall be born might arise and tell their children,
- 7 That they might repose their confidence in God,
And might not forget the works of the Almighty,
But treasure up His commandments :
- 8 And might not be like their forefathers,
An apostate and rebellious generation,
A generation which directed not their hearts unto God,
And whose spirit was not faithful towards Him.
- 9 The children of Ephraim, marshalled, shooting with the bow,
Turned back in the day of battle.
- 10 They kept not the covenant of God,
And refused to walk in His law,
- 11 And they forgot His works,
And the miracles which He had shown them.
- 12 In the sight of their forefathers He wrought marvellously,
In the land of Egypt, in the field of Zoan.
- 13 He divided the sea, and caused them to pass through,
And made the waters to stand as a mound,
- 14 And He led them by a cloud by day,
And all the night by the light of fire.
- 15 He clave the rocks in the wilderness,
And gave them drink as out of the mighty depths.

- 16 He brought streams out of the stony rock,
And caused waters to flow down like rivers.
- 17 Yet they sinned more against Him,
Even to rebel against the Most High in the desert.
- 18 And they tempted God in their hearts,
Even to require food to satiate their appetite.
- 19 Yea, they spake against God, they said,
Is God able to furnish a table in the wilderness ?
- 20 Behold, He smote the rock,
So that the waters gushed out and the streams overflowed ;
Is he able also to give bread ?
Can He provide flesh for His people ?
- 21 Therefore Jehovah heard and was incensed,
And a fire was kindled against Jacob,
And wrath also ascended against Israel :
- 22 Because they believed not in God,
And trusted not in His preservation.
- 23 So He commanded the clouds above,
And opened the doors of heaven,
- 24 And rained down manna upon them for food,
And gave unto them the bread of heaven.
- 25 Each did eat the bread of the affluent ;
He sent them food to satiety.
- 26 He drove away the east wind from the heavens,
And brought in the south-west wind in its strength.
- 27 And He rained upon them flesh like dust,
Even winged fowl as the sand of the sea-shore,
- 28 And He caused it to fall in the midst of His camp,
Round about His tabernacles.
- 29 And they ate, and were satiated to the full,
And what they had lusted for came unto them.
- 30 From what they lusted for they were not estranged ;
Their food was yet in their mouths,
- 31 When the wrath of God uprose against them,
And slew those who were gorged with food,
And smote down the youth of Israel.
- 32 Notwithstanding all this they sinned the more,
And believed not in His miracles.

- 33 Therefore He consumed their days in vanity,
And their years in trouble.
- 34 When He slew them, then they sought Him,
And returned and early inquired after God ;
- 35 And remembered that God was their Rock,
And that the Most High God was their Redeemer.
- 36 But they deceived with their mouth,
And they lied unto Him with their tongue,
- 37 And their heart was not steadfast with Him,
Neither confided they in His covenant.
- 38 But He being full of compassion forgave their sin, and destroyed
them not,
Yea, many a time turned He His anger away,
And would not suffer His whole displeasure to arise.
- 39 For He remembered that they were flesh,
That the soul passeth away and returneth not again.
- 40 How often did they rebel against Him in the wilderness !
And grieve Him in the desert !
- 41 Yea, they turned back, and tempted God,
And challenged the Holy One of Israel.
- 42 They remembered not His power,
What time He redeemed them from the oppressor,
- 43 The signs which He had wrought in Egypt,
And His wonders in the field of Zoan.
- 44 How He had turned into blood their rivers,
And their streams, that they could not drink.
- 45 He sent among them the zimb fly which devoured them,
And the frog which bred them corruption :
- 46 And He gave their produce to the chafer,
And their labours to the locust.
- 47 He destroyed their vines with hail,
And their sycamore trees with the hoar-frost.
- 48 And He gave up their cattle to the hail,
And their flocks to the lightning-flash.
- 49 He cast upon them the fierceness of His anger,
Wrath, indignation, and affliction,
The mission of woe-inflicting agents.
- 50 He made straight a path for His anger,

- He spared not their soul from death,
But gave their life over to the pestilence.
- 51 And He smote all the first-born in Egypt,
The first-begotten of their progeny in the tents of Ham.
- 52 And caused His own people to go forth like sheep,
And conducted them like a flock in the wilderness.
- 53 And He guided them securely, that they might not fear;
But the sea covered their enemies.
- 54 And He brought them to the border of His sanctuary,
To this mountain which His right hand had acquired.
- 55 And He expelled the Gentiles from before them,
And assigned them an inheritance by line;
So He caused the tribes of Israel to dwell in their tents.
- 56 But they tempted and rebelled against the Most High God,
And observed not His testimonies.
- 57 And they apostatized and were perfidious like their fathers,
And were perverse like a slackened bow.
- 58 For they provoked Him to anger with their high places,
And moved Him to jealousy with their graven images.
- 59 God heard and was wroth,
And greatly abhorred Israel.
- 60 And He forsook the tabernacle of Shiloh,
The tent in which He had manifested His presence among men.
- 61 And He delivered (the ark of) His strength into captivity,
And His glory into the hand of the enemy.
- 62 He gave His people also unto the sword,
And was wroth with His inheritance.
- 63 The fire devoured His young men,
And His maidens were not praised in nuptial lays.
- 64 His priests fell by the sword,
And their widows made no lamentation.
- 65 Then Jehovah awoke as one out of sleep,
As a mighty warrior that shouteth by reason of wine,
- 66 And hindward smote He His enemies;
He put them to a perpetual reproach.
- 67 Moreover He rejected the tabernacle of Joseph,
And chose not the tribe of Ephraim,
- 68 But chose the tribe of Judah,

Mount Zion which He loved.

69 And He built His sanctuary like the high heavens,
Like the earth which He hath established for ever.

70 And chose David His servant,
And took him from the sheepfolds,

71 From following the milch ewes He brought him
To shepherd Jacob His people,
And Israel His inheritance :

72 And he did shepherd them in the integrity of his heart
And ruled them by the skill of his hands.

LXXVII.

Ver. 2. יהוה is the reading of seventeen Heb. mss., one Ed. of fifteenth century.

Ver. 10. הלחתי "τὸ ἐνixe rogare meum, i.e., enixa rogatio mea."—*Simon. Heb. Lec.*

Ver. 13. כאלהי sicut DEUS MEUS, Ken. 38. Suffixum exprimunt primæ persone sed pluralis, sicut DEUS NOSTER, LXX., Vulgatus, Syrus, Arabs. Quam lectionem oppositio que est in hoc membro confirmat, ut notat Dathius ad hanc locum."—*De Rossi, Var. Lect. LXXVIII.*

Ver. 2. "The evangelist manifestly interprets this verse to have been fulfilled when the Lord spake the many parables recorded in the Gospels."—*Athanasius.*

Ver. 2. מישל, "AN AUTHORITY SPEECH OF SAYING. The Hebrew term very nearly answers to the Greek, *κυριαὶ δοξαί*, i.e., AUTHORITY SENTENCES OR MAXIMS, OR WEIGHTY SAYINGS expressing or implying A COMPARISON, as such sayings frequently do."—*Parkhurst's Heb. Lec.*

"היירה, AN ENIGMA, A PARABLE, which penetrates the mind, and when understood makes a deep impression of what is intended or represented by it. In Ps. lxxviii. 2, היירה seems to refer to the historical facts mentioned in the subsequent part of that Psalm, considered as ENIGMAS of spiritual concerns."—*Parkhurst's Heb. Lec.*

Ver. 24. Bread of heaven, i.e., bread which descended from the skies.

Ver. 25. Affluent.—Manna was bestowed in such large quantities that the poorest of the congregation had as much as he could eat; as much as the most affluent.

Ver. 31. "מיטמוני, those who were gorged with food, or had eaten most abundantly."—*Parkhurst's Heb. Lec.*

"Fed to the full, th' insensate throng
At will the joyous feast prolong,
While o'er their heads the vengeful sword
Hangs viewless."—*Merrick.*

Ver. 36. Their tongue.

"Dissembling praise their lips prepare,
And solemn mockery of prayer,
While, deep within, a mind they nurse,
To truth and to His law averse."—*Merrick.*

Ver. 39. Soul passeth away.—"In humano corpore tam parum firmitatis inesse et roboris, ut vix dignum

Deo sit, impetum facere in talem aliquem, qui nullo certamine profinus spiritum emittat, nullo modo eum recuperaturus."—*Schnurrer.*

Ver. 44. Their rivers.—As Egypt has only one main river, the Nile, the mention of RIVERS in the plural may excite surprise. But the plural term was requisite to prove the TOTALITY of the miracle in all the waters of Egypt. From Syene to Cairo the Nile flows in one continuous stream. But the Delta of Egypt is watered by a network of streams, not merely the mouths of the Nile, but other waters distinct therefrom. There is one streamlet flowing from the Lake Mæris to the Mediterranean. The term "RIVERS" signifies all the natural flowing streams of Egypt, and the term STREAMS all the artificial canals and dykes for irrigating the land. All the waters of Egypt, natural and artificial, were converted into blood, so that the inhabitants could not drink thereof.

Ver. 51. אונם, fortitudinis eorum, Ken. 43, 245; mens, 879: et versiones omnes. Ita. Psal. cv. 36, et Houbigantius."—*De Rossi, Var. Lect.*

Ver. 49. Woe-inflicting agents.—"The agents of heaven, or powers of the air, are called, what they in reality are, the ANGELS, AGENTS, OR MINISTERS OF GOD, both in the Old and New Testament. Ps. cxlviii. 2: 'Praise Him, all HIS ANGELS'; ver. 8: 'FIRE and HAIL, SNOW and VAPOUR, STORMY WIND, fulfilling His word.'"—*Bates' Heb. Lec.*

Ver. 60. Manifested His presence.—"The tent in which He let His name dwell among men. Hence the Jewish term שביתה, the Shekinah, the presence of God."—*Gibb's Ges. Heb. Lec.*

Ver. 63. Praised in nuptial lays.—"Laudatæ, celebratæ sunt, scil. epithalamis."—*Simon. Lec. Heb.*

Ver. 65. סעודה is the reading of thirteen Heb. mss.

Ver. 72. בתם is the reading of 116 Heb. mss., of seven Edd. of fifteenth century, and of many later Edd., also of LXX., Chaldee, Syriac, Vulgate, Arabic, and Jerome. "Hæc lectio tantam habet in mss. codicibus, in antiquis editionibus, in veteribus interpretibus auctoritatem, ut non immerito communi anteponeatur."—*De Rossi.*

N.B.—The identity of verse 14 with Psalm xxiii. 5, justifies the Targum on Psalm xxiii., which implies that the miracle of manna was typical of future miracles on behalf of restored Israel.

The quotation of Psalm lxxviii. 2 by St. Matthew (xiii. 34), in these words, "All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them: that it might be fulfilled which was spoken by the prophet, saying, 'I will open my

mouth in parables; I will utter things which have been kept secret from the foundation of the world," indisputably proves that this is a Messianic Psalm, and that the Psalmist prophetically personates Messiah in this verse. Now, if the second verse of the Psalm be the enunciation of Messiah, I know not how we can consistently stop short of the conclusion, that the whole Psalm is His utterance and language.

Taking for granted that Psalm lxxviii. by inspiration is prophetically composed in the person of Messiah, it seems to follow as a necessary inference that Psalms lxxvii. and lxxviii. constitute one continuous theme.—that Psalm lxxviii. is Messiah's reply to the prayer of Psalm lxxvii.; and that Psalm lxxvii. is a precomposed supplication, prepared for the use of every convinced, converted, and God-seeking Israelite in the season of Israel's final conflict with the confederacy of the North.

Other instances exist of the improper division of Psalms. Psalms ix. and x. originally constituted one alphabetical acrostic ode. Psalms xlii. and xliii. were once one undivided theme, as is evident from the repetition of the chorus, "Why art thou cast down, O my soul, and why art thou disquieted within me?" For the union of Psalms lxxvii. and lxxviii. we have only the authority of one Hebrew ms., but this ms. is of paramount authority, being the oldest known Hebrew ms. bearing a date. This date is A.D. 856. I am conscious that Kennicott, Bruns, and De Rossi all doubt the genuineness of this date. To this conclusion they were partly led from the supposition that the Reuchlin ms., numbered by Kennicott 154, was the oldest ms. bearing a certain date. "Celeberrimus Reuchlini Codex omnium quotquot certam æram habent antiquissimus, A.D. 1106." But since their time the Odessa Hebrew ms. has come to light, bearing the date of A.D. 916, only sixty years more recent than A.D. 856. Had they known of this ms. they might have arrived at a different conclusion. The comparison of the caligraphy of mss. bearing no date is a valuable mean to ascertain their relative antiquity, but no peculiarity or defect in transcription can override a date clearly written in an Epigraphé. The Epigraphé of this ms., numbered by Kennicott 89, bears a second date, "unto the building of the temple קקק, i.e., 600," on which he remarks, "de quo templo, æque ac de quo anno, loquitur poeta, prorsus nescio." The Jewish year 600 answers to our year 840. Now Herod began to rebuild the temple A.C. 17, and the reparation was scarcely, I believe not entirely, completed before its destruction by Titus. The reply of the Jews (John ii. 20), "Forty-and-six years was this temple in building," i.e., rebuilding, implies that the reparation was then in progress, in the first year of our Lord's ministry. I therefore submit that this second date has reference to the completion of some important part of the temple, which was accomplished A.D. 16, not specified in any history known to me, and to which, possibly, this ms. in its Epigraphé bears the only extant reference. Reader, judge for yourself.

"Psalm lxxvii. seems to end abruptly, as if imperfect."—*Notes appended to Merrick.*

"There is some probability in the supposition of Dr. Geddes, that this Psalm (lxxviii.) is a continuation of the preceding. The design of that Psalm, as we have seen, was to raise the expectation, and direct the prayer of the remnant of Israel and of the whole Catholic Church, in the latter days, for the second exodus of that highly destined people."—*Fry.*

"As the words (I will open my mouth, etc.) are spoken by the Lord, we should give the more earnest heed thereto, and shall find that they describe the exodus of Israel out of Egypt, and enumerate all the wonders which are contained in the history of Exodus. Whence we understand that all these things which are written are to be understood SYMBOLICALLY, and that they signify not the mere letter but HIDDEN MYSTERIES. For this the Saviour promises that He will proclaim, opening His mouth in parables, and declaring things kept secret since the foundation of the world."—*Jerome on Matt. xiii. 35.*

"Whilst in this Psalm the history of the Old Testament is related, the grace of the New is also declared. For he affirms that the Jews were expelled for their sins, and Christians admitted to their privileges, that he might cause the intention of both dispensations to coincide in one object—admonition to humility. That the greater reverence and authority may be superadded to His words, he first of all introduces the Lord Himself saying, 'Give ear, O My people.'"—*Psalm. Cassiodori, 1491.*

"I will make known to you what is hidden from the Jews, not that whatsoever is spoken is itself an ænigma, but because what is spoken is significant of something else symbolized thereby. We must interpret this as spoken in the person of Christ, if we are Christians. We therefore on this account are obligated to credit the Evangelist. All these things, says St. Matthew, were done, that it might be fulfilled what is written, 'I will open my mouth in parables' (Matt. xiii. 35). Nothing remains but obedience to Christ's command, 'Search the

Scriptures, for they are they which testify of Me.' All these things should be referred to Christ the Lord, who was chosen in God's eternal counsel to redeem us from among the mass of the human race."—*Pseudo-Jerome*.

"The deeds and sayings of the Old Testament are called parables, because they were figures appropriate to the New Testament. 'All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come' (1 Cor. x. 11). This Psalm (lxxviii.) is to be expounded MYSTICALLY of the kingdom of Christ, of which the kingdom of David was but a figure, wherefore the writer of this Psalm in the first place calls the attention of the Jews to this most excellent mystery. In the next place he shows the goodness of Christ, and the ingratitude of the Jews."—*Postil. N. De Lyra*, 1481.

"Rabbi Solomon affirms that Asaph composed Psalm lxxvii., foreseeing the future tribulation, in which the Jews now are, that he might pray for their liberation, which they expect to attain by the advent of Messiah."—*Psalt. Gab. Brebice*. 1477.

"Psalm lxxvii. is a prayer prepared for Israel in the time of their long captivity, waiting their final restoration. So thought the Jewish writers Jarchi, Kimchi, and Arama. See Dr. Gill."—*Fry*.

PSALM LXXIX.

THE persecution of restored Israel, the desecration of the Temple, the demolition of Jerusalem, and the slaughter of its believing inhabitants, by Gentile nations confederated against Zion in the last days.

The prayer of Israel, congregated into the land of promise after their present captivity, that Divine judgments may be visited upon the apostate Gentile nations, who worship not in spirit and truth the triune Jehovah, who have shed the blood of His servants, and exclaim: "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. iii. 4).

The afflictive dispensations of Divine providence upon God's pilgrim children here below are designed to teach them, that this is not their rest, that through much tribulation they must enter the kingdom of heaven, tribulation sanctified to purge away their dross, to invigorate their faith, to wean their affections from the things of time and sense, and to concentrate their hopes, aspirations, and desires on a city not built with hands, eternal in the heavens, on a kingdom which cannot be moved, wherein can enter neither sin nor sorrow, neither sickness nor death, neither separation nor lamentation.

From this Psalm we further learn, that God's retributive justice is suspended over nations, families, and individuals, so that, in time or in eternity, whatever a man sows that shall he also reap, so that whatever measure men mete out to others, the same will God requite unto their own bosoms.

- 1 O God, the Gentiles have invaded Thine inheritance,
They have desecrated Thine holy Temple,
They have laid Jerusalem in ruins.
- 2 They have given the corpses of Thy servants
For food unto the fowls of the heavens,
The flesh of Thy saints to the wild beasts of the earth.
- 3 They have shed their blood like water,
They lie around Jerusalem, and none doth bury them.

- 4 We are become a theme of reproach unto our neighbours,
A scorn and derision unto them that are round about us.
- 5 How long, O Jehovah, wilt Thou be wroth? For ever?
Shall Thine indignation burn like fire?
- 6 Pour out Thy wrath upon the Gentiles who acknowledge Thee not,
And upon the kingdoms which have not called upon Thy name.
- 7 For they have devoured Jacob, and laid waste His habitation.
- 8 Remember not against us the iniquities of them that were before us,
Let Thy tender mercies speedily reach us,
For we are exceedingly reduced.
- 9 Help us, O God our Saviour, for the glory of Thy name,
And deliver us, and overcover our sins, for Thy name's sake.
- 10 Why should the Gentiles say, "Where is their God?"
Let Him be made known among the Gentiles in our sight,
By avenging the blood of Thy servants which has been shed.
- 11 Let the sighing of the prisoner come before Thee,
By the might of Thine arm rescue those sentenced to death.
- 12 Thus recompense unto our neighbours sevenfold into their own
bosom
Their blasphemy wherewith they have blasphemed Thee, O
Jehovah.
- 13 So we Thy people, even the flock of Thy pasture,
Will praise Thee for ever,
From generation to generation will we proclaim Thy praise.

Ver. 1. *ירושלים*, with the י inserted, is the reading of the Hebrew Psalter, 1477, and of the Westminster ms., 133. Kennicott, by error, states that *ירושלים* is the reading of the Westminster ms.

Ver. 7. *Have devoured*.—*אכלו* is the reading of twenty-five Heb. mss. De Rossi adopts this reading, and remarks: "ita postulat precedentis קראו, et sequens הטיטו, sicque omnes veteres." To these twenty-five mss. must be added the Westminster ms., 133, which plainly reads *אכלו*, though by error omitted in Kennicott's enumeration.

Ver. 10. *Where*.—*איך נא* is the reading of ten Heb.

mss. enumerated by Kennicott, to which must be added the Westminster ms., 133, which plainly reads *איך נא*, though omitted by Kennicott.

Ver. 10. *To the Gentiles*.—*בגוים* is the reading of fifty-six Heb. mss. and eight Edd., three of fifteenth and five of sixteenth century, and of the Keri, to which fifty-six Heb. mss. must be added the Westminster ms., 133, which plainly reads *בגוים*, though by error omitted in Kennicott's enumeration.

Ver. 12. *Jehovah*.—*יהוה* is the reading of thirty-nine Heb. mss., and ten Edd. of Kennicott, and of the Chaldee, and of many mss. and Edd. collated by De Rossi.

Three destructions of Jerusalem posterior to the era of David are recorded or predicted in holy writ. In the interpretation of this Psalm the question to be solved is, to which of these three destructions does this Psalm apply? Does this Psalm refer to the destruction by Nebuchadnezzar previous to the seventy years' captivity at Babylon? or to the destruction by Vespasian and Titus A.D. 70? or to the destruction predicted by Zechariah (xiv. 2), and alluded to by Joel (iii. 2)? The solution of the question is self-evident from the descriptive language of the inspired Psalmist. The inhabitants of Jerusalem who perish are described generically as the saints and servants of Jehovah, and the inhabitants who survive the capture as the people and flock of Jehovah's pasture. This description cannot apply to the population of Jerusalem

when burned by Nebuchadnezzar, because Nebuchadnezzar was God's commissioned instrument of vengeance to punish the nation, and Jerusalem in particular, for the sins of Sabbath desecration and idolatry. See 2 Chron. xxxvi. Neither can it apply to the population of Jerusalem when destroyed by Vespasian and Titus. For Christ had warned all believers to flee from the devoted city when the Roman standards (the abomination that maketh desolate) should encircle the walls, and when the legions of Cestius Gallus retreated panic-struck, all who believed in Jesus fled from the city to Pella, so that I believe not one genuine believer perished in the devoted city. Hence I conclude that this Psalm predicts the capture of Jerusalem, foretold by Zechariah (xiv. 2) to be effected by the apostate northern confederacy portrayed by Ezekiel (xxxviii., xxxix.)

"If any of us imagine that this prophecy is to be understood of the destruction of Jerusalem, effected by Titus the Roman emperor, I cannot conceive how that people can be called the inheritance of God, who believed not in Christ, who rejected and slew Him, and who were reprobates, not having believed on Him even after His resurrection, and moreover slew those who suffered martyrdom for His sake. The election, the remnant, the people of God whom God hath not rejected, is called His inheritance. But in that Israel which attained not to this blessedness, in the rest who were blinded, there existed not that inheritance of God of which it can be said, in the days of Titus the emperor, after Christ had been glorified in heaven, 'O God, the Gentiles have invaded Thine inheritance.' Nor can the other particulars be understood of them which are predicted in this Psalm, of the destruction of the people and temple and city of the Jews."—*Augustine.*

PSALM LXXX.

A FORM of penitential and precatory intercession with Jehovah prepared by Divine prescience for the use of believing Israel in the last days, when the times of the Gentiles and the demolition of Daniel's four universal bestial empires shall be on the eve of fulfilment, wherein supplication is made for the pardon of the national sin of former generations, the sin of rejection of Messiah, for the illumination of the Spirit to enlighten the soul, and for the final ingathering of the twelve tribes into the land of promise, so that "all Israel shall be saved" (Rom. xi. 26).

This Psalm teaches us that Satan, the god of this world, who ruleth in the children of disobedience, employs as his instruments against the truth as it is in Jesus, the four universal monarchies predicted by Daniel (and more especially the ecclesiastico-political little horn of the fourth kingdom), from the era of Nebuchadnezzar, the golden head, until "the iron, the clay, the brass, the silver, and the gold shall be broken to pieces together, and shall become the chaff of the summer threshing floor," from the commencement of the Assyrian until the consumption of the Roman empire parted into ten kingdoms. Hence let us learn, that the kingdom of Christ is not by might, nor by power, but by My Spirit, saith the Lord of hosts, that from the sole operation of the Holy Spirit cometh the regeneration of individuals, and the perpetuation of the kingdom of Christ upon earth, until all whom the Father hath given to the Son shall have come unto Him, that He may raise them up at the last day.

- 1 HEARKEN, O thou Shepherd of Israel,
Who leadest Joseph like a flock,
Thou that dwellest between the Cherubim, shine forth.
- 2 On behalf of the children of Ephraim, and Benjamin, and Manasseh,
Stir up Thy mighty power,
And come for our deliverance.

(CHORUS.)

3 Restore us, O God of hosts,
And cause Thy face to shine, and we shall be saved.

4 O Jehovah, God of hosts,
How long wilt Thou be incensed against the prayer of Thy people ?
5 Thou feedest them with the bread of tears,
Yea, Thou makest them to drink tears in abundance.
6 Thou makest us a source of contention among our neighbours,
And our enemies deride us among themselves.

(CHORUS.)

7 Restore us, O God of hosts,
And cause Thy face to shine, and we shall be saved.

8 Thou broughtest a vine out of Egypt,
Thou expelledst the Gentiles and plantedst it.

9 Thou clearedst the ground for it,
And it struck deep its roots,
And filled the land.

10 The mountains were covered with its shade,
And the cedars of God with its tendrils.

11 It shot forth its branches unto the sea,
And its suckers unto the river.

12 O why hast Thou broken down its fences,
So that all who pass by the way pluck it ?

13 The wild boar out of the wood layeth it waste,
And the wild beast of the field devoureth it.

14 Return, we pray Thee, O God of hosts,
Look down from heaven, and behold,
And visit this vine,

15 Even the plant which Thy right hand hath planted,
Yea, for the sake of the Son of Man whom Thou hast made strong
for Thyself.

16 It is burned with fire, as refuse,
They shall perish at the rebuke of Thy countenance.

17 Let Thy hand be over the man of Thy right hand,
Over the Son of Man whom Thou hast made strong for Thyself.

18 So will we not depart from Thee,
Quicken us, that we may call upon Thy name.

(CHORUS.)

19 Restore us, O Jehovah, God of hosts.

And cause Thy face to shine, and we shall be saved.

Ver. 2. *On behalf of the children.*—לִבְנֵי is the reading of sixteen Heb. mss. of Kennicott, and of some (nonnulli) of De Rossi. Of these sixteen mss., two, Nos. 1 and 590, are the most ancient (and I believe the most valuable) of all Kennicott collated, having been written previous to A.D. 1000, and two other, Nos. 224 and 356, were written before A.D. 1200. To these must be added the Westminster ms., which, though omitted by Kennicott, now plainly reads לִבְנֵי. There is an *apparent* erasure in the middle of the letter ב, so that it may be doubted which of the two readings this ms. ORIGINALLY presented. But the rope over the ב proves that the reading לִבְנֵי is as ancient as the punctuation of the ms. If, according to Tychsen, the punctuation be coeval with the letters themselves, then the scribe who wrote this ms. must have read לִבְנֵי in the apograph which he copied.

Ver. 3. *Of hosts.*—צְבָאוֹת is the reading of two ancient Heb. mss., one 1290 and one 1299, and of the Ethiopic and Syriac Versions. See 7th and 19th verses.

Ver. 8. *A vine out of Egypt.*—"Thou hast brought out of Egypt the house of Israel which resemble a vine."—*Chaldee.*

Ver. 11. *The sea, the river.*—"The great sea, the river Euphrates."—*Chaldee.*

Ver. 13. *The wild beast.*—The Hebrew נִי occurs only three times in the Old Testament, Isaiah lxvi. 11; Ps. l. 11; and in this verse. In this last passage it is thus rendered,

"μοῦνος ἄγρος."—LXX.

"Singularis ferus."—*Vulgate and Vetus Italia.*

"BESTIA, proprie FERAE quae quoque versum praedambda discurrit."—*Simonis Lxx. Heb.*

"Superbia agri h. e. ANIMAL SCUPERBE INCEDENS."—*Mic. Sup. ad Lxx. Heb.*

From the identity of the imagery of this exquisitely beautiful Psalm with the imagery employed by Daniel in his seventh chapter, we may, I think, infer, that the era predicted by the Psalmist is Israel's restoration to Canaan previous to the standing up of Michael, the great Prince, which standeth up for the children of His people. The fourth beast described by Daniel is a nondescript animal, partaking of the ferocity of the lion, the bear, and the leopard, yet in many respects dissimilar from all three. The wild beast of the Psalmist is designated by a poetic term, occurring only three times in Scripture, and destitute of all specification of genus or species. To this identity of Daniel's fourth nondescript beast with the wild beast of this Psalm we would add, that the session of judgment on the dominion (temporalities) of the little horn is one sign of the speedy advent of Messiah. "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. vii. 26, 27).

"Who is He but the Son of Man, who is the right hand of the Father. The Psalmist says, Thy right hand (called a Man and the Son of Man) shall save us: so will we not depart from Thee, because we are made partakers of Thy life, and are called by Thy name (Christians)."—*Athanasius.*

"Cassiodorus and other Catholic doctors expound this Psalm literally of Christ, I believe correctly. The letter of the Psalm accords with this interpretation, which is consonant to the sentiments of the ancient Hebrews, particularly Rabbi Moses. The Man of Thy right hand is Christ, the Man taken up to the right hand of the Father. And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God. Upon the Man Christ Jesus after His ascension into heaven the hand of Divine power most especially rested."—*Postil. N. De Lyra, 1481.*

Ver. 15. *The Son of Man.*—"Christ the Lord, born of the Virgin Mary, begotten of the Father before all worlds."—*Cassiodorus.*

Ver. 15. *The Son of Man.*—"KING MESSIAH."—*Chaldee.* The whole line of the Targum is rendered in Walton's Polyglott, "Idque propter regem Christum quem confirmasti tibi."

Eighteen Heb. mss. add אָדָם after בֵּן, so do LXX., Vulgate, Arabic, Syriac, Vetus Italia, Coptic, Ethiopic.

The Hebrew בֵּן never signifies A BRANCH. I have given what appears to me the only intelligible rendering of the Received Text with the addition thereto sanctioned by these eighteen mss. and the ancient

versions. וְעַל is translated ET PROPTER, 1 Sam. xxx.

6; 2 Sam. i. 12; Jer. xxxiii. 9; Joel i. 11; and IMO

PROPTER, Am. i. 3, 6, 9, 11, 13; and ii. 1, 4, 6; by

Noldius in his *Conc. Heb. Part.* "These striking expressions, THE MAN OF THY RIGHT HAND, and THE

SON OF MAN, apply in the fullest and most perfect

sense to Christ. If THE MAN OF GOD'S RIGHT HAND be

the man placed there, to whom can the title apply but

to Him? For, 'to which of the Angels said God at

any time, Sit on My right hand?' (Heb. i. 3); and

much less has He said this of any Jewish king. As to

the other appellation, THE SON OF MAN, it is one of

Christ's most definite titles, being given to Him in

Scripture no less than seventy-one times; in sixty-

seven instances by Himself; once by Daniel; once by

the martyr Stephen; and twice by the apostle John,

in the Revelation. He it is, too, whom the Father has

made strong for the salvation of His Church, and who

will yet turn away iniquity from the chosen people,

and restore them to a place in the Church, so that

henceforth they 'will not go back from God.'"—*Ander-*

son's Notes to Calvin on the Psalms.

Ver. 20. אָדָם is the reading of LXX., Vulgate.

PSALM LXXXI.

AN invocation to Israel to observe the feast of Tabernacles according to the original Mosaic institution.

A record of God's gracious liberation of Israel out of Egypt, and of His communication to them of His Divine law.

An intimation that as Israel's sufferings were punishments for Israel's sins, so the return of Israel to the worship of the true God, the triune Jehovah, in spirit and in truth, will be followed by uninterrupted peace and national prosperity.

The three Jewish festivals of the Passover, of the Pentecost, and of Tabernacles, were designed emblems, types, and assurances of Christ's crucifixion, of the Pentecostal effusion of the Holy Spirit, and of the ingathering of all the members of the kingdom of grace into the triumphant kingdom of glory, when Christ shall assume the supreme dominion of the universe, and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Unless we belong to the kingdom of grace in time, we shall never in eternity participate in the kingdom of glory. "Holy, holy, holy is Jehovah, God of hosts." His habitation is holy, and nothing unholy shall enter there. "Blessed are they that have washed their robes, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. xxii. 14, 15).

(PSALMIST.)

- 1 Sing aloud unto God our strength,
Raise the shout of joy unto the God of Jacob.
- 2 Take the zimrah and bring hither the timbrel,
The dulcet harp with the psaltery.
- 3 Blow ye the trumpet on the trumpet-month,
At the full moon, upon our solemn feast-day.
- 4 For this was an ordinance unto Israel.
A rite for the God of Jacob.
- 5 A statute He ordained in Joseph,
When He went forth against the land of Egypt.

(MESSIAH.)

- I heard a language I approved not of.
- 6 I removed His shoulder from the burden,
His hands were set free from the hod.
- 7 Thou calledst when in distress, and I delivered thee.
I answered thee from the secret place of thunder,
- 8 I proved thee at the waters of Meribah.
Hearken, O My people, for I testify unto thee,
O Israel, if thou wilt be obedient unto Me,
- 9 There shall no strange god be amongst you.
Neither shalt thou worship a foreign god.

- 10 I am Jehovah thy God,
Who brought thee up out of the land of Egypt ;
Enlarge thy petitions, and I will grant them to the full.
- 11 But My people hearkened not to My voice,
And Israel submitted not to Me.
- 12 Therefore I gave them up to the obduracy of their own hearts,
They walked after their own counsels.
- 13 O that My people had hearkened unto Me !
That Israel had walked in My ways.
- 14 Soon would I have humbled their enemies,
And turned My hand against their adversaries.
- (ORACULAR VOICE.)
- 15 The haters of Jehovah should have submitted unto Him,
But their time should have been everlasting.
- 16 And with the prime of wheat would He have fed them,
And with honey of the rock would He have satisfied them.

Ver. 3. *On the trumpet-month.*—The trumpet-month is the first month of the civil, and the seventh month of the sacred year of the Jews, so designated because on the first day of this month was enjoined a very extraordinary blowing of trumpets. “In the seventh month, in the first day of the month, ye shall have a memorial of blowing of trumpets” (Lev. xxiii. 24). “The seventh month, the first day of the month, is a day of blowing the trumpets unto you” (Num. xxix. 1). The same word, תרענה, occurs in these two passages as in the third verse of this Psalm, which the Chaldee Targum renders, “Blow ye the trumpet in the month of Tizri.” On the fifteenth day of this month was the appointed feast of Tabernacles. The dwelling in booths on this feast had been omitted from the days of Joshua until the time of Nehemiah (Neh. viii. 14-17). A special sanctification seems to attach to the feast of Tabernacles, which is to be observed by all the nations of the universe after the final ingathering of the twelve tribes into Palestine. See Zech. xiv. 16-19.

Ver. 3. *At the full moon.*—“כססה (mutata tertia radicali ה in ס) Prov. vii. 20 ; PLENILUNIUM, quod tum tota luna TEGATUR luce. Scribitur etiam regulariter כסה, Ps. lxxx. 4. In specie plenilunium mensis Tisri sive dies xv. mensis Tisri, in quem festum Tabernaculorum incidebat, Ps. lxxx. 4.”—*Simonis Lex. Heb.*

“כסה, Ps. lxxx. 4 (ubi 18 codd. כסה) PLENILUNIUM apparet non solum primum diem, sed integrum hebdomadam plenilunii intelligi.”—*Gesenii Thes. Philol.*

“LUNA PLENA AC DECRESCENS.”—*Michaëlis Sup. ad Lex. Heb.*

“LA PLEINE LUNE, le quatorzieme jour du mois.”—*Cahen.*

“Vult ergo propheta cani Deo, in novilunio et plenilunio, in initio mensis et in medio.”—*De Dieu Crit. Sac.*

Ver. 5. “Joseph is the name of all Israel.”—*Solomon Ben Melech.* “Joseph pour Israel.”—*Cahen.*

Ver. 5. The time when Jehovah went forth against the land of Egypt was when He appeared in the burning bush unto Moses near to Mount Horeb, and gave him a commission to demand from Pharaoh the liberation of unjustly enslaved Israel, and gave him this token, “When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.” On Mount Horeb God instituted the feast of Tabernacles. See Exodus xxiii. 16.

Ver. 5. *I approved not of.*—“I heard a language I understood not ; not with respect to dialect, for God could be ignorant of no language, but a wicked and blasphemous talk, that denied God to be Jehovah ; that God knew not ; would not acknowledge, or bear with. It is God is the speaker.”—*Bates' Heb. Lex.*

Ver. 10. *Open thy mouth wide, and I will fill it,* is a verbatim translation from the Hebrew, but is scarcely intelligible to the English reader. The version I have given faithfully expresses what I conceive to have been the teaching of the Psalmist. Dathe translates : “Pete modo, explebo desideria tua omnia.”

Ver. 16. *Would He have satisfied them.*—אִשְׁבֵּעֵהוּ is the reading of ms. 180 written at the end of the eleventh century, and אִשְׁבֵּעֵם is the reading of ms. 153 written 1211. These two mss. are apparently, with only two exceptions, the most ancient of all the 577 Heb. mss. collated by Kennicott. The reading of ms. 153 (would He have satisfied them) is supported by LXX., Vulgate, Syriac, Ethiopic, Arabic, Coptic, and Vetus Itala.

The interpretation of this Psalm must depend on the meaning attached to the third verse. If the trumpet-month, according to the Chaldee Targum, signify the month of Tizri, then the burden of the Psalm is an exhortation to observe the feast of Tabernacles. But as the feast of Tabernacles was never nationally observed from the days of Joshua till the rebuilding of the Temple by Ezra and Nehemiah, it follows that this composition of the sweet Psalmist of Israel

is not hortatory and didactic, but necessarily prophetic of the future—prophetic, not of the partial observance of the feast of Tabernacles by the comparatively small remnant of the two tribes which returned from Babylon, but of the universal observance of this rite, symbolic of the ingathering of all nations into the fold of the Messiah, by the universal Church, Jew and Gentile, as prophetically depicted by Zechariah (xiv. 16-19).

“Christ brought the children of Israel out of the land of Egypt. He is from everlasting to everlasting, as is manifest from the prophecy of Isaiah: ‘I the Lord am the first, and I am to everlasting: I am He.’ And again: ‘I, even I, am the Lord, and beside Me there is no Saviour.’ Undoubtedly He who was incarnate is called the Saviour, because He saved our race.”—*Hesychius*.

PSALM LXXXII.

ARRAIGNMENT and condemnation of Messiah before the Jewish Sanhedrim, High-priest, Priests, and Scribes.

God's anger against the unjust judges of Messiah.

Prediction of Messiah's exaltation to be Judge of quick and dead, and to be King of kings and Lord of lords over the kingdoms and dominions of the universe.

The rejection, condemnation, and crucifixion of Messiah constitute the strongest proof which can be adduced of the TOTAL lapse of the human race from the Divine image of its original creation, of man's ENTIRE alienation from God from the very womb. Perfection of human nature, sinless, impeccable, and without one single taint of infirmity, corruption or defect, tabernacled thirty-three years in this sinful world. Yet He, the Holy One of Israel, was despised and rejected of men, the song of the drunkard, disowned by Israel, betrayed, denied, and crucified, and slain. He came to His own, and His own received Him not. As the Jews rejected the PERSON of Messiah, so the world now rejects the GOSPEL of Messiah. The Jews saw no beauty in the Incarnate Son of God, that they should desire Him. The world sees no attractions in the Gospel that they should embrace it. The light now, as ever, shineth in darkness, and the darkness comprehendeth it not. Such is the TOTAL depravity of the human heart, that Christ Himself assures us that no man can come to Him except the Father draw him (John vi. 44). But all whom the Father hath given to the Son shall come to Him, and He will raise them up at the last day (John vi. 39).

- 1 God standeth in the divinely constituted Council,
God in the midst thereof is condemned.
- 2 How long will ye judge unjustly,
And elevate the persons of the ungodly?
- 3 Execute justice for the Poor One and Fatherless,
Vindicate the right of Him who is afflicted and destitute.
- 4 Deliver the Poor One and Destitute,
Rescue Him from the power of the ungodly.
- 5 They know not, neither will they understand:
They walk on wilfully in darkness;
All the foundations of the earth are displaced.

(ORACULAR VOICE.)

- 6 I myself have said, "Ye are gods;
Yea, children of the Most High, all of you."
7 Notwithstanding, like mortals as ye are, ye shall die,
'And equally, O ye rulers, ye shall fall.
- 8 Arise, O God, judge Thou the earth,
Verily all the Gentile nations Thou shalt inherit.

Ver. 1. *God standeth*.—"In one word Jesus Christ is declared to us in astonishing brevity. For the same God stood in the synagogue (council) who is seated at the right hand of the Father."—*Psalm. Cassiodori*, 1491.

Ver. 1. *God standeth*.—"The Psalmist speaks of the corporal presence of the human nature of Christ."—*Psalm. Brunon*, 1480.

Ver. 1. *Divinely constituted council*.—Dathé correctly remarks that THE COUNCIL OF GOD, which is the literal rendering of the original, is an Hebraism, and that the meaning is, that God constituted the magistrates or judges.

Ver. 3. *The Poor One*.—"The Psalmist earnestly admonishes the Jews to understand that He whom they saw poor (*humilem*) before them was adored by the powers and dominions of heaven; that He who was fatherless (*pupillum*) was the Ruler of all things; that He who was indigent (*egenum*) enriched creation without impoverishing Himself; and that He who was poor (*pauperem*) created all things that are in heaven and in earth."—*Psalm. Cassiodori*, 1491.

Ver. 5. *Foundations of the earth*.—"By the blindness of the Jews Christ was crucified, and the foundations of the earth were displaced. They were so displaced, and shall be so displaced, until the predicted fulness of the Gentiles shall have come in. For by the death of Christ the earth was moved and the rocks were rent asunder."—*Augustine*.

Ver. 5. *Walk on wilfully*.—*תהלכו* in Hitpael. Not, "they walk on," but "they put or lead themselves forward" into darkness. "They walk on wilfully in it."—*Mason Good*.

Ver. 6. *Ye are gods*.—"In this verse the word *אלהים* is applied to EARTHLY MAGISTRATES or JUDGES; but that will never prove (as Gusset justly remarks)

that the word itself properly signifies JUDGES or MAGISTRATES; for thus, in Isaiah xl. 7, it is said, *הציר העם*, THE PEOPLE IS GRASS, yet no one would from hence infer that *הציר* signifies PEOPLE. The truth is, both expressions are only COMPARATIVE or METAPHORICAL, and as the latter denotes no more than that there is SOME RESEMBLANCE between earthly judges and the supreme Aleim, whose VICEGERENTS they are, and with whose authority they are in some degree intrusted. So that in Ps. lxxxii. 6, the particle *כ*, LIKE, AS, is to be understood before *אלהים*, just as it plainly is before *הציר*, Is. xl. 6; PLAINLY, I say, for though it is omitted in the former member of the sentence, it is EXPRESSED in the latter; ALL FLESH IS *הציר* GRASS, AND ALL THE GOODNESS THEREOF *כציון* AS THE FLOWER OF THE FIELD."—*Parkhurst's Heb. Lex.*

See also Gussetii Lexicon Linguae Hebraeae, 2d Ed. 1743, pp. 77-79.

Ver. 8. *Thou shalt inherit*.—"The hour is coming when Christ Himself, a visible and unerring Judge, shall put aside all earthly vicegerents, to whom for awhile He has given His name, though not His attributes, shall take into His own hands all authority and power, and shall assume as His own inheritance a kingdom of righteousness over all the nations of the world."—*Plain Commentary*.

"I should say, that these hemistichs are most appropriately addressed to Christ. For since the Father hath delivered the whole creation to the Son, that all men should honour the Son even as they honour the Father, David prays that this may be accelerated, that Christ rising from the dead may be the Judge of the universe. Therefore he mentions the Gentile nations. Because it was ordained, that Christ having risen from the dead should rule all men."—*Diodorus*.

"This is the fifth of those Psalms which we have above declared to have been written concerning the two natures of the Lord Christ."—*Psalm. Cassiodori*, 1491.

"The Prophet speaks against the Jews throughout this whole Psalm respecting the advent of Christ, admonishing them to understand that He was Christ, who by the assumption of human nature appeared in poverty."—*Psalm. Brunon*, 1480.

"This Psalm treats of the two natures in Christ. The intention of this Psalm is to admonish us to believe, that Christ is very God and very Man. This Psalm in the second part admonishes us to understand, that Christ is truly God, though poor and destitute."—*Psalm. Pet. Lombard*, 1474.

"This Psalm may mystically be expounded of the Priests and Scribes of the Jews, who condemned to death Christ the poor and indigent One. Wherefore by the righteous decree of God they were temporally slain and taken captives by the Romans, and in the last judgment they will be eternally condemned."—*Postil N. De Lyra*, 1481.

"The subject of this Psalm is Christ the Lord. The Lord stood veiled in human flesh in the council of the Jewish Judges, the Priests, the Scribes, and the Pharisees. Arise, O Lord, condemn Thine adversaries, the Judges of the synagogue, the Priests, Scribes, and

Pharisees, for when they are condemned Thou shalt possess all nations, when they are destroyed Thou shalt receive the bounds of the earth as Thine inheritance and possession."—*Psalt. Quinc. Fab.* 1513.

"GOD'S JUST JUDGMENT FORETOLD UPON THE UNJUST JUDGES OF OUR LORD. (See Psalm lxiii.) This Psalm seems addressed to the court which condemned our Lord; who, in His state of humiliation, is here described under the names of the POOR, the FATHERLESS, the AFFLICTED, the NEEDEY. They are reproached with the folly and injustice of their sentence, they are threatened with punishment, and in the last verse our Lord's exaltation is predicted."—*Horsley.*

PSALM LXXXIII.

A CONFEDERACY of ten nations banded together in the tented field against restored and invaded Israel.

The avowed object of this confederacy is the excision of the twelve tribes, and the extermination of the memory of the nation of Israel from under heaven.

The magnitude of this confederation seems evident, both from the number of nations congregated for war, and from Israel's sole imploration of Divine assistance, as if hopeless of all adequate human intervention.

The sin of this confederacy is its antagonism to God's will revealed in the sure word of prophecy. God hath foretold that Israel shall finally be ingathered into the land of promise; that Jerusalem shall become a praise on the face of the earth; that in the last days the mountain of the Lord's house shall be established on the top of the mountains, and all nations shall flow into it; that a renovation of the feast of Tabernacles at Jerusalem shall be an universal observance to Jews and to Gentiles. Equality of inspiration attaches to every portion of Holy Writ. Man is obligated implicitly to obey God's will, whether revealed in the Old or in the New Testament by prophecy, by history, by doctrine, or by precept. Practise unbelief of the prophecies of the Old or of the New Testament results from want of faith in God Himself. Woe to Him who rejecteth the voice of his Creator! Woe to him who, like the deaf adder, stoppeth his ear, and will not listen to the Divine charmer, charm He never so wisely!

- 1 O GOD, be not Thou silent,
O mighty God, refrain not Thyself, and be not Thou at rest.
- 2 For lo, Thine enemies are tumultuous,
And they that hate Thee have lifted up the head.
- 3 They have taken crafty counsel against Thy people,
And they have consulted against those whom Thou dost protect.
- 4 They have said, Come, and let us cut them off, that they be no
more a nation,
Yea, that the name of Israel may be remembered no more.
- 5 Verily they consult together with one heart,
They are confederate in covenant against Thee.
- 6 The tented camps of Edom and of the Ishmaelites,
Of Moab and of the Hagarites,

- 7 Of Gebal, and Ammon, and Amalek,
Of the Philistines, with the inhabitants of Tyre.
- 8 Asshur also hath coalesced with them,
They are the strength of the children of Lot.
- 9 Deal Thou with them as with Midian,
As with Sisera, as with Jabin, at the brook Kishon,
- 10 Who were demolished at Endor, who became dung for the ground.
- 11 Make their nobles like Oreb, like Zeb,
Yea, as Zeba and as Zalmunna, all their princes.
- 12 Who said, We will take possession for ourselves of the habitations
of God.
- 13 Make them, O my God, like thistle-down,
Like chaff before the wind.
- 14 As fire consumeth a forest,
And as flame kindleth the mountains,
- 15 So pursue them with Thy tempest,
And terrify them with Thy whirlwind.
- 16 Fill their faces with ignominy,
That men may seek Thy name, O Jehovah.
- 17 Let them be confounded and terrified for ever,
Yea, let them be put to shame, and perish.
- 18 That men may know that Thou,
Whose name is Jehovah,
Art alone the Most High God over all the earth.

Ver. 6. *Hagarites*.—A nomadic Arab tribe of the province of Baharein, near to the north-west coast of the Persian Gulf. Their war with the trans-Jordanic tribes is narrated in 1 Chron. v. All that is known of the Hagarites the reader will find in Michaelis's Sup. ad. Lex. Heb., pp. 498-500.

Ver. 13. *Thistle-down*.—"Like CHAFF OF THISTLE-DOWN. See Bishop Hare, Bishop Lowth, and Archbishop Secker in Merrick's Annotations."—*Horsley*.

"Dr. Lowth interprets גלגל (which we translate a WHEEL) any light thing WHIRLED by the wind, CHAFF, THISTLE-DOWN, etc."—*Merrick's Notes*.

"Fac, Deus mi, ut sint instar GLUMÆ ROTATÆ."—*Lowth de Sac. Poes. Heb.*

Ver. 18. *Whose name is Jehovah*.—Three Hebrew mss. (one the Westminster ms.) omit the word שׁמך. According to these three mss., verse 18 would read in English—

"That men may know that Thou, O Jehovah,
Art alone the Most High God over all the earth."

This reading merits especial consideration, if not adoption. The three Heb. mss. which contain it, namely 74, 97, and 133, are all Hebrew-Latin mss. The Syriac reads :

"That they may know that Thy name, O Jehovah,
Alone is exalted in all the earth."

By common consent this Psalm is prophetic, not historical; prophetic of a future national deliverance, not a thanksgiving for past national mercies. It is generally explained of the victory of Jehosaphat over the foes confederated against him, recorded 2 Chron. xx. Some refer it to the triumphs of the Maccabees, both events long posterior to the death of the sweet Psalmist of Israel. There is at first sight a great resemblance between the foes of Jehosaphat and the confederates against Israel predicted by the royal Psalmist, but in three particulars they differ. 1. The enemies of Israel enumerated in this Psalm seem to be more numerous, and some of them more distant from Palestine than those recorded in 2 Chron. xx.

2. The Psalmist exhibits the Assyrian as the strength and mainstay of the embattled host, whereas in 2 Chron xx. the Assyrian is not once mentioned. Now THE ASSYRIAN is the poetic or rather prophetic title of the leader of the last enemies of Israel. See Isaiah x. 5, 24; xiv. 25; xxx. 31; xxxi. 8; Micah v. 5, 6. 3. Jehosaphat's deliverance is followed by Israel's thanksgiving to Jehovah in the valley of Beraiah; but the result of the destruction of the hosts marshalled against Israel ("that the name of Israel be remembered no more"), as portrayed in this Psalm, is—

"That men may seek Thy name, O Jehovah,
That men may know that Thou,
Whose name is Jehovah,
Art alone the Most High God over all the earth."

This result of the annihilation of Israel's last foes, as delineated by the Psalmist, is predicted in Ezekiel xxxviii. 23: "Thus will I magnify Myself and sanctify Myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord." And also by Joel (ii. 28, 29): "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit." And by Zechariah xiv. 7, 9: "At evening-time it shall be light. And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." The identity of the blessed spiritual effects upon the world at large, alike prophetically portrayed by David, Ezekiel, Joel, and Zechariah, to my mind uncontestedly proves that the confederacy against Israel, foretold by these four prophets, is identically one and the same confederacy against the nation and God of Israel immediately preceding the second advent and glorious epiphany of Jehovah-Jesus. The inspired prediction of Isaiah (xxx. 5, 7, 8) seems also to prove that the Assyrian, whose doom he foretells, is the leader, strength, and mainstay of this unhallowed confederacy against Israel: "The Lord of hosts will defend Jerusalem; defending also He will deliver it; and passing over He will preserve it. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword."

PSALM LXXXIV.

THE inestimable privilege of heart-communion with God in His sanctuary. The sanctuary of this Psalm is at Jerusalem, and contains altars, the golden altar of incense and the brazen altar of burnt-offerings.

Israel's prayer for the manifestation of Messiah, the brightness of His Father's glory, and the express image of His person, according to the oracular annunciation: "The God of gods shall be seen in Zion."

If the privilege were so great of worshipping Jehovah in the Tabernacle, the Temple, and the Jewish synagogues by types and symbols and the sacrificial rites of the Mosaic law—emblems and shadows of evangelical substantialities,—how much more exalted is the Christian privilege of public worship under the full day blaze of gospel light! If the Divine presence were covenanted to believing Israel in the courts of the Lord's house, has not Christ Himself promised, that the faithful proclamation of His gospel shall not be in vain, but shall be effectual to God's glory and man's salvation with might and power, and with the Holy Ghost sent down from heaven? In whatever place the gospel is preached in faith, the Divine seed sown cannot perish, but must take root downwards, and bear fruit upwards, and be effectual to that purpose for which God in infinite love and mercy has sent it.

1 How lovely are Thy tabernacles, O Jehovah, God of hosts,
2 My soul hath longed, yea, hath even fainted with desire for the
courts of Jehovah,
My heart and my flesh cry aloud for the living God.

3 Even the sparrow hath found a house,
And the swallow a nest for herself, where she hath placed her young ;
So have I found Thine altars, O Jehovah of hosts, my King and
my God.

4 Blessed are those who dwell in Thy house,
They are for ever praising Thee.

5 Blessed are the men whose strength is in Thee,
Thy ways are in their hearts.

6 Passing through the vale of weeping, they make it a fountain,
Yea, pools which the early rain causeth to overflow.

7 They shall go forward from strength to strength.

(ORACULAR VOICE.)

The God of gods shall be seen in Zion.

8 Jehovah, God of hosts, hear my prayer.
Hearken, O God of Jacob.

9 Behold, O God our shield,
And manifest the presence of Thy Messiah.

10 Truly one day in Thy courts is better than a thousand days else-
where.

I had rather abide on the threshold of the house of God,
Than dwell in the tents of wickedness.

11 Truly Jehovah is a sun and shield,
God will give grace and glory,
Jehovah withholdeth no good from them that walk uprightly.

12 O Jehovah, God of hosts, blessed is the man that trusteth in Thee.

Ver. 5. *Thy ways*.—מסלֹותך is the reading of the Syriac version, of Basil, and Chrysostom.

Ver. 7. *The God of gods shall be seen in Zion*.—This is the rendering of the ancient versions, which only differ from our Bible version in the punctuation of the Hebrew original:—

“ὁφθῆσεται ὁ Θεὸς τῶν θεῶν.”—LXX.

“The God of gods shall be seen.”—*Syriac*.

“Videbitur Deus deorum.”—*Vulgate and Vetus*

Itala.

So the Arabic, Ethiopic, Coptic.

“The God of gods is the Christ of the Christians. All need for the continuance of His mortality being at an end, as He is God with God, the Logos with the Father by whom all things were created, He will manifest Himself to the pure in heart. For blessed are the pure in heart, they shall see God.”—*Augustine*.

“The God of gods was seen in the flesh. Let us not follow Jewish ignorance, but rather believe that He is truly the Son and God of God, who, born in the flesh of woman, for our sakes condescended to our low estate, that He might exalt us to His own glory. All these blessings we have obtained by the epiphany of Christ, the Saviour of us all. The Psalmist calls Christ the Lord God of hosts and the God of Jacob, that no one might imagine that He was a mere recent god, on account of His nativity in the flesh. Rather should we believe Christ to be Him whom the Fathers of Israel worshipped, whom they foresaw and foreknew,

of whose mystery they were not ignorant, because God the Father revealed Him by the illumination of the Holy Spirit."—*Cybil*.

"The name MESSIAH, or CHRIST, is to be expounded of Jesus of Nazareth, who is rightly and characteristically named CHRIST, because through His merits all the prayers of His Church are efficacious. Hence all the prayers of the Church conclude with this name: through Jesus Christ our Lord, or with some similar termination."—*Postil. N. De Lyra*, 1481.

PSALM LXXXV.

THANKSGIVING of Jews returned to Canaan for the restoration of God's blessing to their land, for the termination of their present dispersion, and for the pardon of their national sin, the sin of crucifixion of Messiah.

Prayer of another section of Israel for restoration to their own land, for pardon, and for the light of God's countenance to shine upon their souls, that they may realize and rejoice in a finished salvation.

Waiting for God's answer and blessing.

Manifestation of God's mercy and blessing, of the restoration to the land of promise of fertility and prosperity, of the promulgation throughout the world of righteousness and peace, when at the second advent the knowledge of the Lord shall cover the earth as the waters now cover the sea.

This Psalm teaches us that true religion has the promise of the life that now is and of that which is to come; that human suffering is the result of man's sin; that the whole creation travaileth and groaneth in pain together until now; and shall so continue to suffer until the glorious epiphany of Him whose is the kingdom, the power, and the glory.

This Psalm further teaches, that justification by faith in the imputed righteousness of Christ must precede peace in believing; that the soul must be robed in the wedding garment of Christ's righteousness before there can be any realization of the peace of God which passeth all understanding.

(THANKSGIVING.)

- 1 Thou hast been gracious, Jehovah, to Thy land,
Thou hast brought back the captivity of Jacob.
- 2 Thou hast forgiven the iniquity of Thy people,
Thou hast covered all their sins.
- 3 Thou hast withdrawn all Thy displeasure,
Thou hast reversed the fierceness of Thy wrath.

(PRAYER.)

- 4 Turn Thou us, O God of our salvation,
And cause Thine anger against us to cease.
- 5 Wilt Thou be angry with us for ever?
Wilt Thou prolong Thy wrath to all generations?
- 6 Wilt Thou not return? wilt Thou not revive us?
That Thy people may rejoice in Thee.
- 7 Show to us, O Jehovah, Thy mercy,
And grant to us Thy salvation.

(WAITING FOR DIVINE RESPONSE.)

8 I will hear what God Jehovah shall speak ;
Surely He will speak peace to His people and to His saints,
That They return no more to folly.

(CHORUS.)

9 Surely His salvation is nigh unto them that fear Him,
So that glory shall abide in our land.
10 Mercy and truth have met together,
Righteousness and peace have embraced each other.
11 Truth shall sprout up from the earth,
And righteousness glanceth down from heaven.
12 Yea, Jehovah will grant prosperity,
And our land will yield her increase.
13 Righteousness shall go before Him,
And shall make His footsteps to progress.

Ver. 4. *O God of our salvation.*—The Westminster MS., unsupported by any other MS. or Version, reads יהוה אלהינו, JEHOVAH OUR GOD.

Ver. 10. *Mercy and truth.*—“ Now WHERE did these meet ? In Christ Jesus. WHEN were they reconciled ? When He poured out His life on Calvary.”—*Dr. Adam Clarke.*

“ After the return from the captivity at Babylon, the Jewish people are never said to have enjoyed so great peace and prosperity until the coming of Christ, that their history can be made applicable to the language of this Psalm. Wherefore it seemeth to me that this Psalm is not a thanksgiving for the restoration from the captivity at Babylon, but rather a prophecy of their perfect liberation to be effected by Christ. For the clearer understanding of this statement, it should be borne in mind that the liberation from the captivity at Babylon was a figure of the future liberation to be consummated by Christ.”—*Postil. N. De Lyra, 1481.*

“ This Psalm opens with thanksgiving for the return of captives, and implores God’s grace to perfect the reformation of the nation, that their reconciliation to God may be complete, and His displeasure for ever done away, and it ends in a prophecy of the final redemption.”—*Horsley.*

PSALM LXXXVI.

PRAYER of Messiah in His humiliation against the machinations of His numerous foes, more especially against the crafty counsels of the Jewish Sanhedrim, grounded upon the destitution and perfect holiness of His humanity, wherein He was incarnate for man’s redemption.

The prayer of Messiah a pattern for His people’s imitation, and a guarantee to them of the efficacy of the prayer of faith.

The gracious declaration of the universal propagation of the gospel, and of the final ingathering of the Gentiles into the fold of Christ.

How inestimable is the privilege of prayer ! to uplift the soul burdened with sin, and depressed with cares, afflictions, and sufferings, to a Father of mercies and God of all consolation ! Christ has set us an example, that we should follow His

steps. Christ was not only a man of sorrows, but furthermore a man of prayer. He spent whole nights in prayer to God. This and similar Psalms are predictions of the prayers, supplications, intercessions, and thanksgivings, He in His humanity offered up to Him who is the God and Father of our Lord Jesus Christ, and in Him our God and Father. This Psalm should teach us to be instant, fervent, and importunate in prayer, because the prayer of faith moves the hand which regulates the world.

- 1 Bow down Thine ear, O Jehovah, answer Me,
For I am afflicted and destitute.
- 2 Guard My life, for I am holy ;
Save Thy servant who trusteth in Thee, O Thou My God.
- 3 Be gracious unto Me, O Jehovah, for unto Thee do I cry every
day.
- 4 Gladden the soul of Thy servant,
For unto Thee, O Jehovah, do I lift up My soul.
- 5 For Thou, O Jehovah, art good and gracious,
And plenteous in mercy unto all them that call upon Thee.
- 6 Hearken, O Jehovah, to My prayer,
And attend to the voice of My supplications.
- 7 In the day of My distress I will call upon Thee, for Thou wilt
answer Me.
- 8 Among the gods there is none comparable unto Thee, O Jehovah,
Yea, there is nothing comparable to Thy works.
- 9 All the Gentiles whom Thou hast created shall come,
And shall prostrate themselves before Thee, O Jehovah,
And shall glorify Thy name.
- 10 For Thou art great and workest wonders,
Thou art God, Thyself alone.
- 11 Teach Me Thy way, O Jehovah, I will walk in Thy truth,
My heart shall rejoice in the fear of Thy name.
- 12 I will praise Thee, O Jehovah, My God, with all My heart,
Yea, I will glorify Thy name for evermore.
- 13 For Thy mercy hath been great towards Me,
And Thou hast delivered My soul from the nethermost Sheol.
- 14 O God, the proud have risen against Me,
And the counsel of the cruel have sought My life,
And have not set Thee before them.
- 15 But Thou, O Jehovah, art a God full of compassion and gracious,
Slow to anger, and plenteous in mercy and truth.

16 Turn Thou unto Me, and be gracious unto Me,
 Vouchsafe Thy strength unto Thy servant,
 And save the son of Thy { handmaid.
 { truth.

17 Grant unto Me a token for good,
 That they who hate Me may see and be ashamed,
 Because Thou, O Jehovah, hast holpen Me and comforted Me.

Ver. 3. יהוה is the reading of forty-five Heb. mss., and twelve Edd. of Kennicott, and of many mss. and Edd. of De Rossi.

Ver. 4. יהוה is the reading of thirty-seven Heb. mss., and one Ed. of Kennicott.

Ver. 5. יהוה is the reading of thirty-seven Heb. mss., and four Edd. of Kennicott, and of many mss. and Edd. of De Rossi.

Ver. 6. לִקְוֹל is the reading of fifty-three Heb. mss.

Ver. 8. יהוה is the reading of twenty-four Heb. mss. of Kennicott.

Ver. 9. יהוה is the reading of twenty-seven Heb. mss., and one Ed. of Kennicott.

Ver. 12. יהוה is the reading of thirty-three Heb. mss., and two Edd. of Kennicott.

Ver. 15. יהוה is the reading of thirty-three Heb. mss., and one Ed. of Kennicott.

In this Psalm of seventeen verses the word JEHOVAH occurs eleven times.

“I know not how any one could say, ‘I am holy,’ unless He who in this world was without sin, not the perpetrator, but the pardoner of all sins. Excepting God, whatever else exists in nature has been created by God. Who can truly picture to himself how great is the difference between Him who creates and that which is created by Him? The Psalmist says, ‘Among the gods there is none comparable unto Thee, O Jehovah;’ but he does not say how great is the dissimilarity, because this cannot be expressed. It is more easy to show what God is not than what He is. Do you imagine the earth, the sea, all things on the earth, men and animals, all things in the sea, and which fly through the air, whatever shines in heaven, the stars, sun, and moon, the heaven itself, angels, powers, dominions, archangels, thrones, seats of judgment, principalities, to be God. None of these are God. What is God? I can only say what God is not. Ask you what God is? I answer; What eye hath not seen, what the ear hath not heard, what the heart of man has never conceived. How can you expect that the tongue should utter what the heart hath not conceived? How is He a God full of compassion and gracious? Because, suspended on the cross, He exclaimed, ‘Father, forgive them, for they know not what they do.’ To whom does He pray? For whom does He pray? Who prays? Where is the prayer offered? The Son prays to the Father, the crucified prays for the ungodly, amidst injuries inflicted, not of words, but of a violent death, Himself suspended on the cross. The Lord is the son of the handmaid.”—*Augustine*.

“Christ prays throughout the whole of this Psalm. All the words are spoken exclusively by Christ, who is both God and man.”—*Psalm. Cassiodori*, 1491.

“This Psalm contains the voice of our Mediator coming to His passion.”—*Pseudo-Jerome*.

“In this Psalm Christ the Son of God and Son of Man, one God with the Father, one man with men, to whom we pray as God, prays in the form of a servant. For He prays for us, and He prays in us, and He is prayed to by us. He prays for us as our Priest. He prays in us as our Head. He is prayed to by us as our God.”—*Psalm. Pet. Lombard*. 1474.

“This Psalm, or prayer, is to be understood as composed by David in the person of Christ, who in the form of a servant prayed this Psalm.”—*Postil. N. De Lyra*, 1481.

PSALM LXXXVII.

SALVATION is of the Jews, of whom as concerning the flesh Christ came, over all God blessed for ever. Mount Zion, the poetic name of Jerusalem, is celebrated as the chosen place of Jehovah’s visible residence, the predicted locality of Messiah’s resurrection from the dead.

The resurrection of Christ is a type of the resurrection of the souls of His

people from nature to grace, from sin to holiness, from condemnation to salvation, by the regenerative influence of the Eternal Spirit, whereby they are made partakers of resurrection-life, are grafted into Christ, and possess a living union with their Head, the Way, the Truth, and the Life.

The resurrection of Christ is also an earnest and pledge of the resurrection of the bodies of His people from the dust of death, when, clothed with immortality and incorruption, they shall awake up after Christ's likeness, and shall be satisfied with it. At Messiah's epiphany none will have glorified resurrection-bodies but those whose souls have had resurrection-life with Christ by the regeneration of the Holy Ghost.

(PSALMIST.)

- 1 His foundation is in the holy mountains :
- 2 Jehovah loveth the gates of Zion
More than all the dwellings of Jacob.
- 3 The glories of the wilderness are in thee,
O city of God.

(MESSIAH.)

- 4 I will record Egypt and Babylon among them that acknowledge
Me ;
Lo ! Philistia and Tyre, together with Cush, (*saying*)
THIS MAN WAS BORN THERE.

(PSALMIST.)

- 5 And of Zion every one shall say,
HE WAS BORN IN HER,
And He the Most High shall establish her.
- 6 Jehovah shall record in the Scripture of the peoples.
THIS MAN WAS BORN THERE.
- 7 And all that dwell in thee
Shall sing like those that keep a festival.

The interpretation of this Psalm must depend on the signification assigned to the word ZION. Gesenius in his 4to Hebrew Lexicon thus interprets this word: "In its more extensive signification, *Mount Zion* (Isa. viii. 18 ; xviii. 7 ; xxix. 8 ; Ps. cxxv. 1) must also have included the hill of Moriah ; for the sacred writers constantly represent this hill as the habitation of Jehovah (Ps. ii. 6 ; ix. 12 ; xiv. 7 ; xx. 3 ; l. 2 ; liii. 7 ; lxxvi. 3 ; lxxxiv. 8 ; cxxviii. 5 ; cxxxii. 13 ; Isa. ii. 3 ; xviii. 7 ; Amos i. 2). *Mount Zion* is six hundred times employed by the poets and prophets for the city of Jerusalem itself, Isa. viii. 18 ; x. 24 ; xxxiii. 20 ; xxxv. 10, etc. ; and for its citizens, Isa. i. 27 (fem.) ; xlix. 14 ; lii. 1 ; Ps. xxvii. 8 ; Zep. iii. 16."—*Gesenii Thesaurus*, 4to, page 1164. That Zion in this Psalm signifies the whole city of Jerusalem is self-evident from the expression, "His foundation is in the holy mountains." The city of David was built on one mountain, Zion, but Jerusalem was built on four mountains, Zion, Moriah, Aera, and Bezetha, as Rome is built on seven hills.

Rosenmüller interprets the *gates of Zion* to signify the whole city of Jerusalem.

Ver. 1. "Il suo fondamento e ne monti santi, che Iddio pose alla sua città,"—*De Rossi*.

Ver. 1. *Holy mountains*.—"These are Jerusalem and Zion. The word MOUNTAINS is in the plural number, because there is one mountain called Zion, and another mountain called Moriah, on which was built the temple."—*Solomon Ben Melech*.

Ver. 3. *The glories of the wilderness*.—"The Shechinah, which appeared upon Sinai, and marshalled the army of the Israelites upon their journey through the wilderness, has now fixed its residence in thee, O city of God. Compare lxxviii. 17."—*Horsley*.

Ver. 4. *Cush*, not Ethiopia, but Arabia.

Ver. 4, 5, 6. The expression "THIS MAN WAS BORN THERE," thrice repeated in this Psalm, is identical in signification with Psalm ii. 7, "THIS DAY HAVE I BEGOTTEN THEE," which phrase St. Paul defines, Acts xiii. 33, to mean, not Christ's eternal generation, nor

the fact of His nativity at Bethlehem, but the annunciation of that nativity by His resurrection from the dead, whereby He was declared to be the Son of God with power. The words of St. Paul are explicit, "God hath fulfilled the same (promise) unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, 'Thou art My Son, this day have I begotten Thee.'" These words define the resurrection of Christ to be the subject and burden of this Psalm. In Jerusalem Christ ate the last Paschal Supper, washed the disciples' feet, instituted the Eucharist, was betrayed by Judas, denied by Peter, judged and condemned by Pilate and the Sanhedrim. "Outside the camp," that is, outside the city walls, in the suburbs belonging to Jerusalem, Christ was crucified, and rose again from the dead in the sepulchre wherein He had been entombed, which was hewn out of a rock, probably a declivity of one of the holy mountains, on which the foundations of the city were laid.

"Greatest and most glorious of all, He shall be counted among her citizens, who was her Builder and Creator. Unto her a child was born—the Son of Mary; unto her a son was given—the Son of God. Yea, it shall be said even of Him whose goings forth were from everlasting, 'THIS MAN WAS BORN THERE.'"—*Plain Commentary.*

PSALM LXXXVIII.

PRAYER of Messiah, burdened with the imputed guilt of man, in prospect of His approaching passion and vicarious death, when His human soul must descend to Sheol, and His body be entombed in the sepulchre of the rock, to be raised triumphant on the third day; because His soul could not remain in Sheol, nor could the Holy One of Israel see corruption.

Messiah, whose love to His people is from everlasting to everlasting, portrays His separation from those who had loved Him, and had been His habitual attendants and companions upon earth,—a separation to be compensated in time by the inhabitation of the Spirit, the Comforter, and in eternity by participation in His kingdom and glory.

The vicarious sufferings of the Man of sorrows and acquainted with grief, are the procuring cause of His people's joy and peace in believing. The vicarious death of Immanuel, who died the Just in place of the unjust, is the procuring cause to all who believe of present salvation and an eternal weight of glory.

- 1 O JEHOVAH, My God, I have called by day,
By night have I cried before Thee.
- 2 Let My prayer come into Thy presence;
Incline Thine ear unto My cry.
- 3 For My soul is overcharged with afflictions,
And My life draweth nigh unto Sheol.
- 4 I have been numbered with those going down to the pit;
I have been as a man without strength.
- 5 Prostrate among the dead,
Like the battle-slain recumbent in the grave,
Whom Thou rememberest no more,
Inasmuch as they have been cut off by Thy hand.

Ver. 5. *And of Zion every one shall say.*—"Every one shall confess, to the honour of the Israelites, that the Saviour was a native Jew; and God shall provide that this circumstance shall be particularly recorded in the *Scripture of the peoples*; the historical books of the New Testament, called 'the Scripture of the peoples,' as intended for the instruction of the whole world; not like the Scriptures of the Old Testament, peculiar to the Jews."—*Horsley.*

Bishop Bruno entitles this Psalm, "The voice of prophecy concerning the heavenly Jerusalem," that is, the Church of Christ.

Ver. 6. *The Scripture of the peoples.*—This is the rendering of LXX., Vulgate, *Vetus Itala*, Syriac, Arabic.

Ver. 6. *And all that dwell in thee.*—טעניי, the Hiphil participle of נע, an obsolete verb, signifying, according to Castell and Michaelis, TO DWELL.

- 6 Thou hast placed Me in the nethermost pit,
In thick darkness, in the shades.
- 7 Thine indignation resteth upon Me,
And with all Thy billows Thou hast afflicted Me.
- 8 Thou hast removed Mine associates far from Me,
Thou hast made Me their abhorrence ;
To be shut up alone, so that I cannot get loose.
- 9 Mine eye is wasted from grief ;
I have invoked Thee, O Jehovah, every day,
I have stretched out Mine hands unto Thee.
- 10 Wilt Thou perform a miracle for the dead ?
Shall they who lie in dissolution arise and praise Thee ?
- 11 Shall Thy mercy be proclaimed in the grave ?
Thy faithfulness in the region of the dead ?
- 12 Shall Thy wonder-working power be displayed in darkness ?
And Thy righteousness in the land of oblivion ?
- 13 But as for Me, to Thee, O Jehovah, have I cried,
And in the morning My prayer cometh before Thee.
- 14 Wherefore, O Jehovah, discardest Thou Me ?
Wherefore hidest Thou Thy face from Me ?
- 15 I am afflicted and ready to expire ;
From My youth I have borne Thy terrors.
- 16 I pine away, Thine indignations have passed over Me,
Thy terrors have cut Me off.
- 17 They have every day encircled Me like water ;
They have encompassed Me altogether.
- 18 Thou hast removed far from Me lover and friend ;
Mine associates Thou hast withdrawn.

Ver. 1. "Hare right, שָׁעַתָּה,"—*Kennicott*.

"In two mss. of Kennicott, the first ' is on an erasure. This reading (altering the vowel-points) is proposed by Hare and approved by Kennicott, and certainly improves the construction and the parallelism."—*Rogers*.

Ver. 5. *Prostrate*.—"Michaelis states that הָפִיץ in Arabic signifies JECIT, PROJECIT, HUMI PROSTRAVIT ; and on this verse he remarks, 'Primo quid est, MANUMISSUS INTER MORTUOS ? Si molestiis hujus vite, longaque servitute liberatus, addo secundum, quis lugubriter queratur, se manumissum esse inter mortuos ! Denique ipsum הָפִיץ MANUMISSUS reliquis ignotum linguis orientalibus, ex alia fluxerit significatione necesse est, que nisi fallor in Psalmo locum habet. Meminerimus verbi significationis quartæ et quintæ, PROSTERNERE, HUMI STERNERE, jamque בְּמִתֵּים הָפִיץ cum his, que sequuntur, vertamus, STRATUS INTER MORTUOS, UT CONFOSI, CUBANTES IN SEPULCHRO.'"—*Sup. ad Lex. Heb.*, p. 880.

"הָפִיץ prostratus, infirmis, Ps. lxxxviii. 6."—*Gesenii Thes. Philol.*

Ver. 5. *By Thy hand*.—כַּחַם has the signification of PER in many passages.—See *Nold. Conc. Heb. Part.*

Ver. 6. *In the shades*.—"The passage is rendered strictly : It imports the shade or shadow of death, צֶלְמֹת, the term before us being מַצְלוֹת, and betrays a resemblance to the umbrae of the Greeks and Romans, as in Psalm cxlii. 3."—*Mason Good*.

Ver. 8. *Removed Mine associates*.—"The Psalmist so speaks because, at the time of the passion, all forsok Christ. Behold how the Jews abhor the name of Christ."—*Athanasius*.

Ver. 8. *Their abhorrence*.—"הַעֲבֹתָתָם hic pluralis superlativum efficit SUMME ABOMINABLEM."—*De Rossi*.

Ver. 8. *Shut up alone*.—"This I take to be the proper

sense of כָּלֵל. When it denotes confinement, it always implies solitary confinement."—*Horsley*.

Vers. 10-12. Taking the Messiah as the speaker, these verses seem to be a pathetic claim of the Messiah upon the Divine power for deliverance from the grave. The argument is, that by His continuing in the power of death, the whole scheme of mercy would be defeated."—*Horsley*.

Ver. 19. *Thou hast removed far from Me.*—Be-

cause Christ was obedient unto the Father unto death, even the death of the cross, and because, when suspended on the cross, He was deserted by His disciples, therefore the Psalmist says, that the Father removed far from Him His lovers and friends."—*Athanasius*.

Ver. 19. *Thou hast withdrawn.*—"Mes intimes me sont enlevés."—*Cahen*.

"The first two verses of this Psalm are the prayer of Christ unto the Father, saying: 'Although I am the Saviour of the world, who am come to seek and to save that which is lost; nevertheless Thou art the God of this eternal salvation; for, according to Thy good pleasure, I impart this salvation; and being the Intercessor with Thee for sinners, I shall save them through My intercession.' Christ was subject to the wrath of the Father for us sinners. But the terrors of the Father only troubled Him, for they could avail nothing against Him who had never committed sin."—*Eusebius*.

"Into this Psalm is introduced the death of Christ, which He underwent for us, that having preached to the spirits in Hades (IN PRISON, OR AS *Horsley* renders, IN SAFE KEEPING), He might bestow upon them the blessing of the resurrection. Since Christ bore our sins and underwent grief for us, of necessity He was overcharged with afflictions. The Psalmist says this because, by the grace of God, Christ tasted of death for all men. Jesus, put to death according to the prophecy of Isaiah, only died for the sins of the people, and, when dead, He only was free, for He had committed no sin to subject Him to the detention of death; wherefore He saith: 'I have power to lay down My life, and I have power to take it again.' The Psalmist calls the curse of death inflicted on the human race the indignation of God; now, as Christ was made a curse for us, therefore the indignation of God rested upon Him."—*Athanasius*.

"The Psalmist, deriving a metaphor from the sea, says, 'With all Thy billows Thou hast afflicted Me,' meaning, all the abyss of thine anger Thou hast visited upon Me."—*Diodorus*.

"In this Psalm the Lord prays, not as God, but under the form of a servant, in which form He also suffered death. The good works of God only profit those who are predestinated to eternal salvation; they do not profit all men, not even those in whose presence they are performed. Wilt Thou perform miracles for the dead, men so dead in heart that the miracles of Christ, however stupendous, awake them not to the life of faith?"—*Augustine*.

"This Psalm contains the mysteries of our Lord's passion, publishing them even to their consummation, which our Lord, having suffered for the salvation of the world, spake to the Father."—*Pseudo-Jerome*.

"Christ prays to the Father in that nature which was born of the Virgin Mary, describing the humiliation and imbecility of the manhood, which he had assumed in condescension and love to man."—*Psalt. Brunon*. 1480.

"According to our Catholic doctors, Augustine and Jerome, to whom in this respect we ought to defer, the subject-matter of this Psalm is the passion of our Lord Jesus Christ, which the Psalmist foresaw by the prophetic spirit, and wrote in this Psalm, speaking in the person of Christ."—*Postil. N. De Lyra*, 1481, and *Psalt. Gab. Brebie*, 1477.

"This Psalm is a manifestation by the Spirit of the prayer of the Lord Christ to the Deity, of the sorrowful afflictions He suffered, of His descent to hell (*ad inferos*), of His entombment in the sepulchre, of His supplication for Divine aid."—*Psalt. Quinc. Fab*. 1513.

PSALM LXXXIX.

THE everlasting covenant established between God the Father and God the Son for the redemption, effectual calling, final perseverance, and ultimate glorification of all whom the Father hath given to the Son before the foundation of the world.

The predicted depression and dispersion of the Jews, the abolition of the Mosaic economy, the cessation of the daily sacrifice, and the oblivion of David's royal progeny.

In this Psalm the Son is designated by the appropriate appellation, DAVID, that is, THE BELOVED ONE: "This is My beloved Son, in whom I am well pleased."

This Psalm reveals to us the eternal covenant and purpose of love and mercy, sanctioned by the oath of the Triune Jehovah, whereby (before the foundations of the world were laid) God "hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour; whereby they which be endued with so excellent a benefit of God be called according to God's purpose, by His Spirit working in due season; they, through grace, obey the calling; they be justified freely, they be made the sons of God by adoption; they be made like the image of His only begotten Son Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity."

This Psalm further reveals God's correctional chastisement of His people in love, to vindicate His holiness and hatred of sin (by whomsoever committed), to bring their sins to their remembrance, and to recall them to the path of rectitude and duty, from which, through the frailty of the flesh, they have for a time deviated. As God pronounced the judicial judgment upon David: "The sword shall never depart from thy house;" so He now judicially declares to every erring believer: "Your sin shall find you out." "I will visit your transgression with the rod, and your sin with stripes; nevertheless My loving-kindness I will not utterly take away."

How many recite this Psalm who discern not these mysteries of Divine love and faithfulness! How many have subscribed *ex animo* to this confession of faith, whose hearts are alien from the doctrines of grace which this confession plainly and incontestably teaches!

- 1 I WILL sing of the everlasting mercies of Jehovah,
With my mouth will I make known Thy faithfulness to all generations.
- 2 Truly, said I in my heart, mercy shall be erected for ever;
Thou shalt establish Thy faithfulness as stable as the very heavens,
(*saying*),
- 3 "I have made a covenant with My Chosen One,
I have sworn unto David My servant:
- 4 Thy seed will I establish for ever,
And will build up Thy throne to all generations."
- 5 Yea, the heavens shall make known Thy wonderful perfections,
O Jehovah,
Even Thy faithfulness in the congregation of the saints.
- 6 For who in the heaven can be compared to Jehovah?
Who among the sons of the mighty can be likened unto Jehovah?
- 7 God is very greatly to be feared in the assembly of the saints,
And to be had in reverence of all them that are round about Him.
- 8 O Jehovah, God of hosts,
O Jah, who is strong like unto Thee?
Yea, Thy faithfulness encircles Thee on every side.

- 9 Thou rulest the raging of the sea,
 When the waves thereof arise, Thou stillest them.
 10 Thou didst break Rahab in pieces as one slain,
 Thou didst scatter Thine enemies with Thy mighty arm.

LXXIV.

- 16 The day is Thine, the night also is Thine,
 Thou hast prepared the light and the sun.
 11 The heavens are Thine, the earth also is Thine,
 Thou hast laid the foundations of the world, and all that therein is.
 12 Thou hast created the north and the south,
 Tabor and Hermon shall exult in Thy name.
 13 Thine arm is endued with might,
 Strong is Thy hand, high is Thy right hand.
 14 Righteousness and judgment are the bases of Thy throne,
 Mercy and truth precede Thy presence.
 15 Blessed are the people that know the joyful sound,
 They shall walk, O Jehovah, in the light of Thy presence.
 16 In Thy name shall they rejoice all the day,
 And in Thy righteousness shall they be exalted.
 17 For Thou art the glory of their strength,
 And in Thy loving-kindness our horn shall be exalted.
 18 For Jehovah is our defence,
 And the Holy One of Israel is our King.
- 19 Of old time Thou spakest in vision concerning Thine Holy One,
 and saidst,
 "I have assigned help to the Mighty One,
 I have exalted One chosen out of the people.
 20 I have found David My servant,
 With My holy oil have I anointed Him,
 21 Him with whom My hand shall be established,
 Him whom My arm shall strengthen.
 22 The enemy shall not exact upon Him,
 And the son of wickedness shall not subdue Him.
 23 But I will beat down His foes before His face,
 And I will plague them that hate Him,
 24 And My faithfulness and My mercy shall be with Him,
 And in My name shall His horn be exalted.

- 25 And I will set His dominion over the sea,
And His right hand over the rivers:
- 26 He shall call Me, Thou art My Father,
My God, and the Rock of My salvation.
- 27 And I Myself will make Him My first-born,
Most High above the kings of the earth.
- 28 My mercy will I keep for Him for evermore,
And My covenant with Him shall be steadfast.
- 29 And I will appoint His seed for eternity,
And His throne as the days of heaven.
- 30 If His children shall forsake My law,
And shall not walk in My judgments,
- 31 If they shall break My statutes,
And shall not keep My commandments,
- 32 Then will I visit their transgression with the rod,
And their iniquity with stripes.
- 33 Nevertheless My loving-kindness will I not utterly take from Him,
Nor will I falsify My own faithfulness.
- 34 My covenant will I not annul,
Nor alter the thing that has gone out of My lips.
- 35 Irrevocably have I sworn by My own holiness,
That I will not lie unto David."

(ORACULAR VOICE.)

- 36 His seed shall endure for ever,
And His throne like the sun before Me.
- 37 Like the moon it shall be established for ever,
And as the faithful witness in the sky.
- 38 But Thou hast cast off and abhorred,
Thou hast been wroth with, Thy Messiah.
- 39 Thou hast abrogated the covenant with Thy servant,
Thou hast cast His crown with contempt upon the ground.
- 40 Thou hast broken down all His hedges,
Thou hast made His fortified places a ruin.
- 41 All 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 Thou hast turned the edge of His sword,
And hast not sustained Him in the battle.
- 44 Thou hast made His glory to cease,
And cast His throne down to the ground.
- 45 The days of His life hast Thou shortened,
Thou hast covered Him with shame.
- 46 How long, O Jehovah, shalt Thou hide Thyself? For ever?
Shall Thy wrath burn like fire?
- 47 Remember how fragile I am,
Wherefore hast Thou made all the sons of men mere vanity?
- (ORACULAR VOICE.)
- 48 What man is he that liveth and shall not see death?
Shall he deliver his soul from the power of Sheol?
- 49 Lord, where are Thy old loving-kindnesses,
Which Thou swarest unto David in Thy faithfulness?
- 50 Remember, Lord, the reproach that Thy servants have,
How I do bear in My bosom the reproach of all the mighty peoples.
- 51 Wherewith Thine enemies, O Jehovah, have reproached,
Wherewith they have reproached the last times of Thy Messiah.
- 52 Blessed be Jehovah for evermore.
Amen, and Amen.

Ver. 2. *Truly, said I in My heart.*—"Sic statuo in animo meo, ita persuasi mihi."—*Rosemüller.*

Ver. 2. *Stable as the very heavens.*—"Ut quemadmodum cœlum, sic gratia tua maneat in æternum."—*Aben Ezra.*

Ver. 2. כִּהְיֶה is the reading of two Heb. mss.

Ver. 5. *Wonderful perfections.*—"נִסְיָוִן, de mysteriis penitus abstrusis."—*Furst's Heb. Conc.*

"The original noun is singular here and in Psalm lxxxviii. 12. I think it denotes, generally, whatever in the Divine nature is an object of wonder to the intelligent creation, τὸ θαυμαστὸν τῆς διότιτος."—*Horsley.*

May it not signify "His eternal power and God-head" (Romans i. 20)?

Ver. 6. מִלִּי is the reading of four Heb. mss.

Ver. 10. *Rahab.*—A poetical name of Egypt.

Vers. 10-12. This addition from Psalm lxxiv. 16 is inserted on the authority of three Heb. mss. and *Bibl. Sacra.* 1488.

Ver. 19. I have given יָשָׁר the signification of זָקֵן, "of old time," which sense the *exigentia loci* manifestly requires.

"The Father bears His testimony to the mighty One, that is, the Son. He calls Jesus Christ the chosen One."—*Psalt. Brunon.* 1480.

Ver. 20. "When the Psalmist says, 'I have found DAVID,' he evidently implies JESUS CHRIST, whom above he had termed 'the Mighty Man,' and of whom

in another passage it is said, 'God hath anointed Thee with the oil of gladness,' Ps. xlv. 7."—*Psalt. Brunon.* 1480.

Ver. 22. *The enemy,* "that is, the devil, the audacious enemy of humanity."

Ver. 22. *The son of wickedness,* "that is, Judas the traitor, who is deservedly designated the child of the devil, who is the author of all iniquity."—*Psalt. Brunon.* 1480.

Ver. 24. *His horn.*—"The horn signifies unconquerable power, of which He saith, Matthew xxviii. 18, 'All power is given to Me in heaven and in earth.'"—*Psalt. Brunon.* 1480.

Ver. 26. *He shall call Me.*—"We read that Christ often invoked the Father in the gospel, as in John xvii. 5, 'Glorify Thou Me with Thine own self;' and again in Luke xxiii. 46, 'Father, into Thy hands I commend My spirit.'"—*Psalt. Brunon.* 1480.

Ver. 27. *My first-born.*—"I am A and Ω."

Ver. 27. *Most high above the kings.*—"I will subject all the kingdoms of the world to His authority."—*Psalt. Brunon.* 1480.

Ver. 28. *My covenant.*—"Through Him My covenant shall be faithful. In Him the covenant is mediated. He is the Mediator of the covenant. He is the signer of the covenant. He is the surety of the covenant. He is the witness of the covenant. He is the inheritance of the covenant. He is the co-heir of the covenant."—*Augustine.*

Ver. 34. יָסַס is the reading of thirteen Heb. mss., of the Chaldee, Syriac, Arabic, and Jerome.

"On account of these reprobrates Christ shall not lose His inheritance; nor on account of the chaff shall the wheat perish; nor on account of the bad fish shall no good fish be deposited from the gospel net into vessels of mercy. The Lord honoureth them that are His. He who predestinated us before we were born hath in all security promised: 'Whom He hath predestinated, those He hath also called; those whom He hath called, He hath also justified; those whom He hath justified, He hath also glorified.' His covenant remaineth immutable, for He in His prescience hath predestinated Him unto Himself; and whatsoever hath proceeded from His lips He will never annul."—*Augustine*.

Ver. 36. *His throne*.—"The throne of God is a faithful soul, in which Christ truly dwells, and shines as the sun."—*Psalt. Brunon*, 1480.

Ver. 37. עָלָם is the reading of sixteen Heb. mss., and of all the versions.

Ver. 38. Bishop Justinian in his Polyglott Psalter affirms that the Chaldee paraphrase of this verse was wanting in all the mss. he had access to. Hence occurs a blank of this verse in his impression of the Chaldee Paraphrase. In Walton's Polyglott the Chaldee of this verse is a literal version of the Hebrew text. Whence did Walton obtain the Chaldee of this verse wanting

in all the Chaldee mss. known to Justinian? Have the Jews suppressed the ancient Chaldee as too Messianic? Have they substituted what Walton has printed for the original Chaldee Targum of this verse?

Vers. 38-45. "Where is the ancient covenant with the Jews? Where is that land of promise, in which, whilst they dwelled, they sinned, and when it was taken from them, they were scattered abroad? You seek the kingdom of the Jews: it exists not. You seek the altar of the Jews: it exists not. You seek the sacrifice of the Jews: it exists not. You seek the priesthood of the Jews: it exists not. All these things have happened unto the Jews. Christ is not taken from them. His coming is only delayed (non tamen ablato Christo, sed dilato)."—*Augustine*.

Ver. 46. *His life*.—עָלְמִי is the reading of six Heb. mss. עָלְמִי, singular, is the reading of three Heb. mss. See LXX., Vulgate.

Ver. 50. עֲבָרָךְ is the reading of twenty-four Heb. mss., one Ed. of fifteenth century, and the Syriac.

Ver. 51. *The last times*, that is, the second advent. Houbigant renders it "novissimis." The Chaldee Paraphrase renders it, "The slowness of the footsteps of the feet of Thy Messiah." Kimchi, "The delays of the Messiah." These renderings, though somewhat different, all coincide in painting the infidelity of the age preceding Messiah's second advent, as characterized by the cry, "Where is the promise of His coming?"

That any one bearing the Christian name should mistake the David of this Psalm for the Son of Jesse, and should not discern Him to be David's Son and David's Lord, seems passing strange. The David of this Psalm is predicted to exercise dominion over the seas and rivers of the universe; to be the Son of God; to be exalted above all the kings of the earth, and to have a throne as everlasting as the days of heaven. None of these particulars have been fulfilled in the Son of Jesse. All these particulars have been fulfilled in Messiah, to whom all power has been committed in heaven and in earth; of whom Jehovah says, "This is My beloved Son, in whom I am well pleased;" "who is King of kings, and Lord of lords: whose kingdom is an everlasting kingdom, and whose dominion endureth throughout all ages."

"The Psalmist predicts the nativity and reign of Christ of the seed of David. As the title does not express it to be a psalm or hymn, we may consider it a spiritual Canticle, requiring a spiritual interpretation, that it may be rightly understood."—*Eusebius*.

"From of old Thou hast spoken in prophetic visions to Thy children, who have attained the blessing of adoption. But what hast Thou spoken but this: I have laid help upon One mighty to save, that the weak and captives of Satan may fly to Him. He whom the Father hath given to aid us, mighty to save, is undoubtedly Christ: for He is Lord of all power."—*Athanasius*.

"The horn of David is Christ, in whom is verified the prediction, 'I will set His dominion over the sea.' Now David had no dominion over any maritime region, and only reigned in Judea, and was never exalted above the kings of the earth. Of this horn Zacharias says in the Gospel of St. Luke, 'He hath raised up an horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began.' And this horn, whose right hand governs the universe, its rivers, and its seas, destroys every power which is in antagonism against God."—*Diodorus*.

"The Logos being God, according to the flesh was born of a woman, and became man, nevertheless He, being very God, retained His Divine nature. Being anointed for our sakes, He was called Christ. The Logos being God and the everlasting King, appropriated our nature unto Himself, that He thereby might enrich us with His Divine nature."—*Hesychius*.

"This Psalm is an inspired manifestation of the promises made by God to the Lord Christ, and confirmed by oath, that the prince of this world was to be humbled by the advent of Christ, and his accomplices to be dispersed abroad; that Christ the Lord governeth all things in heaven, the earth, and the sea; of Christ and His children, the children of the regeneration; of His great glory and exaltation in heaven; of His great humiliation and depression on earth."—*Psalt. Quinc. Fab*, 1513.

“David has still a royal successor, though the genealogy of his posterity is lost upon earth; a successor who will endure for ever, and whose throne will be perpetuated in glory, not merely as long as the sun and the moon continue, but will still be rising in splendour when these lights of heaven shall be extinguished, and the new heavens and the new earth shall witness the imperishable glories of the Son of David.”—*Walford*.

PSALM XC.

THE eternity of Jehovah contrasted with the brevity of human life.
Universality of death the result of universality of sin.

Eighty years and upwards the assigned span of human longevity.

The return of Jehovah-Jesus in power and great glory on the resurrection-morn, the MORNING of the day of God, the seventh chiliad of the world, the Sabbatism of the saints of the Most High, when their glorification will be the rectification of the misjudgments of man, and their decreed reward of grace for all the sufferings they have undergone for Christ, and for the years wherein they have seen evil.

This Psalm teaches us that the universal death of man is the judicial and righteous ordinance of God, who governeth all things in heaven and in earth with infinite wisdom, power, and goodness, that He hath pre-ordained the first and second births of all His servants, and hath decreed the time, the manner, the circumstances of the dissolution of their souls from their bodies, whereby they are translated into Paradise, the beatific prelude of that Sabbatic rest, which is the destined inheritance of the Israel of God.

This Psalm further admonishes God's children to realize by faith the promised recompense of REWARD to be dispensed on the great day of God, when they who have turned many to righteousness shall shine as the stars for evermore, and the converts whom God hath given them shall be their “hope, and joy, and crown of rejoicing,” when “he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully” (2 Cor. ix. 6), when Jehovah “will give to every man ACCORDING TO his ways and ACCORDING TO the fruit of his doings” (Jer. xvii. 10).

- 1 JEHOVAH, Thou hast been our dwelling-place throughout all generations.
- 2 Before the mountains were generated, or ever Thou hadst formed the earth and the world,
O God Thou art, even from everlasting to everlasting.
- 3 Thou returnest man to dust,
Yea, Thou hast decreed, “Return, ye children of Adam.”
- 4 Verily a thousand years in Thy sight
Are but as a day, as yesterday when it is past,
And as a watch in the night.
- 5 Thou sheddest over them the dew of sleep,
In the morning they are like the springing grass,
- 6 In the morning it sprouteth and springeth up,
In the evening it is cut down and withereth.

- 7 Verily we are consumed by Thine anger,
And by Thy wrath we are confounded.
- 8 Thou hast set our iniquities before Thee,
Our life in the light of Thy countenance.
- 9 For all our days vanish away,
We are consumed by Thine anger,
Our years are as a phantom of the mind.
- 10 As to the days of our years, they {are
will be} seventy years,
But if by great strength eighty years and upwards are attained,
They are labour and sorrow, for the mower hasteneth, and we flit
away.
- 11 Who understandeth the power of Thy anger,
Even Thy wrath proportionate to the fear which Thou requirest.
- 12 Teach us to order our days aright,
That we may direct our hearts unto wisdom.
- 13 The returning, O Jehovah, when will it be?
And the consolation for Thy servants?
- 14 Feast us to the full in the morning with Thy mercy,
That we may sing and rejoice all our days.
- 15 Give us joy in proportion to the days that Thou hast afflicted us,
The years wherein we have seen evil.
- 16 Let Thy reward be displayed to Thy servants,
And Thy glory upon their children.
- 17 Let the sweet savour of Jehovah our God be upon us,
And establish Thou the work of our hands upon us,
Yea, the work of our hands establish Thou it.

Ver. 1. יהוה is the reading of fourteen Heb. MSS. (three of them Hebrew-Latin) and of three Jewish Mssors.

Ver. 2. The Hebrew noun, ארץ, EARTH, signifies the terraqueous globe, inhabited and uninhabited, sea and land. The Hebrew noun, תבל, WORLD, signifies the habitable globe in contradistinction from the rest of the earth. Its further signification of POLLUTION implies that the earth is polluted, contaminated, defiled by the sin of man.

Ver. 5. *Dew of sleep.*—"The Psalmist here speaks of death and slumber, in which the bodies of the saints are recruited and invigorated for the future life. And who shall say that some great change in the finer parts, the stamina of the human frame, is not gradually going on in the interval between death and the resurrection, to which change the dissolution of the grosser parts, by putrefaction, may be a preparatory step!"—*Horsley.*

Ver. 8. *Our life.*—The rendering, SECRET SINS, has been adopted by our translators in deference to the

Masoretic punctuation. LIFE is the version of LXX., Arabic, Ethiopic, Vulgate, and Vetus Itala.

Ver. 10. Literally, "The days of our years as to them {are
will be} seventy years." The title, ascribing the authorship of this Psalm to Moses, I consider a Jewish fiction. Moses could not have written it, because the span of human life in his days was not seventy or eighty years, he dying at the age of 120 years by a judicial sentence in the full vigour of his constitution, and Joshua, his successor, at the age of 110. Nor is it appropriate to the generation who came out of Egypt, whose carcases perished in the wilderness, who must have died at all ages, from 21 to 120 and upwards. I consider David the author of this Psalm, and believe that he predicts, in the first line of this verse, the period of his own decease. David died at the age of seventy (see Oberthur's *Josephus*, vol. i. p. 838), having been thirty years old when Saul and his sons perished on Mount Gilboa; and having reigned forty years over

Israel. David died in a premature old age, from wear and tear of body and mind during the persecution of Saul, his subsequent conflict with the house of Saul, his wars with the surrounding nations, his penitential sorrow for the sins of adultery and murder, whereby he had dishonoured God, the rebellion of Absalom, and his bitter lamentation for the general unregeneracy of his family: "My family is not so with God." EIGHTY YEARS AND UPWARDS I view as the designated span of human longevity. The limitation of longevity to the period intervening between the ages of seventy and eighty is opposed to matter of fact and our daily experience. In the census of 1851, out of the sum-total of 21,185,010—

129,802 exceeded the age of 80.
9,847 exceeded the age of 90.
2,038 exceeded the age of 95.
319 exceeded the age of 100.

The census of ages and conditions of 1861 is not yet published.

Ver. 10. *Great strength.*—The Hebrew is *pluralis excellentiæ*.

Ver. 10. *And upwards.*—וַיַּעֲלֵם is so rendered by all the ancient versions; for example—LXX.: τὸ πλεῖον αὐτῶν; Vulg.: *amplius eorum*.

Ver. 10. *The mower is DEATH, the grass is MAN.* As the mower cutteth down the grass when it is ripe for the scythe, so at God's appointed time "man goeth to his long home, and the mourners go about the streets; then the dust returneth to the earth as it was, and the spirit returneth unto God who gave it" (Eccles. xii. 5, 7).

Ver. 12. *Wisdom.*—I consider this WISDOM identical with the hypostatic WISDOM described by Solomon, Prov. vii. 15-31, and ix. 1-5, even Immanuel the WISDOM, righteousness, sanctification, and redemption of His people. The chief pursuit of life should be the attainment of an experimental knowledge of Christ, by whom "kings reign and princes decree justice; whose delights are with the sons of men, and who crieth, Whoso findeth Me findeth life, and shall obtain favour of the Lord; come, eat of My bread and drink of the wine which I have mingled." David in the Psalms, and Solomon, his son, in the Proverbs, have predictively manifested Messiah as the hypostatic WISDOM,

"whose goings forth have been from of old, from everlasting."

Ver. 16. *Thy reward.*—פְּעֻלָּךְ is the reading of 182 Hebrew MSS., seven Edd. of fifteenth century, 117 later editions, and of Nos. 15,250 and 21,161 in the British Museum. De Rossi remarks: "Plerique ergo codices, et editiones stant pro singulari lectione, cui favet etiam contextus, ac singulare רְחֵמֶךָ, quod præcedit."

The second advent is the period of which Christ saith, "Behold, I come quickly, and My REWARD is with Me, to give to every man according as his work shall be" (Rev. xxii. 12). It is "the time of the dead, that they should be judged, and that Thou shouldest give REWARD unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great" (Rev. xi. 18). It is the predicted period when "the saints shall take the kingdom and possess the kingdom for ever." Then shall be a reversal of every unrighteous condemnation of the Israel of God, an ample compensation to all glorified saints for all they have suffered for Christ on earth, the Sabbatism which

remaineth for the people of God. The Hebrew, פְּעֻלָּ, signifies REWARD FOR LABOUR as well as LABOUR itself.

Vers. 13-17 all demonstrate the first resurrection from the dust of death, the resurrection of the saints by the voice of the archangel, Jehovah-Jesus, even the trump of God, on the resurrection-morn, the MORNING of the day of God. This day of God will last a thousand years. At the commencement thereof will be the FIRST resurrection, the resurrection to glory; at the termination thereof will be the SECOND resurrection, the resurrection to condemnation. The fourth verse intimates that the six days, during which God created the world, are symbolical of the six chiliads of the earth's permitted duration; and that the Sabbath of our first parents in Paradise is symbolical of the SABBATISM of the people of God. Hence it follows that the second advent of our Lord will take place A.M. 6001. Of that day and hour knoweth no man, from defect of chronology. But the signs of the times and the evolution of the prophetic roll evidence our approximation to the great day of God, that it is near, even at the doors. "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

"It is not to be believed that this Psalm was wholly written by Moses himself. It is not included in any of his writings, in which the sacred songs he wrote are inscribed. But to render the Psalm more significant, the name of this meritorious servant of God is employed, that the attention of the reader or hearer might be rightly directed."—*Augustine*.

"Moses was a minister of the Old Testament and a prophet of the New Testament. According to the gospel dispensation our judgment must be formed of this Psalm; not that Moses wrote this Psalm, because therein subjects are treated of which are contained in the Old Testament subsequent to the death of Moses."—*Psalm. Pet. Lombard. 1474*.

"We are not to believe, in accordance with Jerome and many others, that Moses himself wrote this Psalm. A similar judgment must be understood of other Psalms bearing the same title. The subject of this Psalm is the renovation of the human race, also the brevity and miseries of this present life, and the perpetuity and felicity of the life that is to come."—*Psalm. Ludolph. 1514*.

"All the Jewish rabbis do not accord with Jerome. But many of them maintain, with Augustine, that David was the sole writer of all the Psalms contained in the Psalter, and of this Psalm in particular."—*Postil. N. De Lyra, 1481*.

"It is worthy of note, in corroboration of the opinion of Saint Augustine, that Moses was not the writer of this Psalm, as some affirm; that in the time of Moses men frequently exceeded the number of years enumerated by the Psalmist, as did Moses himself. See Exodus vii., and other portions of the Pentateuch."—*Psalm. Gab. Brebice, 1477*.

P S A L M X C I.

PREDICTION of the omnipotent protection of the human nature of Messiah by God the Father against the temptations of Satan, the assaults of the powers of darkness, and the malignity of man.

Messiah's elevation to the right hand of God, to everlasting glorification, and to a kingdom which cannot be moved.

The same superintending providence of Jehovah, which watched over, guarded, and protected the humanity of Messiah, during all His conflicts with the powers of darkness while He tabernacled upon earth, until suspended on the cross He made a full, perfect, and sufficient expiation, sacrifice, oblation, and satisfaction for sin, inscrutably, yet all-wisely and omnipotently, watcheth over God's people for good. Their afflictions are mercies in disguise. Their sorrows are sanctified. And all the leadings of Providence are designed in infinite wisdom for their spiritual and eternal good. To realize these covenant-promises FAITH is needed. "Lord, we believe, help Thou our unbelief."

The session of Messiah at the right hand of the Father, as Head over all things to the Church, and intercessor for His people, guarantees the efficacy of their prayers, and their final triumph over all the powers of darkness. As He overcame, they also shall overcome, and be made more than conquerors through Him that loved them.

(PSALMIST.)

- 1 HE abideth under the protection of the Most High,
He lodgeth Himself under the shadow of the Almighty.
- 2 He saith of Jehovah, "My refuge and My fortress,
My God, in Him will I trust."
- 3 Surely He shall deliver Thee from the snare of the fowler,
He shall cover Thee under His pinions from the noisome pestilence,
- 4 And beneath His wings Thou shalt find shelter,
His faithfulness shall be both shield and buckler.
- 5 Thou shalt not be afraid of the terror by night,
Of the arrow that flieth by day ;
- 6 Of the pestilence that stalketh in darkness ;
Of the destruction that wasteth at noon-tide.
- 7 At Thy side shall fall a thousand,
And at Thy right hand ten thousand,
But nothing shall touch Thee.
- 8 Only with Thine eyes shalt Thou behold,
And see the recompense of the ungodly.

(MESSIAH.)

- 9 TRULY THOU, O JEHOVAH, ART MY REFUGE.

(PSALMIST.)

- The Most High Thou hast made Thy dwelling-place.
 10 Evil shall not befall Thee,
 Nor the plague come nigh Thy tents ;
 11 For He shall give His angels charge concerning Thee,
 To keep Thee in all Thy ways :
 12 In their hands they shall bear Thee up,
 Lest Thou dash Thy foot against a stone.
 13 Thou shalt walk over the basilisk and the aspic,
 Thou shalt trample on the young lion and the jackal.

(JEHOVAH.)

- 14 Because He is united to Me, therefore will I deliver Him,
 I will exalt Him, because He hath known My name.
 15 He shall call upon Me, and I will answer Him. I am with Him,
 In distress I will deliver Him, and will raise Him to glory.
 16 I will feast Him to the full with length of days,
 And will gladden Him with My complete salvation.

Ver. 6. *Pestilence, destruction.*—"The diseases of all hot climates, and especially where vegetation is highly luxuriant, and marshes and miry swamps are abundant, as in the wilderness here referred to, proceed from the accumulating vapours of the NIGHT, or from the violence of the sun's rays at MID-DAY. The Beriberi of Ceylon, the spasmodic cholera and jungle fever of India, and the greater part of the fevers of inter-tropical climates, especially that called the yellow fever, chiefly originate from the first of these, 'the pestilence that stalketh in darkness;' while sun-strokes or *coups-de-soleil*, apoplexies, inflammations of the brain, and liver-complaints of most kinds, proceed from the second, 'the destruction that wasteth at noon-day.' And it is in allusion to this double source of mischief that the Psalmist exclaims most beautifully on another occasion (cxxi. 6),

The sun shall not smite thee by day,
 Nor the moon by night.

And hence the Israelites were miraculously defended against both during their passage through the wilderness by the pillar of a cloud in the day-time to ward off the solar rays; and by the pillar of fire by night, to dissipate the collecting vapours, and preserve the atmosphere clear, dry, and healthy."—*Mason Good*.

Ver. 9. *Dwelling-place.*—"The foxes have holes, and the birds of the air have nests, but the Son of Man

hath not where to lay His head.' In His wandering state, God's protection was to Him instead of house and home."—*Horsley*.

Ver. 10. *בְּאַחַד הַכַּנְפוֹת* is the reading of fifty-seven Heb. MSS., eight Edd., Talmud Bab. and Targum, and of No. 21,161 British Museum.

Ver. 11. *Angels.*—"There is no truth in the idea, that each saint has his own peculiar guardian angel; and it is of no little consequence to consider that as our enemies are numerous, so also are the friends to whom our defence is intrusted."—*Calvin*.

Ver. 14. *United to Me.*—"I and My Father are one."

Ver. 16. *Gladden.*—"רָאָה, from the very use of the preposition אִתּוֹ, or 'with,' after it, appears here to be rather employed in its Arabic sense of—to gladden, rejoice, exhilarate, intoxicate, or incite with wine; ἐξουσιάζω, to excite with enthusiasm."—*Mason Good*.

Ver. 16. *Complete salvation.*—"The word in the original is plural, to denote the utmost extent of the thing. I have, therefore, added the word COMPLETE."—*Horsley*.

Ver. 16. "There is a fulness of expression in these verses, which justifies the application of them to the Saviour, with whom was especially the knowledge of the Father, Matt. xi. 27."—*Dr. Wilson*.

The Devil had a clearer perception of, and a deeper insight into, the mystery of this Psalm than many writers both ancient and modern. When Satan had stationed our Lord on the highest apex of the Temple, he tempted Him to cast Himself down into the depths of the brook Kedron, by quoting the 11th and 12th verses of this Psalm as prophetic of the Divine protection of His humanity, which quotation he made under the acknowledged formula, "IT IS WRITTEN." This temptation our Lord resisted by another quotation from the Old Testament under the same formula, "IT IS WRITTEN." This then is a clear tacit admission that the 11th and 12th verses of this Psalm are prophetic of Messiah. And if Messiah be predicted in the 11th and 12th verses, the continuity of the subject requires and proves that Messiah, and Messiah alone, is the sum and substance and subject-matter of the whole Psalm, and evidences the futility of any other interpretation.

“This is not so much a Psalm as a prophecy, containing most profound disquisitions concerning Christ, and the things to be consummated by Him.”—*Eusebius*.

“The prophet foresaw that Christ would come in the flesh to be tempted of the devil.”—*Pseudo-Jerome*.

“This Psalm is a hymn, *i.e.*, praise of Christ, in opposition to devils, for it declares the temptations of the devil were overcome by Christ. The second part of the Psalm exhibits Christ ascended to heaven and beyond the reach of all temptations or assaults.”—*Psalt. Pet. Lombard*. 1474.

“This Psalm treats of the protection of Christ by God, of the deliverance of Christ from the temptation of the devil; that the powers of darkness had no power against Christ; that Christ was entirely free from sin; that God commissioned angels to minister to Christ and serve Him; that Christ the Lord bruised that old serpent the devil; that Christ was heard by the Father, and endued with immortality.”—*Psalt. Quinc. Fab*. 1513.

“Ode Davidica insignis, xci., agit directe et primo loco de tegmine et defensione quam Deus Christo Jesu Doctori et Apostolis præstaret.”—*Vitring. Comment. Is*.

“Qui autem istarum Imaginum naturam et dignitatem, habitâ ratione Allegoriæ Hebrææ, attente animadvertit, facile sibi persuadebit in hoc Psalmo *μυστικωτερον* intus latere: sane Pius ille, sive Rex, sive fortasse Pontifex Maximus, qui hic primario est intelligendus, Personam etiam adhuc sublimiorem ibidem gerere videtur. De Messia interpretantur Judæi.”—*Lowth de Sacra Poesi Heb.* p. 341.

“The subject of this Psalm is the particular providence that should watch over the human nature of the Messiah, and should defend it from all those accidents to which mankind are exposed, and from the mischievous designs which evil spirits could not fail to entertain against the person of the destined destroyer of their dominion. According to the Divine plan of redemption, the eternal Son, the Divine Word, was to take upon Him human nature, and ‘be made like unto His brethren,’ sin only excepted. His body, therefore, in itself was frail, and liable to injury, to disease, and sudden dissolution, from any of those causes which cut short the life of the children of men. Had it been possible for those ‘who sought the young child’s life’ to accomplish their design, had there not been a particular restraint upon the powers of darkness during all the temporal life of Jesus of Nazareth, until His hour was come, the redemption of man had been crushed in the bud; but a particular providence was promised, and this became the object of the trust and confidence of the Man Christ Jesus.”—*Fry*.

PSALM XCII.

MESSIAH praiseth the Father for His administration of the universe; more especially for the depth of His counsels and the transcendent operation of His hands in the sudden and everlasting destruction of ungodly idolaters, confederated against Jehovah and His Messiah in the zenith of their power and the plenitude of their pride. The era of the destruction of these evil-doers is the era of the manifestation of Messiah as Sovereign of the universe, and dispenser of all power in heaven and in earth, whose supreme exaltation is the consummation and plenary fulfilment both of God’s prophetic will and of the anticipations of faith of every age and every clime.

This Psalm should excite all who love the Lord Jesus believingly to anticipate and earnestly to desire His glorious predicted epiphany, when Satan shall be deposed from his usurpation, when idolatry and all false religions shall be exterminated, and when earth, restored to paradisiacal purity and felicity, shall subserve the end for which it was created, the manifestation of God’s glory, and implicit submission to His will. “Come, Lord Jesus, come quickly.”

This Psalm furthermore teaches, that growth in grace, progression in the divine life, and a more earnest pressing onward for the prize of our high calling in Christ, are characteristic of the life of God in the soul of man. A stunted professor, like a stunted tree, is neither useful nor ornamental.

- 1 It is delightful to praise Jehovah,
And to chant the measured lay to Thy name, O Most High ;
- 2 To proclaim Thy mercy in the morning,
And Thy faithfulness every night,
- 3 Upon the decachord, even upon the psaltery,
Upon the higgæon, together with the harp.
- 4 For Thou, O Jehovah, hast made Me glad through Thy work ;
I will exultingly sing because of the operations of Thy hands.
- 5 How mighty, O Jehovah, are Thy works !
Transcendently deep are Thy counsels.
- 6 The brutish man heedeth not,
And the man without understanding discerneth it not.
- 7 When the ungodly spring as the grass,
And all who practise idolatry shall flourish,
It is that they shall be destroyed for ever :
- 8 But Thou, O Jehovah, shalt be exalted for evermore.
- 9 For behold, Thine enemies, O Jehovah,
For behold, Thine enemies shall perish,
All who practise idolatry shall be dispersed abroad.
- 10 But My horn shalt Thou exalt, like the horns of the reem ;
With invigorating oil am I imbued.
- 11 Mine eye shall look triumphantly upon Mine enemies, upon those
that rise up against Me,
And Mine ear shall hear triumphantly of the evil-doers.
- (ORACULAR VOICE.)
- 12 The Righteous One shall flourish like the palm-tree,
He shall be majestic as the cedar of Lebanon.
- 13 They that are planted in the house of Jehovah
Shall flourish in the courts of our God.
- 14 Even in old age they shall bear fruit,
Succulent they shall be, and replete with vegetation ;
- 15 That they may proclaim that Jehovah, My Rock, is upright,
And that there is no unrighteousness in Him.

Ver. 3. "That these (the decachord and the psaltery) are but one and the same instrument, is clear from Psalm xxxiii. 2 and cxliv. 9, where both are described as 'the ten-stringed psaltery,' or psaltery of ten strings. The lyre had rarely more than seven, and in its rudest

state was a dichord, or had only two. The Septuagint and Vulgate, in the passage before us, employ the term decachord, which is literally a ten-stringed frame or shell. The harp was a still more complicated instrument, of larger size, and much richer in strings, which

seem sometimes to have amounted to ninety or upwards. The psaltery and harp seem both to have been struck by a plectrum or bow."—*Mason Good*.

Ver. 10. *Imbued*.—"I am (not barely ANOINTED, but) MIXED WITH fresh oil. Oil penetrates the very bones, and the person spoken of was to be FULL, or FILLED FULL with what oil represents. The benign influence and softening benignity of holiness and love were to be, and were, incorporated into His very sub-

stance, and His very humanity to become, like God, holiness and love."—*Bates' Heb. Lex.*

"The phrase is not, 'AM I ANOINTED,' מְשֻׁחָה, but בְּלֵחִי, 'IMBUTUS SUM,' 'PERFUSUS SUM,' apparently in reference to the abundance of perfume employed on the occasion, as indicative of the greater popularity of the act, or the higher measure of Jehovah's blessing on His people."—*Mason Good*.

"We ought to give thanks to Christ, the Saviour of us all, for the blessings we have received from Him. For through Him we are richly blessed. For being God, He the Lord causeth His light to shine upon us, irradiating us with Divine glory, and freely imparting to us the ray of the true knowledge of God."—*Athanasius*.

"The sabbatic rest (*σαββατισμὸς*) will be the future inheritance, when rest will succeed present labours, and we in truth shall receive the promised reward of grace. Hence the Psalmist praises this future rest. Holy Writ compares those who are justified in Christ to palm-trees and cedars. For the palm-tree is an evergreen, well rooted, and tall, bearing fruit, exhilarating, fragrant, and sweet. Such are all who are endued with the righteousness of Christ. They stand firm and unshaken, possessing purification of heart."—*Diodorus*.

"What does the Psalmist declare? The mercy and truth of God the Father, that is to say, Christ. For in Christ we have obtained mercy, having been justified through faith, sanctified by the Spirit, delivered from the power of the devil, elevated to the adoption of sons, and made heirs of the kingdom of heaven. Therefore God the Father hath showed us mercy in Christ. For through Christ He hath taught us the truth, that is, that we should worship and serve God in spirit and in truth."—*Catena Patrum*.

"Blessed is he in whom there is daily growth, who not only grows in years, but also grows in Christian virtues."—*Pseudo-Jerome*.

PSALMS XCIII. XCIV.

THE majesty, power, and stability of Messiah's kingdom.

The commotion of the world; the sea and waves roaring, and men's hearts failing them for fear of those things coming on the earth.

Prayer of afflicted, persecuted Israel for deliverance from oppression.

Omniscience and omnipresence of Jehovah.

The sudden and final excision of the enemies of Israel by Jehovah, God of Israel, even by "Michael, the Chief Prince, who standeth up for the children of His people."

These two Psalms teach us, that in every age, and more especially in the perilous times of the last days, man is habitually opposed to the Divine will, whether manifested in God's providential government of the world, or unfolded in the volume of revelation. Human lips daily repeat: "Thy will be done on earth, as it is in heaven;" while human hearts daily repine and murmur and rebel against God's will, past, present, and future. These Psalms therefore inculcate, as man's highest duty, implicit submission to God. "Not my will, but Thine be done."

These Psalms further teach God's penal retributions on His impenitent enemies. As those who murmured against Moses and Aaron and God perished through unbelief in the wilderness, so those who obey not the Gospel of our Lord Jesus Christ shall experience retributive justice, and shall be made to feel that "there is no peace, saith my God, to the wicked."

These Psalms exhibit Jehovah a God of mercy, love, and compassion unto His people throughout all the storms and conflicts of this transitory life. As the ark was a prepared refuge for the antediluvian Church, amidst the cries and shrieks of a drowning world, so Christ is a rock of munition, and an invincible shelter, and a

present help to all who have saving faith in Him. To every true believer Messiah's covenant promise is : " I will never leave you nor forsake you ; as your day, so your strength shall be."

XCIII.

(PART I.)

- 1 JEHOVAH is King, He is invested with majesty,
The investment of Jehovah is a girdle of strength ;
Yea, the world is established that it cannot be moved.
- 2 Thy throne is established from eternity : Thou art from everlasting.
- 3 The floods, O Jehovah, have uplifted,
The floods have uplifted their voice,
The floods have uplifted their billows.
- 4 Jehovah on high is more mighty
Than the voices of many waters,
Than the mighty breakers of the sea.
- 5 Thy testimonies are very sure ;
Holiness shall be the adornment of Thy house,
O Jehovah, throughout the remnant of days.

XCIV.

(PART II.)

- 1 Jehovah, God of penal retributions,
Thou God of penal retributions, manifest Thy power ;
- 2 Arise, O Thou Judge of the world,
Render due recompense unto the haughty.
- 3 How long shall the ungodly, O Jehovah,
How long shall the ungodly triumph ?
- 4 They shout forth and speak perversity,
All who practise idolatry exalt themselves.
- 5 They crush Thy people, O Jehovah,
And they afflict Thine heritage,
- 6 They slay the widow and the stranger,
And they murder the orphans ;
- 7 And they say, " Jah seeth not,
Neither doth the God of Jacob discern."

(PART III.)

- 8 Have discernment, ye brutish among the people,
Yea, ye fools, when will ye have understanding ?
- 9 He that planteth the ear, shall He not hear ?
He that formed the eye, shall He not see ?

- 10 He that tutoreth the Gentiles, shall He not chastise ?
 Jehovah, who teacheth man knowledge,
 11 Knoweth the devices of man,
 That they are vanity.

(PART IV.)

- 12 Blessed is the man whom Thou tutorest, O Jehovah,
 And teachest him out of Thy law.
 13 To give him rest from days of evil,
 Until the pit be digged for the ungodly one.
 14 Truly Jehovah will not forsake His people,
 Nor will He abandon His heritage.
 15 Truly the righteous Witness will restore judgment,
 And all the upright in heart shall follow Him.
 16 Who will rise to take my part against evil-doers ?
 Who will set himself on my side against those who practise
 idolatry ?
 17 Unless Jehovah had been my help,
 My soul had soon taken up its abode in the regions of silence.
 18 When I thought my foot had slipped,
 Thy mercy, O Jehovah, sustained me.
 19 In the multitude of my anxious thoughts within me,
 Thy consolations have gladdened my soul.
 20 Shall the throne of iniquity be associated with Thee,
 Framing oppression under pretence of law ?
 21 They gather themselves together against the Just One Himself,
 And attain the blood of the innocent One ;
 22 But Jehovah shall be to me in the stead of an inaccessible retreat,
 And my God in the stead of a rock of shelter.
 23 And He shall retribute upon them their own iniquity,
 And He shall cut them off in the midst of their own wickedness.

(CHORUS.)

Jehovah, our God, shall cut them off.

XCIII.

Ver. 2. The world is "established," *i.e.*, by His determinate counsel and foreknowledge unfolded in the sure word of prophecy. The Jews, from misconception of the prophecies of the first advent, rejected Messiah in His humiliation. The confederacy of Gog, from idolatry, infidelity, despising of prophesyings, and disbelief of the doctrine of the second advent, will oppose the final destinies of Israel. But Messiah, in power

and great glory, will fulfil the glorious predictions of the ancient seers, whereby the world is regulated and established ; although the "northern army," the foes of Israel, shall be as tumultuous as the stormy waves on the sea-shore.

Ver. 5. *Many waters.*—"The waters which Thou sawest, are peoples, and multitudes, and nations, and tongues" (Rev. xvii. 15). May they not be mystical—the tumults of the rebellious people ?—*Horsley.*

XCIV.

Ver. 10. *He that tutoreth.*—"I agree with Mudge, that the participle מלמד connects with יהיה in the next line."—*Horsley.*

Ver. 12. *Out of Thy law—i.e.,* out of the volume of revelation, which volume comprehends God's gracious predictive promises of deliverance and rest to Israel after the excision of Israel's foes, the anticipation of which rest imparts to the believing seed of Abraham that peace which passeth all understanding.

Ver. 15. *The righteous Witness.*—Messiah, Jehovah

our righteousness, the Amen, the faithful and true Witness.

Ver. 16. *Set himself on my side.*—"The verb התיצב I take to be a military term, literally, to take one's place in battalion."—*Horsley.*

Ver. 19. *Gladdened.*—"The original word, ישעשעו, signifies, 'to cause to leap or dance for joy;' but the English language will not bear an application of this image to the soul, though we say, 'to make the heart leap for joy.'"—*Horsley.*

Ver. 20. *Under pretence of law.*—"I render עליו חק, *sub specie statuti.*"—*Kennicott.*

"St. Paul hath clearly taught us, that Christ is the power of God and the wisdom of God. Therefore Christ hath not derived from another any power which He Himself did not previously possess, but employed His own individual power against His enemies. Prophecy exhibits Christ as a King completely panoplied, and warring against His enemies. For, though born a man, and visible on earth as one of the human race, He was invested with Divine power, and bore in His own person the same power the Father Himself possessed. For He destroyed the god of this world, employing for this purpose the power of the Deity."—*Theodore.*

"Christ reigns, *i.e.,* makes known that He is King, and is clothed with power. He manifests to whom He pleases the power of His majesty."—*Psalm. Pet. Lombard.* 1474.

"Rabbi Solomon affirms, that this Psalm (xciii.) speaks of the time of the Messiah, to whom the kingdoms of the world are to be subjected; and that when the Jews shall witness this (the subjection of the kingdoms of the world unto Christ), then shall they sing, 'Jehovah reigneth, He is clothed with majesty.'"—*Postil. N. De Lyra,* 1481.

"It is mentioned in the Babylonian Talmud, that it was the custom of the Jews to sing this Psalm (xciii.) on the sixth day of the week, to which it is well suited, as celebrating the re-establishing and founding again of the world in the new creation. This Psalm (xciv.) in part takes up and continues the subject of the last. It opens with a prayer for the appearing of the Lord, and this for vengeance (penal retribution) upon the enemies there depicted as raging in their opposition to His kingdom and people, and upon whom, at His appearing, He is revealed, in the first instance, executing judgment."—*De Burgh.*

"There can be no doubt that Psalm xciii. relates to the establishment of the kingdom of Messiah. The prophet sees Him assuming the ensigns of His regal majesty; He salutes Him as the eternal King, the Creator of heaven and earth, whose destined kingdom was pre-ordained before the foundation of the world. Strange opposition, however, is foreseen to the establishment of Christ's kingdom. This especially refers to the nations engaged in the final conflict; they are compared to the tumultuous rising of the waves of the sea, with incessant noise and roaring.—Compare Isa. xvii. 12-14.

"Ah, this tumultuous noise of numerous nations,
They sound like the tumultuous roaring of the sea.
And this roaring of the nations!
As the roaring of the mighty waters do they roar.
The nations roar like the roaring of many waters;
But He rebuketh them, and they flee away:
And he driveth them as the chaff on the mountains before the wind,
And as the gossamer before the storm.
It is the time of evening, and behold alarm!
Before the morning they are no more.
This is the portion of them that spoil us,
The lot of them that plunder us."—*Fry.*

"Kimchi says that all these Psalms, Psalm xciii. and the following, to Psalm ci., are concerning the Messiah, and so say Kabvenaki and Ben Melech."—*Dr. Gill.*

"Messiah comforts His afflicted people with a promise of the final excision of the apostate faction."—*Horsley.*

In three Heb. mss. of Dr. Kennicott, Psalm xciv. is written as part of Psalm xciii. Of these three Hebrew-Latin mss. Professor Bruns remarks: "The mss., Nos. 74, 97, and 133, frequently exhibit the same readings; see Ps. lxxii. 5, 15, lxxiii., and many other passages."

PSALMS XCV. XCVI. XCVII. XCVIII. XCIX. AND C.

PSALM of thanksgiving, praise, and adoration addressed by restored and converted Israel to Messiah, their accepted Prophet, Priest, and King.

The second advent and introduction of the first-begotten into the world, with power and great glory, as King of kings and Lord of lords, to reign and judge, when at the name of Jesus every knee shall bow in heaven, in earth, and under the earth, and every tongue shall confess that Jesus Christ is Jehovah, to the glory of God the Father.

PART I. PSALM XCV.

The supreme dominion of Messiah (the Jehovah of this composition) over the universe after the expulsion of Satan, now the god of this world.

Exhortation to Israel to worship Messiah, and to take warning from the apostasy of the generation who came out of Egypt, whose carcases perished in the wilderness.

PART II. PSALM XCVI.

All nations are invoked to worship Messiah, because He comes to judge all mankind, Jew and Gentile.

PART III. PSALM XCVII.

Messiah's reign over the earth, and manifestation of His almighty power and Godhead.

Messiah's abolition of idolatry and false religions.

PART IV. PSALM XCVIII.

Messiah's fulfilment of the glorious destinies of Israel.

All creation summoned to sing the praises of Messiah, the righteous King and Judge.

PART V. PSALM XCIX.

Messiah's session between the cherubim, when the mountain of the Lord's house shall be established on the top of the mountains, and Moses, Aaron, and Samuel shall bear part in the universal worship.

PART VI. PSALM C.

Full chorus. All creation chants the glories of Messiah, Creator and Head over all things to His Church, whose mercy and truth are from everlasting to everlasting.

These six Psalms declare the glorious epiphany of Jehovah-Jesus, in the clouds of heaven, in power and great glory. He who tabernacled on earth as the Son of Man is now manifest the Son of God with power. He who was once despised and rejected of men is the adoration of creation, all in heaven, on earth, and under the earth, worshipping Him and acknowledging His sovereignty as Jehovah to the glory of God the Father. "He cometh with ten thousand of His saints." But none will participate in the glories of this epiphany except those who have been saints by regeneration, justification, and sanctification, made meet for the inheritance of the saints in light.

These six Psalms declare the final triumph of Messiah over all the powers of darkness, over the usurpation of Satan, the god of this world, ruling in the children of disobedience, over the opposing dynasties and autoocracies of the universe, and over all false religions, for ever eliminated and extirpated from Christ's kingdom.

On that day, where will appear the God-rejecting atheist, the Christ-denying Unitarian, the Bible-despising philosopher, the Pagan and Papal idolater, the self-righteous self-justifier, and all who obey not the gospel of our Lord Jesus Christ? Their sentence will be: "I know you not; depart from Me, ye workers of iniquity."

These six Psalms declare the advent of Messiah as Judge of the universe, manifesting His omnipotence in raising the bodies of all men from the dust of death, as He raised His own body on the third day from His crucifixion; and manifesting His omniscience in the searching of all hearts, in the cognizance of all events, from the creation to the final resurrection of the dead, in unveiling all mysteries, and in judging the deeds of all men who have lived or shall live till time shall be no more. Christ's tribunal will everlastingly separate the righteous from the wicked, will consign the righteous to everlasting glory, and the wicked to everlasting torment. Whatever man sows in time he will reap on the day of judgment: "He that sows to the flesh shall of the flesh reap corruption; he that soweth to the Spirit shall of the Spirit reap life everlasting." "They who have turned many to righteousness shall shine as the stars for evermore; and they who sow and they who reap shall rejoice together."

These six Psalms declare the universality, perpetuity, and immutability of Messiah's kingdom, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Christ's kingdom must supplant the dynasties of man. The kingdom of grace must be merged in the kingdom of glory. Those who have borne the cross shall wear the crown. Those who have fought under Immanuel's banners shall triumph in Immanuel's glory. Those who have been the subjects of Christ's kingdom of grace can alone be the subjects of the kingdom of His glory. They shall inherit all things. Where Christ is, there shall His people be. "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

XCV.

(PART I.)

- 1 On come, let us exultingly sing unto Jehovah,
Let us raise the loud peal of melody to the Rock of our salvation.
- 2 Let us come before His presence with thanksgiving,
Let us chant aloud to Him in measured lays.
- 3 For Jehovah is God supreme,
Yea, King supreme above all gods.
- 4 In whose hand are the abysses of the earth,
Whose also are the towering summits of the mountains,
- 5 To whom the sea belongs, for He made it,
The dry land also, His hands formed it.
- 6 Come, let us fall prostrate, and bow the head, and bend the knee,
In the presence of Jehovah our Maker, for He is our God,
- 7 And we are the people of His pasture and the flock of His hand.
To-day, if ye will hear His voice,
- 8 Harden not your heart as in the contention,
As in the day of provocation in the wilderness,

- 9 When your fathers provoked Me ;
They put Me to the trial though they had seen My miracles forty
years,
- 10 And I was disgusted with the generation ; and I said,
“They are a people erring in heart,
Therefore they have not known My ways.”
- 11 Unto whom I swear in My wrath
That they should not enter into My rest.

XCVI.

(PART II.)

- 1 SING ye to Jehovah a new song,
Sing unto Jehovah, all the earth.
- 2 Sing unto Jehovah, bless His name,
Publish His salvation from day to day.
- 3 Declare His glory among the Gentiles,
His miracles among all peoples.
- 4 Verily Jehovah is supreme, and supremely to be praised,
He is to be feared above all gods,
- 5 Verily all the gods of the peoples are idols nothing worth,
But Jehovah made the heavens ;
- 6 Glory and majesty are in His presence,
Power and beauty in His sanctuary.
- 7 Ascribe unto Jehovah, ye families of the peoples,
Ascribe unto Jehovah glory and power.
- 8 Ascribe unto Jehovah the glory due unto His name,
Bring an oblation, and come into His courts,
- 9 Prostrate yourselves before Jehovah in the beauty of holiness,
Stand in awe before His presence, all the earth.
- 10 Proclaim among the Gentiles, Jehovah is King ;
He hath also established the world that it cannot be moved ;
He shall judge the peoples with equity.
- 11 Let the heavens rejoice, and the earth leap for joy,
Let the sea resound and its contents,
- 12 Let the field exult and all that is in it,
Yea, all the trees of the forest shout for joy before Jehovah,
- 13 For He cometh, He cometh, to judge the earth,
He shall judge the universe in righteousness,
And the peoples according to His truth.

XCVII.

(PART III.)

- 1 JEHOVAH is King, let the earth leap for joy,
Let the wide-spread sea-coasts rejoice.
- 2 Clouds and dense darkness are round about Him,
Righteousness and judgment are the platform of His throne.
- 3 Fire goeth before His presence,
And burneth up His enemies on every side.
- 4 His lightnings enlighten the world,
The earth saw and was dismayed.
- 5 The mountains melt like wax at the presence of Jehovah,
At the presence of the Lord of the whole earth.
- 6 The heavens have declared His righteousness,
And all the peoples have seen His glory.
- 7 All they shall be ashamed who worship the graven image,
Who madly exult in idols nothing worth ;
Prostrate yourselves before Him, all ye gods.
- 8 Zion heareth and rejoiceth,
And the daughters of Judah leap for joy
Because of Thy judgments, O Jehovah.
- 9 Truly Thou, O Jehovah, art Most High above all the earth,
Thou art supremely exalted above all gods.
- 10 Ye who love Jehovah, abhor evil,
He hath in safe keeping the souls of His saints,
He will deliver them out of the hand of the ungodly.
- 11 Light is diffused over the Just One,
And gladness among the upright in heart.
- 12 Rejoice, ye righteous, in Jehovah,
And show forth His praise in commemoration of His holiness.

XCVIII.

(PART IV.)

- 1 SING unto Jehovah a new song,
For He hath done wonderful things,
His right hand and His holy arm have gotten Him the victory.
- 2 Jehovah hath manifested His victory in the sight of the Gentiles,
He hath revealed His righteousness.
- 3 He hath called to remembrance His mercy and faithfulness towards
the house of Israel,
All the extremities of the earth have seen the victory of our God.

- 4 Raise the loud peal to Jehovah, all the earth,
Break forth into praise, and exultingly sing and chant the measured
lay.
- 5 Chant the measured lay unto Jehovah to the harp,
To the harp and the sound of the zimrah,
- 6 With trumpets and the sound of the cornet
Make the loud peal before Jehovah the King.
- 7 Let the sea resound and its contents,
The habitable world and its inhabitants.
- 8 Let the rivers clap the hand,
Let the hills re-echo in concert before Jehovah.
- 9 For He cometh to judge the earth,
He shall judge the habitable world with righteousness,
And the peoples with equity.

XCIX.

(PART V.)

- 1 JEHOVAH is King, the peoples stand in awe,
He sitteth between the cherubim, the earth is moved.
- 2 Jehovah is supreme in Zion,
And is exalted over all peoples.
- 3 They praise Thy name supreme and terrible,
Holy is it and powerful.
- 4 Thou art a King that loveth judgment,
Thou hast established equity,
Thou hast executed judgment and righteousness in Jacob.
- 5 Exalt ye Jehovah our God,
And prostrate yourselves before His footstool.
- 6 Moses the exalted saint,
And Aaron chief among His priests,
And Samuel chief among them that invoke His name,
Invoke Jehovah, and He answereth them.
- 7 In the pillar of cloud He speaketh to them ;
They keep His testimonies and the ordinance He gave them.
- 8 Thou answerest them, Jehovah our God ;
Thou art a God who bearest their sins,
And absolvest them concerning their works.
- 9 Exalt ye Jehovah our God,
And prostrate yourselves on His holy mountain,
For Jehovah, our God, is holy.

C.

(PART VI.)

- 1 Raise the loud peal to Jehovah, all the earth.
- 2 Worship Jehovah with gladness,
Come into His presence with songs of joy.
- 3 Know that Jehovah He is God ;
He hath made us and we are His,
His people and the flock of His pasture.
- 4 Enter His gates with ascriptions of glory, His courts with praise,
Give glory to Him, bless His name ;
- 5 For Jehovah is good, His mercy is everlasting,
And His faithfulness from generation to generation.

Psalms xcv. and xcvi. constitute one Psalm in four Heb. mss.

Psalms xcvi. and xcvi. constitute one Psalm in fourteen Heb. mss.

Psalms xcvi. and xcvi. constitute one Psalm in three Heb. mss.

Psalms xcvi. and xcvi. constitute one Psalm in eight Heb. mss.

The facts, that there are no prefixed titles to Psalms xcvi., xcvi., and xcix. in the Hebrew *textus receptus*; that there is no prefixed title to Psalm xcvi. in seven Greek mss.; that seven Greek mss. declare Psalm xcvi. ἀνεπιγραφος παρ' Ἑβραίων; that there is no prefixed title to Psalm c. in one Greek ms.; and that Theodoret and one Greek ms. declare Psalm c. ἀνεπιγραφος παρ' Ἑβραίων, all lead to the conclusion that these six Psalms are one continuous prophecy.

"The Jewish commentator, Mendelsohn, applies Psalm xcv. to the future restoration of His people, saying, in the heading of the Psalm, 'This and the xcvi. are a prophecy with respect to the days of the Messiah. On the going up to Zion, our holy city, the place of our glory, all people shall see our glory, and we will sing to the Lord, and praise Him with thanksgiving.' So also Kimchi, Gaon, and Rashi. Psalm c. is the conclusion of a series, beginning with Psalm xcv., which has for subject the coming and kingdom of Christ; and it seems to bear the same relation to Psalm xcix. as Psalm xcvi. to xcvi., being a call to the world to acknowledge and confess 'the Lord' manifested there as reigning. This clearly establishes its Messianic character, and with it the oecumenic character of the whole series, at the end of which, not without design, it is placed."—*De Burgh*.

"These six Psalms, xcv. to c., form, if I mistake not, one entire prophetic poem, cited by St. Paul in the Epistle to the Hebrews under the title of THE INTRODUCTION OF THE FIRST-BORN INTO THE WORLD. Each Psalm has its proper subject, which is some particular branch of the general argument, the establishment of the Messiah's kingdom."—*Horsley*.

xcv.

"In the second part of this Psalm the Lord Christ Himself speaks, that the Jewish people should not harden their hearts, that that might not befall them which befel their ancestors, who were deemed unworthy to enter the land of promise."—*Psalm. Cassiodori*, 1491.

"This Psalm treats of the time of grace, in which, through Christ, we enter into rest. The prophet, rehearsing the praises of Christ, first invites the Jews, whom he foresaw might resist Christ, and, secondly,

admonishes the Jews that they harden not their hearts."—*Psalm. Pet. Lombard*, 1474.

"Exhortation in the Spirit, that faith may be exercised in Christ the Lord."—*Psalm. Quinc. Fab*, 1513.

Ver. 1. *Loud peal of melody*.—"The verb הריע signifies to make a loud sound of any sort, either with the voice or with instruments. In the Psalms, it generally refers to the mingled din of voices and various instruments in the Temple service. This wide sense of the word cannot be expressed in the English language otherwise than by a periphrasis."—*Horsley*.

Ver. 1. *Rock of our salvation*.—"i.e., JESUS."—*Psalm. Pet. Lombard*, 1474.

Ver. 2. *In measured lays*.—"זמרה I take to be songs in measured verse, adjusted to the bars of a chant."—*Horsley*.

Ver. 7. *Flock of His hand*.—"He hath made us sheep."—*Psalm. Pet. Lombard*, 1474.

Ver. 10. נאקוט is the reading of one ancient Heb. ms. of great authority, which reading is supported by Heb. iii. 9, 10.

Ver. 10. *My ways*.—"τὰς οἰκονομίας, gubernationes vel dispensationes."—*Theodoret*.

xcvi.

"Rabbi Solomon affirms that this Psalm speaks of a future time, the time of Messiah, which he and other Jews affirm to be future, and that then a most noble temple will be erected, in which praises and oblations will be offered. In the first part, the Psalmist persuades to the praise of Christ; in the second part, to due submission to Him."—*Postil. N. De Lyra*, 1481.

"This Psalm treats of Christ the Lord."—*Psalm. Quinc. Fab*, 1513.

Ver. 1. *A new song*.—"Yarchi well observes here, that whenever a NEW SONG is mentioned, it is to be understood of future time, or the times of the Messiah (meaning the times of His kingdom); and the end of the Psalm shows it—'He cometh to judge the earth.'"—*De Burgh*.

Ver. 10. "Proclaim among the nations that the Lord reigneth: Let all the inhabitants of the earth tremble with religious fear, and shake with awe of His majesty. Announce among all nations that Christ hath received the power of the kingdom of the universe."—*Psalm. Quinc. Fab*, 1513.

Ver. 10. *Jehovah is King*.—"Justin Martyr, in his Dialogue with Tryphon, declares that the first line of verse 10 originally was, 'Tell it among the nations that the Lord hath reigned FROM THE TREE,' and that the Jews had erased the latter words as too clear a testimony to the crucifixion."—*Plain Commentary*.

“Nullus Hebraicus Codex post verbum מִלְךְ REGNAVIT confirmat celeberrimum additamentum A LIGNO, quod habent Psalterium Græcum Veronense, Vetus Latina, seu Romanum, Justinus, pluresque latini Ecclesie Patres. LXX., Syrii, Chald., Syrus, Vulgatus, Hieronymus, Veteres omnes in Polyglottis et Hexaplis illud non agnoscunt, ac perperam in Hebraicis Codicibus olim lectum fuisse, et a Judæis in Christiane religionis odium sublatum Justinus, Genesbradus, Tournemine, Blanchinus aliique opinantur.”—*De Rossi Var. Lect.*

Ver. 10. *He hath established.*—הִכִּין is the reading of two Heb. mss. of the twelfth century, and הִיכִין is the reading of one Heb. ms. of the thirteenth century. De Rossi remarks: “active ac mase. relato verbo ad Dominum legunt, LXX., Vulgatus, Syrus, et Arabi.”

Ver. 13. The second מִיָּד is omitted in ninety-seven Heb. mss., in one Ed. of fifteenth century, in three mss. of the Chaldee Targum, and in the Syriac. But the preponderance of Heb. mss., namely, 435 out of 532 retain the repetition of these words. I retain the repetition, not only on account of the preponderance of Heb. mss. in its favour, but because “He that shall come” is a title and name of the Messiah. “Art Thou He that shall come, or look we for another?”

The variations between the two copies of this Psalm in the Psalter and in 1 Chronicles xvi. are considerable. Whether these variations result from error of transcription, or from these two copies being two editions purposely varied and adapted to two different purposes, seems difficult to decide in the present unsatisfactory state of the Hebrew *textus receptus*, after all the laborious researches of Kennicott and De Rossi. A further discovery and collation of Hebrew mss. is a consummation devoutly to be wished.

XCVII

“It should be borne in mind that there are two advents of Christ, one which is past, another which is future for judgment. This Psalm speaks of the advent to judgment, and thus the language of the apostle is to be understood—‘When He bringeth in the first Begotten,’ *i. e.*, he foretells the introduction of Christ to judgment. In this Rabbi Salomon concurs, when he affirms that this Psalm speaks of the future, the time of the Messiah. Rabbi Salomon adds, that this Psalm is literally to be understood of Messiah, and only figuratively of David.”—*Postil. N. De Lyra*, 1481.

“This Psalm treats of Christ the Lord. Christ the Lord hath exercised the power of dominion over the Gentiles, which He hath received from God the Father.”—*Psalt. Quinc. Fab.* 1513.

“This Psalm is a glorious and awful prophecy of the coming of the kingdom of God. That it is prophetic of the Saviour is proved by the quotation of verse 7 in the Epistle to the Hebrews (Heb. i. 6), and it can hardly be doubted but that it refers to His second advent.”—*Plain Commentary*.

Ver. 7. *All ye gods.*—“The gods are called upon to worship their king. And the apostle, in the first of Hebrews, teacheth us to understand this of ANGELS, meaning by ANGELS, as is plain from the following verse (7), all the messengers of God’s will and providence, angelic or human, intelligent or material. Now, in fact, either angels (properly so called) and departed saints, or the benefactors of mankind, or secondary causes and agents of God, have been, both to the pagans and corrupted Christians, those that are called God and worshipped; but the highest of them fall prostrate before the FIRST-BORN; when ‘He is brought into the world,’ and in the last day will the mightiest angels be seen ascending and descending upon the Son of Man.”—*Fry*.

XCVIII

“The titles have reference to the Lord the Saviour, of the glory of whose incarnation and of His second advent this Psalm treats.”—*Psalt. Cassiodori*, 1491.

“Rabbi Salomon, the Hebrew, affirms that this Psalm speaks of a future time,—the time of Messiah, which the Jews believe to be yet future, when, they affirm, many miracles will be performed by King Messiah.”—*Postil. N. De Lyra*, 1481.

“This Psalm treats of Christ the Lord. Sing to our God a hymn of the new law, for He hath done signs and wonders and stupendous prodigies. His own right hand and His holy arm wrought salvation for Him. Christ the Lord, who is the omnipotent creative power of God, raised Himself by His own power from the dead.”—*Psalt. Quinc. Fab.* 1513.

Ver. 1. *A new song.*—“O vos qui novi estis in Christo olim vero veteres in Adam, cantate Domino.”—*Psalt. Pet. Lombard*, 1474.

Ver. 1. *Gotten Him the victory.*—“The original expresses, that the deliverance wrought was originally designed and decreed by God, and that His immediate power effected the thing intended without any other aid.”—*Horsley*.

Ver. 5. *The sound of the zimrah.*—“זמרה here, as in Psalm lxxxi. 2, is certainly the name of some musical instrument. But what the particular instrument might be which went by that name is quite uncertain. I therefore retain the Hebrew word.”—*Horsley*.

Ver. 8. *Re-cho.*—“The verb רָעַע expresses the vibratory motion, either of a dancer’s feet or of a singer’s lip. Therefore, when applied figuratively to an inanimate thing that can neither dance nor sing, it is better to render its general sense than to confine it to either particular image.”—*Horsley*.

XCIX.

“I cannot sufficiently admire the dignity of that name which, in the titles of the Psalms, always fixes the attention of our minds on the Lord Christ. For the honour and power of Christ are chanted in this Psalm.”—*Psalt. Cassiodori*, 1491.

“The prophet treats of the power and kingdom of Christ, for the prophet describes Christ as King. All these things which should happen to Christ the prophets predicted under a veil, so as to cloak their prophecies under figures. But the veil was taken away when Truth rose upon the earth. The intention of the Psalm is, that we should adore Christ as God, and exalt Him as King; for the ancient fathers were His worshippers and served Him.”—*Psalt. Pet. Lombard*, 1474.

“Rabbi Salomon affirms, that this Psalm speaks of the kingdom of Messiah, who vanquishes Gog and Magog, and many other peoples with them, according to which exposition this Psalm predicts what is written in Ezekiel, chapter xxxix., and then the government of the world will peacefully be obtained by the Jews.”—*Postil. N. De Lyra*, 1481.

“This Psalm treats of Christ the Lord.”—*Psalt. Quinc. Fab.* 1513.

“Psalm xcix. alludes, I think, to a reign of Jehovah in Zion subsequent to the restoration of the Jewish nation, when Moses, Aaron, and Samuel are to bear a part in the general worship.”—*Plain Commentary*.

Ver. 5. *His footstool.*—Theodoret in his comment on this verse, as well as on Ezekiel xliii. 7, calls the temple of Jerusalem the footstool of God.

Ver. 6. *The exalted saint.*—“Those who understand the genius of the Hebrew language, says the learned Mr. Balm, know that when the personal pronoun אֲנִי precedes a noun, as in 2 Samuel xxiii. 8, it serves to describe the peculiarity of character, either for fame or renown, or for good or bad actions. As Exod. vi. 26, 27, אֲנִי

מֹשֶׁה וְאַהֲרֹן, these are that Moses and Aaron, etc.”—*Parkhurst's Heb. Lex.*

Ver. 6. *Among His priests.*—“ב DIGNITATIS SEU PRETI, pro MAGIS QUAM cum qualitas quedam de uno plurium ejusdem generis, per ב indigitati, speciatim predicatur, per eminentiam et potissime ratione ea isti competere significatur.”—*Nold. Heb. Conc.*

“Inter sacerdotes ejus, i.e., EXCELLENTISSIMI SACERDOTES, quem ad modum postea, Samuel inter invocantes nomen ejus, i.e., SINE INTERMISSIONE INVOCANS, vel CERTISSIMÂ PRECE. Nam illud ב habet superlativum gradum.”—*Houbigant.*

“ב forms a periphrasis for the superlative degree.”—*Gesen. Heb. Lex. by Gibbs.*

Ver. 8. *Absolve them.*—“Tu innoxios fecisti eos in operibus eorum.”—*Houbigant.*

“Houbigant takes נקם for the participle of the verb נקם, with the plural suffix.”—*Horsley.*

c.

“This Psalm is an invitation, on the part of the chosen people, to join with them in the service of their God. The fact that the address is to the heathen (or Gentiles) UNIVERSALLY, and that they are exhorted, not only to shout with joy to the Lord, but also to be

subject to Him, clearly establishes its Messianic character, and with it the ECUMENIC character of the whole series, at the end of which, not without design, it is placed. ECUMENIC, the subjection of the world to come to Christ, not another world, but this world in another state, or as it was to be.”—*De Burgh.*

Ver. 3. “Know, O Jews, that that Lord, whom you do not believe to be the Son of God, He is the God who created the heaven and the earth, and hath created us also in His own similitude; and this not merely with respect to our bodies, but He hath also regenerated us into a new man, and this not from our merits, but from His own gratuitous gift and favour.”—*Psalm. Brunon, 1480.*

Ver. 3. מֵי is the reading of twenty-six Heb. mss., of three Edd. of fifteenth century, of the Complutensian Polyglott, Chaldee Targum, and of Jerome.

Ver. 3. *We are His.*—“A lui nous appartenons.”—*Cohen.*

Ver. 4. *Ascriptions of glory.*—“Introite per portas ejus in confessione, id est, cum laude et celebratione Divini nominis.”—*Suicer. Thes. Eccles.*

Ver. 5. “The Psalmist assigns a reason why the name of Christ should be proclaimed and lauded—because it is sweet.”—*Psalm. Brunon, 1480.*

“Then shall exult the whole earth, or the new creation, and all the men of God who from the beginning have inhabited the earth, yea, all who shall inherit the celestial earth, according to the promise, ‘Blessed are the meek, for they shall inherit the earth.’ When, therefore, the elements of the bodies of the justified shall be changed into incorruption, according to the inspired accounts of the resurrection, the earth shall exult, being deemed worthy of becoming the kingdom of heaven.”—*Eusebius.*

“Psalm xcvi. is properly inscribed to David, because the mysteries of Christ are predicted therein. Christ, who is the right hand of the Father, hath subjected unto the Father the sub-celestial universe.”—*Athanasius.*

“Christ as a Jew came to the Jews. But when their eyes were blinded (for Isaiah says, their eyes were blinded that they should not see), in their places the ends of the earth, that is to say, the Gentile nations, beheld the salvation of God, of which salvation they were never cognizant before.”—*Hesychius.*

“The Psalmist does not by the term FIRE signify a flame perceptible to the senses and visible to the eye, but rather an invincible, irresistible, infallible Divine power and energy, which shall bring perdition on the enemies of God. The most prominent among these enemies are the devils and their leader, antagonists against God, whom the Saviour will consign, one and all, to the scorching of this fire. For those led captive by Satan at his will on earth can only be rescued from his power by the fire of God, consuming and bringing to an end his soul-destroying wrath. Thus God liberates those who have been under Satan’s power, saves those who have been his captives, liberates those who have been ensnared and deceived, and effectually calls them to the light of the truth.”—*Catena Patrum.*

“Psalm xcvi., in the judgment of Nicholas De Lyra, speaks of the time of Christ, which properly commences with the promulgation of the gospel, from which time a temple has begun to be built by Christ, not of material stones, but of the faithful in Christ, who are living stones, placed in the edifice of the heavenly Jerusalem. Sing to the Lord, that is, to Jesus Christ, who is King of kings and Lord of lords—a new song, for in the New Testament we have a new King and a new law, and ought to have new joys. Hence the angels sang a new song at Christ’s nativity,—‘Glory to God in the highest, on earth peace, good-will towards men.’”—*Psalm. Gab. Bib. 1477.*

“He who stood before the Judge, He who was smitten, He who was scourged, He who was spit upon, He who was crowned with thorns, He who was buffeted, He who was suspended upon the cross, He who was mocked while hanging on the cross, He who died upon the cross, He who was pierced with the spear, He who was buried,—He hath risen from the dead. The Lord is King. Let the kingdoms rage to the extent of their power. What can they effect against the King of kingdoms, against the Lord of all kings, against the Creator of all ages? Let this Lord not be despised by you. He is God. He hath made us. All things were made by Him; and without Him was not anything made that was made.”—*Augustine.*

P S A L M C L.

MESSIAH'S righteous and perfect administration of mercy to the saved, and of judgment and condemnation to the unregenerate, unjustified, unsanctified—to all Christless sinners.

Messiah's exclusion from His kingdom of glory of all impenitent transgressors, perverse slanderers, proud deceivers, and liars.

Messiah's final and everlasting condemnation of all His enemies on the morning of the great day of God, when the saints shall take the kingdom, and possess the kingdom for ever.

This Psalm teaches the perfect purity and sinless impeccability, in thought, word, and deed, of the man Christ Jesus; the concentration of every excellence, the embodiment and exemplar of every requirement of the eternal rule of rectitude, fulfilled and consummated alone in the person of Immanuel, the law-fulfiller, and justifier of all who believe in Him. This Psalm further teaches that Christ searcheth the hearts; that He requireth purity in the inward parts, and saith to all who profess His name, "Be ye holy, as I am holy." The proprietor comes to His mystic vineyard seeking fruit. If He find none, His final sentence will be, "Cut it down." "Without holiness no man shall see the Lord."

1 I WILL sing of mercy and judgment; unto Thee, O Jehovah, I will
chant the measured lay.

2 I will act wisdom in the way of perfectness. When wilt Thou
come unto Me?

I will walk in perfectness of heart within My house.

3 I will not set before Mine eyes any thing of Belial.

I hate the perpetrator of transgressions, such shall not cleave
unto Me.

4 He that is perverse of heart shall depart from Me: I will not
acknowledge an evil-doer.

5 Whoso privily slandereth his neighbour, him will I cut off.

The haughty of eyes and proud of heart, him I will not endure.

6 Mine eyes are upon the faithful in the earth, that they may dwell
with Me.

He that walketh in the way of perfectness, he shall serve Me.

7 He who worketh deceit shall not dwell within My house,

He who telleth lies shall not tarry before Mine eyes.

8 At the glances of the dawn I will destroy all the ungodly of the
earth,

Even to the excision of those who practise idolatry from the city
of Jehovah.

Ver. 2. *I will act wisdom in the way of perfectness.*—
"I will walk in Thy way without blemish." *Spiric*
Version.

Ver. 2. *My house.*—"Christ as a Son over His own
house, whose house are we" (Heb. iii. 6). "Ye also, as
lively stones, are built up a spiritual house, an holy

priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter ii. 5).

Ver. 5. מלשני is the reading of forty-two Heb. mss., three Edd., and the Keri.

Ver. 5. *The haughty of eyes and proud of heart him I will not endure.*—"With him that hath an high look and a proud heart I have not eaten."—*Syriac Version.*

By altering the punctuation the Hebrew will admit of the Syriac rendering, which seems to correspond with 1 Cor. v. 11: "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat," and with LXX., Vulgate, and Vetus Itala.

Ver. 6. *Dwell with Me.*—"Where I am, there shall also My servant be: if any man serve Me, him will My Father honour" (John xii. 26). "I will come again,

and receive you unto Myself; that where I am, there ye may be also" (John xiv. 3). "Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory, which Thou hast given Me" (John xvii. 24).

Ver. 6. *In the way of perfectness.*—"Nell' integrità."—*De Rossi.*

Ver. 7. *He who telleth lies.*—"There shall in no wise enter into the holy Jerusalem anything that defileth, neither whatsoever worketh abomination or maketh a lie" (Rev. xxi. 27). "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. xxii. 15).

Ver. 8. *At the glances of the dawn.*—"In the world to come, which is compared to the light of the morning, I will destroy all the wicked of the earth."—*Chaldeæ Targum.*

"It is night, and God bears with all men, for He is a God of long-suffering. He bears with them, that sinners may be converted unto Him. But they who in this time of mercy are not converted shall be slain. And WHY shall they be slain? That they may be separated from the city of God, from the society of Jerusalem, from the society of saints, from the society of the Church. WHEN shall they be slain? In the morning, when the night shall have passed away—the night the time of mercy. Brethren, let no man deceive himself. All who do iniquity shall be slain. Christ shall slay them IN THE MORNING, and remove them from His city. But now, while the time of mercy remains, let them hear Him. Everywhere He calls to them, by the Law, by the Prophets, by the Psalms, by the Epistles, by the Gospels. See ye, for Christ speaks, for He spares, for He bestoweth mercy. But beware ye, for the judgment will come!"—*Augustine.*

"This Psalm is attributed to David himself, *i.e.*, to Christ; so that whatever we are here taught should be referred to the virtues of Christ, and nothing should be referred to the earthly monarch David. In this Psalm Christ sings, and we sing in Him. In the third part of the Psalm, wherein is shown the end of the wicked, Christ Himself speaks. In the morning, when the Day of Judgment shall have come, and when all things shall be manifest which are now hidden, all the wicked shall be consigned to eternal fire. 'I will send all the wicked of the earth into eternal fire.'"—*Psalt. Pet. Lombard. 1474.*

"This Psalm treats of the life of Christ the Lord whilst tabernacling upon earth. The prophet introduces Christ reciting this Psalm. The declaration, 'I will destroy all the ungodly of the earth,' is properly to be understood of the second advent, when, at the very commencement and dawn of the age to come, Christ will say to sinners and the ungodly: 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.'"—*Psalt. Quinc. Fab. 1513.*

In this Psalm David personates Messiah, and prophesies of Messiah's kingdom and judgment. Who but Messiah could say, "I will act wisdom in the way of perfectness"? "I will walk in perfectness of heart"? Who but Messiah could say, "I will destroy ALL the impious of the earth"? Let us then, with Augustine and Peter Lombard, interpret this Psalm of Messiah's all-perfect judgment and omnipotent excision from His kingdom of all things that offend. A greater than David is here, even David's Son and David's Lord.

PSALM CII.

PRAYER of afflicted believing Israel, when Israel is overwhelmed by persecution in the latter days, and poureth forth his complaint before Jehovah.

Confidence of believing Israel amidst the dark days of this persecution, that Zion shall become a praise on the face of the earth, and that all nations shall then see the glory of God.

Contrast of the eternity of Messiah, the Jehovah of this Psalm, who is from everlasting to everlasting, with the frailty of man, and the transitory condition of the present universe, to be succeeded by new heavens and new earth, wherein shall

dwell righteousness. The eternity, omnipotence, and immutability of Messiah should assure our hearts, that perpetuity of faith, indefectible grace, and indestructibility of resurrection-life are the privileges of every child of God, guaranteed by the everlasting covenant, in all things ordered and sure.

This Psalm teaches the privilege, duty, power, and efficacy of earnest, persevering, importunate, believing prayer. Messiah, the example of prayer to His Church, who hath handed down an universal form of prayer for the daily use of every child of man, seated at the right hand of the Father, ever liveth to make intercession for His people, and to present their prayers for acceptance commingled with the perfection of His all-sufficient merits. What a blessed encouragement to pray and not to faint!

From this Psalm we learn the veracity, stability, and unchangeableness of the great kalendar of prophecy, in its most minute details and its glorious vista of futurity, all to be fulfilled in God's own time, after God's own manner, and by God's almighty power. Blessed is he that readeth and they that hear the words of prophecy, and keep those things which are written therein, for the time is at hand.

From this Psalm we learn that when the set time shall have come, the final destinies of Israel shall gloriously be fulfilled. Then Abraham's posterity shall possess the land guaranteed to the patriarch, from the Euphrates to the Nile, from the Mediterranean Sea to the eastern desert. Then the veil shall be removed from Jewish hearts. And then "ten men out of all the languages of the nations shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. viii. 23).

(PRAYER TO MESSIAH, THE JEHOVAH OF THIS PSALM.)

- 1 O JEHOVAH, hear my prayer,
And let my cry 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,
Make haste to answer me.
- 3 For my days are consumed like smoke,
And my bones are burnt like fuel.
- 4 My heart like grass is stricken with blight and withered,
Until I have forgotten to eat my bread.
- 5 By reason of the voice of my bewailing
My bones cleave to my flesh.
- 6 I resemble the pelican of the wilderness,
I am like the owl of the ruins,
- 7 I watch, and am like the solitary sparrow on the house-top.
- 8 Mine enemies reproach me all the day,
And they that are mad against me make me the butt of their
execration.
- 9 Truly I have eaten ashes together with bread,
And have mingled my bread with tears,

- 10 Because of Thine indignation and wrath,
For Thou hast lifted me up and cast me down.
- 11 My days resemble the lengthened shadow,
And I am withering like grass.
- 12 But Thou, O Jehovah, endurest for ever,
And Thy throne throughout all generations.
- 13 Thou Thyself shalt arise, thou shalt have mercy upon Zion,
For the time to compassionate her, yea, the appointed time is
come,
- 14 For Thy servants take pleasure in her stones,
And compassionate her very dust.
- 15 And the Gentiles shall fear the name of Jehovah,
And all the kings of the earth Thy glory,
- 16 When Jehovah buildeth Zion, radiant in His glory.
- 17 He regardeth the prayer of the destitute,
And their prayer He despiseth not.
- 18 Let this be written concerning a generation to come,
That a people to be created shall praise Jehovah.
- 19 "Surely the Holy One looketh down from on high,
Yea, Jehovah from the heavens surveys the earth,
- 20 To listen to the groans of the prisoner,
To set at liberty the appointed victims of death.
- 21 That they may recount the name of Jehovah in Zion,
And His praise in Jerusalem.
- 22 What time the peoples shall be assembled altogether,
And the kingdoms to serve Jehovah."
- 23 He by affliction has brought down my strength in the way,
He hath shortened my days.
- 24 I say, O my God, take me not away in the midst of my days,
Thy years are throughout all generations.
- (VOICE OF GOD THE FATHER UNTO GOD THE SON.)
- 25 Of old time Thou hast founded the earth,
And the heavens are the works of Thine hands.
- 26 They shall perish, but Thou shalt endure,
Yea, all of them shall decay like a garment,
Like a vesture shalt Thou change them, and they shall be
changed.
- 27 But Thou art the Eternal, and Thy years shall have no end.

28 The posterity of Thy servants shall have a settlement, And their seed shall be established in Thy presence.

Ver. 3. כעטן is the reading of fifty-six Heb. MSS., two Edd. of fifteenth century, thirty-two later Edd., LXX., Vulgate, Chaldee, and Arabic.

Ver. 9. בלהם is the reading of fifteen Heb. MSS., three Edd. of fifteenth century, and of Kimchi in one ms. of De Rossi.

Ver. 12. בסאך is the reading of seven Heb. MSS., two Edd. of fifteenth century, one Ed. 1525 in the margin, and of Eben Ezra.

בסאך is the reading of one Heb. ms.

בסאך זוכרך is the reading of two Heb. MSS.

Ver. 16. "This verse signifies either the vision made to Ezekiel of the rebuilding of the temple, and of its erection according to certain measurements, or a vision prophetically communicated to the Psalmist of the near termination of the captivity."—*Houbigant*.

Ver. 18. *Let this be written.*—This writing comprehends from verse 19 to 22, inclusive, and testifies that Jesus, "the Holy One," heareth and answereth the prayer of faith, and will fulfil all the glorious destinies of Israel predicted in the sure word of prophecy.

Ver. 19. קרטי יהוה
I read יהוה קרטי

Bishop Horsley remarks, "This passage would be much improved in elegance, if the pronoun suffixed to קרטי might be carried back to the preceding word."

Ver. 23. *My strength.*—כהי is the reading of forty-one Heb. MSS., and eight Edd. of Kennicott, and is undoubtedly correct. De Rossi remarks, "כהי in textu multo codices utriusque collationis exhibent, pluresque editiones, sed LXX., Vulgatus, Arabs, sequuntur Chediv."

Ver. 25. "Thou, O Lord Jesus Christ, laidst the foundations of the earth, in the beginning, *i. e.*, at the commencement of time."—*Postil. N. De Lyra*, 1481.

"In the beginning Thou, O Son of God, createdst the world, and the heavenly globes are all the operations of Thine almighty creative power."—*Psalt. Quinc. Fab.* 1513.

Ver. 27. *Thou art the Eternal.*—*Hic*; *ce* not Arabic

devient aussi un des noms de Dieu, parce qu'il marque son essence simple et absolue, et répond au nom que Dieu se donne à lui-même; 'JE SUIS CELUI QUI SUIS OU QUI EST.'—*D'Herbelot, Bibliothèque Orientale*.

"The Hebrew word עוֹלָם is often equivalent to THE TRUE AND ETERNAL GOD. See Deut. xxxii. 39; Isa. xliii. 10, 13; xlvi. 12; and especially Psalm cii. 27, where the expression is the same with Jer. xiv. 22, עוֹלָם הוּא, THOU ART HE. Our English reads, THOU ART THE SAME. The words express THE ETERNAL AND UNCHANGEABLE NATURE of God. There is another text, where the word is plainly taken in this sense, 2 Kings ii. 14: Where is the Lord God of Elijah, הוּא עוֹלָם, EVEN HE! For so the words should be translated."—*Louth*.

"עוֹלָם denotes PERMANENT EXISTENCE OR SUBSISTENCE. As a noun, one of the Divine names, HE WHO HATH PERMANENT EXISTENCE, WHO EXISTS EMINENTLY."—*Parkhurst's Heb. Lex*

"The unchanging Hu (עוֹלָם), THE SELF-EXISTENT, OR ETERNAL. That this is a proper meaning of עוֹלָם, see Deut. xxxii. 39; Isa. xliii. 10, 13, I AM THE SELF-EXISTENT, OR THE ETERNAL."—*Mason Good*.

"עוֹלָם = *aitos* in nonnullis formulis ad Deum refertur, nimirum ILLUM, QUI SOLUS ADORANDUS QUI SOLUS MUNDUM CREAVIT ET GUBERNAT."—*Gesell's Theol. Philol.*

In Job viii. 19, Mason Good renders עוֹלָם THE ETERNAL, and Reiske renders it DEUS.

Schleusner translates the corresponding Greek, Heb. i. 12: TU VERO ES IMMUTABILIS, ETERNUS.

Ver. 28. *Shall have a settlement.*—"At length the day of Christ's glory dawns, and the children of His servants shall no more be strangers and wanderers; but (שׁוֹכְנִים) SHALL CONTINUE or pitch their tents and be fixed. The children of Abraham, Isaac, and Jacob, HIS SERVANTS, may be especially intended; at least they are not forgotten. For now His saints enter on the possession of the earth, and the millennial race of Israelites inherit their land, reigned over by the Lord and His glorified saints."—*A. Bonar on the Psalms*.

The quotation of the 25th, 26th, and 27th verses of this Psalm by the author of the Epistle to the Hebrews, in his first chapter, indisputably proves that the Jehovah prayed to in this Psalm is Messiah, Jehovah our Righteousness. The time when this supplication shall be offered, is the confederacy of Gog, autocrat of Russia, Moscow, and Tobolsk, predicted by Ezekiel in his thirty-eighth and thirty-ninth chapters. The supplicant is restored Israel, under sanctified affliction, enlightened by the Holy Ghost to the acknowledgment of the CRUCIFIED, as "the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty" (Rev. i. 8).

"Rabbi Salomon affirms that this Psalm speaks of the distress of the people of Israel, during the present captivity, praying and desiring to be liberated therefrom by King Messiah, who shall come and rebuild the material temple."—*Postil. N. De Lyra*, 1481.

"Understand that this Psalm is properly to be interpreted of the Son of God. For St. Paul, in the tenth and two following verses of the first chapter of his Epistle to the Hebrews, quotes this Psalm in reference to the Son of God."—*Psalt. Oct. Justin*. 1516.

Houbigant entitles this Psalm, "Prayer to God of one deeply afflicted, and anxiously desirous that Zion might be rebuilt, because the predicted period was not far off, and he believed it would be fulfilled, and that all the kingdoms and peoples of the world should be congregated together to serve the Lord."

"Verses 25, 26, 27 are cited in the Epistle to the Hebrews as declaring the eternal being of God the Son: the Psalm is therefore addressed to Christ our Lord."—*Plain Commentary*.

PSALMS CIII. CIV.

PRAISE to the triune Jehovah for plenary salvation, and everlasting mercies vouchsafed to all who keep the covenant of Jehovah and remember His statutes to do them.

Praise to the triune Jehovah for majesty and power displayed in the creation of the universe.

Praise to the triune Jehovah for the gracious promise, that the earth shall not again be visited by an universal deluge, but that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

Praise to the triune Jehovah for the restoration of the world after the deluge, and for the gracious superintendence of His universal and omnipotent providence over all creation, animal and vegetable.

Praise to the triune Jehovah for the predicted restitution of all things, the revivification of man, and the establishment of a kingdom which cannot be moved.

These Psalms teach the remission of the sins of all the elect of the Father, the redeemed of the Son, and the sanctified of the Holy Ghost. This remission is during life. After death there is no pardon, no change. Every soul will abide throughout eternity in the self-same state towards God in which it quitted the body. This is a remission of ALL sin, original and actual, of thought, word, and deed, against God and against men, for one sin unremitted would for ever dis sever from God, and merit everlasting condemnation. This is an IRREVERSIBLE remission, the act of Him who hath said: "I am Jehovah, I change not." As far as the east is removed from the west, so far all sins are removed from the saved, to be remembered no more in judgment against them.

These Psalms declare God's continuous love and compassion to His people. For their sakes the universe was created, and for their sakes it is administered with infinite wisdom and goodness, so that all events concur and work together for their spiritual and eternal good.

These Psalms predict the resurrection and revivification of all who sleep in Jesus, when their corruption shall be clothed with incorruption, and their mortal shall be clothed with immortality, and death shall be swallowed up in victory, and they shall ever be with the Lord.

CIII. (FIRST SEMI-CHORUS.)

- 1 MY soul, bless thou Jehovah,
Yea, all that is within Me bless His holy name.
- 2 My soul, bless thou Jehovah,
And forget not all His benefits,
- 3 Who forgiveth all thine iniquities,
Who healeth all thine infirmities,
- 4 Who redeemeth thy life from destruction,
Who crowneth thee with loving-kindness and tender mercies,
- 5 Replete with goodness towards thee,
So that thy youth is renewed like the eagle's.

- 6 Jehovah executeth righteousness and judgment
For all that are oppressed.
- 7 He made known His ways unto Moses,
His acts unto the children of Israel.
- 8 Jehovah is merciful and gracious,
Slow to anger and exuberant in mercy.
- 9 He will not always strive,
Neither will He retain His anger for ever.
- 10 He hath not dealt with us according to our sins,
Nor hath He requited us in proportion to our iniquities.
- 11 For as the heaven is high above the earth,
So great is His mercy toward them that fear Him.
- 12 As far removed as the east is from the west,
So far hath He removed our transgressions from us.
- 13 As a father is compassionate toward his children,
So is Jehovah compassionate toward them that fear Him.
- 14 For He Himself knoweth our frame,
He remembereth that we are dust.
- 15 Man, his days are like grass,
As a flower of the field, so he flourisheth,
- 16 For the blast sweepeth over him, and he is not,
And his place shall know him no more.
- 17 But the mercy of Jehovah is from everlasting to everlasting
towards them that fear Him,
And His righteousness unto children's children,
- 18 Unto them that keep His covenant,
Even unto them that remember His statutes to do them.
- 19 Jehovah hath established His throne in heaven,
And His kingdom ruleth over all.
- 20 Bless Jehovah, all ye His angels,
Mighty in strength, executing His command,
As soon as ye hear the voice of His command.
- 21 Bless Jehovah, all ye His hosts,
Ye His ministers that execute His will :
- 22 Bless Jehovah, all ye His creatures, in all places of His dominion :
My soul, bless thou Jehovah.

CIV.

I My soul, bless thou Jehovah.

(SECOND SEMI-CHORUS.)

O Jehovah, my God, Thou art supremely great,
With glory and majesty art Thou arrayed.

(FIRST SEMI-CHORUS.)

- 2 Enrobing Himself with light as with a garment,
Expanding the heavens like a canopy,
3 Laying the floor of His chambers upon the waters,
Constituting clouds His chariot,
Moving upon the wings of the wind,
4 Making the winds His angels,
The flaming fire His servants ;
5 Founding the earth upon its bases,
To eternity it never shall be moved.

(SECOND SEMI-CHORUS.)

- 6 With the deep as a garment Thou coveredst it,
The waters stood above the mountains.
7 At Thy rebuke they fled,
At the voice of Thy thunder they hasted away.
8 They rose above the mountains,
They poured down the valleys,
Unto the place which Thou hast established for them.
9 Thou hast appointed a boundary which they shall not repass,
They shall return no more to cover the earth.

(FIRST SEMI-CHORUS.)

- 10 Sending into the valleys the springs,
Which flow between the mountains :
11 All the beasts of the field drink thereof,
The wild asses quench their thirst.
12 Nigh them the birds of the air nestle,
From among the leafy branches they warble their song.
13 Watering the mountains from His chambers,
The earth is replenished with fruits by His operation.
14 Making grass to grow for the cattle,
And herbage for the service of man,
To bring forth food from the earth,
Even food that sustains the heart of man,
15 And wine which gladdens the heart of men,
And oil to make the countenance to glisten.

16 The trees of Jehovah are full of sap,
The cedars of Lebanon which He hath planted.

17 There the birds build their nests,
The stork houseth herself upon the firs.

18 The high mountains are for the wild goats,
The rocks are a refuge for the shaphans.

19 Appointing the moon for set times,
The sun which knoweth his setting-point.

(SECOND SEMI-CHORUS.)

20 Thou appointest darkness, and it is night,
When all the beasts of the forest do roam,

21 The young lions roaring after prey,
And in quest of their meat from God.

22 The sun riseth, they retire,
And crouch in their lairs.

23 Man goeth forth to his work,
And to his labour until the evening.

24 O Jehovah, how magnificent are Thy works,
In wisdom Thou hast made them all ;
Replenished is the earth with Thy creatures.

25 Thus also is the vast and extensive sea,
Wherein are moving creatures without number,
Animals the small with the great.

26 There traverse the ships,
There is leviathan whom Thou hast formed to sport therein.

27 All these look anxiously up to Thee
To assign them their food in its season.

28 Thou assignest it to them, they gather it,
Thou openest Thy hand, they are feasted to the full with good.

29 Thou hidest Thy face, they are disquieted,
Thou takest away their breath, they expire,
And return unto their dust.

30 Thou sendest forth Thy Spirit, they are created,
And Thou renewest the face of the earth.

(FIRST SEMI-CHORUS.)

31 The glory of Jehovah shall endure for ever,
Jehovah shall rejoice in His own works.

32 Lo ! He looketh upon the earth, and it trembleth,

He toucheth the mountains, and they smoke.

33 I will sing unto Jehovah while I live,

I will chant the measured lay unto my God as long as I have my being.

34 My song shall be pleasing unto Him,

I myself will exult in Jehovah.

(CHORUS.)

35 Sinners shall be extirpated from the earth,

And the impious shall exist no more thereon.

36 My soul, bless thou Jehovah. Hallelujah.

CIII.

Ver. 1. *O my soul*.—"Non solum animum, verum totam hominis personam comprehendere notissimum." *Rosenmüller*.

Ver. 3. *All thine iniquities*.—"So that not one remaineth to be punished."—*Rosenmüller*.

Ver. 3. עֲוֹנוֹתַי is the reading of fifty-nine Heb. mss., of one Ed. 1477, one Ed. in the margin, 1518, LXX., Vulgate, Chaldee, Arabic.

Ver. 16. *His place*, *i.e.*, his place of abode on the present earth, which shall pass away to be replaced by new heavens and a new earth, wherein dwelleth righteousness.

Ver. 19. *Established His throne*.—"This refers to Christ's ascension to heaven, from whence He will come to judge the quick and the dead."—*Psalt. Bruun*, 1480.

Ver. 20. כֹּל מְלֹאכְכֵי is the reading of four Heb. mss., one of the four being of the eleventh or twelfth century, LXX., Vulgate, Arabic.

Ver. 20. *As soon as ye hear*.—"Prompti ac parati ad capessenda jussa ipsius, simul ac nutu quasi voluntatem vobis significat."—*Rosenmüller*.

CIV.

Ver. 4. *The winds*.—"That the word usually rendered SPIRITS should be WINDS, is, I think, clear, not only from the idea of winds being more congruous with flaming fire than that of spirits, but because* the very same word, רוּחַ, is, in the singular, rendered WIND in the very line preceding. In truth, the Hebrew commentators are pretty well agreed upon this subject,

for Jarchius, Aben-Ezra, and Kimchi, have all thus rendered it, whom Rosenmüller has noticed and followed, as he himself has since been followed by most of the translators."—*Mason Good*.

Ver. 5. לְעוֹלָם is the reading of six Heb. mss. of Kennicott, and of several of De Rossi.

Ver. 6. *With the deep*.—When God, for the sin of man, brought a deluge upon the earth which covered the highest mountains.

Ver. 8. *Rose above the mountains*, *i.e.*, "the waters of the deluge, retiring to the bed of the sea, in their way are driven up mountains, and fall down valleys."—*Mudge*.

Ver. 12. *Their song*.—קוֹלָם is the reading of one ancient Heb. ms., and of the Arabic.

Ver. 13. *By his operation*.—כַּעֲשֵׂוֹ is the reading of one Heb. ms. See Horsley and Houbigant on the verse.

Vers. 14, 15. Respecting this transposition, see Horsley's translation and note.

Ver. 30. *Thou rearest*.—"Theodoret explicitly refers this verse to Christ. In this passage the Psalmist has manifestly foretold to us the resurrection and re-vivification of man by the operation of the Holy Ghost. 'Christ maketh all things new. Behold, I make all things new' (Apoc. xxi. 5). He createth the new heavens and the new earth (2 Pet. iii. 13; Isa. lxx. 17; lxxi. 22)."—*Suiceri Thes. Theolog.*

Ver. 34. *My song*.—שִׁירָה, Gesenius, in his *Thes. Philolog.*, translates as a verb, LOQUI CARMEN, CANERE, CARMINE ELOQUI, CELEBRARE; as a noun, with reference to this verse, CARMEN.

Psalms ciii. and civ. are written without any division, as forming one Psalm, in nine Heb. mss. Both begin with the same line, and both terminate with the same line. Their separation into two Psalms may account for the reduplication of this line, which terminates Psalm ciii. and begins Psalm civ.

Bishop Horsley correctly remarks, "It is a singular circumstance in the composition of Psalm civ., that each of the parts of the first semi-chorus, after the first, begins with a participle. And these participles are accusatives, agreeing with הַיְהוָה, the object of the verb בָּרַכְתִּי, at the beginning of the whole Psalm. Bless thou Jehovah—putting on, extending, laying, constituting, travelling, making, setting, sending, watering, making, making. Thus, this transitive verb, in the opening of the Psalm, extending its government through the successive parts of the same semi-chorus, except the last, unites them all in one long period. The Psalm consists of parts sung alternately by two companies. The parts are easily distinguished, inasmuch as one semi-chorus always speaks of God in the third person, the other addresses Him in the second." This division of Psalm civ. into first and second semi-chorus is due originally to Houbigant, who writes, "Notandum cantare hunc psalterium duos choros, alterum ad Deum sermonem habentem, alterum de Deo, persona tertia, enarrantem." This division of Psalm civ., suggested by Houbigant and adopted by Horsley, goes far to prove that Psalms ciii. and

civ. originally constituted one united song of praise. Because the separation of the two Psalms leaves only one short line for the first part of the first semi-chorus, whereas their union into one song assigns to that part a sublime poem of twenty-two stanzas. De Lyra, in his *Postills*, thus writes: "No title is prefixed to Psalm civ. either in the Hebrew or in Jerome's translation. Hence some have affirmed that this Psalm is not a distinct composition from the preceding Psalm."

Bishop Lowth, in his *Prælections*, has thus characterized Psalm civ.: "Dei Creatoris laudes exornat, sumpto argumento ex pulcherrima sapientissimaque totius rerum nature dispositione; quod, uti par erat, ordine eleganti et imprimis dilucido, styli coloribus jucundissimis, imaginibus magnificis, splendidis, amoenis, variis, sed iisdem lectissimis, illustrat. Hoc Hymno nihil extat, nihil cogitari potest perfectius; sive Carmen ipsum, sive Hymni genus spectes." Bishop Horsley characterizes it, in these words: "For regularity of composition, richness of imagery, sublimity of sentiment, and elegance and perspicuity of diction, it is perhaps the principal poem in the whole collection of these inspired songs." This laudatory commendation of these two prelates is equally applicable to Psalm ciii. as to Psalm civ.

PSALM CIII.—"All who are in Christ are, as it were, one man, who here speaks, and exhorts his soul to bless the Lord. This Psalm is made unto Christ, wherefore the praise here sung pertains unto Christ, and to no one else."—*Psalt. Pet. Lombard.* 1474.

"In the second part David exhorts to praise God on account of blessings specifically bestowed on the children of Israel."—*Postil. N. De Lyra*, 1481.

"This Psalm is entitled to David himself. Do not understand the earthly monarch David, for it signifies Christ, as has been said repeatedly."—*Psalt. Brunon.* 1480.

"This Psalm is spoken prophetically."—*Chaldee Targum.*

PSALM CIV.—"The Psalmist here treats of the praises of God, taking for the subject of his praise the works of God, the heavens, the earth, and their magnificence, of which this Psalm treats, which is entirely composed of the figures and mysteries of things. Even if all can be literally interpreted, nevertheless all are full of mysteries. From the visible works of God, which here are literally rehearsed, the invisible perfections of God ought to be understood. As from the greatness and excellence of this mundane fabric the greatness and excellence of the ineffable Creator ought to be duly estimated and loved, for they are visible therein."—*Psalt. Pet. Lombard.* 1474.

"The word David in the title only refers to the person of the speaker, for it is self-evident that all things are rehearsed touching the Lord the Saviour, who in the beginning created the heaven and the earth."—*Psalt. Brunon.* 1480.

PSALMS CV. CVI.

THANKSGIVING to Jehovah for national mercies to Israel, from the call of Abraham to the termination of the era of the Judges.

Ingratitude and unbelief of Israel in Egypt, in the wilderness, and in the promised land.

Prayer for separation of Israel from the remnant of the Canaanites inhabiting the land of promise unto the reign of David, and praise for Israel's congregation at Jerusalem when the ark of the covenant was brought into the city of David with psalmody, and sacrifices, and joyful thanksgiving.

The history of Israel is written for our admonition, on whom the ends of the world are come, to remind us that the magnitude of our responsibility is proportionate to the magnitude of our privileges, living under the fulness of the blessing of the gospel of peace, under the mid-day blaze of gospel light—to warn us against the perpetration of the sins which Israel committed—to admonish us, as pilgrims and strangers, to look for a city whose builder and maker is God.

These Psalms exhibit the love of God to man, sovereign, undeserved, unmerited. God is love, and His mercy is over all His works. God is superabundant in mercy and loving kindness towards the unthankful and unholy, Jews and Gentiles, causing the sun to shine and the rain to descend on the evil and on the good.

These Psalms exhibit the ingratitude of man to God. As Israel was ungrateful

for, and spiritually profited not by, the law of Moses, so the Gentiles generally are ungrateful for, and spiritually profit not by, the gospel of Christ. As the Jews misunderstood, misinterpreted, and misapplied the prophecies of the first advent, so that when Christ came to His own His own received Him not, so the Gentiles in general misapprehend the doctrine of the second advent, and infidelity defiantly shouts, "Where is the promise of His coming?" Ingratitude towards God, engrained in man's heart by nature, can alone be expelled by the love of God, implanted by the regenerative influence of the Holy Ghost.

CV.

- 1 O GIVE thanks unto Jehovah, call upon His name,
Make known His deeds among the peoples.
- 2 Sing unto Him, chant unto Him the measured lay,
Proclaim all His wondrous works.
- 3 Glory ye in His holy name,
Let the heart of them rejoice that seek Jehovah.
- 4 Seek Jehovah, and be ye strengthened,
Seek His face evermore.
- 5 Remember the marvellous works which He hath done,
His wonders, and the judgments of His mouth,
- 6 O ye seed of Israel His servant,
Ye children of Jacob His chosen.
- 7 He is Jehovah our God,
His judgments are in all the earth.
- 8 Remember ye His covenant for ever,
The promise which He ordained to a thousand generations.
- 9 Which He made with Abraham,
And His oath unto Isaac ;
- 10 And confirmed the same unto Jacob for a law,
To Israel for an everlasting covenant ;
- 11 Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance ;
- 12 When they were but a few men in number,
Few and strangers in it.
- 13 When they went from one nation to another,
From one kingdom to another people,
- 14 He suffered no man to do them wrong,
But reprov'd kings for their sakes ; (*saying*)
- 15 Touch not Mine anointed,
And do My prophet no harm.
- 16 Moreover, He called for a famine upon the land,

- He brake the whole staff of bread.
17 He sent a man before them,
Even Joseph, who was sold for a servant ;
18 Whose feet they hurt with fetters,
Whose person was placed in irons :
19 Until his word came to pass,
The oracle of Jehovah proved him.
20 The king sent and loosed him,
The ruler of the people let him go free.
21 He made him lord of his house,
And ruler of all his substance ;
22 To tutor his princes after his will,
And teach his senators wisdom.
23 And Israel came into Egypt,
Yea, Jacob sojourned in the land of Ham.
24 And He increased His people greatly,
And made them stronger than their enemies.
25 Their heart was turned to hate His people,
To deal subtly with His servants.
26 He sent Moses His servant,
Aaron whom He had chosen.
27 They exhibited among them His portentous plagues,
And wonders in the land of Ham.
28 He sent darkness and made it dark,
And His words were not disobeyed.
29 He turned their waters into blood,
And slew their fish.
30 Their land brought forth frogs in abundance,
In the chambers of their kings.
31 He spake, and there came the zimb-fly,
Musquitoes in all their coasts.
32 He gave them hail in the place of rain,
And flaming fire in their land.
33 He smote their vines also and their fig-trees,
And shivered the trees that were in their coasts.
34 He spake, and the locusts came,
And canker-worms innumerable,
35 And devoured all the herbage in their land,

- And devoured the fruits of their ground.
- 36 He smote also the first-born of Egypt,
The first-begotten of all their progeny.
- 37 And He brought them forth with silver and with gold,
There was none among their tribes that halted.
- 38 Egypt was glad at their departure,
For the fear of them had fallen upon them.
- 39 He spread out a cloud to be a covering,
And fire to give light in the night.
- 40 It was asked, and He brought quails,
And He fed them to the full with bread from heaven ;
- 41 He opened the rock, and the waters gushed out,
They flowed in the arid deserts like a river.
- 42 For He remembered His holy promise,
Unto Abraham His servant.
- 43 And He brought forth His people with joy,
His chosen ones with exultation ;
- 44 And He gave them the lands of the Gentiles.
And they inherited the fruit of the labours of the peoples.
- 45 That they might observe His statutes,
And keep His laws. Praise ye Jehovah.

CVI.

- 1 O GIVE thanks unto Jehovah, for He is good,
For His mercy endureth for ever.
- 2 Who can express the master-deeds of Jehovah,
Who can show forth all His praise.
- 3 Blessed are they that keep His judgments in remembrance,
And do righteousness at all seasons.
- 4 Remember us, O Jehovah, with the favour that Thou bearest unto
Thy people ;
Visit us with Thy salvation.
- 5 That we may see the felicity of Thy chosen ones,
That we may rejoice in the joy of Thy nation.
That we may glory with Thine inheritance.
- 6 We have sinned with our fathers,
We have committed iniquity, we have done wickedly.
- 7 Our fathers in Egypt understood not Thy wonders,
They remembered not the multitude of Thy mercies,

- But rebelled at the Red Sea on their ascent to Canaan.
8 Nevertheless He saved them for His name's sake,
That He might make His mighty power to be known.
9 He rebuked the Red Sea also, and dried it up,
So He led them through the depths, as through the wilderness.
10 And He saved them from the hand of him that hated them,
And redeemed them from the hand of the enemy.
11 And the waters covered their enemies,
There was not one of them left.
12 Then believed they His words,
They sang His praise.
13 But within a while they forgot His works,
And would not abide His counsel ;
14 But lusted exceedingly in the wilderness,
And tempted God in the desert.
15 And He gave them their request,
But inflicted pestilence upon them.
16 They were envious also of Moses in the camp,
Of Aaron the consecrated of Jehovah.
17 The earth opened and swallowed up Dathan,
And covered the company of Abiram.
18 And fire was kindled in their company,
The flame burnt up the ungodly ones.
19 They made a calf in Horeb,
And worshipped the molten image.
20 Thus they changed their GLORY
Into the similitude of an ox that eateth grass.
21 They forgot God their Saviour,
Who had done great things in Egypt,
22 Wondrous things in the land of Ham,
Terrible things by the Red Sea.
23 So He said He would have destroyed them,
Had not Moses His chosen stood before Him in the breach,
To turn away His wrath, lest He should destroy them.
24 Yea, they despised the pleasant land,
They gave no credence unto His word.
25 But murmured in their tents,
And hearkened not unto the voice of Jehovah.

- 26 Therefore He sware unto them
That He would destroy them in the wilderness,
- 27 Moreover, that He would destroy their seed among the Gentiles,
And would scatter them throughout the countries.
- 28 And they joined themselves to Baal-peor,
And ate the sacrifices offered to the dead.
- 29 Thus they provoked Him to anger with their evil deeds,
And the plague brake out upon them.
- 30 Then stood up Phinehas and executed judgment,
And so the plague was stayed ;
- 31 And that was counted unto him for righteousness,
Unto all generations for evermore.
- 32 They angered Him also at the waters of Meribah,
So that He punished Moses for their sakes ;
- 33 Because they provoked his spirit,
So that he spake unadvisedly with his lips.
- 34 They did not destroy the nations,
As Jehovah commanded them ;
- 35 But formed alliances with the Gentiles,
And learned their works.
- 36 And they worshipped their idols,
Which were a snare unto them.
- 37 Yea, they sacrificed their sons
And their daughters unto demons,
- 38 And they shed innocent blood,
The blood of their sons and their daughters,
Whom they sacrificed unto the idols of Canaan ;
And the land was polluted with blood.
- 39 Thus were they polluted in their doings,
And were adulterous in their works.
- 40 Therefore was the wrath of God kindled against His people,
And He abhorred His own inheritance.
- 41 And He gave them into the hand of the Gentiles,
And they that hated them ruled over them.
- 42 Their enemies also oppressed them,
And they were brought into subjection under their hand.
- 43 Many times did He deliver them,
But they were rebellious with their counsel.

- And were brought low for their iniquity.
 44 Nevertheless Jehovah regarded their affliction,
 When He heard their cry.
 45 And He remembered for them His covenant,
 And pitied them according to the multitude of His mercies.
 46 He gave them also favour
 In the presence of those who had led them captive.
 47 Save us, O Jehovah our God,
 And congregate us from among the Gentiles,
 That we may give thanks unto Thy holy name,
 And that we may hymn Thy praise.
 48 Blessed be Jehovah God of Israel
 From everlasting to everlasting,
 And let all the people say, Amen.
 Praise ye Jehovah.

When David brought the ark with great rejoicing into the city of David, as recorded 1 Chron. xvi., the psalm of thanksgiving sung on the occasion consisted of Psalms cv. 1-15, cxvi., and cvii. 1, 47, 48,—a selection from the Book of Psalms appropriate to that joyous celebration. Psalms cv., cvii., seem evidently one continuous composition, consisting of distichs only with the exception of cvii. 7, 43, which are triplets.

cv.
 Ver. 6. **יִשְׂרָאֵל** is the reading of twenty-one Heb. mss., and of 1 Chron. xvi. 13.

Ver. 8. **וְזָכַר** is the reading of eight Heb. mss., and of 1 Chron. xvi. 15.

Ver. 22. "For **לְאֹסֵר**, the LXX., Vulgate, and Jerome, certainly had **לְיֹסֵר**, 'to tutor,' or they took **אֹסֵר** in the sense of **יֹסֵר**, as they took it in Hosea x. 10."—*Horsley*.

Ver. 28. *Were not disobeyd.*—The Hebrew verb is rendered as impersonal, according to the rule of Schroeder: "verba tertiæ personæ masculinæ, tam singularia quam pluralia, usum accipiunt impersonalem, quo sæpe per nostrum passivum resolvi possunt."—*Heb. Gram.* p. 358. See also Moses Stuart's Hebrew Grammar, p. 352.

Ver. 36. **בְּצִעְרִים**, with or without **ב** prefixed, occurs in forty-five Heb. mss., in the five Heb. mss. collated in Michaelis' Bible, 1729, in two Edd. of fifteenth century, and in the Basle Psalter, 1516, in Cologne Psalter, 1518, Syriac, Chaldee, the Vatican Latin Psalter, and Aben Ezra.

Ver. 37. **וּבְזוֹחַ** occurs in ten Heb. mss., and in Justinian's Psalter, 1516.

Ver. 40. **מִיִּשְׁטִיִּם** is the reading of two Heb. mss. cvii.

Ver. 3. **עֵשִׂי** is the reading of nineteen Heb. mss. two Edd. of fifteenth century, the Basle Psalter, 1516, the Cologne Psalter, 1518, LXX., ἀλλος in Hexapla, Chaldee, Syriac, Vulgate, Arabic, Jerome. Horsley in this verse adopts the reading of the Syriac **מִיִּשְׁפָּטִי**.

Ver. 4. **וְזָכַרְנוּ** occurs in three Heb. mss., LXX., Syriac.

וּפְקַדְנוּ occurs in two Heb. mss.

Ver. 6. **וְהִרְשַׁעְנוּ** occurs in eighty-six Heb. mss., the Hagiographa of Naples, and Justinian's Psalter, 1516.

Ver. 7. **עַל יָם** is rendered as one word, **עַלְיָם**, by LXX., Vulgate.

Ver. 25. **וְלֵא** is the reading of several Heb. mss., two Edd. of the fifteenth century, Justinian's Psalter, 1516, Cologne Psalter, 1518.

Ver. 29. **וַיִּכְעַסוּהוּ** is the reading of six Heb. mss., two of them Hebrew-Latin, and of all the versions, and defectively in three more Heb. mss.

Ver. 36. **וַיִּהִי** is the reading of twenty-one Heb. mss., LXX., Vulgate, Arabic, and of Justinian's Psalter 1516, omitted by De Rossi.

Ver. 44. **יְהוָה** occurs in one Heb. ms., LXX. Arabic.

Ver. 45. **חֲסִדָּי** occurs in fifty-one Heb. mss. of Kenicott, and many of De Rossi, Talmud, and Justinian's Psalter, 1516, besides Machazor of fifteenth century.

Ver. 46. **כָּל** is wanting in six Heb. mss., and in the Psalter of Isny, 1542, and in the Arabic.

PSALM CVII.

THANKSGIVING of Israel for restoration from their present dispersion; from the east, and the west, the north, and the south.

Settlement of Israel in Palestine.

Promised blessing to those of the spiritual Israel, who shall study the final destinies of the natural Israel delineated in the sure word of prophecy.

In this Psalm the practical lesson is enforced, that sanctified affliction is God's instrument to humble the sinner in his own estimation, to bring his past sins to remembrance, to wean him from sins of heart and life, and to prepare him for the reception of the gospel in spirit and in truth.

This Psalm manifestly infers, that the loving-kindness of Jehovah to be gloriously displayed at the second advent of Messiah and Israel's restoration and glorious destinies are so intimately interwoven and blended together, that a diligent study of, and practical acquaintance with, the predictions of Israel's ingathering are essential to a comprehensive knowledge of the doctrine of Messiah's second advent and glorious epiphany as King of kings and Lord of lords. HEAD SUPREME appointed to inherit a mighty land, He shall set it in the way, therefore shall be exalted to be HEAD.

(PART I.)

- 1 O GIVE thanks unto Jehovah, for He is good ;
For His mercy endureth for ever.
- 2 Let the redeemed of Jehovah proclaim
How He hath redeemed them from the hand of the enemy,
- 3 And gathered them out of the lands,
From the east, and from the west, from the north, and from the
south.
- 4 They wandered in the wilderness, in the arid desert,
And found no road to the city their dwelling.
- 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 conducted them by the direct road,
To go to the city their dwelling.
- 8 Let them praise Jehovah for His goodness,
And for the wonders that He doeth for the children of men !
- 9 For He hath fed to the full the longing soul,
And the soul famished with hunger He hath filled with good.

(PART II.)

- 10 Those that sit in darkness, and in the shadow of death,
Being bound in affliction and iron,
- 11 Because they rebelled against the words of God,
And contemned the counsel of the Most High ;
- 12 Verily their heart He hath humbled with affliction,
They stumbled, and there was none to help.
- 13 Then they cried unto Jehovah in their trouble,
And He saved them out of their distresses.

- 14 He brought them out of darkness and the shadow of death,
And brake their fetters in sunder.
- 15 Let them praise Jehovah for His goodness,
And for the wonders that He doeth for the children of men !
- 16 For He hath shivered the gates of brass,
And cut the bars of iron in sunder.

(PART III.)

- 17 Fools, because of their apostate course of life,
And because of their iniquities, are afflicted.
- 18 Their soul abhorred all manner of food,
And they drew near unto the gates of death.
- 19 Then they cried unto Jehovah in their trouble,
And He saved them out of their distresses.
- 20 He sent His word and healed them,
And delivered them from their own destructions.
- 21 Let them praise Jehovah for His goodness,
And for the wonders that He doeth for the children of men !
- 22 And let them sacrifice the sacrifices of thanksgiving,
And proclaim His works with exultation.

(PART IV.)

- 23 They that embark on the sea in ships,
And exercise their business in the great waters,
- 24 These see the works of Jehovah,
And His wonders in the deep.
- 25 For He commanded, and the stormy wind arose,
Which lifted high the waves thereof.
- 26 They mount up to heaven, they sink to the depths,
Their soul is melted because of trouble.
- 27 They spin round and round, and stagger like a drunken man,
And all their skill is drowned.
- 28 Then they cried unto Jehovah in their trouble,
And He delivered them out of their distresses.
- 29 He made the storm a calm,
So that the waves thereof are still.
- 30 Then were they glad because they were at ease,
And He conducted them to the haven where they would be.
- 31 Let them praise Jehovah for His goodness,
And for the wonders that He doeth for the children of men !

32 Let them exalt Him in the congregation of the people,
And praise Him in the assembly of the elders.

(PART V.)

33 He turned rivers into a wilderness,
And water-springs into a parched soil ;
34 A fruitful land into infertility,
For the wickedness of them that dwell therein.
35 He turned the wilderness into a lake of water,
And the land of drought into springs of water.
36 And there He settled the famished,
And they built a city for their habitation.
37 And they sowed the fields, and planted vineyards,
And they gathered the fruits of the produce.
38 And He blessed them, and they multiplied exceedingly,
And their cattle He suffered not to decrease.
39 But they are decreased in number, and brought low,
Through oppression, affliction, and sorrow.
40 He poured contempt upon princes,
And caused them to wander in a trackless desert.
41 But He raised high the Poor One out of misery,
And made Him families like a flock of sheep.
42 The upright shall see it and rejoice,
And all iniquity shall stop her mouth.
43 Whosoever is wise, and will mark well these things,
Such shall understand the loving-kindness of Jehovah.

Ver. 3. *And from the south.*—“The original is דָּוָם, ‘and from the sea ;’ to which agree all the ancient versions : and the Targum interprets it of the SOUTHERN sea. Hare, Secker, Kennicott, and Horsley would read מִיָּמִין, ‘from the south.’ Perhaps, however, these great critics have been too hasty in their emendation of the text. It may be that the prophetic Spirit had a meaning in the designation of the south by the unusual term, when applied to that quarter, of SEAS.”—*Fry.*

דָּוָם, *par excellence*, is predicated of the Mediterranean Sea, which is situated to the WEST of Palestine. Hence דָּוָם is employed to signify the WEST. In a few passages, Psalm cxiv. 3, 5, דָּוָם is predicated of the Red

Sea. May it not here be employed to designate THE SOUTH, because the Red Sea lies to the SOUTH of Palestine ; and, furthermore, obliquely to intimate, that the section of returning Israelites from the SOUTH will be brought as a present to the Lord of Hosts by ships of Tarshish navigating the Red Sea to Ezion-geber ?

Ver. 17. *Fools.*—“*Stulti propter viam sceleris sui.*” —*Munster's Heb. Bible.*

Ver. 43. *Wise*—*i.e.*, wise to salvation. The promise is, that God's children who shall study in faith the final destinies of Israel foretold in prophecy, shall be enlightened by the Spirit to understand the manifestation of God's love in the glorification of the Church at the glorious epiphany of Jehovah-Jesus.

This Psalm is entitled by Bishop Horsley, “A thanksgiving for the final restoration from the dispersion ;” and in James Le Fevre's Psalter, Paris 1513, “Divine praise containing a prophecy of Christ the Lord, of the people redeemed, and of the synagogue converted to a saving faith.” That commentators should have interpreted this Psalm of Israel's restoration from the captivity at Babylon, or have applied it to the Christian Church, seems passing strange. One section of Israel returns from the east, from Persia, Thibet, China, and other

countries eastward of the Tigris and Euphrates, journeying by land, and crossing the Syrian desert, where they wander "in the wilderness, in the arid desert, and hungry and thirsty their soul fainteth in them." Another section returns from the west, from Northern Africa, skirting the Mediterranean Sea, and from the maritime coasts of Europe, otherwise called, "the isles of the Gentiles." These, "bound in affliction and iron," are rescued from their persecutors by Divine interposition, which "shivers the gates of brass," and "cuts the bars of iron in sunder." A third section returns from the north, chiefly from Russia, Poland, Tartary, and Turkey. These, afflicted because of "their apostate course of life," are delivered from "their own lestructions." The fourth section returns from the south, from Hindostan, Arabia, and all Africa, except the northern coasts, evidently by sea agitated by violent storms, from which they are rescued by Him, who maketh "the storm a calm, so that the waves thereof are still."

PSALM CVIII., see parallel with PSALM LX.

PSALM CIX.

THE hatred, persecution, and rejection of Messiah by the Jewish nation. "He came to His own, and His own received Him not."

The predicted judicial punishment of Judas Iscariot, in which punishment was verified the declaration, "Visiting the sins of the fathers upon the children."

Prayer of the Man Christ Jesus for protection from His enemies.

This Psalm instructs us that as the crucifixion of Messiah, effected instrumentally by the treason of Judas Iscariot, the unjust condemnation of the Sanhedrim, and the unhallowed concurrence of Pontius Pilate, was overruled to the redemption of a lost and fallen world, so the Church is built upon a rock, and the gates of hell can never prevail against it. Christ ever goeth forth conquering and to conquer, until all His enemies shall be made His footstool, until devils and damned spirits shall confess that He is Jehovah, to the glory of God the Father.

The sin of Judas and Balaam was the love of money, the root of all evil. They bartered their immortal souls for the mammon of unrighteousness. Is not the mammon of unrighteousness the mainspring and characteristic of the slave-trade (branded with man-stealing and murder) which now desolates and blights the western shores of Africa? Is it not the mainspring and characteristic of the slavery of the children of Ham, righteously abandoned by Protestant England, but tenaciously maintained by other States? Is not this sin specifically condemned in Revelation xviii. 13? Is not traffic in cures of souls for individual lucre or family aggrandizement, irrespective of God's glory and man's salvation, as patent in England as the sun at noon-day? Are not vendors and purchasers for lucre sake guilty before God of the "love of the wages of unrighteousness"? Is not this mercenary traffic in Church preferment aptly described as "MERCHANDISE OF THE SOULS OF MEN"? Is not merchandise of the souls of men, for the sake of the mammon of unrighteousness, more execrable in the Divine estimation than merchandise of slaves or of the bodies of men? Is not merchandise of the souls of men specifically condemned in Revelation xviii. 13? If this plague-spot, this cancer, rapidly eating into the vitals of the Established Church, be not excised and eradicated, may not God's judgments upon the Church be justly apprehended? From all merchandise of the souls of men speedily, good Lord, deliver us.

1 O God, be not deaf unto My prayer,

2 For the mouth of wickedness

And the mouth of deceit are opened against Me.

- They have spoken against Me with a lying tongue,
3 And with words of hatred they have compassed Me,
And have warred against Me without a cause.
4 In requital of My love they hate Me,
But I am all prayer.
5 And they have rewarded Me evil in requital for good,
And hatred in requital for My love.
- 6 His wickedness is judicially visited upon him,
Satan standeth at his right hand.
7 When he shall be judged, he shall go forth condemned,
And his prayer shall become sin.
8 His days shall be few,
And another shall take his office.
9 His children shall be fatherless,
And his wife a widow.
10 His children shall be continual vagabonds, and shall beg,
Yea, they shall ask alms on account of the devastations they have
undergone.
11 The extortioner shall draw his net over all that he hath,
And strangers shall plunder the produce of his labour.
12 There shall be none to extend mercy unto him,
Neither shall there be any to compassionate his fatherless children.
13 His posterity shall be cut off,
In a single generation his name shall be blotted out.
14 The sin of his fathers shall be had in remembrance by Jehovah,
And the sin of his mother shall not be blotted out.
15 They shall be alway before Jehovah,
So that He shall cut off the remembrance of them from the
earth.
16 Because that he remembered not to show mercy,
But persecuted the Man afflicted and poor,
And broken in heart, even to slay Him.
17 As he loved cursing, so shall it come unto him ;
As he delighted not in blessing, so shall it be far from him.
18 As he clothed himself with cursing like as with his garment,
So it shall come like water into his bowels,
And like oil into his bones.

- 19 This shall be unto him as the garment which covers him,
And as the girdle wherewith he is always girded.
- 20 This shall be the reward of Mine adversaries from Jehovah,
And of them that speak evil against My soul.
- 21 And do Thou, O My Lord Jehovah, undertake for Me
For Thy name's sake, because great is Thy mercy.
- 22 Deliver Me, for I am afflicted and poor,
And My heart is wounded within Me.
- 23 I am gone like the shadow when it declineth,
I am tossed forward and backward like the locust
- 24 My knees are weak through fasting,
And My flesh is dried up for want of fatness.
- 25 I became also a reproach among them,
They that looked upon Me shook their heads.
- 26 Help Me, O Jehovah My God,
Save Me for Thy mercies' sake.
- 27 That they may know that this is Thy hand,
Thou, O Jehovah, hast done it.
- 28 They shall curse, but Thou shalt bless ;
They shall arise and be confounded, but Thy servant shall rejoice.
- 29 Mine adversaries shall be clothed with shame,
And shall cover themselves with their own confusion, as with a
mantle.
- 30 I will greatly praise Jehovah with My mouth,
Yea, I will praise Him among the multitude.
- 31 For He shall stand at the right hand of the Poor Man,
To save Him from those who pass sentence against Him.

The rendering of this portion of the Psalm in the imperative mood, instead of in the future tense, has probably in part arisen from misapprehension of Acts i. 20, which should be translated: "For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein; and THAT ANOTHER SHOULD TAKE HIS BISHOPRIC." *ἀδβρις* is the received reading.

"From the fifth to the fifteenth verse should be rendered by the future tense of the indicative mood; for our Lord, the pattern of all goodness, neither wishes nor imprecates evil upon His enemies, not even upon Judas the traitor, but only predicts what shall be fulfilled. Had this Psalm been so translated, we should have been delivered from that phantom of imprecation which godless men sometimes abuse, contrary to the apostolical precept, trusting to their ministers or their elders to anathematize, and to smite with imprecation and malediction those whom they are unwilling to admit to be superior to themselves.

These things, at the suggestion of the devil, are done by abuse of Divine things, and the veritable and true curse returns on the head of its authors, since the intention of the prophet is not malediction, but prophecy and prediction. I have known those who, by means of this vain, superstitious, and magical rite, having extinguished the lights and turned their faces from the altars, and rolled in the dust, have recited with muttering voices this Psalm for the purpose of execration and malediction."—*Psalm. Quinc. Fab.* 1513.

"The Rev. P. Labelle, the Romish priest of Ballinrobe, was proved to have written the following blasphemous libel against Lord Plunket, the Protestant bishop of the diocese (Tuam):—

"Set thou the sinner over him, and may the devil stand at his right hand. When he is judged, may he go out of court condemned, and may his prayer be turned into sin. May his days be few, and his bishopric let another take. May his children be fatherless, and his wife a widow. Let his children be carried

about vagabonds, and beg, and let them be cast out of their dwellings. May there be none to help him, and none to pity his fatherless offspring. May his posterity be cut off. In one generation may his name be blotted out. . . . And let the memory of them perish from the earth, because he remembered not to show mercy, but persecuted the poor man and the beggar, and the broken in heart, to put him to death. And he loved cursing, and it shall come unto him; and he would not have blessing, and it shall be far from him. And he put on cursing like a garment, and it went like water into his entrails, and like oil into his bones. May it be to him as a garment which covereth him, and like a girdle with which he is girded continually. . . . They will curse, and Thou wilt bless. Let them that rise up against me be confounded, but Thy servant shall rejoice. I will give thanks to the Lord with my mouth, and in the midst of many I will praise Him, because He hath stood at the right hand of the poor, to save his soul from persecution.”—*Achill Missionary Herald, August 1860.*

Ver. 1. *Unto My prayer.*—תפילתי is the reading of four Heb. mss., all four Hebrew-Latin, and I think greatly to be preferred, because so strongly corroborated by internal testimony. The whole Psalm is the prayer of the Man Christ Jesus, interspersed with the prophetic malediction of Judas Iscariot. There is no praise throughout the whole composition but in ver. 30. Moreover, the word PRAYER occurs in verses 4, 7. It is singular that in all these four mss. the word is erroneously written תפילה. But so it is written in vers. 4, 7, not only in these four, but in several other Heb. mss. Is this spelling a provincialism? Is the ך inserted as a compensative for the Dagesch? Tychem remarks on this class of mss.: “Litteris Begadkephath non Dageschatis itemque τω

Resch lineola Raphe superimposita est.” The Raphe occurs over the letter פ in this word in ver. 7. Neither GOD OF MY PRAYER nor GOD OF MY PRAISE is found elsewhere in the Scriptures. The received rendering, “HOLD NOT THY PEACE, O GOD OF MY PRAISE,” is unsuitable to the context, and is very indefinite.

Ver. 1. אלהים is the reading of four Heb. mss., all four Hebrew-Latin (one exhibiting an erasure in the place of ם), LXX., Vulgate, Arabic, Chaldee, and Theodotion.

Ver. 6. *Judicially visited.*—“Pœna visitaria puniri.”—*Fürst's Heb. Conc.*

The received text reads רשעו וישבן.

I divide the words thus רשעו וישבן.

Ver. 13. אחר is the reading of one Heb. ms., LXX., Vulgate, Arabic.

Ver. 13. שמו is the reading of sixty-two Heb. mss., Vulgate, Arabic, LXX., Syriac, Hexapla, and is preferred by De Rossi.

Ver. 16. *Man afflicted, poor, and broken in heart.*—“The Man Christ Jesus, the Lord Himself, who, though He were rich, was for our sakes made poor, that we through His poverty might be made rich.”—*Athanasius.*

Ver. 23. בנטוהו is the reading of fifty-one Heb. mss., three Edd. of fifteenth century, and eleven later Edd. in the text, and of two in the margin.

Ver. 28. *Arise—i.e.*, they shall be raised from the dead. See Psalm i. 5.

Ver. 31. *Poor Man—i.e.*, the Man Christ Jesus.

“This is the fifth of those Psalms which treat diffusively of the Passion of Christ. The Acts of the Apostles testify that this Psalm is a prophecy of Christ, it being there shown that Judas Iscariot is predicted. Christ Himself as Man prays to the Father, ‘Hold not Thy peace,’ etc., etc.”—*Psalt. Pct. Lombard. 1474.*

This has correctly been denominated THE ISCARIOTIC PSALM. The first chapter of the Acts defines its subject to be Messiah’s prophetic malediction of Judas Iscariot.

“The present Psalm has reference to the person of Christ, whose sufferings are therein contained. The scripture of the Acts of the Apostles attests this statement, where Peter, rehearsing the death of the traitor Judas, and testifying that another must be added to complete the number of the twelve apostles, employs the prophetic testimony of this Psalm: ‘Another shall take his office.’ So that, according to the teaching of Peter, this and all the other prophecies contained in this Psalm are spoken of Judas. According to the literal signification of the words, all these particulars were fulfilled after the death of the traitor—his children being orphans, and his wife a widow. Whatever else is declared in this Psalm has been literally accomplished, so that the prediction of our Saviour has been verified, who in this Psalm foretold what should come to pass.”—*Eusebius.*

“This Psalm signifies to us the sufferings of our Lord, and the punishments which were to be inflicted both on Judas himself and also on the people of the Jews. But when words are employed expressive of desire, as for instance, ‘Let Satan stand at His right hand,’ they are so used as equivalent to the future tense, ‘Satan shall stand;’ for no wish is expressed that this should take place, but a prediction of what should occur through his wickedness.”—*Athanasius.*

“The greater part of this Psalm is written concerning Judas, whose mouth we find opened first as a sinner, and afterwards as a traitor against the Lord. For as a sinner and transgressor he said unto the Jews: ‘What will ye give me, and I will deliver Him unto you?’ (Matt. xxvi. 15.) As a traitor he said to Jesus, ‘Hail, Master,’ and kissed Him, which kiss was a sign of treason to those who apprehended Jesus. This malediction the traitor heard, when the Only-Begotten said to Judas, when meditating his treason: ‘The Son of Man goeth, as it is written of Him; but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born’ (Matt. xxvi. 24).”—*Hesychius.*

“The Lord Christ speaks throughout this whole Psalm. In the first part he blames the Jews, who have returned to their Creator evil for good. In the second part is rehearsed the iniquity of the traitor Judas and the perfidious people, and those things are foretold which

should occur to them as punishments for their detestable wickedness. In the third part Christ prays as a man that He may be delivered from His passion, and speedily obtain a glorious resurrection. The Virgin conceived, Messiah came, the Lamb without spot was slain, the Redeemer rose from the dead, the world believes the glad tidings, but the Jew yet pretends that he knoweth not what all the world knoweth. O Lord, grant conversion to the obstinate, light to those in darkness, faith to the unbelieving, that Thou mayest assist those in manifest danger, for whom Thou didst intercede upon the cross. O Lord, we fitly intercede with Thee for those with whom our moral suasion has failed."—*Psalt. Cassiodori*, 1491.

"The sins of the fathers are visited upon those who recede not from their parents' evil deeds, but not upon those who are changed in Christ. Hence the declaration in Exodus, 'Visiting the sins of the fathers upon the children,' is predicated of those children who imitate the iniquity of their parents; and the declaration of Ezekiel, that 'the son shall not bear the iniquity of the father,' is to be understood of those children who have been converted unto God."—*Psalt. Pet. Lombard.* 1474.

"The words, 'when he shall be judged,' have a special reference to Judas, whose judgment was pronounced by Christ at the Supper, when He said of Judas, 'Woe to that man by whom the Son of Man is betrayed!' This woe is a denunciation of eternal punishment. The words, 'He shall go forth condemned,' are predicated of Judas, because after these words Christ gave him the sop, which when he had received, Satan entered into him to possess him for evermore, and immediately he went forth from the society of Christ and His apostles, and proceeded to complete his treason."—*Postil. N. De Lyra*, 1481.

"Behold, both Psalms quoted by Peter (Acts i. 20) have respect to Christ, who is indeed the subject and author and interpreter of the whole Book of Psalms."—*Psalt. Folengii*.

PSALM CX.

MESSIAH'S exaltation and session at the right hand of Jehovah.

Messiah's triumphant mission, "conquering and to conquer:" the propagation of His gospel commencing at Jerusalem, and finally embracing the whole universe.

Messiah's eternal priesthood.

Messiah's punishment of the kings and confederated forces of the Gentiles, and His reign in Zion before His saints gloriously.

From this Psalm we learn that Messiah, by the efficacy of His grace, maketh His people willing in the day of His power, drawing them to Him by cords of love, and working in them to will and to do according to His pleasure, their bodies being the inhabitation of God by the Spirit. SALVATION IS OF GRACE. Reader! if thou art a child of God, thy body is the temple of the Holy Ghost. "Know ye not your own selves, how that Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.) "Stir up the gift of God which is in thee. Quench not the Spirit. Grieve not the Holy Spirit of God, whereby thou art sealed unto the day of redemption."

- 1 JEHOVAH said unto my Lord, Sit Thou at My right hand,
Until I shall make Thine enemies Thy footstool.
- 2 The sceptre of Thy power Jehovah shall send abroad from Zion;
Have Thou dominion in the very midst of Thine enemies,
- 3 Loving Thy people, who are willing offerings,
In the day of Thy power, on the mountains of holiness.
Thy young men like dew are early seeking Thee.
- 4 Jehovah hath sworn, and will not repent,
Thou art a Priest for ever after the order of Melchizedek.

- 5 Jehovah at Thy right hand
 Shall strike through kings in the day of His wrath.
- 6 He shall punish the Gentiles, striking through a multitude of
 bodies.
- 7 Head supreme, appointed to inherit a mighty land,
 He shall set it in the way ;
 Therefore shall He be exalted to be Head.

Ver. 1. *Unto my Lord.*—"Unto His Son the Messiah, whom David designedly called HIS LORD, to admonish the Jews and the whole Church, that although He was his son according to the flesh, or His human nature (Acts ii. 30 ; Rom. i. 3), yet He had a higher nature and original, and was also HIS LORD, as being by nature God blessed for evermore, and, consequently, Lord of all things, as He is called (Acts x. 36) ; and by office, as He was God-man, the Lord and King of the whole Church, and of all the world for the Church's sake. And this was a necessary provision to prevent that scandal which the Holy Ghost foresaw the Jews and others would be apt to take at the meanness of Christ's appearance in the flesh. The Hebrew word אֲדֹנָי is one of God's titles, signifying His power and authority or lordship over all things, and therefore is most fitly given to the Messiah, to whom God hath delegated all

His power in the world (Matt. xxviii. 18).—*Matthew Pool.*

Ver. 3. "נְרִבּוּת, innumeri codices ac multe editiones, inter editiones antiquiores omnes."—*De Rossi.*

Ver. 3. כְּהֵרֵרִי is the reading of ninety Heb. mss., three Edd. of fifteenth century, and twenty-one later editions.

Ver. 3. *Thy young men like dew.*—"Dal primo spuntar dell' aurora pronta sara, a seguirti e fresca e vigorosa e in gran copia, come la rugiada, la tua gioventu."—*De Rossi.*

Ver. 5. "Plures יְהוָה.—*De Rossi.* Eighteen of Dr. Kennicott's mss., and one edition, read יְהוָה, instead of אֲדֹנָי."—*Dixon.*

Ver. 7. *Shall He be exalted.*—יְרוֹם is the reading of six Heb. mss., and the Syriac.

That this Psalm is exclusively predictive of Messiah, and has no reference to any other subject, is self-evident from the seven quotations thereof in the New Testament.

"This Psalm is expounded of the Messiah in the Targum, by Moses Hadarsan, and Saadiah Gaon, by Isaac Ben Aramah, in Midrasch Tehillim, and in the Gemara Huet. Dem. Ev. Prop. vii."—*Horsley.*

"Some think that the Son of God then appeared unto Abraham under the form of man."—*Epiphanius.*

"The Melchizedekians are of opinion that Melchizedek, the priest of the Most High God, was not a man, but the power of God (*virtutem Dei*)."—*Augustine.*

"The holy Apostle, in his Epistle to the Hebrews, has most fully discussed 'Thou art a priest for ever after the order of Melchizedek.' He affirms this Melchizedek was without father, without mother, without generation (Heb. vii. 3) ; and in that passage he most diligently interprets why he was without father, without mother, without generation. And it hath been declared by all ecclesiastics, that he was without father as to his human nature (*secundum carnem*), without mother as to his Divine nature (*secundum Deum*). Thou shalt not be a priest concerning Jewish sacrifices, but Thou shalt be a priest according to the order of Melchizedek. In the same manner that Melchizedek, King of Salem, offered bread and wine, thus shalt Thou offer Thy body and blood, the true bread and true wine. This Melchizedek has given to us those mysteries which we possess. The same who said, 'Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day' (John vi. 54), according to the order of Melchizedek hath handed down to us the sacrament He hath ordained."—*Pseudo-Jerome.*

"Melchizedek was King of Righteousness and Peace, and so had the power of imputing righteousness and granting peace to Abraham and all other believers. This Person acted in two capacities: as Priest He brought forth, or perhaps administered, bread and wine, the sacrament which Christ afterwards appointed, of the sacrifice of His body and blood, and by which He discovered Himself to the disciples at Emmaus, and accepted the tithes of the booty ; and as King of Righteousness and Peace, He did not wish, but absolutely pronounced and declared Abraham blessed of the Most High God, Possessor of heaven and earth. And thus Melchizedek ratified that covenant with Abraham, and confirmed the benefits of that dispensation, righteousness and peace to him. And St. Paul says (Heb. vii. 8), 'And here men that die receive tithes; but there He receiveth them, of whom it is witnessed that He liveth.' Was not seeing this dispensation sufficient to make him rejoice? Is not this He that Isaiah

(ix. 6) calls the Prince of Peace? Is not this that which David foresaw, and expresses (Ps. lxxxv. 10), 'Mercy and Truth have met together, Righteousness and Peace have kissed each other'?"—*Hutchinson*.

"This is the seventh of those Psalms which treat of the two natures in Christ. It speaks fully yet briefly of the incarnation and the omnipotent Godhead of Christ, as we read in the Gospel of St. John, 'In the beginning was the Word, and the Word was made flesh.' This Psalm is a brief summary of whatever is contained in the Old and New Testament concerning the two natures of Christ."—*Psalm. Pct. Lombard. 1474.*

"This Psalm treats of the session of Christ the Lord at the right hand of the Father, until having executed judgment He shall receive the everlasting kingdom; of His human nature, which was sent to preach the kingdom of God among the Jews; of His eternal generation; and of His generation in time from the holy womb of the Virgin; of His everlasting priesthood; of the sacrifice of bread and wine; of the vengeance which God will execute upon the prince of this world, and upon all associated with him."—*Psalm. Quinc. Fab. 1513.*

N.B.—The improved and novel rendering of the seventh verse and other portions of this Psalm I have borrowed from a sermon, which, when an undergraduate, I heard preached by my deceased friend, Rev. Richard Dixon, at St. Mary's Church, Oxford, 27th March 1811. This sermon was subsequently published, together with an exposition of Psalm lxxviii. Dixon was then Fellow and Tutor of Queen's College, Oxford, and a public examiner for degrees. He was MOST EMINENTLY qualified to have succeeded to the Provostship. But when the vacancy occurred the election fell on another. Why and wherefore this occurred, I forbear to explain. The two chief movers in this election, and the elected Provost, and the rejected candidate, all now sleep the sleep of death. Dixon, who, as Provost of Queen's, would have shone a star of the first magnitude and lustre among the many bright luminaries of *alma mater*, disappointed and chagrined by his rejection, accepted the united livings of Niton, Godshill, and Whitwell. To this rural ministry Dixon was ill adapted, from lengthened collegiate habits and physical inability for the pastoral visitation of his parishioners. On account of his secluded life and retiring disposition, he was never appreciated as his literary acquirements, oriental knowledge, and Biblical research justly merited. He knew the truth, and fully preached the truth, and who shall say, that he did not believe and feel the truth by the Spirit's sanctifying influence to his soul's salvation? Peace to the memory of my ever valued friend, Rev. Richard Dixon. He shall stand in his lot at the end of the days.

PSALMS CXI. CXII.

THOSE Psalms are called alphabetical whose stanzas commence with the consecutive letters of the Hebrew alphabet. The alphabetical Psalms, for the most part, consist of isolated sententious maxims, experimental, moral, and religious, exhibiting love to God, abstraction from the world, aspirations after holiness, conformity to God's revealed will, and supreme estimation of holy writ above all the fascinations of time, and all the treasures of this transitory world; and they contain most earnest supplications for illumination to read, mark, learn, and inwardly digest the volume of inspiration, more precious than gold, sweeter than honey and the honeycomb. One design of this alphabetical composition and arrangement, was to facilitate the committal to memory of these disjointed unconnected maxims and Divine aphorisms. But the higher and holier object of this alphabetical Psalmody was, we believe, to elevate the attention of the reader to Immanuel, the Lord our righteousness, "the first and the last," "the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty" (Rev. i. 8), the Incarnate Son of God, in whom alone all these spiritual and moral perfections have been universally and impeccably concentrated, embodied, and manifested.

Psalm cxi. teaches, that man's highest wisdom is the knowledge and reverential

fear of the one living and true God,—the God of the Bible,—Jehovah, Father, Son, and Holy Ghost, co-equal, and co-eternal, and consubstantial. Whosoever denies the Divinity of the Son or the Personality of the Spirit, possesses not this wisdom, nor does he possess it who draws near to God with his lips while his heart is far from him, for God is a Spirit, and they who worship Him must worship Him in spirit and in truth. The world by wisdom knows not God.

Psalm cxii. teaches, that unregenerate man is in antagonism to God's revealed will ; that while his lips repeat, "Thy will be done on earth as it is in heaven," God is not in all his thoughts, God's will is not his will, neither loveth he what God hath ordained and foretold. The natural man understandeth not the things of the Spirit of God. They are foolishness unto him. His heart is estranged from God. He is spiritually dead, and on the verge of eternal death, both of body and soul, for ever.

CXI.

- כ
- 1 I WILL give thanks to Jehovah with
my whole heart,
- ב
- In the communion of the upright,
and in the congregation.
- ג
- 2 The works of Jehovah are great,
Investigated by all who take pleasure
therein.
- ד
- 3 Honourable and glorious is His work,
And His righteousness endureth for
ever.
- ה
- 4 His wonderful works He hath or-
dained to be commemorated ;
Gracious and merciful is Jehovah.
- ו
- 5 He hath given food unto them that
fear Him ;
He will for ever be mindful of His
covenant.
- ז
- 6 The efficacy of His works He hath
displayed to His people,

CXII.

- כ
- 1 BLESSED is the man that feareth Jeho-
vah,
- ב
- That hath delighted in His command-
ments supremely.
- ג
- 2 His seed shall be mighty upon earth ;
The habitation of the upright shall
be blessed.
- ד
- 3 Wealth and riches are in His temple,
And His righteousness endureth for
ever.
- ה
- 4 Unto the upright there ariseth light
in the darkness ;
Gracious and merciful is the Righte-
ous One.
- ו
- 5 Good is the man that is gracious
and associates others to Himself ;
He shall support His matters in
judgment.
- ז
- 6 Verily He shall never be moved ;

ל	ל
That He might give them the heritage of the heathen.	The Righteous One shall be had in everlasting remembrance.
מ	מ
7 The works of His hands are verity and judgment ;	7 He shall not be afraid of evil tidings,
נ	נ
All His commandments are true.	His heart is fixed, trusting in Je- hovah.
ס	ס
8 They are established for ever and ever,	8 His heart is steadfast, He shall not be afraid,
ע	ע
Ordained in truth and uprightness.	Until He hath seen destruction upon His enemies.
פ	פ
9 He hath sent redemption unto His people ;	9 He hath dispersed, He hath given to the poor,
צ	צ
He hath ordained His covenant for ever :	His righteousness endureth for ever ;
ק	ק
Holy and reverend is His name.	10 His horn shall be exalted in glory.
ר	ר
10 Reverence of Jehovah is the begin- ning of wisdom ;	The ungodly one shall see it and shall be grieved,
ש	ש
A good understanding have all they that do thereafter ;	He shall gnash his teeth and consume away.
ת	ת
His praise endureth for ever.	The desire of the ungodly shall bring perdition.

CXI.

Psalm exi. is the first alphabetical Psalm which is regular throughout. The four former alphabetical Psalms, namely, ix. and x., xxv., xxxiv., and xxxvii., are irregular and defective in many particulars, for the rectification of which neither Heb. mss. Edd. nor ancient versions afford sanction and authority. It is singular, that not only are Psalms exi. and cxii. perfectly regular, but, furthermore, that not one various reading of note or importance occurs in either of these Psalms. The only deviation from the Received Text which I have adopted is in Psalm cxii. 4, four Heb. mss. reading צדיק (and one יהוה). In Psalm cxii. 1, the Westminster ms. reads היאש, as if the Jewish scribe, who, from the addition of the Gallican Vulgate, must have embraced Christianity, considered the subject of Psalm cxii. and Psalm i. as the same, THE MAN CHRIST JESUS.

I view these two as twin Psalms, both alphabetical, and both consisting of eight distichs and two triplets. The second stanza of verse 3 is *verbatim* the same in both Psalms, and the second stanza of verse 4 is precisely the same in signification in both, the only verbal difference being, that in Psalm exi. we read JEHOVAH, and in Psalm cxii. the RIGHTEOUS ONE.

“Among the observances of the Divine will (investigated by all who take pleasure therein), none are to be prosecuted and sought for so much as the holy libations of bread and wine; not corruptible bread and wine, but the bread which cometh down from heaven, and the wine of the true vine, of which our Father in heaven is the only husbandman; not the works of man, but the works of His hands, which are verity and judgment.”—*Psalm. Quinc. Fab.* 1513.

CXII.

This is the second alphabetical Psalm which is regular in its construction throughout.

“The righteousness of the Mediator, I make no doubt, is celebrated in this Psalm; for surely that alone is worthy to be extolled in songs of praise: especially since we are taught by the Holy Ghost to say, ‘I will make mention of Thy righteousness, even of Thine only.’ I conclude, therefore, that in this alphabetical Psalm, for such is its construction, Christ is ‘the Alpha and the Omega.’”—*Fry.*

“The alphabetical form, wherein this Psalm is written, doubtless pertains to the perfection of wisdom, whereby the knowledge of Divine truths is acquired, and the sin of ignorance of God’s will is avoided. Thus it is manifest, that the Psalms are diversified by dissimilar excellencies of composition; that man, ever backward to learn, may not be satiated by sameness of style and diction.”—*Psalm. Cassiodori*, 1491.

“I have frequently said, that all things spoken in the person of the Just One refer to Christ.”—*Pseudo-Jerome.*

“The prophet speaks of the blessedness of the Just One, and of the incarnation of Christ, and of the damnation of the wicked. The sinner on the day of judgment shall see the Lord recompensing the saints. We ask, In what earth the righteous shall be mighty, since here they are exposed to derision? They shall be mighty in that earth in which the saints shall reign with Christ.”—*Psalm. Brunon.* 1480.

“This Psalm, secondly, treats of the advent of the Lord, whereby men, having been sinners, are blessed for ever.”—*Psalm. Pet. Lombard.* 1474.

Of none but of Christ can it be said, that HIS SEED SHALL BE MIGHTY UPON EARTH. Of none but of the Lord our Righteousness can it be said, THAT HIS RIGHTEOUSNESS ENDURETH FOR EVER. Verse 9 of this Psalm is quoted by St. Paul (2 Cor. ix. 9) as Christ’s example for our imitation, for who can give seed to the sower and bread to the eater (2 Cor. ix. 10, and Isa. lv. 10), but He who hath said, “All power is given unto Me in heaven and on earth?” St. Paul’s quotation is therefore a virtual ascription of this Psalm to the Man Christ Jesus.

PSALMS CXIII. CXIV. CXV.

UNIVERSAL and everlasting praise from all creation to Jehovah, when His kingdom shall have come, and His will shall be done universally and perfectly on earth, as it is now done universally and perfectly in heaven.

Exaltation of the natural Israel, now impoverished and needy, to equality of ecclesiastical privileges and glory with the Gentile nations, servants of Jehovah.

Restoration of Israel to the land of promise, conversion unto God, and abundance of spiritual progeny vouchsafed unto her, in place of her present barrenness of all spiritual good.

Exodus from Egypt; miraculous transit of the Red Sea and of the river Jordan; miraculous flow of water from the smitten rock; prefigurations of Israel’s redemption from their present dispersion.

Ascription of Israel’s deliverances solely to the omnipotence of Jehovah. Believing Israel repudiates idolatry, trusts in Jehovah, is a recipient of His covenant mercies, becomes a praise on the face of the earth, and blesses Jehovah, while “the wicked shall be ashes under the soles of their feet in the day that I shall do this, saith the Lord of hosts” (Mal. iv. 3).

These three Psalms celebrate the supremacy of Jehovah, as sovereign administrator of the universe, controlling, directing, and regulating by His invisible but

omnipotent Providence all events according to the counsel of His own will, causing the wrath of man to praise Him, educing good out of evil, and restraining the wills and affections of ungodly men, to effectuate His own will, and accomplish all which His servants the prophets have foretold should come to pass until death shall be swallowed up in victory, until time shall be no more.

CXIII.

(PART I.)

- 1 HALLELUJAH, praise, O ye servants of Jehovah,
Praise ye the name of Jehovah.
- 2 The name of Jehovah shall be praised
From this time forth even for evermore.
- 3 From the rising of the sun unto his going down
The name of Jehovah is the theme of praise.
- 4 Jehovah is supreme above all the Gentiles,
His glory above the heavens.
- 5 Who is like unto Jehovah our God?
So exalted in habitation,
- 6 So condescending in paternal inspection
Of the heavens and of the earth ;
- 7 Uplifting the impoverished from the dust,
He raiseth up the needy from the dunghill,
- 8 To enthrone him among princes,
Among the princes of His people :
- 9 Enthroning the barren woman at home,
A joyful mother of children. Hallelujah.

CXIV.

(PART II.)

- 1 At the exodus of Israel out of Egypt,
Of the house of Jacob from the cruel people,
- 2 O Judah, thou wast His consecrated portion,
O Israel, thou wast His dominion.
- 3 The sea saw and fled,
Jordan was turned backward.
- 4 The mountains bounded like rams,
The hills like the young of the flock.
- 5 Wherefore, O sea, didst thou fly ?
Wherefore, O Jordan, wast thou turned backward ?
- 6 Why, ye mountains, bounded ye like rams ?
And ye hills like the young of the flock ?

- 7 Tremble, O earth, before the presence of the Lord,
Before the presence of the God of Jacob.
8 Who turneth the rock into a pool of water,
The flint rock into fountains of water.

CXV.

(PART III.)

- 1 Not unto us, O Jehovah, not unto us,
But unto Thy name be glory given,
Because of Thy mercy and Thy faithfulness.
2 Wherefore should the Gentiles say,
Where is now their God?
3 As for our God He is in heaven,
He doeth whatsoever He willeth.
4 Their idols of silver and gold
Are the workmanship of the hands of men.
5 A mouth is theirs, but they cannot speak;
Eyes are theirs, but they cannot see;
6 Ears are theirs, but they cannot hear;
A nose is theirs, but they cannot smell;
7 Hands are theirs, but they cannot feel;
Feet are theirs, but they cannot walk;
Neither speak they through their throat.
8 Such as they are, such are their makers,
Such is every one that trusteth in them.
9 The house of Israel trusteth in Jehovah,
He is their helper and their shield.
10 The house of Aaron trusteth in Jehovah,
He is their helper and their shield.
11 They who fear Jehovah trust in Jehovah,
He is their helper and their shield.

(PART IV.)

- 12 Jehovah hath been mindful of us, He will bless—
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 will superabound in blessings upon you,
Upon you and upon your children.
15 Blessed are ye of Jehovah,

Creator of heaven and earth.

16 The heavens were ordained for Jehovah,
But the earth hath He given to the children of men.

17 The dead praise not Jehovah,
Nor any that descend to the regions of inaction.

18 But we will bless Jehovah
From this time forth, even for evermore. Hallelujah.

CXIII

Ver. 6. *Paternal inspection*.—"עֵינַי יְהוָה אֵלֵינוּ de Deo dictum exprimit ejus COMMISSERATIONEM FAVOREM atque AUXILIUM."—*Simonis Heb. Lex.*

"Construed with עֵינַי, TO LOOK UPON OR VIEW WITH INTEREST OR SYMPATHY, WITH SATISFACTION, TO REJOICE IN."—*Gesen. Heb. Lex. by Gibbs.*

Vers. 7, 8. "It is primarily to the restoration of Israel, and secondarily to the calling of Assyria and Egypt into the fellowship of His earthly people's blessing, that these verses seem prophetically to refer (Isa. xix.)"—*Pridham.*

Ver. 9. "The allusion in this verse is plainly to the once rejected city of Jehovah's covenant, whose widowhood is but for an appointed time, until the ancient kindness be again renewed (Isa. liv.)"—*Pridham.*

CXIV

Ver. 1. *Cruel*.—"The word seems (according to Mr. Bate in Crit. Heb., and in his Appendix to the Inquiry into the Similitudes, p. 281) to be a compound of the particle ע, of (as ל is often used, see Noldius's Particles under ל, 44), and ו, VIOLENCE, and so to refer to the VIOLENCE of the Egyptians towards the Israelites, or the BARBARITY of THEIR BEHAVIOUR, which was more to the Psalmist's purpose than the BARBARITY of THEIR LANGUAGE, even supposing the reality of the latter in the time of Moses."—*Parkhurst's Heb. Lex.*

Ver. 2. *Consecrated portion*.—"Fu Giuda consecrato a Ihi (Al Signore)."—*De Rossi.*

"We have reason to expect from prophecy, that similar miracles will attend the restoration of the children of Israel to their own land, and the establishment of the kingdom of the Messiah over all the kingdoms of this world. Sinai and Horeb, together with the neighbouring mountains, leapt as it were by the mighty earthquake when the Lord descended to give the law, and the kingdoms shall also be thrown into a mighty movement, when the Lord shall come to judgment to execute His law (Hengstenberg)."—*Dr. Wilson.*

"Whether in the lips of Jesus at the passover table in the upper room, when using this as part of the great Hallel, or in the lips of any of His members, the song is one of PRAISE TO HIM WHO HAS REDEEMED, AND WILL AGAIN REDEEM ISRAEL."—*A. Bonar.*

CXV

Ver. 1. עֵינַי is the reading of above 177 Heb. MSS., eight Edd., and of all the ancient versions.

The union of these three Psalms into one univocal song of praise and adoration seems essential to their elucidation and their practical application. Thus the great Hallel, now divided into six Psalms, will constitute two inspired poetic effusions of unrivalled excellence and beauty.

"Paul, Bishop of Burgos, affirms that these six Psalms, cxiii.-cxviii., were called by the Hebrews the great and solemn hymn, which, at the new moons, and at the Passover, Pentecost, and Feast of Tabernacles, they sung with extraordinary celebrity; and that it was their custom on the night of the Passover, having eaten the paschal lamb, solemnly to recite this hymn while reclining at table. He understands Matthew to refer to this hymn, the great Hallel.

"Omnes veteres עֵינַי addita conjunctione, quam quisque videt hoc loco esse necessariam."—*Houbigant.*

Ver. 1. *Be glory given*.—"Occasionally the second person of the verb is employed instead of the third person with an indefinite nominative."—*Moses Stuart's Heb. Gram.*

Ver. 9. בֵּית "טְרַאֵל" is the reading of twenty-one Heb. MSS., LXX., Syriac, Vulgate, and Arabic.

Ver. 12. This verse is the beginning of a new Psalm in twenty Heb. MSS., and one Ed. of fifteenth century. Almost all the ancient Jewish Books of Prayer either here begin a new Psalm or print the initial letters in capitals.

Ver. 16. "Caeli positi sunt Domino."—*Houbigant.*

Vers. 16-18. "The Psalmist does not call those dead who have departed this life, but those who have died in ungodliness, or those who have perished in their sins. For Abraham, Isaac, and Jacob were dead. Nevertheless they so lived that their memory was celebrated among the living."—*Chrysostom.*

"By the dead I understand those who descend to the silence of eternal death, who love not and never can praise God. For them the earth might seem never to have been given. 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea' (Hab. ii. 14). 'We according to His promise look for new heavens and a new earth, wherein dwelleth righteousness' (2 Peter iii. 13). It is in prospect of this consummation that the Church professes to bless the Lord to all eternity."—*Dr. Wilson.*

"The dead which praise not Jehovah, of the 17th verse, while the earth is given to the children of men, we may interpret, from a comparison of other prophecies, to be those who are left in the abode of the dead, at the resurrection of the just, or who are, at that epocha, cast into hell, even 'all the people that have forgotten God.'"—*Fry.*

"He will give earth in its renovated beauty to the children of men. To Him we owe all things. Should He not be praised—praised on His own earth? 'It is they who are not dead who will praise Jehovah, and not those that go down to silence (Isa. xxvi. 14); and as for us, let us bless Jehovah from henceforth and for ever.'"—*A. Bonar.*

(xxvi. 30), 'When they had sung a hymn, they went out into the Mount of Olives.'—*Psalt. Oct. Justinian*, 1516.

For the union of Psalms cxiv. cxv. into one, we have the authority of no less than seventy-one Heb. mss., of three Edd., of the LXX., Syriac, Vulgate, and Arabic versions. "Some," says Jahn, "consider Psalm cxiv. to be a section of a longer Psalm."

James le Fevre, in his Psalter printed at Paris, 1513, remarks on Psalm cxiii.: "This Psalm is the first effusion of praise of this sextuple, magnificent, and perfect hymn. This is the hymn sung by Christ the Lord at the last paschal supper. The prophet in spirit introduces the Lord to the disciples and apostles. Ye meek and humble, exalt the eternal Father, exalt the Son of God, exalt the Holy Spirit. By Paul the Hebrew, the six Psalms, the 113th and the five following in the Hebrew Psalter, are called a magnificent and solemn hymn."

cxiii.—"Prophecy, like a pedagogue and preceptor, suggests as it were to ignorant children the very words wherewith they are obligated to praise the Lord."—*Eusebius*.

cxiv.—"Think not that the past has been recorded to us, but rather that the future is predicted. For those miracles, when performed among the people, were present miracles, but were not wrought without some signification of the future. Therefore, that he who made these predictions in psalmody might show that his words and these miracles concurred together, one and the same Spirit originating both the miracles done and the words spoken, so that that which remained to be manifested at the end of time might be foretold by figures of things and words; he does not simply relate past events, but we learn some particulars different from what we read in the history, lest he might be supposed to relate the past rather than predict the future. For first we read that Jordan was not driven back but stood and rose up upon a heap, when the waters flowed from above, when the people passed over; secondly, we do not read that the mountains and the hills skipped (bounded)."—*Augustine*.

cxiv. cxv.—"This Psalm contains the voice of the prophet, showing that whatever things are therein narrated, are spiritually to be understood."—*Pseudo-Jerome*.

"The prophet, commencing from the earliest origin of the Jewish people, by means of the stupendous miracles exhibited to them figuring the future, announces Christ should be given to the world. By which similitudes, and by the truths signified thereby, every Christian is liberated from condemnation. For those miracles were figures of the spiritual mysteries of Christ and the Church."—*Psalt. Pet. Lombard*, 1474.

PSALMS CXVI. CXVII. CXVIII.

PSALM CXVI. 1-9.

MESSIAH's ascription of love and thanksgiving to the Father, because He rescued His body from the grave, and His human soul from the confines of Sheol, and exalted Him to the right hand of the Majesty on high, that He might manifest His presence to the Church militant on earth, and to the Church triumphant who had finished their course and entered into rest.

PSALM CXVI. 10-19.

Messiah's confidence in Jehovah's providential protection, and His exaltation after His humiliation and vicarious passion. Messiah uplifts in the sight of the universe the cup of suffering which He had drunk to the dregs that He might multiply salvations to man. Messiah, as Head over all things to the Church, in and for the Church offers the sacrifice of praise and thanksgiving when Jehovah's house shall be established on the top of the mountains.

PSALM CXVII., AND CXVIII. 1-4.

Invocation of all the Gentile nations and all the tribes of Israel to laud the triune Jehovah, because His merey endureth for ever.

PSALM CXVIII. 5-29.

Destruction by Messiah, the Michael who standeth up for the children of His

people, of the Gentile nations confederated against restored and subsequently converted Israel, immediately preceding the establishment of His universal kingdom upon earth, when He who was once despised and rejected of men shall become the chief corner-stone of the spiritual temple, uniting Jew and Gentile in blissful concord under one Lord, one faith, one baptism, one God and Father of all.

This precatory and eucharistic canticle, comprehending these three Psalms, teaches God's everlasting love to His people, in life and death, in time and in eternity. When they cross the mystic Jordan, and the disembodied spirits wing their flight from the frail tenements of clay, the presence of Jehovah is with them, and His rod and staff sustain them. Transplanted into the joys and felicities of Paradise, "they rest from their labours, and their works do follow them"—

" Plagues and deaths around them fly,
Till He bids, they cannot die ;
Nor a single shaft can hit,
Till the God of love sees fit."

This canticle further celebrates Messiah's exaltation as corner-stone of the spiritual temple, Head over all things to the Church, dominant over the subjected universe, King of kings and Lord of lords, triumphant over all His foes, and adored by all creation, on the great day of God Almighty, the seventh chiliad of the world, the Sabbatic rest which remaineth unto the people of God when the kingdoms of this world shall become the kingdom of our Lord and His Christ, and He shall reign for ever and ever. His kingdom is an everlasting kingdom, and His dominion endureth throughout all ages.

CXVI. (MESSIAH.)

- 1 I LOVE Jehovah, because He hath heard
My voice, My supplication.
- 2 Because He hath inclined His ear unto Me,
Therefore throughout My days I will call upon Him.
- 3 The bonds of death compassed Me,
And the confines of Sheol held Me ;
I experienced distress and agony.
- 4 Then I called upon the name of Jehovah,
" Vouchsafe, O Jehovah, to deliver Me."
- 5 Gracious is Jehovah and righteous,
Yea, our God is compassionate.
- 6 Jehovah protecteth the little ones ;
I was brought low, but He delivered Me.
- 7 Return to Thy rest, O My soul,
For Jehovah hath given Thee Thy reward.
- 8 Verily Thou hast delivered Me from death,
Mine eyes from tears,
My feet from falling.

- 9 I shall walk before Jehovah
In the regions of the living.
- 10 I have confided, therefore have I spoken ;
I Myself was greatly afflicted.
- 11 I Myself said in My urgency,
The entire of mankind is a phantom.
- 12 What return shall I make to Jehovah ?
All His rewards are upon Me.
- 13 I will uplift the cup of salvations,
And will call upon the name of Jehovah.
- 14 I will perform My vows unto Jehovah
In the presence of all His people.
- 15 Precious in the sight of Jehovah
Is the death-state of His saints.
- 16 Verily, O Jehovah, I Myself am Thy servant ;
I Myself am Thy servant, the son of Thy faithfulness,
Thou hast loosed My bonds.
- 17 I will sacrifice to Thee the sacrifice of thanksgiving,
And I will call upon the name of Jehovah.
- 18 I will perform My vows unto Jehovah
In the presence of all His people,
- 19 In the courts of the house of Jehovah,
In the midst of thee, O Jerusalem. Hallelujah.

CXVII. (PSALMIST.)

- 1 PRAISE Jehovah, all ye Gentiles,
Laud Him, all ye tribes.
- 2 For mighty is His merciful kindness towards us,
And the faithfulness of Jehovah endureth for ever. Hallelujah.

CXVIII.

- 1 GIVE thanks unto Jehovah, for He is good,
For His mercy endureth for ever.
- 2 O let the house of Israel say, that He is good.
That His mercy endureth for ever.
- 3 O let the house of Aaron say, that He is good,
That His mercy endureth for ever.
- 4 O let them that fear Jehovah say, that He is good,
That His mercy endureth for ever.

(ISRAEL ASSAILED.)

- 5 I called upon Jah in distress,
 Jah answered Me by enlargement.
- 6 Jehovah is on My side, I fear not
 What man can do unto Me.
- 7 Jehovah is on My side, My helper,
 Therefore I shall see My triumph over them that hate Me.
- 8 It is better to seek shelter with Jehovah
 Than to confide in man.
- 9 It is better to seek shelter with Jehovah
 Than to confide in princes.

(MESSIAH.)

- 10 All the Gentiles encompassed Me,
 But in the name of Jehovah I cut them to pieces ;
- 11 They encompassed Me, yea, in swarms they encompassed Me,
 But in the name of Jehovah I cut them to pieces.
- 12 They encompassed Me like bees,
 They are extinguished as fire among thorns,
 For in the name of Jehovah I cut them to pieces.

(ISRAEL TRIUMPHANT.)

- 13 Thou hast thrust sore at Me, that I might fall,
 But Jehovah was My helper.
- 14 Jah is My strength and the theme of My song,
 And hath been My salvation.
- 15 The voice of exultation and salvation is in the tents of the righteous.
 The right hand of Jehovah hath done a mighty deed.
- 16 The right hand of Jehovah is exalted,
 The right hand of Jehovah hath done a mighty deed.
- 17 I shall not die, but I shall live,
 And recount the operation of Jehovah.
- 18 Jah sorely chastened Me,
 But He hath not given Me over unto death.
- 19 Open unto Me the gates of righteousness,
 I will enter in through them, I will give praise to Jah.

(ORACULAR VOICE.)

- 20 This is the gate of Jehovah,
 Through which the righteous shall enter in.

(ISRAEL TRIUMPHANT.)

21 I will give Thee thanks, for Thou hast heard Me,
And hath been My salvation.

(PSALMIST.)

22 The stone which the builders rejected
Is become the head stone of the corner.

23 From Jehovah this hath proceeded,
It is marvellous in our eyes.

24 This is the day which Jehovah hath appointed,
We will rejoice and exult therein.

25 Save now, I beseech Thee, O Jehovah;
O Jehovah, I beseech Thee, send now prosperity.

26 Blessed be He who cometh in the name of Jehovah;
We bless you who are of the household of Jehovah.

27 Jehovah is God, and hath caused His light to shine upon us;
Bind the victim with cords,
Even to the horns of the altar.

28 Thou art My God, and I will praise Thee,
My God, I will exalt Thee.

(CHORUS.)

29 Give thanks unto Jehovah, for He is good,
For His mercy endureth for ever.

CXVI.

Ver. 1. אֶהְבֵּתִי, ACQUIESCO. The verb is neuter, and signifies PLACERE SIBI, CONTENTUM ESSE, NIHL AMPLIUS DESIDERARE. See Amos iv. 5, and Jer. v. 31. The sentiment is the same as this verse, 'I THANK THEE, BECAUSE THOU ALWAYS HEAREST ME.' For Christ is the speaker in this Psalm as in Psalm xxii. Compare the two."—*Houbigant*.

"It is Christ only who can say, in the full sense of the word, the very first syllable of this Psalm, for the words run in the original thus: 'I LOVE, BECAUSE THE LORD HAS HEARD MY VOICE, MY SUPPLICATIONS!' 'I LOVE,' like εὐσηκα, Rev. iii. 20, I HAVE SO DONE, AND DO SO STILL. It is not 'I AM WELL PLEASED THAT THE LORD HAS HEARD.' No, it is far more. It is as if he pointed to Deut. vi. 5: 'THOU SHALT LOVE THE LORD,' exclaiming, 'I HAVE DONE SO, AND EVER WILL.'"—*J. Bonar on the Psalms*.

"After אֶהְבֵּתִי, Kimchi and many more understand the word JEHOVAH, from the following line, in this sense: 'I LOVE JEHOVAH, BECAUSE HE HATH HEARD MY PRAYERS.'"—*Rosenmüller*.

"Io amo il Signore, perchè egli ascolta la mia voce e le mie suppliche."—*De Rossi*.

Ver. 3. *Confines*.—I derive נֶצֶר from נָצַר, which, according to Lee, signifies GUARDED, PRESERVED FROM EVIL, WATCHED IN ORDER TO PRESERVE, SHUT UP. Gibb's Gesenius gives the additional signification, TO HIDE, TO CONCEAL.

Vers. 4, 8. נִפְשֵׁךְ נִפְשֵׁי, ego ipse, tu ipse."—*Gesenius*. *Theol. Philol.*

Vers. 7, 12. *Thy reward*.—"The Lord rewarded Me according to My righteousness, according to the cleanness of My hands hath He recompensed Me" (Ps. xviii. 20, 24).

Ver. 9. *Regions of the living*.—God is not the God of the dead, but of the living. Hence the word אֲרָצוֹת in the plural directs our attention to the manifestation of the Lord Jesus, both to those who are living to God in the flesh, and to those who are reposing on Abraham's bosom in the joys and felicities of Paradise, in the interval between death and their joyous resurrection, awaiting the coming of Messiah in glory to be glorified in His saints.

Ver. 13. *Cup of salvations*.—That which was the cup of suffering to Messiah was the cup of salvations (salvationes, salvatio omnimoda) to the sheep for whom He laid down His life. And whenever Messiah sends forth faithful ministers to propagate the gospel, He uplifts that cup, so that men, quickened by the Spirit, shall call on the name of Jehovah. "If I be lifted up from the cross, I will draw all men unto Me."

Ver. 15. Fry renders this verse—

"Precious in the sight of Jehovah
Is the death of His BELOVED."

Whence he derived authority for altering the plural into the singular I know not.

CXVII.

Ver. 1. *All ye tribes*.—"אֵמָה, a name for a nation or people, as the increased offspring of a common stock, and more properly the descendants of the same mother."—*Horsley*.

"Israel was divided into tribes, יִבְנֵי, lineages, כְּמִשְׁפְּחוֹת, families, אֲמוֹת or אֲמִים."—*Kennicott*.

CXVIII.

Ver. 2. *House of Israel*.—LXX. and *Arabic*.

Vers. 2-4. *That he is good*.—LXX. and *Arabic*.

Ver. 10. *All the Gentiles*.—"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, גֹּיִם, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people, for My heritage, Israel," etc. (Joel iii. 1, 2.)

"I will gather all nations, גֹּיִם, against Jerusalem to battle; then shall the Lord go forth, and fight against those nations, גֹּיִם, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof," etc. (Zech. xiv. 2-4.)

Ver. 13. *Thou hast thrust sore at Me*—that is, Gog, autocrat of Russia, Moscow, and Tobolsk.

Ver. 17. מְעִיטָה is the reading of 143 Heb. mss., eight Edd., and three Jewish prayers.

The union of these three Psalms into one inspired canticle of praise and adoration is sanctioned by ample authority, and is required by the *exigentia loci*.

Psalms cxvi. cxvii. are united, and form one poetic effusion, in thirty-two Heb. mss., in three Edd. of the fifteenth century, and in two mss. of the Chaldee Targum; and Psalms cxvii. cxviii. are united, and form one poetic effusion, in twenty-seven Heb. mss., and in one edition of the fifteenth century.

Several Heb. mss. begin a new Psalm—Ps. cxvi. 12, cxviii. 5, cxviii. 25, and cxviii. 26. This proves either that the division of the Psalms, when these mss. were written, was very different from what it now is, or else that the great Hillel was divided into sections for particular and special acts of psalmody.

The brevity of Psalm cxvii., and the consequent absence therein of all specification of subject-matter, time, and place, necessitates the consolidation of these three Psalms into one.

Thus the great Hillel, the passover hymn of the Jewish Church, consists of two eucharistic canticles, each comprising three Psalms, the first canticle, containing Psalms cxiii. cxiv. cxv., having this distinctive difference, that it is expressed in the plural number, whereas in the second canticle the speaker employs the first person singular.

The Messianic interpretation of these three Psalms is self-evident.

"In Psalm cxvi., which is the third of those above mentioned, the Psalmist seems to treat of the state of the Church at the very beginning of redemption, that is, at the advent of Christ and His passion, before the evangelical law had been propagated by the apostles.

"In Psalm cxvii. all people, both Gentiles and Jews, are invited to praise God for the advent of Christ. 'Blindness in part hath happened to Israel until the fulness of the Gentiles shall have come in, and so all Israel shall be saved.' Wherefore the Jews will be converted about the end of the world, and therefore are here invited to praise God after the Gentiles.

"This is the stone rejected by you builders, which is made the head of the corner, and there is no salvation in any other. Hence it is evident that Psalm cxviii. is literally to be interpreted of Christ."—*Postil. N. De Lyra*, 1481.

"The argument of Psalm cxvi. is, that Christ in His prayers was always heard by God. His sufferings, His refuge in God, the consolation of His soul from the Divine mercies, His liberation from the region of the dead, His acceptance with the Father, His position in the regions of the living, His deep humiliation, the cup of suffering which He drank for our redemption.

"The argument of Psalm cxviii. is the praise and thanksgiving of believers to the triune Jehovah and to Christ, confessing that the stone rejected by the Chief Priests, Scribes, and Pharisees has been made the chief corner-stone, binding together the two walls, and constituting Jews and Gentiles one Church. What praise and adoration should be offered for that union of Jews and Gentiles, which the Father of heaven the Word and the Holy Spirit effected by Christ, the stone rejected by the Jews."—*Psalt. Jac. Fab.* 1513.

Jahn, an uncompromising opponent of all Messianic interpretation of the Psalms, thus remarks on Psalm cxviii. :—"Many ancient and modern rabbies explain this Psalm of Messiah.

Ver. 24. *The day*.—The day of the Lord, the seventh chiliad of the world, which shall commence with the first resurrection, shall continue one thousand years, and during which the saints shall be kings and priests, and reign with Christ upon and over the earth.

Vers. 28, 29. "It seems to be the Redeemer Himself, now surrounded by this multitude of ransomed ones, in whom He sees of the travail of His soul, and is satisfied, who closes the Psalm (in verses 28, 29) by a thanksgiving to His Father for these results, and by an invitation (as at ver. 1) to all the universe to join in praise to the God of love. In anticipation of these results, He, in the days of His first coming, sang it as His hymn while rising from table to go to the garden of Gethsemane; but at His second coming He will sing it with the tone of more than conqueror, having realized the whole. We may entitle a Psalm that contains such stirring incidents, past and prospective, THE REDEEMER'S CONFLICT, TRIUMPH, AND GLORIFICATION SHARED IN BY HIS REDEEMED."—*A. Bonar on the Psalms*.

That this explanation generally prevailed at the time of Christ, is self-evident from the exclamation of the Jews when Christ made His triumphant entrance into Jerusalem (Matt. xxi. 9). Hence also Christ Himself reasoned from this Psalm against the Jews (Matt. xxi. 42). And His apostles employed the same argument (Acts iv. 10, 11 ; 1 Pet. ii. 7)."

PSALM CXIX.

THOSE Psalms are called alphabetical whose stanzas commence with the consecutive letters of the Hebrew alphabet. The alphabetical Psalms, for the most part, consist of isolated sententious maxims, experimental, moral, and religious, exhibiting love to God, abstraction from the world, aspirations after holiness, conformity to God's revealed will, and supreme estimation of holy writ above all the fascinations of time and sense, and all the treasures of this transitory world; and they contain most earnest supplications for illumination to read, mark, learn, and inwardly digest the volume of inspiration, more precious than gold, sweeter than honey and the honeycomb. One design of this alphabetical composition and arrangement, was to facilitate the committal to memory of these disjointed unconnected maxims and Divine aphorisms. But the higher and holier object of this alphabetical Psalmody was, we believe, to elevate the attention of the reader to Immanuel, the Lord our Righteousness, "the first and the last," "the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty" (Rev. i. 8), the Incarnate Son of God, in whom alone all these spiritual and moral perfections have been universally and impeccably concentrated, embodied, and manifested.

The sum and substance of this Psalm, the most elaborate of all the compositions of the sweet Psalmist of Israel, is the supreme and transcendent excellence of Divine Revelation. Herein David asserts and substantiates the INSPIRATION of the Bible, that it is an emanation from God Himself, that holy men of old wrote as they were moved by the Holy Ghost, that the original Scriptures are the pure word of Jehovah, without any admixture of human errors, defects, or frailties. Consequent on the INSPIRATION of Scripture, David asserts and substantiates its ABSOLUTE PERFECTION. God is a Rock. His work is perfect. Perfection admits not of degrees, but equally attaches to the Old Testament as to the New, to the Apostolical Epistles as to the four Gospels, to history as to prophecy, to precept as to doctrine. And because of the absolute perfection of the contents and phraseology of Scripture is appended the prohibition, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. iv. 2). David vindicates Holy Writ as an INFALLIBLE STANDARD of faith and practice, an ALL-SUFFICIENT DIRECTORY to guide the pilgrim through the quicksands of time on his voyage to Immanuel's land, an INEXHAUSTIBLE TREASURE-HOUSE of heavenly knowledge able to make wise unto salvation, through faith in Christ Jesus, and adapted to all the necessities and requirements of man in every age, in every clime, and under every possible contingency of circumstances. David affirms the SEMPIERNITY of Divine revelation. "Nations and empires rise and fall, flourish and decay," "one generation passeth away and another cometh," but the word of our God abideth for ever. Not one yod, not one apex of a letter shall pass from the law till all be fulfilled. The infidel may shout, "Where is the promise of His coming?" The sceptic may impugn the chronology, the history, the veracity of the Bible. Those ordained to preach the Gospel may teach what God has not taught, and blasphemously contradict the most solemn assertions of omnipotence. The seven confederates against the Book of God may deny miracles, decry the sure word of prophecy, and delude

unstable souls led captive by Satan to their everlasting condemnation. But revelation, surviving the conflicts of time and all the assaults of the emissaries of the wicked one, abideth *immota, triumphans*, immutable, and everlasting as its Divine Author, the same yesterday, to-day, and for ever. The gates of hell shall never prevail against it.

8

- 1 BLESSED are the undefiled in life, who walk in the law of Jehovah.
- 2 BLESSED are they who treasuring up His testimonies seek Him with their whole heart.
- 3 Verily they practise not iniquity, they walk in His ways.
- 4 Thou hast given commandment to keep Thy precepts perfectly.
- 5 O that my ways were confirmed to keep Thy statutes!
- 6 Then should I not be ashamed whilst I have respect unto all Thy commandments.
- 7 I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments.
- 8 I will keep Thy statutes; O forsake me not utterly.

9

- 9 How shall a young man attain purity of life? By taking heed according to Thy word.
 - 10 With my whole heart have I sought Thee. O let me not wander from Thy commandments.
 - 11 Thy oracles have I hid in my heart, that I might not sin against Thee.
 - 12 Blessed art Thou, O Jehovah; teach me Thy statutes.
 - 13 With my lips have I declared all the judgments of Thy mouth.
 - 14 I have rejoiced in the way of Thy testimonies, as above all riches.
 - 15 I will meditate on Thy precepts, and have respect unto Thy ways.
 - 16 I will delight myself in Thy statutes; I will not forget Thy word.
- 1
- 17 Deal bountifully with Thy servant, that I may live, and keep Thy word.
 - 18 Open Thou mine eyes, that I may discern the deep mysteries of Thy law.
 - 19 I am a stranger upon earth; hide not Thy commandments from me.
 - 20 My soul is overwhelmed with fervent desire to Thy judgments at all times.
 - 21 Thou hast rebuked the proud; cursed are they that err from Thy commandments.

22 Remove from me shame and contempt, for I have treasured up Thy testimonies.

23 Verily rulers have sat in judgment and decreed against me : Thy servant did meditate on Thy statutes.

24 Thy testimonies are my delight : they are my counsellors.

25 My soul cleaveth to the dust ; revive Thou me according to Thy word.

26 I have declared my ways, and Thou hast heard me : teach me Thy statutes.

27 Make me to understand the way of Thy statutes, so shall I talk of Thy wondrous works.

28 My soul melteth away for heaviness ; strengthen Thou me according to Thy word.

29 Remove from me (every) false way, and graciously vouchsafe me Thy law.

30 I have chosen the way of truth ; Thy judgments I have set before me.

31 I have cleaved to Thy testimonies ; O Jehovah, put me not to shame.

32 I will run the way of Thy commandments, when Thou shalt have enlarged my heart.

33 Teach me, O Jehovah, the way of Thy statutes, and I shall treasure it up unto the end.

34 Give me understanding, and I shall treasure up Thy law : yea, I shall keep it with my whole heart.

35 Make me to walk in the path of Thy commandments, for therein do I delight.

36 Incline mine heart unto Thy testimonies, and not to covetousness.

37 Turn away mine eyes from regarding false religion ; cause me to live in Thy way.

38 Confirm Thine oracles unto Thy servant : I will walk in Thy fear.

39 Take away my reproach which I fear, for Thy judgments are good.

40 Behold, I have an ardent desire for Thy commandments : cause me to live in Thy righteousness.

41 Let Thy mercies come also unto me, O Jehovah, Thy salvation according to Thine oracles.

- 42 That I may return this answer to him that reproacheth me, that I trust in Thy word.
- 43 And take not the word of truth utterly out of my mouth, for I have hoped in Thy judgments.
- 44 So shall I keep Thy law continually for ever and for ever.
- 45 And I will walk at liberty, for I have sought Thy precepts.
- 46 I will speak of Thy testimonies also before kings, and will not be ashamed.
- 47 And I will greatly delight in Thy commandments, which I have loved.
- 48 My hands also will I lift up unto Thy commandments, which I have loved, and will meditate on Thy statutes.
- †
- 49 Remember the promise to Thy servant, upon which Thou hast caused me to put my trust.
- 50 This is my comfort in my affliction, that Thy oracles have quickened me.
- 51 The proud have exceedingly derided me: I have not apostatized from Thy law.
- 52 I have remembered Thy judgments of old time, O Jehovah, and have received comfort.
- 53 The simoom blast hath seized me because of the ungodly who forsake Thy law.
- 54 Thy statutes have been my songs in the house of my pilgrimage.
- 55 I have remembered Thy name, O Jehovah, in the night, and have kept Thy law.
- 56 This hath been my consolation, that I have treasured up Thy statutes.
- ‡
- 57 Jehovah is my portion; I have resolved to observe Thy words.
- 58 I have sought Thy presence with my whole heart; be merciful to me according to Thy oracles.
- 59 I thought on my ways, and turned my feet unto Thy testimonies.
- 60 I made haste and delayed not to keep Thy commandments.
- 61 The snares of the ungodly surround me: I have not forgotten Thy law.
- 62 At midnight I will rise to give thanks unto Thee because of Thy righteous judgments.

- 63 I am a companion of all them that fear Thee and keep Thy commandments.
- 64 The earth, O Jehovah, is full of Thy mercy : teach me Thy statutes.
- b
- 65 Thou hast dealt graciously with Thy servant, O Jehovah, according unto Thy word.
- 66 Teach me good discernment and knowledge, for I have believed Thy commandments.
- 67 Before I was afflicted I went astray, but now have I kept Thine oracles.
- 68 Thou art good, O Jehovah, and doest good ; teach me Thy statutes.
- 69 The proud have forged a lie against me : I will treasure up Thy commandments with my whole heart.
- 70 Their heart is as unctuous as fat : as for me, I have delighted in Thy law.
- 71 It was good for me, that Thou hast afflicted me, that I might learn Thy statutes.
- 72 The law of Thy mouth is better unto me than thousands of gold and silver.
- .
- 73 Thy hands have made me and fashioned me : give me understanding that I may learn Thy commandments.
- 74 They that fear Thee shall see me and rejoice, because I have hoped in Thy word.
- 75 I know, O Jehovah, that Thy judgments are right, and that Thou in faithfulness hast afflicted me.
- 76 Let Thy mercy, I pray Thee, be my consolation, according to Thine oracles to Thy servant.
- 77 Let Thy tender mercies come unto me, that I may live ; for Thy law is my delight.
- 78 Let the proud be ashamed, for by falsehood have they subverted me : I will meditate in Thy precepts.
- 79 Let those that fear Thee and know Thy testimonies return unto me.
- 80 Let my heart be undefiled in Thy statutes, so that I may never be confounded.
- b
- 81 My soul hath languished for Thy salvation : I have hoped in Thy word.

- 82 Mine eyes have languished for Thine oracles : I exclaim, When wilt Thou comfort me ?
- 83 Although I have become as a skin-bottle in the smoke, I have not forgotten Thy statutes.
- 84 How many evil days shall be to Thy servant ? When wilt Thou execute judgment upon my persecutors ?
- 85 The proud have devised against me subtleties, which are not according to Thy law.
- 86 All Thy commandments are truth : with falsehood have they persecuted me : help Thou me.
- 87 They had almost consumed me upon earth, but as for me I forsook not Thy precepts.
- 88 Quicken me according to Thy mercy. so shall I keep the testimonies of Thy mouth.
- ↳
- 89 Thy word, O Jehovah, is established for ever in heaven.
- 90 Thy faithfulness is unto all generations : Thou hast established the earth, and it shall abide.
- 91 They continue this day according to Thine ordinances, for all things serve Thee.
- 92 If Thy law had not been my delight, I should presently have perished in mine affliction.
- 93 Never will I forget Thy precepts, for with them Thou hast quickened me.
- 94 I am Thine : save me, for I have sought Thy precepts.
- 95 The ungodly have waited for me to destroy me : I will ponder Thy statutes.
- 96 I have seen an end of all perfection : immeasurably broad is Thy commandment.
- ↳
- 97 How I love Thy law : it is my meditation all the day.
- 98 Thy commandments have made me wiser than mine enemies : for they are ever with me.
- 99 I have more understanding than all my teachers, for Thy testimonies are my meditation.
- 100 I am wiser than the aged, because I have treasured up Thy precepts.
- 101 I have restrained my feet from every evil way, that I might keep Thy word.

- 102 I have not departed from Thy judgments, for Thou hast taught me.
- 103 How much sweeter have Thine oracles been to my taste than honey to my mouth !
- 104 From Thy precepts I get understanding, therefore have I hated every false way.
- J
- 105 Thy word is a lamp unto my feet, and a light unto my paths.
- 106 I have sworn, and have steadfastly purposed to keep Thy righteous judgments.
- 107 I have been afflicted above measure ; revive me, O Jehovah, according to Thy word.
- 108 Accept, I beseech Thee, O Jehovah, the free-will offerings of my mouth, and teach me Thy judgments.
- 109 My life is perpetually in my hand, yet have I not forgotten Thy law.
- 110 The ungodly have laid a snare for me, yet I have not erred from Thy precepts.
- 111 Thy testimonies have I taken as mine heritage for ever, for they are the joy of my heart.
- 112 I have inclined mine heart to perform Thy statutes ; the reward is everlasting.
- D
- 113 I have hated the double-minded, but Thy law have I loved.
- 114 Thou art my hiding-place and my shield ; I have hoped in Thy word.
- 115 Depart from me, ye evil-doers, for I will keep the commandments of my God.
- 116 Uphold me according to Thy oracles, that I may live ; and let me not be ashamed on account of my hope.
- 117 Hold Thou me up, and I shall be safe ; and I will ever regard Thy statutes.
- 118 Thou hast trodden down all them that depart from Thy statutes, for vain is their falseness.
- 119 All the ungodly of the earth Thou hast accounted dross, therefore have I loved Thy testimonies.
- 120 A thrilling horror from Thee hath curdled my skin, therefore have I stood in awe of Thy judgments.

v

- 121 I have executed judgment and righteousness ; abandon me not to mine oppressors.
- 122 Give assurance to Thy servant of good : let not the proud oppress me.
- 123 Mine eyes languish for Thy salvation, and for the oracles of Thy righteousness.
- 124 Deal with Thy servant according unto Thy merey, and teach me Thy statutes.
- 125 As for me, I am Thy servant ; grant me understanding that I may know Thy testimonies.
- 126 It is time for Thee to act, O Jehovah ; men have annulled Thy law.
- 127 But I have loved Thy commandments above gold, yea, above fine gold.
- 128 But all Thy precepts have been for my rectification : I have hated every false way.

v

- 129 Thy testimonies are admirable, therefore hath my soul treasured them up.
- 130 The entrance of Thy word giveth light ; it giveth understanding to the little ones.
- 131 I opened my mouth that I might inhale them, for I loved Thy commandments.
- 132 Turn Thou unto me, and be merciful unto me, as Thou art wont to them that love Thy name.
- 133 Establish my footsteps in Thine oracles, and so shall no wickedness have dominion over me.
- 134 Deliver me from the oppression of man, that I may keep Thy precepts.
- 135 Cause Thy face to shine upon Thy servant, and teach me Thy statutes.
- 136 Rivers of waters run down mine eyes, because men keep not Thy law.

v

- 137 Righteous art Thou, O Jehovah, and Thy judgments are rectitude.
- 138 Thou hast ordained the righteousness and faithfulness of Thy testimonies transcendently.

- 139 My zeal hath consumed me, because mine enemies have forgotten Thy word.
- 140 Thy oracle is transcendently pure, therefore Thy servant hath loved it.
- 141 I am of small reputation and despised : I have not forgotten Thy precepts.
- 142 Thy righteousness is an everlasting righteousness, and Thy law is truth.
- 143 Trouble and anguish have taken hold upon me : Thy commandments are my delight.
- 144 The righteousness of Thy testimonies is everlasting : grant me understanding, that I may live.

P

- 145 I have called with my whole heart ; answer me, O Jehovah, I will treasure up Thy testimonies.
- 146 I have cried unto Thee ; save me, and I will keep Thy statutes.
- 147 I prevented the dawning of the morning, and cried : I have hoped in Thy word.
- 148 Mine eyes prevent the night watches, that I might meditate upon Thine oracles.
- 149 Hear my voice, according to Thy mercy : cause me to live, O Jehovah, according to Thy judgments.
- 150 The plotters of mischief have drawn near : they have estranged themselves far from Thy law.
- 151 Thou, O Jehovah, art nigh at hand ; and all Thy commandments are truth.
- 152 Of old time I have known Thy testimonies, that Thou hast established them for ever.

7

- 153 Look upon mine affliction, and deliver me ; for I have not forgotten Thy law.
- 154 Advocate my cause, and rescue me : cause me to live according to Thine oracles.
- 155 Far off is salvation from the ungodly ; for they have not sought Thy statutes.
- 156 Many are Thy tender mercies, O Jehovah ; cause me to live according to Thy judgments.

- 157 Many are my persecutors and mine enemies : I have not declined from Thy testimonies.
- 158 I beheld the hypocrites and was heart-broken, because they keep not Thine oracles.
- 159 Behold how I have loved Thy precepts: quicken me, O Jehovah, according to Thy loving-kindness.
- 160 The whole of Thy word is truth ; and every precept of Thy righteousness is for everlasting.

ט

- 161 Rulers have persecuted me without a cause, but my heart hath revered Thy word.
- 162 I have rejoiced in Thine oracles as one that findeth great spoil.
- 163 I have hated and have loathed falsehood ; Thy law I have loved.
- 164 Seven times a day have I praised Thee because of the judgments of Thy righteousness.
- 165 Great peace have they who love Thy law ; and who are not offended at it.
- 166 I have waited for Thy salvation, O Jehovah, and have fulfilled Thy commandments.
- 167 My soul hath kept Thy testimonies, and I have loved them supremely.
- 168 I have kept Thy precepts and Thy testimonies ; yea, all my ways are before Thee.

ת

- 169 Let my exultant adoration approach Thy presence, O Jehovah : give me understanding according to Thy word.
- 170 Let my supplication come into Thy presence : deliver me according to Thine oracles.
- 171 My lips shall pour forth Thy praise, when Thou shalt have taught me Thy statutes.
- 172 My tongue shall rehearse Thine oracles, for all Thy commandments are righteousness.
- 173 Let Thine hand help me, for I have made choice of Thy precepts.
- 174 I have longed for Thy salvation, O Jehovah, and Thy law hath been my delight.
- 175 Let my soul live and it shall praise Thee, and let Thy judgments succour me.

176 I have wandered like a lost sheep : seek Thy servant, for I have not forgotten Thy commandments.

Ver. 9. *Attain purity of life*—literally, make pure his way or course of action ; “rendera pura la sua condotta.”—*De Rossi*.

Ver. 11. *אמרתך* is the reading of seventeen Heb. mss., two old Edd., LXX., Vulgate, and Syriac. Wherever this word occurs in this Psalm, it is always rendered ORACLES, except in verse 140, where it is translated ORACLE, in the singular number. It occurs in verses 11, 28, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, and 172, sometimes in the singular, sometimes in the plural number, the Heb. mss. differing from each other both in the punctuation and in the insertion or omission of the letter *א*.

Ver. 37. *False religion*.—*אֵינָה*, “de omni eo, quod vanum, pravum, falsum, exitiosum est, vi latissima.”—*Fürst, Heb. Conc.*

“De re quæ spem fallit in ipsâ positam. Jer. xviii. 15. *לְשׂוֹן יִקְטְרוּ* *לְשׂוֹן* vanis idolis suffimenta offerunt.”—*Ges. Thes. Heb.* See note on Psalm v. 5.

Ver. 43. *לְמִשְׁפָּטֶיךָ* is the reading of 166 Heb. mss., eight Edd. of fifteenth century, innumerable recent Edd., and of LXX., Syriac, Chaldee, and Vulgate.

Ver. 68. *Jehovah*.—“I read, with LXX. and Syriac, יהוה אהה טוב.”—*Kennicott*.

Ver. 75. *In faithfulness*.—“I read with Chaldee and Vulgate, ובאמונה.”—*Kennicott*.

Ver. 84. *Evil days*.—There is no coherence or connexion between the two questions, “How many are the days of Thy servant ?” and “When wilt Thou execute judgment upon my persecutors ?” There is no instance of an inspired writer asking the length of his sojourn upon earth. The difficulty is cleared up by rendering the word *יָמַי*, with Gesenius, a day of evil or calamity. So it occurs in Obadiah, 12th verse. Gesenius affirms that this word is spoken in Arabic, “De die malo infortunii insignito.”

Ver. 85. *Derisid*.—“*ἀπαγέσσαντό μοι παράνομοι ἄδολοχίας*.”—*LXX.*

“Narraverunt mihi iniqui fabulationes.”—*Vulgate*.

“Agitabant apud me sermones.”—*Houbigant*.

Ver. 91. *They continue*.—They, *i.e.*, Thy word and Thy faithfulness.

Ver. 104. *Every false way*—*i.e.*, every false religion ; every religion contrary to God’s revealed will, especially idolatry, in all its forms.

Ver. 113. *The double-minded*.—“Ex 1 Reg. xviii. 21, et explicio כַּעֲפִים, Ps. cxix. 113 : Divisam inter Deum et idola dubitationem odi, tuam legem amo.”—*Michaelis Sup. ad. Lex. Heb.*

Ver. 119. *חִשְׁבֹתָ* is the reading of three Heb. mss. Aquila, Symmachus, Jerome, Houbigant, LXX., and Vulgate read this verb in the first person. In the Polyglott Psalter of Basle, 1516, it is difficult to distinguish the *ה* from *ח*. But the Latin rendering, COMPUTASTI, removes all doubt, and proves that *חִשְׁבֹתָ* is the reading of this verse.

Ver. 120. *A thrilling horror*.—“The Hebrew word סִמְרָה expresses that state of the skin which is vulgarly called *goose-flesh*. ‘Horripilavit caro mea.’—*Jerome*. The same thing cannot be poetically expressed in our language without periphrasis,—‘A thrilling horror curdles my skin.’—*Horsley*.

Ver. 126. *יהוה* is the reading of two Heb. mss., Vulgate, and Jerome.

Ver. 128. *Rectification*.—“Fuit quidem cum mihi placeret, ut nihil supplendo, nihil detrahendo, sic legeretur לִישְׂרָתִי עַל כֵּן כָּל פְּקוּדֶיךָ *propterea omnia mandata tua ad rectitudinem meam, sive ad dirigendum me.*”—*Houbigant*.

Ver. 128. The second כָּל is erased in one Heb. ms., and wanting in another. It is wanting also in LXX., Syriac, Ethiopic, Arabic, Vulgate, and Vetus Italæ.

Ver. 130. *דְּבַרְךָ* is the reading of many Heb. mss., three Edd. of fifteenth century, and of the Syriac version.

Ver. 163. *Falschood*.—False religion ; every religion which is opposed to the verity of God’s revealed will.

Ver. 175. *וּמִשְׁפָּטֶיךָ* is the reading of 166 Heb. mss., six Edd. of fifteenth century, and thirty-six subsequent Edd., also of LXX., Chaldee, Vulgate, and Arabic.

Ver. 176. *I have wandered*.—“He is not to be here understood as confessing his sins, as if he had been drawn into the traps of Satan, for this is inconsistent with the second clause, in which he denies that he had forgotten God’s law. His meaning I conceive is, that he wandered, because, being chased by the force and violence of his enemies, he transported himself from place to place in great fear, in quest of retreats in which he might hide himself.”—*Calvin*.

Fry considers this Psalm to be the language solely and exclusively spoken by Messiah. In conformity with this interpretation, he renders verse 67, “Before I was afflicted, I would have recoiled, but immediately I kept Thy words.” And thus explains verse 176, “The wandering of the lost sheep is, I grant, generally used as a metaphor for moral delinquency, but not always, for in Isaiah xiii. 14 it evidently is used to describe the destitute state of an unprotected object : ‘and it shall be as the chased roe, and as a sheep that no man taketh up.’” The chief obstacle to this interpretation I conceive to be the employment of the plural number in the first three verses, which seems scarcely consistent with the scheme of interpretation proposed. On the other hand, Fry considers verses 20, 44, 55, 58, 60, 69, 101, 102, 112, 121, 129, and 168 as inapplicable to any speaker but Messiah. I therefore subjoin Fry’s statement, leaving the decision to the judgment of the reader : “If I understand the meaning of the language in many parts of this Psalm, there is an unequivocal assertion in the presence of the heart-searching God of unsullied purity and perfection, and that not with respect to some particular transaction, or in regard to some unfounded slander of an enemy ; but in the view of the utmost demand of the whole law, ‘exceeding broad,’ as are its ‘commandments.’ If this be the fact, the claim of David and of every child of man to be the subject of these lines, the Alpha and Omega of this alphabetical Psalm, must be absolutely denied. It must

necessarily relate, in its full amount, to the holy breathings of the spotless soul of Jesus Christ. And although we are bound to imitate His example to the utmost, and the universality of our intention of obedience is an excellent criterion of faithfulness, yet we must not lower the meaning of the language of the Psalm, to accommodate it to the actual attainments of any saint upon earth, or to express that joyful boast of the mind, which, on some occasions, an humble Christian may feel on the retrospect of what he has been enabled to do. I conclude, therefore, that our Lord Jesus Christ is the Alpha and Omega of this alphabetical Psalm; and will repeat, that I have some suspicion the title of 'ALPHA AND OMEGA' was given in the New Testament to our Divine Surety, because of these ancient delineations of His righteous character in the Psalms, artificially composed to answer in order to the letters of the Hebrew alphabet."

"Many of the ancient and modern Latin writers have observed, that there is no verse in these twenty-two stanzas of eight lines each, one only excepted, in which some one of these twelve terms, *via, lex, testimonium, mandatum, justificatio, judicium, justitia, sermo, eloquium, verbum, veritas, et bonum*, does not occur. They affirm that these terms are synonymous, and are all significant of the Divine law; that although the terms are many and admit of diverse interpretations, they all point to one and the same reality signified thereby."—*Iust. Psalt. Oct.* 1516.

"Some call this the octonary Psalm, because that, through every successive eight verses, the initial words of each line begin with the same letter in alphabetical order. That this was done to aid the memory, may be gathered from each part containing a doctrine, which ought to form a theme of constant meditation among the children of God. For the purpose, therefore, of rendering it less tiresome to the reader, the prophet has distinguished every successive eight verses by their beginning each with the corresponding letter of the Hebrew alphabet, and thus all excuses, on the score of ignorance, are removed, even from the callous and slothful. This help does not extend to those who read it in other languages; but the principle must not be overlooked, that the doctrine exhibited in this Psalm should be carefully studied by all the children of God, and treasured up in their hearts, to render them the more conversant with it."—*Calvin*.

"This Psalm contains within it a great mystery."—*Pseudo-Jerome*.

PSALMS CXX. TO CXXXVI.

THE fifteen Psalms, from *exx.* to *cxxxiv.*, entitled Psalms of Degrees, or March Songs, manifestly constitute a specific class, distinct from the rest of the Psalter. To these must be added Psalm *cxxxv.*, of which Psalm *cxxxiv.* is merely the proem. In three Hebrew MSS. these two Psalms are united as one composition. And to these sixteen Psalms must be added Psalm *cxxxvi.*, being identical in composition and subject-matter with Psalm *cxxxv.* These seventeen Psalms evidently relate to one common subject. Some have imagined that the title refers to some peculiarity of psalmody in the temple. This cannot be, because the first fourteen Psalms are composed in long metre or long lines, and the last three Psalms in short metre or short lines. Other writers have imagined the subject of these Psalms to be the restoration from Babylon, or the periodical ascents to Jerusalem to celebrate the Passover, the Feast of Weeks, and the Feast of Tabernacles. But the following passages accord not with these topics.

Psalm *exx.* "The lip of deceit" and "tongue of falsehood" describe not the capture of Jerusalem by Nebuchadnezzar, who conquered by martial power and engines of war.

The promise in Psalm *exxv.* 3, that "the sceptre of the impious shall not settle on the lot of the righteous," has never yet been fulfilled in the world's history.

The entire and final excision of the enemies of Zion predicted in Psalm *cxxix.* is yet future.

God hath not yet redeemed Israel from all his iniquities, as is foretold in Psalm cxxx.

Jehovah hath not yet made Zion "His resting-place for ever," nor have her priests yet "been clothed with righteousness," as portrayed in Psalms cxxxii. and cxxxv.

The Sabbath rest and congregation of the twelve tribes under God's especial blessing, described in Psalm cxxxiii., remain to be accomplished.

The full redemption of Israel from their humiliation and enemies, exhibited in Psalm cxxxvi., is prophecy unfulfilled.

Jebb has ably remarked, "With the 120th begins a series of Psalms of a character altogether peculiar, the fifteen Songs of Degrees. Their general diversity of style from the other Psalms, and their general features of resemblance to one another, must strike the most careless reader, and would suggest a good *à priori* presumption in favour of a specific designation. The construction of the songs is such as to reduce them evidently to a class. They are all short compositions, sententious, evidently fitted for lyrical use, in the highest degree poetical, and as Calmet justly remarks, epigrammatic; using this term in its highest sense as concinnate, terse, and abounding in turns expressed with the most exquisite brevity. Two remarkable characteristics they possess, which, though found occasionally in other Psalms, seem to enter into the very texture of these. I mean the frequent recurrence of a characteristic word, and that figure which the rhetoricians call epanaphora, or the repetition of the same word or expression. As to the characteristic words: in Psalm cxxi. this is the word KEEP (שמר); in cxxii. the word SALEM, and others of a like sound; in cxxiii. the word EYES (עיני); in cxxvi. the words TURN and CAPTIVITY, which in Hebrew are almost the same (שוב and שיבה); in cxxvii. VAIN (שוא); in cxxxiii. the word DESCEND (ירד), and BLESS (ברך) in cxxxiv."

General subject-matter of these seventeen Psalms—

Distress and affliction of Israel in the latter days of the present dispensation.

Confidence of Israel in the superintending providence and almighty protection of Jehovah.

Final and complete destruction of the confederation of nations against Jerusalem.

Jerusalem a praise in the earth, the special habitation of the mighty God of Jacob, the centre where all flesh shall worship Jehovah in spirit and in truth.

These Psalms should incite God's children to exercise faith and confidence in Him who is the God and Father of our Lord Jesus Christ, and in Him their God and Father, not merely because His Providence governeth all things in heaven and in earth according to the counsel of His own will, not merely because His veracity is pledged to the fulfilment of all the prophecies of the Old and New Testaments in their most minute particulars and their severest punitive predictions, but furthermore, because a special providence watcheth over every believer for good. Every child of God is therefore both privileged and obligated to cast all his care upon Him who careth for him. "Trust ye in the Lord Jehovah, for in the Lord Jehovah is everlasting strength."

These Psalms admonish us that attendance on public worship is an essential branch of Sabbath sanctification. Jehovah blessed and sanctified the hebdomadal Sabbath as a day specially dedicated to His service and worship, for the assembling of His saints, the promulgation of His truth, the effusion of His Spirit, and the manifestation of His presence. Hence apostate Cain, when banishment expelled him from God's presence at the patriarchal worship of Adam, exclaimed in bitter-

ness of soul, "From Thy face shall I be hid." Attendance on public worship should ever be combined with delight in public worship, that the Sabbath may be to us a delight, the holy of the Lord and honourable, that we may imitate the perfections of Him who "loveth the gates of Zion more than all the dwellings of Jacob." We should so attend public worship as spiritually to profit thereby. To every individual hearer the Gospel must prove a savour of life unto life, or a savour of death unto death. If we profit not by the means of grace, they will testify against us at the last great day, and will aggravate our condemnation.

These Psalms exhibit the unity and concord of the twelve tribes, when finally ingathered, as a pattern of the unity and concord which should exist in the Christian Church, in place of the divisions, contentions, and conflicts which now everywhere abound. "One Lord, one faith, one baptism, one God and Father of all," should be the characteristic creed and action of all who love the Lord Jesus Christ in sincerity and in truth.

PSALM CXX.

ISRAEL'S distress and affliction in the latter days.

Israel's prayer for deliverance from the oppression, characterized by the lip of falsehood and the tongue of deceit, and anticipation of the destruction of the oppressor by the sharpened arrows of the Mighty One, the Mighty God of Jacob.

- 1 To Jehovah in my distress I cried, and He answered me.
- 2 Jehovah, deliver my soul from the lip of falsehood and from the tongue of deceit.
- 3 What shall be dispensed unto thee, and what shall be added unto thee, thou tongue of deceit?
- 4 The sharpened arrows of the Mighty One, with glowing embers of genista.
- 5 Woe is me, that my pilgrimage is prolonged; I dwell in my tent mourning.
- 6 My soul hath long dwelt with those who hate peace.
- 7 I am for peace; but when I speak, they are for war.

"Respecting the subject-matter of Psalm exx., Rabbi Salomon affirms that it is a prayer for the liberation of the people of Israel from the tribulation of the captivity, whereby they are now dispersed throughout the world, from which captivity the Jews expect to be liberated by their future Messiah. Rabbi Salomon does not state who offers the prayer, but he infers that it proceeds from some saint who has the Spirit of God. This Psalm does not seem to pertain to the captivity of Babylon, because in that captivity the Jews were not oppressed by fraud or craftiness, but by simple violence and the power of arms in the siege of Jerusalem, which city the Babylonians took by siege-machines and other devices of war, and entirely destroyed."—*Postil, N. De Lyra*, 1481.

Ver. 2. וְלִשְׁתָּן is the reading of ten Heb. mss., LXX., Syriac, Vulgate, Arabic.

Ver. 3. *Thou tongue of deceit.*—

"Thou child of guilt, to falsehood bred,

Say, what shall be thine end?

The keenest arrows o'er thy head,

And quenchless coals, impend."—*Merrick*.

Ver. 4. *The Mighty One.*—נְבוֹרִי is considered by Bishop Horsley and Professor Lee as one of the titles of Christ, and both, in confirmation, refer to this verse, as well as to Isaiah ix. 6, and Psalm xlv. 3.

Ver. 4. רְתֵם is rendered genista or broom by Parkhurst, Gesenius, and Lee, and Michaelis in *Sup. ad Lex.*

Ver. 5. This is the rendering of Bishop Horsley.

Ver. 6. שֵׁנָא' is the reading of eight Heb. mss., one Ed. of fifteenth century, LXX., Syriac, Vulgate, Arabic.

Ver. 7. לִשְׁתָּן is the reading of two Heb. mss. of the twelfth century of Kennicott. De Rossi seems not to have collated this word.

PSALM CXXI.

CONFIDENCE of restored Israel in the Divine protection of Jehovah, and the promise to Israel of protection from all evil by day and by night.

(PART I.)

1 I WILL lift up mine eyes unto the mountains, from whence cometh my help.

2 My help cometh from Jehovah, maker of heaven and earth.

(PART II.)

3 He will not suffer thy feet to be moved, and thy Guardian will not slumber.

4 Behold, the Guardian of Israel will never slumber and will never sleep.

5 Jehovah is thy Guardian, Jehovah is thy shelter upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 Jehovah shall guard thee from every evil; He shall guard thy soul.

8 Jehovah shall guard thy going out and thy coming in, from henceforth and for evermore.

“Aben Ezra supposes Psalm cxxi. may belong to the children of the captivity—the Jews in their present dispersion. I conceive that this is the right clue to the interpretation of these ‘*Songs of Degrees*,’ or as the Syriac Version calls them, ‘*Songs of Ascent* out of Babylon.’ The Babylon is the mystic Babylon, and the Israel of the Psalm the Israel of the latter days, whose restoration is the harbinger of Messiah appearing, and of the universal Church. A miraculous providence superintends the march of the restored Israelites.”—*Fry*.

Ver. 3. רגליו is the reading of twenty-seven Heb. MSS., two Edd. of fifteenth century, Aquila, and Arabic.

לש is the reading of nineteen Heb. MSS. of Kenni-

cott, of many of De Rossi, one Ed. of fifteenth century, and of all the ancient versions except the Chaldee.

Ver. 6. *The sun*.—“Thou shalt be equally guarded against insolation or sun-stroke, in medical language cephalitis, inflammation or other affection of the brain, from the direct rays of the sun during the noon; and from bilious or other fevers, produced by the pestilential damp of the vapours that rise in such abundance during the night, which form the two chief dangers of tropical climates. In Psalm xci. 6 they are strongly figured under the imagery of

‘The PESTILENCE that stalketh in darkness,
The DESTRUCTION that wasteth at noon-tide.’”
Mason Good.

PSALM CXXII.

ASCENT of the twelve tribes to Jerusalem to worship Jehovah, “in the regeneration, when the Son of Man shall sit in the throne of His glory, and when the twelve apostles shall sit upon twelve thrones, judging the twelve tribes of Israel” (Matt. xix. 28).

1 I REJOICED with them that said unto me, We will go into the temple of Jehovah.

2 Our feet stand within thy gates, O Jerusalem.

- 3 Jerusalem is built as a city, to which is the universal concourse ;
 4 Thither the tribes go up, the tribes of Jah,
 The congregations of Israel, to praise the name of Jehovah.
 5 For there the thrones are set for judgment,
 The thrones of the house of David.
 6 Pray ye for the peace of Jerusalem: they shall prosper that love
 thee.
 7 Peace be within thy bulwarks, and prosperity within thy palaces.
 8 For my brethren and companions' sakes, I will say, Peace be
 within thee.
 9 For the sake of the temple of Jehovah our God I will seek thy
 prosperity.

Ver. 1. *With them.*—“ב cum (societatis).”—*Nold. Conc. Heb. Part.*

“I was glad amongst, or rejoiced in those who.”—*Merrick.*

Ver. 3. *The universal concourse.*—Aben Ezra interprets this verse of the concourse to Jerusalem at the

Jewish festivals. Dathe interprets, “AD COMMUNEM OMNIUM SOCIETATEM;” Cahen, “POUR TOUS REUNIR.”

Ver. 7. וְשָׁלוֹם is the reading of ten Heb. mss. of Kennicott, and of many of De Rossi, and of one Ed. of fifteenth century.

PSALM CXXIII.

FIDUCIAL reliance of Israel upon Jehovah, and prayer for deliverance from the turbulence and pride of Israel's foes.

- 1 UNTO Thee lift I up mine eyes, O Thou that dwellest in the
 heavens.
 2 Behold, as the eyes of men-servants look unto the hand of their
 masters,
 And as the eyes of a maid-servant unto the hand of her mistress,
 So our eyes look unto Jehovah our God, until He have mercy upon
 us.
 3 Have mercy upon us, O Jehovah, have mercy upon us, for we are
 grievously filled with contempt.
 4 Grievously is our soul filled
 With the scorn of the turbulent, with the contempt of the proud.

Ver. 1. הֵיטֵב beyond all doubt is the correct reading. It occurs in only one of Kennicott's mss., namely in 133, belonging to Westminster Abbey. On examining this ms., lent to me by the kindness of the Dean and Chapter, I perceive that this was the original reading of the ms. A small yod above ב has been added by some other scribe, probably by him who was the corrector of the ms. and added the punctuation. הֵיטֵב is found in no Ed. I am acquainted with.

“Legge הֵיטֵב qui habitas; forma הֵיטֵבִי, ut non est

Hebr. lingua, ita nec Chaldaice; ut excusationem illi non habeant, qui hanc litteram ^ב redundantiam tueri se posse ideo putant, quod hic Psalmus Babylone, apud Chaldaeos, fuerit scriptus.”—*Houbigant.*

Ver. 4. *Turbulent.*—“At et ex טִרְסוּף strepitus, tumultus, alium aliquando significatum adsciscit, ferocientis clamoris superbiorum nimisque beatorum—eodem modo de ferociente clamore vel protervo victoris epinio accipi putem Ps. exxiii. 4, ubi טִרְסוּפִים et גִּבְוֹנִים superbi componuntur.”—*Michaëlis, Sup. ad Lec. Heb.*

P S A L M C X X I V .

DESCRIPTION of Israel's rescue from the overwhelming torrent of hostile invasion to the alone intervention and almighty power of Jehovah.

- 1 UNLESS Jehovah Himself had been on our side, now may Israel say,
- 2 Unless Jehovah Himself had been on our side, when men rose up against us,
- 3 They had swallowed us up alive in the ardour of their wrath against us ;
- 4 Then the waters had overwhelmed us, the torrent had swept over our soul ;
- 5 Then the overswelling waters had swept over our soul.
- 6 Blessed be Jehovah, who hath not given us up a prey unto their teeth.
- 7 Our soul hath escaped as a bird from the snare of the fowlers :
The snare is broken, and we have escaped.
- 8 Our help is in the name of Jehovah, the maker of heaven and earth.

Vers. 1, 2. The word HIMSELF is not expressed, but is plainly implied in the Hebrew original.

Ver. 3. ~~VS~~ is omitted in the text of ms. 133, but is added in the margin by some subsequent scribe.

P S A L M C X X V .

THE final deliverance of Jerusalem and the promised land from all foes, so that the sceptre of the ungodly shall no more settle on the lot of the righteous.
Excision from God's kingdom of all that offend and do iniquity.

- 1 THEY who confide in Jehovah resemble Mount Zion,
Which shall never be moved : it shall abide for ever.
- 2 Around Jerusalem are its mountains,
And around His people is Jehovah from henceforth, even for ever.
- 3 Verily the sceptre of the ungodly one shall not settle on the lot of the righteous ;
So that the righteous shall no more put forth their hands unto iniquity.
- 4 Do good, O Jehovah, unto those that are good and upright in their hearts ;
- 5 But those who turn aside unto their crooked ways Jehovah will destroy with idolaters :
Peace shall be upon Israel.

P S A L M C X X V I.

EXULTATION of Israel on account of national restoration to Zion from present dispersion and humiliation.

Gentile nations glorify God, because of the fulfilment of His covenanted mercies unto Israel.

- 1 WHEN Jehovah bringeth back the captivity of Zion, we resembled them that dream.
- 2 Then was our mouth filled with laughter, and our tongue with exultation.
Then they said among the Gentiles, Jehovah hath done great things on their behalf.
- 3 Jehovah hath done great things on our behalf, whereof we rejoice.
- 4 Our captivity, O Jehovah, hath been brought back like water-brooks in the arid south.
- 5 They who sow in tears shall reap in joy.
- 6 He who walketh along weeping, bearing the seed-corn he casts into the earth,
Shall come again with exultation, bearing his sheaves with him.

"Psalm cxxvi. does not speak of the return of the people of Israel from the captivity of Babylon, because in that restoration they were never so filled with joy as this Psalm expresses. The Jewish expositors, especially Aben Ezra, expound this Psalm of the time of the Messiah."—*Postil. N. De Lyra*, 1481.

"What is the meaning of 'We were like them that dream' ? (Ps. cxxvi. 1.) We reply, this will be in the war of Messiah, the son of Ephraim, who, when He shall have withdrawn His aid from the children of Israel, we shall be as those that dream, not as those that sleep or watch. But when Messiah shall return, and shall manifest Himself to them, then shall their

mouth be filled with laughter, and they shall rejoice, and shall exercise faith in His first advent by reason of this His second manifestation, and they shall say, 'The Lord hath done great things for us.'—*Tanchuma in Ep. Just. Polygt. Psalt.* 1516.

Ver. 2. "Firmat hanc significationem, quod **IS** aequè convertat futurum in præteritum, ac præfixum Vau."—*Nobl. Conc. Heb. Part.*

Ver. 6. *Casts into the earth.*—"I see no authority for translating **כֶּסֶף** PRECIOUS. Perhaps it means here A CAST OF SEED, as Mudge translates it: for sowers throw it out to a considerable length."—*Merrick.*

P S A L M C X X V I I.

PREDICTED desolation of the rebuilt temple and city of Jerusalem.

Peace and prosperity subsequently conferred upon Israel, followed by the appearance of a numerous spiritual progeny.

(PART I.)

- 1 EXCEPT Jehovah build the temple, in vain they labour who build it.
Except Jehovah guard the city, in vain watcheth the warder.
- 2 Vain is it for you to rise up early, to sit up late,
To eat the bread of sorrows

(PART II.)

He verily giveth to His beloved ones repose.

3 Lo, children are an heritage from Jehovah : the fruit of the womb
His gift.

4 As arrows in the hand of a mighty man, so are young children.

5 Blessed is the man who hath filled his quiver with them ;

They shall not be ashamed when they implead their enemies in the
gate.

“The Jewish writer, Kimchi, thought, that by the name of Solomon in the inscription of Psalm cxxvii. the Messiah was intended ; and I think we are held by the analogy of the meaning of the other Psalms to refer this to that numerous progeny which shall be born, or shall appear to be born to Messiah, and to the Church in the last days.”—*Fry*.

Ver. 2. *His beloved ones.*—לִירֵדִיו is the reading of three Heb. mss., LXX., Vulgate, Syriac, Arabic.

Ver. 2. שֵׁנָה is the reading of three Heb. mss. ; שִׁנָּה is the reading of sixteen Heb. mss.

Ver. 5. *Implead.*—“יִרְבְּרוּ,” a forensic term, cum causam egerint. Schultens, Prov. xxvii. 11.—*Ken. Post. Obs.* “Cum loquetur adversus.”—*Houbigant*.

P S A L M C X X V I I I .

COVENANT-BLESSINGS assured to every believer of the seed of Abraham, after the conversion of restored Israel by the manifestation of Messiah on the Mount of Olives, after “the mountain of the Lord’s house shall have been established in the top of the mountains, and shall have been exalted above the hills ; and all nations shall flow unto it” (Isa. ii. 2) ; after Jerusalem shall have become the metropolitan Church, and after “the law shall have gone forth out of Zion, and the word of the Lord from Jerusalem” (Isa. ii. 3).

1 BLESSED is every one who feareth Jehovah ; who walketh in
His ways.

2 Verily thou shalt eat the produce of thine hands : blessed shalt thou
be, and prosperity shall be with thee.

3 Thy wife within the recesses of thy house shall be as the fruitful
vine ;

Thy children round about thy table shall be as olive branches.

4 Lo ! thus shall the man be blessed that feareth Jehovah.

5 Jehovah will bless thee out of Zion,

And will show the prosperity of Jerusalem all the days of thy
life,

6 And will show it to the children of thy children. Peace shall be
upon Israel.

Vers. 5, 6. *Will show.*—“The word רָאָה is not in the second person in either of these cases, as given in our common version, but in the third, and in the con-

jugation Hiphil, importing, ‘TO SHOW’ or ‘CAUSE TO SEE.’”—*Mason Good*.

P S A L M C X X I X.

THE persecutions of Israel continuous from the call of Abraham to the inspiration of this Psalm.

The entire destruction by Jehovah Himself of the last enemies of His ancient people Israel.

- 1 MANY have been my adversaries from my youth, may Israel truly say :
 - 2 Many have been my adversaries from my youth, but they have not prevailed against me.
 - 3 Along my back the ploughers ploughed ; they lengthened out their furrows.
 - 4 The righteous Jehovah hath cut asunder the snares of the ungodly.
 - 5 All who hate Zion shall be confounded and turned backwards ;
 - 6 They shall be as herbage on the house-tops, which withereth before fructification ;
 - 7 Wherewith the reaper filleth not his hand, nor the sheave-binder his bosom.
 - 8 Neither do they who go by exclaim, The blessing of Jehovah be upon you :
- We bless you in the name of Jehovah.

Ver. 1. *Many have been my adversaries.*—This is the rendering of the Chaldee and Syriac Versions.

Ver. 6. *Herbage.*—“**רצף**, an HERB ; HERBAGE in general.”—*Parkhurst's Heb. Lex.*

P S A L M C X X X.

COMPLAINT and prayer of Israel in lowest depths of woe, and believing anticipation of the morning of the day of God.

Divine promise to Israel of mercy and redemption from all iniquity.

- 1 FROM out of the depths have I cried unto Thee, O Jehovah ; Jehovah hear my voice ;
- 2 Let Thine ears be attentive to the voice of my supplications.
- 3 If Thou, O Jah, shouldest retain iniquities, O Jehovah, who can stand ?
- 4 But there is forgiveness with Thee, therefore shalt Thou be revered.

- 5 I have waited for Jehovah, my soul hath waited, and on His word
hath been my trust.
- 6 My soul hath waited for Jehovah more intensely than the night-
watch for the morning ;
More intensely than the night-watch for the morning.
- 7 Let Israel trust in Jehovah :
For with Jehovah is mercy, and with Him is plenteous redemption.
- 8 And He, He shall redeem Israel from all his iniquities.

Ver. 1. יהוה is the reading of twenty-two Heb. mss. of Kennicott.

Ver. 3. יהוה is the reading of forty Heb. mss. of Kennicott, of many mss. of De Rossi, and six Edd. of fifteenth century.

Ver. 6. ליהוה is the reading of thirty-six Heb. mss. of Kennicott, of many mss. of De Rossi, and of three Edd. of fifteenth century.

N.B.—יהוה occurs seven times in these eight verses, and ה' once.

PSALM CXXXI.

ISRAEL, humbled by sanctified affliction, is encouraged to trust in Jehovah.

- 1 O JEHOVAH, my heart hath not been elated, nor have mine eyes been
lifted up ;
Neither have I exercised myself in matters too great and wonderful
for me.
- 2 But I have composed and quieted my soul,
As a child weaned from its mother ; my soul within me is as a
weaned child.
- 3 Let Israel trust in Jehovah from henceforth and for ever.

PSALM CXXXII.

ANXIETY of David to ascertain the locality of Messiah's incarnation—Beth-lehem-Ephratah.

Jehovah's covenant with David.

Selection of Mount Zion for the everlasting habitation of the mighty God of Jacob.

(PSALMIST)

- 1 REMEMBER, O Jehovah, on David's behalf,
All the response which was made unto him,
- 2 Who sware unto Jehovah,
Who vowed a vow unto the Almighty God of Jacob, (*saying*)
- 3 " Verily I will not enter the tent of my house,
Nor will I ascend the couch of my bed ;
- 4 I will not give sleep to mine eyes,
Nor slumber to mine eyelids,

5 Until I shall ascertain the place of Jehovah,
The dwelling-place of the Almighty God of Jacob.’

(FIRST SEMI-CHORUS.)

6 Lo, we heard it was at Ephratah ;
We ascertained it was in the land of Jaar.

7 We will go into His habitation ;
We will fall prostrate before His footstool.

(SECOND SEMI-CHORUS.)

8 Arise, O Jehovah, to Thy resting-place ;
Thou, and the ark of Thy glory.
9 Thy priests shall be clothed with righteousness,
And Thy saints shall shout with exultation.

10 Reject not the prayer of Thy Messiah
On behalf of David Thy servant.

(PSALMIST.)

11 Faithfully hath Jehovah sworn unto David,
He will never depart from it, (*saying*)
“Of the fruit of thy body will I set upon thy throne.

12 If thy children will observe My covenant,
And My statutes which I shall teach them,
Their children also for ever
Shall sit upon thy throne.”

13 Verily Jehovah hath chosen Zion ;
He hath desired it for an habitation for Himself, (*saying*)

14 “This is My resting-place for ever ;
Here will I dwell, for I have desired it.

15 I will abundantly bless her provision ;
I will satisfy her poor with bread.

16 And I will clothe her priests with salvation ;
And her saints shall shout aloud with exultation.

17 Here will I make the horn of David to branch forth :
I have ordained a lamp for My Messiah.

18 His enemies I will clothe with shame ;
But upon Himself shall His crown flourish.”

Ver. 4. יְהוָה is the reading of four Heb. mss. and one Ed. in margin.

Ver. 6. *The land of Jaar.*— בִּיטְרָה is the reading of sixty-five Heb. mss., three ancient Edl., Chaldee in some mss., Aquila, Symmachus.

The usual interpretation of this Psalm, according to which David vows, that he would not sleep until he had discovered the site on which the temple was to be erected, is manifestly contradictory to 1 Chron. xxii. 1. The threshing-floor of Araunah was the site both of

the altar erected on the cessation of the plague, and also of the temple subsequently built by Solomon. Immediately after the selection of this site, David collected materials for the erection of the temple. At what time, then, could David have made this supposititious vow for attaining the knowledge of the site of the future temple? Certainly not after the purchase of Araunah's threshing-floor. Scarcely could it have been made before. The phrase in our Bible version, FIELDS OF THE WOOD, is scarcely intelligible as descriptive of any locality, and there is no parallel expression in the Hebrew Scriptures. Neither can it refer to Kirjath-jearim, a city so designated because built in the midst of woods or forests. THE LAND OF JAAR is an unambiguous description. In 1 Chron. ix. 42 occurs the name Jarah (Jaarah), very similar to JAAR. Whoever Jaar may have been, the phrase I have rendered THE LAND OF JAAR must designate Ephrath, which is Bethlehem, the site of our Lord's incarnation, which site David was so anxious to ascertain. The objective affix, ה, refers to בְּקוֹמָה, which is of the epicene gender. Ewald has only a distant allusion to the difficulty, בְּיַסְדָּהּ יֵעַר, without any clear statement of his own opinion. Steier expresses his dissatisfaction with the solutions of others, but offers no satisfactory explanation himself. Dathe confesses that he does not understand this *crux interpretum*. The various readings reflect no light on the verse. An eminent Rabbi of Algiers courteously allowed a friend of mine to examine his two Hebrew mss. of the Psalms on this verse, but they differed nothing from the text of Van der Hooght. My Arabic ms. omits the words, IN THE LAND OF JAAR, WE WILL GO INTO HIS HABITATION, and reads, LO! WE HEARD THAT IT WAS AT EPHRATAH, AND WE FOUND IT TO BE IN THE PLACE WHERE HIS FEET STOOD.

"This Psalm contains a prophecy of the Saviour of the world, who, as to His human nature, was to spring from the posterity of David."—*Origen*.

"Some affirm, that in this Psalm the circumstances of our Lord's nativity are enigmatically declared. For it was heard in Ephrath, which is Bethlehem, and was

manifest in the plains wherein was the cave in which He was born."—*Catena Patrum*.

"This Psalm describes the mysteries of our Lord's incarnation. The glory of the Psalm cannot reasonably be applied to any but to the Lord Christ. Wherefore let us listen to this Psalm with intense application of mind, for its subject is profound, and its phraseology most copious. Bethlehem, where our Lord was born, is also called Ephrath; as saith the prophet Micah, 'And thou Beth-lehem Ephrath, though thou be little among the thousands of Judah, yet out of thee He shall come forth unto me that is to be ruler in Israel' (v. 2); and in Genesis it is written, 'And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem' (xxxv. 19); whence it is manifest that it had been heard that our Lord was to be born in Bethlehem."—*Psalt. Cassiodori*, 1491.

"The region of Bethlehem is yet called Ephrath. Otherscriptures testify this fact. Bethlehem is Ephrath where Christ became incarnate, where rests Rachel, the beloved of Israel, the type of the Church."—*Pseudo-Jerome*.

"This Psalm treats of the place where Christ should be born—Bethlehem Ephrath, in the plains of Judea; that in Jerusalem and in the temple where they worshipped His holy feet should stand to guide them into the way of peace; also of the true priests of Zion, who should have no other clothing than Christ Jesus. I will not recline mine eyes in sleep, nor give slumber to mine eyelids, nor rest to my temples, nor repose to my head, until the place of Messiah, the place of Christ the Lord, shall be shown to me, even the habitation of the mighty God of Jacob. Lo! we heard it was in Ephrath. We found it in the plains of the wood. Behold, under the teaching of the Spirit, we found the place to be in Bethlehem. Behold, by Divine inspiration, we found it to be in the plains of the desert."—*Psalt. Quinc. Fab. 1513*.

Ver. 10. "Per riguardo di Davidde vostro servo non rigettate la preghiera del vostro Unto."—*De Rossi*.

Ver. 17. *A lamp*.—"Lo splendore, la gloria, la felicità."—*De Rossi*.

PSALM CXXXIII.

REUNION of the twelve tribes in Canaan the inalienable inheritance of Israel in Sabbatic rest and felicity.

1 BEHOLD, how good and how pleasant

The rest of brethren together in unity!

2 It resembles the fragrant ointment on the head,

Flowing down on the beard, the beard of Aaron;

Which floweth down to the skirt of his garments:

3 It resembles the dew of Hermon, the dew which descendeth upon
the mountain of Zion.

For there hath Jehovah ordained blessing;

Life for evermore.

Ver. 1. *The rest of brethren*.—"Quies in Domo Dei eum intelligi non possit nisi Sabbatica in Dei cultu ac piis meditationibus insunta, hæc debuit esse in votis.

Ps. cxxxiii. 1, Quam bonus est Sabbatismus fratrum, etiam simul congregatorum."—*Gussetii Lex. Heb.*

PSALMS CXXXIV. CXXXV.

EXHORTATION to all who are stationed in the temple, to the house of Israel, the house of Aaron, and the house of Levi, to praise and bless and glorify Jehovah for all His mercies to Israel, more especially for the restoration of the twelve tribes to be His peculiar portion, and for the selection of Jerusalem to be His everlasting habitation.

CXXXIV.

- 1 Lo, bless ye Jehovah, all ye servants of Jehovah,
Ye who by night are stationed in the temple of Jehovah.
- 2 Lift up your hands towards the sanctuary,
And bless ye Jehovah, (*saying*)
- 3 "Jehovah, the maker of heaven and earth,
Bless thee out of Zion."

CXXXV.

- 1 HALLELUJAH, praise ye the name of Jehovah :
Praise, O ye servants of Jehovah.
- 2 Ye who are stationed in the temple of Jehovah,
In the courts of the temple of our God,
- 3 Praise ye Jah, for Jehovah is good ;
Sing to His name in measured lays, for it is sweet.
- 4 For Jah hath chosen Jacob for Himself,
Israel for His peculiar portion.
- 5 Truly, as for me, I know that Jehovah is supreme,
And that our Lord is above all gods.
- 6 Whatsoever Jehovah hath willed, He hath done,
In heaven, and in the earth, in the seas, and in all the abysses,
- 7 Causing vapours to ascend from the surface of the earth,
Making lightnings for the rain,
Bringing forth the wind out of his treasuries.
- 8 Who smote the first-born of Egypt,
Both of man and beast.
- 9 Sending signs and wonders
In the midst of thee, O Egypt,
Upon Pharaoh and upon all his servants.
- 10 Who smote powerful Gentile nations,
And slew mighty kings ;
- 11 Sihon king of the Amorites,

- And Og king of Bashan,
 And all the kingdoms of Canaan ;
 12 And gave their land for an heritage,
 An heritage unto Israel His people.
 13 Thy name, O Jehovah, is everlasting ;
 Thy memorial, O Jehovah, from generation to generation.
 14 Surely Jehovah will decide the cause of His people,
 And towards His servants will He exercise compassion.
 15 The idols of the Gentiles are silver and gold,
 The workmanship of men's hands.
 16 There is a mouth to them, but they cannot speak ;
 There are eyes to them, but they cannot see ;
 17 There are ears to them, but they cannot hear ;
 Neither is there any breath in their mouths.
 18 Like unto them are those that make them,
 And every one who trusteth in them.
 19 Ye house of Israel, bless ye Jehovah ;
 Ye house of Aaron, bless ye Jehovah ;
 20 Ye house of Levi, bless ye Jehovah ;
 Ye that fear Jehovah, bless ye Jehovah.
 21 Blessed be Jehovah out of Zion,
 Who dwelleth at Jerusalem. Hallelujah.

CXXXIV.

Ver. 2. יְיָיִכֹם is the reading of forty-three Heb. mss., and six Edd.

CXXXV.

Ver. 6. וּבְכֹל is the reading of fifty-two Heb. mss., and two ancient Edd.

Ver. 7. *Lightnings for the rain.*—"Seldom a night passes," says Dr. Russell, "without much lightning in the north-west quarter, but not attended with thunder ; and when this lightning appears in the west or south-west points, which is often followed with thunder, it is a sure sign of the approaching rain. A squall of wind

and clouds of dust are the usual forerunners of these rains.' Thus God may be said to 'make lightnings for the rain,' inasmuch as the lightnings in the west and south-west points are in the East the sure prognostics of rain."—*Note to Calvin on the Psalms by Anderson.*

Ver. 8. עָרַע is the reading of thirty-nine Heb. mss., and one Ed. of fifteenth century.

Ver. 18. וּבְלֵ is the reading of twelve Heb. mss. of Kennicott, of many mss. of De Rossi, and of two Edd., and of LXX., Syriac, Vulgate, Arabic.

Ver. 21. *Jehovah out of Zion.*—"He our Lord Jesus Christ."—*Pseudo-Jerome.*

PSALM CXXXVI.

PRAISE to Jehovah, whose mercy endureth for ever, for the creation of the universe, for the exodus from Egypt, for the implantation of Israel in the land of Canaan, for the rescue of the Jewish nation from their present dispersion and humiliation, for the annihilation of their confederate foes, and for providential mercies conferred upon all creation.

- 1 O GIVE thanks unto Jehovah, for He is good ;
 For His mercy endureth for ever.

- 2 O give thanks unto the God of gods,
For His mercy endureth for ever.
- 3 O give thanks unto the Lord of lords,
For His mercy endureth for ever.
- 4 To Him who alone worketh great wonders,
For His mercy endureth for ever.
- 5 To Him who in wisdom formed the heavens,
For His mercy endureth for ever.
- 6 To Him who expanded the earth above the waters,
For His mercy endureth for ever.
- 7 To Him who made the great luminaries,
For His mercy endureth for ever :
- 8 The sun for the regulation of the day,
For His mercy endureth for ever :
- 9 The moon and the stars for the regulation of the night,
For His mercy endureth for ever.
- 10 To Him who smote the Egyptians in their first-born,
For His mercy endureth for ever :
- 11 And brought forth Israel from amongst them,
For His mercy endureth for ever :
- 12 With a mighty hand and outstretched arm,
For His mercy endureth for ever.
- 13 To Him who disparted asunder the Red Sea,
For His mercy endureth for ever :
- 14 And caused Israel to pass through the midst of it,
For His mercy endureth for ever :
- 15 But overthrew Pharaoh and his army in the Red Sea,
For His mercy endureth for ever.
- 16 To Him who conducted His people through the wilderness,
For His mercy endureth for ever.
- 17 To Him who slew mighty kings,
For His mercy endureth for ever :
- 18 And slew renowned kings,
For His mercy endureth for ever :
- 19 Sihon king of the Amorites,
For His mercy endureth for ever :
- 20 And Og the king of Bashan,
For His mercy endureth for ever :

- 21 And gave their land for an heritage,
For His mercy endureth for ever :
- 22 An heritage unto Israel His servant,
For His mercy endureth for ever.
- 23 Who was mindful of us in our humiliation,
For His mercy endureth for ever :
- 24 And rescued 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 to the God of heaven,
For His mercy endureth for ever.

“Rabbi Obadiah says it (this Psalm) is an exhortation to the children of God, in the days of the Messiah, to praise the Lord.”—*Gill*.

PSALM CXXXVII.

LAMENTATION of captive Israel over the destruction of the Temple and the cessation of Temple-services.

Precatory malediction upon Edom.

Predictive malediction upon apocalyptic Babylon, foreshowing the conflagration of Rome, and the destruction of the inhabitants, even the young children.

Israel's plaintive lament in Babylonia of deprivation of country and religious privileges should recall to our recollection the two sins which caused this punitive infliction, SABBATH DESECRATION and IDOLATRY. Seeing that these sins brought down God's righteous judgment upon Judea, can England hope to escape if England pertinaciously persist in the same course? Is not Great Britain guilty of Sunday traffic, Sunday travelling swelled by pleasure excursion trains, postal conveyance and delivery on the Lord's day (out of London) of letters and newspapers, unnecessary absence from all means of grace of above five millions of persons in England and Wales, who every Sunday neglect religious ordinances of their own free choice, and are not compelled to be absent on account of any deficiency of accommodation? (See Census of Great Britain, 1851, by authority of the Registrar-General.) Does not Great Britain educate at Maynooth, and enroll as recognised chaplains in her army, those who practise and inculcate upon others adoration of the host, prayers for the dead, invocation of saints, purgatorial purification, denial to the laity of the cup, of which Christ hath said, “Drink ye ALL of this,” idolatrous prostration before lifeless images, fictitious relics, and dead men's bones? Does not Great Britain maintain a gigantic scheme of godless education in India and Ireland, from which is systematically excluded the Book of God, wherein God Himself has four times authoritatively declared that no idolater shall inherit the kingdom of heaven? Although England is the predestined messenger-nation to bring back the Jews as a present to the Lord of hosts, even to Mount Zion—although England is not one of the ten doomed kingdoms of Daniel's fourth universal monarchy, nevertheless do not her national sins deserve national punishments? There is no day of judgment for nations. From Sabbath desecration and idolatry, good Lord, deliver England.

- 1 By the rivers of Babylonia, where we were stationed,
Truly we wept when we called our Zion to remembrance.
- 2 Our harps in the midst thereof we hung up on the willows.
- 3 For there they who held us in captivity called upon us for the words
of a song ;
And our spoilers for words of mirth, (*saying*) “Sing us one of the
songs of Zion.”
- 4 How can we sing Jehovah’s song in a strange land ?
- 5 If I can forget thee, Jerusalem, my right hand shall forget —.
- 6 If I remember thee not, my tongue shall cleave to the roof of my
mouth ;
If I exalt not Jerusalem to the sum total of my joy.
- 7 Remember, O Jehovah, the day of Jerusalem against the children of
Edom,
Who exclaimed, “Raze her, raze her, to the very foundations.”
- 8 O daughter of Babylonia, doomed to destruction,
Blessed shall he be who shall requite to thee the retribution with
which thou hast retributed us.
- 9 Blessed shall he be who shall seize and dash thy little ones against
the craggy rock.

“We frequently read of two cities in this world : one the city of the Lord, which is called Jerusalem, *i.e.*, THE VISION OF PEACE. Contrary to this is the city of the devil, which is called Babylon, the signification of which is CONFUSION.”—*Psalm, Cassiodori*, 1491.

The word *Zion* in this Psalm signifies the whole city of Jerusalem, inclusive of Mount Moriah, the site of Solomon’s temple. It is employed six hundred times in the prophetic Scriptures in this acceptation. See notes to Psalm lxxxvii.

Ver. 1. *Babylonia*.—The Hebrew word **בבל** signifies (1.) the city of Babylon ; (2.) the province of Babylon, otherwise called Shinar. In this verse Gesenius interprets it Babylonia, or the province of Babylon. See his *Theol. Phil.* The truth of this interpretation is self-evident. 1. Rivers in the plural could not be predicated of the city of Babylon, which was solely watered by the Euphrates, but only of the province of Babylon. 2. Willows could not have grown within the city of Babylon on the sides of the Euphrates, because the river within the city had brick embankments surmounted with fortification walls.

Ver. 1. *Where*.—I understand **אשר** before **שם**.

Ver. 1. *Were stationed*.—“Dwelt a long time.”—*Postil. N. De Lyra*, 1481.

Ver. 1. *Our Zion*.—“The word *our* is not in the Hebrew. But there is an emphasis in the article **אֵת**, prefixed to *Zion*, which a Greek or Roman poet would have so expressed, and which I know not how to express otherwise.”—*Horsley*.

Ver. 2. *Hung up our harps*.—“Withdrew ourselves from all joyous singing.”—*Postil. N. De Lyra*, 1481.

Ver. 2. *In the midst thereof*.—“Clearly in the midst of our weeping.”—*Mason Good*.

Ver. 3. *Songs of Zion*.—“One of the hymns sung in the Temple.”—*Postil. N. De Lyra*, 1481.

Ver. 3. *Our spoilers*.—“Forma Chaldaica eleganter utitur Isaias, de Babylone loquens, in voce **מרהבה** quod Hebraice esset **מרהבה**, cap. xiv. 4. Nec minus apposite in eodem argumento Psalter adhibet vocem **תוללינו** (Ps. cxxxvii. 3). Quod est Chaldaicum pro **תוללינו**, ut accepit ipse Paraphrastes Chaldaeus, qui reddit per vocem synonymam **בוזנה** uti alias plerumque reddit vocem **שלל** (*vide modo* Ezek. xxvi. 12 ; xxix. 19 ; xxxviii. 12, 13) nec sani quidquam huc afferunt caeteri interpretes.”—*Louth, Pral. Acad.*

Ver. 3. *Words of mirth*.—I understand **דברי** before **שמחה** from the preceding line, which is indeed the reading of one Heb. ms. of Kennicott.

Ver. 5. *My right hand shall forget*.—I suspect a word must be lost after *forget*, but this omission is not supplied in any ms., Ed., or version. The sense is thus clearly and beautifully expressed by Rev. William Goode :—

“If e’er the remembrance depart
Of Salem which weeps on the ground,
Let my fingers, deprived of their art,
Forget how the strings to resound :
Let my tongue to my palate adhere,
Nor her songs e’er my triumphs employ,
If I hold not her memory most dear
Above all that enlivens my joy.”

Ver. 6. *Sum total*.—“Among the various senses of the word **רֵאשִׁית**, one is, a sum total of an account, which was anciently set at the top, not, as with us, at the bottom of the account. See Parkhurst’s Lexicon. The image here I take to be, that the prosperity of Jeru-

salem was the sum total, comprehending all the different ITEMS in his account, of occasions of joy."—*Horsley.*

Ver. 9. *Against the craggy rock.*—That *על־סלע* signifies a rock, is indubitable, from the concurrent testimony of all the best Hebrew lexicographers. Hence it follows because there is no rock, nor mountain, nor hill, either in the city or in the province of ancient Babylonia, that the locality against which the malediction of this Psalm is hurled cannot be the metropolis of the ancient Assyrian empire, but must be apocalyptic Babylon or Papal Rome, built upon seven hills, one of which is the celebrated Tarpeian Rock. But the 8th verse emphatically declares that the retributive justice of God will visit upon apocalyptic Babylon the same infliction which Assyrian Babylon, and also Pagan Rome, inflicted upon Jerusalem. As therefore Nebuchadnezzar as well as Titus "burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire" (2 Kings xxv. 9), so

"the ten horns shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire; and she shall be utterly burned with fire" (Rev. xvii. 16; xviii. 8). When the Canaanites had filled up the measure of their iniquity, Israel received a Divine commission to exterminate the guilty nation. When Papal Rome shall have filled up the measure of her iniquity, then "a mighty angel will take up a stone, like a great millstone, and will cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down:" "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double" (Rev. xviii. 5, 6). Then shall issue the Divine proclamation: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Rev. xviii. 20).

PSALM CXXXVIII.

PRAISE and adoration of Jehovah by restored and oppressed Israel, for Divine intervention on their behalf, and for the assured fulfilment of their predicted glorious destinies.

Manifestation of God's revealed word and almighty power to all the potentates of the earth, a prelude to the day of God, when "the heathen shall fear the name of Jehovah, and all the kings of the earth His glory" (Ps. cii. 15).

This Psalm exhibits Jehovah answering the prayers of His people, supplying their wants, sustaining their strength, and upholding them in all their conflicts with the powers of darkness. It exhibits His sympathy, compassion, and condescension towards the tried and afflicted. It admonishes to pray and not to faint, to trust and not be afraid, because His merey endureth for ever.

- 1 I WILL praise Thee, O Jehovah, with my whole heart;
In Thy presence, O Jehovah, I will chant to Thee the measured lay.
- 2 I will prostrate myself towards Thy holy Temple,
And I will praise Thy name
Because of Thy mercy and Thy faithfulness :
For Thou hast magnified Thy promise above every memorial of Thee.
- 3 In the day when I called Thou answeredst me,
And hast strengthened me with strength in my soul.
- 4 All the kings of the earth shall praise Thee, O Jehovah,
For they have heard the words of Thy mouth.
- 5 And they shall walk straight in the ways of Jehovah ;
For great is the glory of Jehovah.
- 6 Verily Jehovah is high, yet hath He respect unto the lowly ;
Yea, He is exalted, yet from afar doth He regard him.

- 7 Though I walk in the midst of distress, Thou wilt preserve me alive :
 Against the fury of mine enemies Thou wilt stretch forth Thy hand,
 And Thy right hand shall save me.
- 8 Jehovah shall bring things to a conclusion for me :
 Jehovah, Thy mercy endureth for ever :
 Relax not the operation of Thine own hands.

Ver. 1. *O Jehovah*.—יהוה occurs in twenty Heb. mss., LXX., Chaldee, Syriac of Erpenius, Vulgate, Arabic.

Ver. 1. *O Jehovah* (2d).—Instead of אֱלֹהִים, the Westminster Hebrew Psalter, 133, reads יְהוָה. This reading is unaccountably omitted by Kennicott, but I can vouch for its existence in ms. 133. In this short Psalm of eight verses the word Jehovah occurs eight times. Cassiodorus interprets the Jehovah of this Psalm to be Christ. "He, the Incarnate Word, is the one Lord Christ, to whom belongs all the praise of this Psalm."

Ver. 1. *In Thy presence, O Jehovah*.—"Before the gods", before Father, Son, and Holy Spirit.—*Psalt. Quinc. Fab.* 1513.

"Since the Psalmist about to pray to God does not stand before angels, I render 'before God' (coram Deo psallam tibi). 'Before God' and 'before Thee' signify the same Divine persons, of whom the Psalmist says, 'Jehovah said unto my Lord.'—*Houbigant*.

Ver. 1. *In Thy presence, O Jehovah*.—"Certe compellatio Dei hic requiritur. Nam Psalmi omnes, in quorum initio Psaltes Deum directe alloquitur, habent in exordio compellationem Dei, modo אֱלֹהִים modo יְהוָה interdum אֱלֹהִים aut periphrasin ut Psalm cxxviii, 1, בְּיָמַי הִיטִיבְתִּי. Compellatio proinde censeri debet אֱלֹהִים, O Deus. Nec probabit prepositum נָנֵךְ eo quod caritatum sit regimine: quidam enim, æque ac interdum נָנֵךְ eo caret. Suppletur autem facile ex נָנֵךְ nempse sic נָנֵךְ." *Gassettii Lex. Heb.*

Ver. 2. *Magnified Thy promise*.—This line is longer than any other in the Psalm. Bishop Horsley makes this remark: "This passage is certainly corrupt." Kennicott's version has not come down to us, but his note shows that he understood this passage substantially as I have translated it. He preferred FAITHFULNESS TO HIS PROMISE to the attribute of His POWER.

Ver. 3. *And hast strengthened me*.—"תְּרַחֲמֵנִי, or תְּרַחֲמֵנִי, is the reading of eleven Heb. mss., thirteen Edd., LXX., Vulgate, Syriac, Chaldee, and Arabic. 'M' AVETE DILATATO, od. INGRANDITO.'—*De Rossi*.

Vers. 4, 5. These verses define the period of time to which the contents of this Psalm refer, namely, the period after the universal promulgation of the Gospel as a witness to all nations, after that all the kings of the earth shall have heard the words of Jehovah, and shall have witnessed the manifestation of His almighty power in the destruction of the last enemies of Israel "with the spirit of Messiah's mouth and with the brightness of His coming." This destruction is the prelude to millennial glory, and to the exaltation of Messiah as King of kings and Lord of lords.

"Earth's lords, by Thy instruction led,
 With Israel's sons Thy path shall tread,
 And joyous as they march along,
 Thy glory chant in grateful song."—*Merrick*.

Ver. 8. *To a conclusion for me*.—"Jehovah will make an end on my behalf."—*Kennicott*.

"I not only give thanks to God for His blessings conferred on me, but also for His ineffable glory, His infinite majesty, and His incomprehensible nature. There is no part of creation above or beneath which does not emit a voice, clearer and louder than the trumpet's blast, proclaiming the glory of Thy great name."—*Chrysostom*.

"The universal Church, lauding the blessings conferred upon it by Jehovah, admonishes the kings of the earth to confess the most high God, and prays God not to despise penitent sinners, the creation of His almighty power."—*Psalt. Bruon.* 1480.

PSALM CXXXIX.

MESSIAH'S acknowledgment of the omnipotence, omnipresence, omniscience, and prescience of God the Father, the Creator and Protector of His human nature.

Messiah's appeal to the omniscient Searcher of hearts, in attestation of the sinless perfection of His heart and life, and of the oneness of His will with the Divine will: "I and my Father are one" (John x. 30).

The perfections of Jehovah, His omnipotence, omnipresence, omniscience, and prescience are graphically delineated in this most exquisite Psalm, to infix on our minds the too oft forgotten truth, that His providence governs the universe with infinite wisdom, power, and goodness; that in Him all live, and move, and have their being; that His supreme will controls, regulates, overrules all things here

below. Hence it is man's highest wisdom to realize by faith the Divine sovereignty, to trace the leadings of Providence, to lie passive in the hands of Omnipotence, and by prayer to commit all cares and events unto Him who doeth all things well.

- 1 O JEHOVAH, Thou hast searched Me and known Me.
- 2 Thou knowest My down-sitting and Mine uprising ;
From afar Thou understandest My pastor-cares.
- 3 Thou hast winnowed My path and My bed,
And hast stored up all My ways.
- 4 Verily there is not a word in My tongue,
But lo, O Jehovah, Thou knowest it,
- 5 The hereafter and the past altogether.
Thou hast formed Me, and laid Thine hand upon Me.
- 6 Too wonderful is this knowledge for Me ;
It is high, I am not sufficient for it.

- 7 Whither can I go from Thy Spirit ?
And whither can I flee from Thy presence ?
- 8 If I ascend up into heaven, Thou art there ;
If I make my bed in Sheol, behold Thou art there.
- 9 Shall I take the wings of the dawn ?
Shall I fix My abode in the extreme regions of the west ?
- 10 There also Thy hand shall lead Me,
And Thy right hand shall uphold Me.
- 11 Yea, should I say, Surely the darkness shall shroud Me,
Then the night is clear light around Me.
- 12 Even darkness maketh not dark with Thee,
But the night is as light as the day :
Darkness and light are just the same.

- 13 Truly Thou hast created My reins ;
Thou hast compacted Me in My mother's womb.
- 14 I will praise Thee, for wonderfully am I organized ;
Marvellous are Thy works,
And well doth My soul know it.
- 15 Not from Thee were concealed My bones,
When in secret I was fashioned,
When I was configured of the lowest particles of earth.
- 16 Thine eyes surveyed My embryo members,

And in Thy book were they all inscribed,

The times they should be moulded into shape, while not one of them existed.

17 How unparalleled, O God, are Thy pastor-cares for My protection !
How surpassing are their numbers !

18 I would enumerate them, but they are more in number than the sand :

I arise from the sleep of death, and My futurity is with Thee.

19 Wilt thou not, O God, slay

The ungodly one and the men of blood ?

20 They have apostatized from Me who have rebelled against Thee,
Who wickedly to a rash purpose have lifted up themselves against Thee.

21 Do I not hate them, O Jehovah, that hate Thee ?

And do I not loath them who rise up against Thee ?

22 With perfection of hatred I hate them ;

They are accounted Mine enemies.

23 Search Me, O God, and know Mine heart ;

Prove Me, and know My thoughts ;

24 And see whether there be any way of unrighteousness in Me,

And lead Me in the way that hath been from everlasting.

Vers. 2, 17. *Pastor-care.*—"After mentioning the watchful care of God, and universal superintendence over all things, His forming Him in the womb, and preserving of Him, He adds, O how precious are THY THOUGHTS unto Me, O God ! how great is the sum of them ! רע is a more extensive word than THOUGHTS ; it is the PASTORAL care of God over Him ; and in the plural number, as that PASTORAL CARE extended to many particulars. This is the true Hebrew sense of the word, and a beautiful one it is in this place. The care or cares of Providence cannot be better expressed than by this word, in its own Hebrew sense ; and besides the propriety of it in its own meaning, there is not the shadow of any BARBARISM in the sacred writings, except in the story of the woman of Tekoa, till long after David's reign, to make us think this word is here ORIGINS CHALDAIC, as Cocceius, for what reason I cannot guess, supposes."—*Bates' Critica Hebraea.*

Ver. 2. רע signifies the pastoral superintending care of Christ the good Shepherd over the sheep He purchased with His own blood ; and in ver. 17 it signifies the pastoral superintending care of God the Father over the human nature of Messiah, to protect it from the rage of men and devils until His crucifixion, according to the predeterminate counsel and foreknowledge of God. In both verses, רע is *pluralis excellentior*. "Observanda est illa Hebraei sermonis proprietas, qua pluralis, tam masculinus quam femininus, usurpari potest de UNA re, que, in suo genere, magna est et quodammodo excellens."—*Schroederi Gram. Hebr.*, p. 171 ; see also *Stuart's Hebrew Grammar*, p. 326.

Ver. 9. *The extreme regions of the west.*—"The dawn appears in the east, and is soon followed by the rising sun ; so that the light traverses, as if on swift wings, the vast distance between the east and the west in a few hours. The meaning of this beautiful allusion is, therefore, 'Could I fly with the rapidity of light, and withdraw Myself as far as the west is from the east, I should still be encompassed by Thy power, and altogether subject to Thy notice and control.'"—*Wal-ford.*

Ver. 13. *Created.*—"The word קנית has its form from קנה, but seems to borrow its sense from קנן."—*Horsley.*

Ver. 13. *Compacted.*—See Lee's Hebrew Lexicon, under קנן.

Ver. 16. *Thy book.*—"We are not to imagine a book in heaven, or any thing inscribed therein, but God's accurate knowledge."—*Chrysostom.*

"By this expression we are to understand the knowledge of God embracing all things, and the remembrance of God oblivious of nothing that has passed."—*Theodoret.*

מיה is the reading of three Heb. mss.

Ver. 18. *I arise from the sleep of death.*—*Lee's Heb. Lex.*

Ver. 18. *My futurity.*—

עו, "CONTINUATIO, DURATIO."—*Simonis Heb. Lex.*

"TEMPORIS DURATIONEM ET PERPETUITATEM denotat."—*Castel. Lex. Hebr.*

"TIME ONWARD, FUTURITY, ETERNITY TO COME."—*Parkhurst's Heb. Lex.*

Ver. 20. *Have lifted up themselves.*—"For נִשְׂאוּ , I would read, with the ancient versions, Houbigant, and Kennicott, נִשְׂאוּ ."—*Horsley.*

Ver. 20. *Against Thee.*— עִירֶיךָ is the reading of thirty Heb. MSS., and one Ed. of the fifteenth century. Noldius gives this preposition the sense of CONTRA in Dan. viii. 10, 11.

Ver. 21. *Them who rise up against Thee.*—The preformative ב , essential to the Hebrew participle, wanting in the Textus Receptus, occurs in five Heb. MSS.

Vers. 21, 22. Christ declares, that they who opposed the commands of the Father were His enemies, to show the oneness of His Divine nature with the Father."—*Psalt. Brunon.* 1480.

Vers. 23, 24. "He can securely say, 'See whether there be any way of unrighteousness in Me,' of whom we read, 'the Prince of this world hath nothing in Me.'"—*Psalt. Pet. Lombard.* 1474.

"No one could speak these words, but He alone who was without sin. These words are not spoken in doubt but in certainty of knowledge; as much as if He had said, 'See if there be,' meaning, 'You shall see that there is not.'"—*Psalt. Brunon.* 1480.

Ver. 24. *Unrighteousness*—

<i>ἀνομιᾶς,</i>	<i>LXX.</i>
<i>iniquitatis,</i>	<i>Vulgate, and Vetus Itala.</i>
<i>erroris,</i>	<i>Chaldee.</i>
<i>falsitatis,</i>	<i>Syriac.</i>

"Let us hear the Lord Jesus Christ speaking in prophecy. The Psalms were sung long before the Lord was born of the Virgin Mary, but not before He was Lord. For He was ALWAYS Creator of all, though IN TIME only was He born of the creature. Let us believe in that Divinity, and understand to the extent of our power its coequality with the Father. That Divinity, coequal with the Father, was made partaker of our mortality (not His mortality but our mortality), that we might be made partakers of His Divinity (not our Divinity but His Divinity). The Lord Jesus says, 'Jehovah, Thou hast searched Me and known Me.'"—*Augustine.*

"All this Psalm, according to the judgment of the most learned Father Hilary, is spoken in the person of Christ the Lord. Two natures were united and perfected in the Lord Christ. In the one nature He was God, and coequal with the Father. In the other nature He was born of the Virgin Mary, and consented in the fulness of time to be made man for our salvation. Hence, what He speaks in humility ought not to be referred to the Deity (*i.e.*, His Divine nature), but to be understood of the mystery of His holy incarnation. The Lord Christ speaks throughout the whole Psalm. This Psalm, I think, should be heard with the greatest attention, for it is full of the profoundest mysteries."—*Psalt. Cassiodori,* 1491.

"Christ speaks to the Father of His death and resurrection, proclaiming the power of the Divine nature of the Father, because inasmuch as He was man, He could never conceal Himself from the knowledge of the Father."—*Psalt. Brunon.* 1480.

"This Psalm abounds with the profoundest mysteries. Hence of all the Psalms it is one of the most obscure. The obscurity of its mysteries arises from the sin of our first parent. Christ speaks throughout this Psalm. Whatever is spoken is spoken in the person of Him who was incarnate. This Psalm directs us to Christ, and belongs entirely to Christ, in whose person the prophet speaks. Christ speaks this unto the Father forasmuch as He was man."—*Psalt. Pet. Lombard,* 1474.

"A Psalm of Christ the Lord. The prophet in spirit introduces the Lord speaking in respect of His human nature. Who can deny that Christ, as to His human nature, confesses Himself to be inferior to the Father? Thus, as to His human nature, He is inferior in knowledge. If you contemplate His hypostatic union, He is equal to the Father in power and wisdom. If you contemplate the nature He assumed, He was weak and feeble, at least inasmuch as He was subject to death, and in wisdom was inferior to the Father.

"This Psalm treats of the unsearchable prescience of God; that God is everywhere, and that nothing can be done without God; that darkness is light to Him, that there is no distinction between light and darkness, but that both are alike to Him; of the wonderful configuration of the body of Christ; that God from all eternity foreknew the occult conformation of bones and human flesh within the womb of the Virgin; that God in His prescience foresees before anything is ordained by Him to be executed, so that in the Divine wisdom all things are foreknown and predestinated; of sinners who should oppose Christ, and with what hatred He would pursue them; that Christ existed and lived without sin."—*Psalt. Quinc. Fab.* 1513.

"Taken in its fullest meaning, the sublime language of this Psalm belongs only to the Son of God when found in fashion as a man. It is full of richest interest when thus regarded. The appropriation of ver. 17 to Jesus as its true subject, is more immediately assented to by the believer's mind. For it is HE alone who filled the thoughts of God from eternity. It is as in Him that the Church, or any other creature, becomes the object of Jehovah's thoughts. Nor can those thoughts be numbered by the tongue of man. Their full expression is in Christ. In ver. 18 we may discern a plain allusion to the resurrection (compare Psalm xvii. 15).

This Psalm contains expressions which are incapable of less than Messianic interpretation."—*Pridham*.

"Christ in His human nature expresses His sense of the omniscience of the Deity, and teaches us what man should think of the Godhead."—*Fry*.

PSALM CXL.

SUPPLICATION of restored Israel to Jehovah for protection from calumny, persecution, and invasion.

Predicted destruction of Israel's confederated foes by lightning, fire, tempest, and inundation.

Final and peaceful re-establishment of Israel in Palestine followed by the foundation of Messiah's kingdom and the manifestation of His glorified presence upon earth.

One sign of alienation of heart from God is habitual neglect of the sure word of prophecy. The whole Bible is God's revelation, to which man must not add, and from which man must not subtract. Neither is he permitted to select what part he will read, believe, and obey. Every section of the Bible is the voice of God requiring man's belief and implicit submission. Now, prophecy constitutes about one-third of revelation, to which third part all are exhorted especially to take heed. This Psalm is manifestly prophetic, one of the many links of the grand kalendar of prophecy. Hence it is the duty of all diligently to study it, and compare it with parallel predictions, to ascertain the mind of the Spirit, to learn what God herein foretells must take place in the perilous times of the last days, wherein our lot is cast.

- 1 DELIVER me, O Jehovah, from the man of wickedness,
And from the man of outrages preserve me,
- 2 Who devise wickednesses in their heart,
Daily they stir up hostilities.
- 3 They vibrate their tongue like a serpent;
The venom of the asp is under their lips.
- 4 Guard me, O Jehovah, from the hands of unrighteousness,
From the man of outrages preserve me,
Who have devised to subvert my steps.
- 5 The proud have privily laid a snare for me,
Yea, cords have they stretched out;
A net by the way-side
Have insnarers set for me.
- 6 I said unto Jehovah, Thou art my God;
Give ear, O Jehovah, to the voice of my supplication.
- 7 O Jehovah, my Lord, the strength of my salvation,
Thou hast covered my head the day the armour clashed.
- 8 Yield not, O Jehovah, to those who lust after unrighteousness.
Consummate Thou not what they have devised for evil;

- 9 As for those who lift up the head round about me,
The mischief of their own lips shall overwhelm them.
- 10 Glowing coals shall descend upon them ;
He will cast them into the fire,
Into surging torrents from whence they shall rise no more.
- 11 The man of tongue shall not be established in the earth,
The man of outrage evil shall hunt him to perdition.
- 12 I know that Jehovah will bring to an issue
The suit of the afflicted, the cause of the destitute ones.
- 13 Verily the justified shall praise Thy name,
The upright shall have their dwelling in Thy presence.

Ver. 1. וְיִצְחָק is the reading of three Heb. mss.

Ver. 8. כִּטְאוֹי is generally considered to be a substantive. I render it as the Hiphil participle plural of אָוֵה.

Ver. 10. בְּמַהֲפֹרֶת is ἀπαξ λεγόμενον. Michaelis and Gesenius derive this word, and render it as I have done. De Rossi translates, "In vortici d'acqua, dai quali non risorgano."

"The tenth verse fixes the prophetic import of this Psalm, and defines its fulfilment in the restoration of Israel to Palestine, in the invasion of Palestine by Gog and his multifarious confederates, and in the miraculous destruction of that confederacy by the epiphany of Jehovah Jesus. Compare with this verse the following prophecies :—

"From Jehovah, God of hosts, there shall be a sudden visitation,
With thunder, and earthquake, and a mighty voice,
With storm, and tempest, and flame of devouring fire.
And like as a dream, a vision of the night,
So shall it be with the multitude of all the nations that fight against Ariel,
So shall it be with the multitude of all the nations
Which have set themselves in array against mount Zion."

Isa. xxix. 6-8, translated by Bishop Lowth.

"And Jehovah shall cause His glorious voice to be heard,
And the lighting down of His arm to be seen ;
With wrath indignant, and a flame of consuming fire,
With a violent storm, and rushing showers, and hailstones.
By the voice of Jehovah the Assyrian shall be beaten down,
He that was ready to smite with his staff."

Isa. xxx. 30, 31, translated by Bishop Lowth.

"For, behold, Jehovah shall come as a fire,
And His chariot as a whirlwind ;
To breathe forth His anger in a burning heat,
And His rebuke in flames of fire.
For by fire shall Jehovah execute judgment,
And by His sword upon all flesh,
And many shall be slain of Jehovah.
And it shall be from new moon to new moon,
And from Sabbath to Sabbath,
All flesh shall come to worship before Me, saith Jehovah,
And they shall go forth, and shall see
The carcasses of the men who rebelled against Me.
For their worm shall not die,
And their fire shall not be quenched,
And they shall be an abhorrence to all flesh."

Isa. lxiii. 15, 16, 23, 24, translated by Bishop Lowth.

"And I will plead against him (Gog) with pestilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone" (Ezek. xxxviii. 22).

This Psalm distinctly specifies two potentates, confederated together against Israel, and clearly distinguished from each other, in the 1st, 4th, and 11th verses. The plural verb, WHO DEVISE, WHO HAVE DEVISED, immediately following vers. 1, 4, plainly manifests this plurality of agency. One potentate is characterized by wickedness, unrighteousness, and an evil tongue. The second potentate in all these passages is called THE MAN OF OUTRAGES OR VIOLENCES. Is not the first potentate the man of sin, the son of perdition, the Papal Antichrist? May not the second potentate be the eighth head of the apocalyptic beast, who goeth into perdition? Is it not possible that this eighth head of the beast may be identical with him who is usually termed the wilful king of Daniel?

PSALM CXLI.

THE prayer of a true Israelite (living by faith, and sustained by Divine grace amidst continuous heavy persecution), for preservation against the perilous times and abounding apostasy of the last days.

The martyrdoms which shall be inflicted upon believing Israel.

The assured expectation of the execution of God's predicted judgments upon the confederate enemies of Israel, and of the fulfilment of His covenanted mercies to the seed of Abraham.

This Psalm emphatically teaches, that "without holiness no man shall see the Lord," and inculcates purity of heart, purity of conversation, and purity of life amidst abounding iniquity, in a world lying in the wicked one. This commanded sanctification is the result of the inhabitation of the Spirit, the body of the believer being the temple of the Holy Ghost. If any man have not the Spirit of Christ, he is none of His. If any man by regeneration possess the Spirit, he is obligated to stir up the gift that is in him, that he may shine as a light in the world, adorning the doctrine of God our Saviour in all things, that he may be a fruit-bearing branch of Christ, the true vine, bringing forth much fruit, to the glory of God the Father.

- 1 O JEHOVAH, I have called upon Thee, hasten unto me ;
Give ear unto my voice while I call unto Thee.
- 2 To Thee let my prayer ascend as incense,
And before Thee the elevation of my hands an evening oblation.
- 3 Set a watch, O Jehovah, before my mouth,
A guard at the door of my lips.
- 4 Let not my heart be inclined to any evil word,
To work iniquities with the ungodly one.
With the men who practise idolatry ;
And let me not eat of their dainties.
- 5 Let the Righteous One smite me in mercy, and correct me ;
My head will not reject this most precious unguent :
Whilst I live my prayer shall ever be against their wickednesses.
- 6 Their judges are hurled down the sides of the rock ;
For my words have been responded to, because they have been
accepted.

- 7 Our bones are scattered at the grave's mouth,
As when one harroweth and plougheth the earth.
8 But unto Thee are my eyes, O Lord Jehovah;
In Thee have I trusted; leave not my soul destitute.
9 Preserve me from the grasp of the gin wherewith they are
ensnaring me,
And from the snares of those who practise idolatry.
10 The ungodly shall fall together into their own toils;
As for me, I shall ever escape them.

Ver. 2. *To Thee*.—This addition is found in four Heb. mss., all four Hebrew-Latin.

Ver. 4. *Evil word*.—"Verba malitie."—*Vulgate*.

"λόγους πονηρίας."—*LXX*.

"Verbum malum."—*Walton's version of Chaldee*.

"Verbum pravum."—*Walton's version of Syriac*.

Ver. 4. *Eat of their dainties*.—"Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (1 Cor. v. 11).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess. iii. 6).

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed" (2 John 10).

Ver. 5. *Let the Righteous One*.—"Corripiat me Justus."—*Vulgate*.

"Emendabit me Justus in misericordia et arguet me."—*Latin Vetus*.

"Mi percuota il Giusto, sara un favore, e mi castighi, sara come un unguento al mio capo."—*De Rossi*.

Ver. 5. נִי is the reading of thirty-three Heb. mss., and two Edd. of the fifteenth century, of Kennicott, and many mss. of De Rossi.

Ver. 5. *Precious unguent*.—"De oleo exquisito sumendum agnosco רִשְׁתָּן רִשְׁתָּן juxta usum vocis רִשְׁתָּן junctæ cum בִּשְׁתָּמִים, Cant. iv. 14: ut tanquam epitheton notet optimum quodque in sua specie."—*Gussetii Lex. Heb.*

Ver. 6. *Have been responded to*.—I point שָׁמְעוּ as in the Puhal conjugation, and therefore in the passive voice. I interpret the whole line, "for my words of prayer (prayer against the wickednesses of the apostates of the last days) have been responded to by God, because they (my prayers originating in faith, and grounded on the sure word of prophecy) have been prayers accepted of God."

Ver. 7. *At the grave's mouth*—literally, at the mouth of Sheol.

Ver. 7. *As when one harroweth and plougheth the earth*.—"Come quegli che taglia e fende la terra."—*De Rossi*.

Ver. 10. *Their own toils*—literally, "his toils," the toils of the impious one named in the 4th verse. The impious one was the originator, but the impious ones are all guilty of complicity in the toils devised by their chief under Satanic influence.

"This Psalm is very obscure. In the sacred Scriptures there are profound mysteries, which are hidden for this very purpose, that they may not be commonly promulgated; which are to be investigated for this purpose, that they may exercise our faith. They are opened out for this purpose, that they may feed our soul. For Holy Writ, were it not opened out at all, would not feed our souls. If it contained no obscurities, it would not exercise our faith. In this Psalm no other truths are declared than what are manifested in other Psalms. But these truths are declared here in a somewhat different manner."—*Psalm. Pet. Lombard. 1474*.

"The prayer of the faithful in spirit, that God would preserve them from sins of the tongue, from sins of the heart, from evil thoughts, from the society of the wicked, and from complicity in their evil deeds."—*Psalm. Jac. Fab. 1513*.

That this Psalm is a prayer provided by Divine prescience for the devotion of believing Israelites in the last days, seems self-evident from the INCENSE and EVENING OBLATION of the 2d verse, answering to the morning and evening sacrifices of the Jewish temple, and from the PRECIOUS UNGUENT ON THE HEAD of verse 5, corresponding with the striking imagery of Psalm cxxxiii:—

"'Tis like the oil most fragrant,
The holy rich anointing,
O'er Aaron's head
Profusely shed,
His PRIESTLY rank appointing.

Down on his beard majestic,
 Its costly streams bestowing,
 His broider'd vest,
 The fragrance blest,
 Around his footsteps flowing."—

Wm. Goode's Metrical Version.

The iniquities, wickednesses, snares, and traps, for preservation against which believing Israelites are to offer this prayer, are thus delineated by St. Paul in his prophetic description of the last days, characterized as perilous times, because they are perilous to the souls of men : "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God ; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. iii. 2-5).

PSALM CXLII.

THE prayer of Messiah, the Man of sorrows and acquainted with grief, for preservation from the machinations of His treacherous foes.

Desertion of Messiah by His disciples, when they all forsook Him and fled.

Messiah's supplication for the deliverance of His human soul from Sheol, that through His resurrection praise might be rendered to the Father throughout the earth.

Predicted glorification of the justified, when Messiah shall take the kingdom and possess the kingdom for ever.

Christ, the speaker in this Psalm, has herein set us an example, that we should follow His steps. As He, in His humiliation and in all His conflicts with the powers of darkness, infernal and terrestrial, lifted up His soul in prayer to the Father, and spent whole nights in supplication ; so we, in humble imitation of our Divine exemplar, should be men of prayer, instant, fervent, and importunate in our addresses to the throne of grace : so we, amidst the cares and sorrows and anxieties of life, should walk by faith, not by sight, lying passive in the hands of Omnipotence, and petitioning from the bottom of our hearts, "Not my will, but Thine be done."

- 1 Unto Jehovah I will call with My voice ;
 Unto Jehovah with My voice I will make supplication.
- 2 Before Him I will pour forth My complaint ;
 Before Him I will make known My affliction,
- 3 Whilst My spirit is overwhelmed within Me,
 Truly Thou Thyself art acquainted with My path ;
 In the way wherein I should walk
 They have laid a deeply devised snare for Me.
- 4 I looked on My right hand and beheld,
 But there was no man who acknowledged Me ;
 Refuge failed Me ;
 There was no man who cared for My life.

- 5 I cried unto Thee, O Jehovah ;
 I exclaimed, Thou art My confidence,
 My portion in the land of the living.
- 6 O hearken unto My call,
 For I am brought very low ;
 Deliver Me from My persecutors,
 For they are stronger than I.
- 7 Bring My soul out of the place of confinement,
 That I may praise Thy name :
 By Me shall the justified be crowned,
 When Thou shalt give Me My reward.

Ver. 1. "All these words are spoken in Christ's humiliation as man, that He might manifest His veritable humanity."—*Psalt. Brunon.* 1480.

Ver. 3. *A deeply devised snare.*—"Christ endured temptation when all the kingdoms of the world were shown to Him by the devil—when he was tried with hunger and other sufferings, which the subtilty of the devil and the malice of wicked men had devised. It was essential that Christ should thus speak, that He might manifest the reality of His assumption of human nature."—*Psalt. Cassiodori*, 1491.

He was in all respects tempted as we are, yet without sin.

Ver. 4. "I read with all the versions מְכַיֵּץ, ellipsis of אֶת־הַיְהוָה, before this and the following participle, רָצָה."—*Kennicott*.

No one Heb. ms. or Ed., as far as I know, sustains this reading of the versions. But the *originalia loci* seems to warrant this deviation from ms. authority, more especially when we call to mind the palpable defects of all Heb. mss. and Edd. in the alphabetical Psalms.

Ver. 4. *Right hand.*—"When I looked to the right hand and to the left there was no one who would acknowledge Me ; no one who would seek to save My life."—*Kimchi*.

"These words refer to the time when Christ went to His crucifixion, and saw none of His disciples there ; for they were scattered abroad from fear of man. No one would acknowledge Him, that Divine personage (*illum Deitatem*), who voluntarily underwent all these sufferings in the human nature which He had assumed."—*Psalt. Brunon.* 1480.

Ver. 4. *Acknowledge—i.e.*, the Godhead veiled in human nature."—*Pseudo-Jerome*.

Ver. 4. "Alas, deserted innocence ! Christ exclaims in Isaiah, 'I looked round, and there was no helper ; I sought, and there was no one to aid.'"—*Psalt. Folengii*.

Ver. 5. *Thou art My confidence.*—"Into Thy hands I commend My spirit."—*Pseudo-Jerome*.

Ver. 5. *Land of the living.*—"The verity of these words is proved by that passage where Christ says to the thief, 'Verily, I say unto thee, To-day shalt thou be with Me in paradise,' i.e., in the land of the living, into which none but the blessed shall enter."—*Psalt. Brunon.* 1480.

Ver. 6. *My persecutors.*—"Deliver Me from My persecutors the Jews, who comfort themselves with respect to Me by putting Me to death."—*Psalt. Pet. Lombard.* 1474.

Ver. 7. "All these words may be understood as spoken in the person of Christ. For, when suspended on the cross, He exclaimed with a loud voice, *Eli, Eli, lama sabachthani*, and prayed unto God. During His agony, He bowed His head and gave up the ghost. Therefore then was fulfilled what the Scriptures had foretold of His incarnation and passion, which we may infer from the very word He uttered, 'It is finished.'"—*Psalt. Ludolp.* 1514.

"The exclamation which follows sounds forth from the Head, from our Lord Jesus Christ, 'By Thee shall the justified be crowned, when Thou shalt give Me My reward.'"—*Augustine*.

Ver. 7. *The justified be crowned.*—The covenant promise to every believer is a crown of life, a crown of righteousness, a crown of glory. To every child of God the Amen, the faithful and true Witness, declareth, 'Be thou faithful unto death, and I will give thee a crown of life' (Rev. ii. 10).

"In this Psalm we have the words of the Lord the Saviour, when He would withdraw Himself from the most wicked insanity of the Jews. In the first part, the Lord Christ cries to the Father, declaring the wicked deceits of His persecutors the Jews. In the second part, He prays to be released from the confinement of Hades (*carcere inferni*), since the faith of all His saints was founded on His resurrection."—*Psalt. Cassiodori*, 1491.

"The prayer of Christ the Lord to the Father. The prophet, speaking by the Spirit, introduces the Lord in His human nature (*secundum carnis dispensationem*) praying."—*Psalt. Quinc. Fab.* 1513.

"David hath adapted the whole of this Psalm unto Christ, delivered up to His enemies, deserted by His disciples, and entombed in the prison of the sepulchre."—*Houbigant*.

Bishop Horsley entitles this Psalm, "A PRAYER OF THE MESSIAH, TAKEN AND DESERTED."

PSALM CXLIII.

PRAYER of Messiah, that as He died for our sins, so He might be raised for our justification, that the Father should "reward Him according to His righteousness, according to the cleanness of His hands in His eyesight."

Messiah's assured anticipation of His own resurrection, and of the final destruction of all His enemies, because He was the elect servant of the Father for the finished salvation and eternal glorification of all who shall believe in His name.

The persecution of the PERSON of Messiah detailed and prayed against in this Psalm, is but a type of the persecution of the GOSPEL of Messiah in every age and in every clime. As the unregenerate Jew rejected the PERSON of Messiah during His incarnation and manifestation to Israel, because he saw no beauty in Him that he should desire Him, so the unregenerate Gentile rejects the GOSPEL of Messiah, because it contradicts the feelings of his heart and the tenor of his life. Yet the Gospel is the power of God unto salvation, unto every one that receiveth it in faith. To every individual it is a savour of life unto life, or a savour of death unto death. Hence many are called, and but few are chosen, because the many live and die in nature's darkness, unregenerated, unsanctified, unsaved, whilst only the few saving recipients of the Gospel, whose hearts have been matured by the regeneration of the Holy Ghost, resemble good ground receiving the good seed, and bringing forth fruit unto life eternal.

- 1 HEAR Thou My prayer, O Jehovah ;
Give ear to My supplication ;
Answer Me in Thy faithfulness, for Thy righteousness' sake.
- 2 Yea, wilt Thou not conduct Thy servant unto (His) stipulated rights ?
Because that before Thee no man living can justify himself.
- 3 Behold, the enemy hath persecuted My soul ;
He hath prostrated My life to the earth ;
He hath caused Me to dwell in dense darkness,
Like unto those everlastingly dead.
- 4 Therefore is My spirit overwhelmed within Me,
And My heart within Me is desolate.
- 5 I have remembered the days of old,
I have meditated on all Thy works,
I muse on the operations of Thine hands.
- 6 I have spread forth My hands unto Thee,
My soul, as an exhausted soil, panteth for Thee ;
- 7 Haste, O Jehovah, answer Me ; My spirit hath failed Me ;
Hide not Thy face from Me,
For I resemble those who go down into the pit.

- 8 Cause Me to hear Thy loving-kindness in the morning,
 • For in Thee have I trusted ;
 Cause Me to know the way wherein I should walk,
 For unto Thee have I lifted up My soul.
- 9 Deliver Me, O Jehovah, from Mine enemies,
 For to Thee have I fled for shelter.
- 10 Teach Me to do Thy will,
 For Thou art My God.
 Let Thy good spirit lead Me into the land of righteousness.
- 11 For Thy name's sake, O Jehovah, Thou shalt restore Me to life ;
 For Thy righteousness' sake Thou shalt bring My soul out of
 trouble ;
- 12 And in Thy mercy Thou shalt extirpate Mine enemies,
 And shalt destroy all Mine adversaries ;
 For I, I am Thy servant.

Ver. 2. Two reasons may be assigned for rejecting the authorized version, "Enter not into judgment with Thy servant." First, the Hebrew phrase for ENTERING INTO JUDGMENT OR LITIGATION WITH ANY ONE is, כִּנְיָן עִם, כְּמִשְׁפֵּט עִם, but in verse 2 the עִם is wanting. Secondly, forty-eight Heb. mss. of Kennicott, three Edd. of fifteenth century, and eight of sixteenth century, read תְּכַנֵּן, which is Hiphil, the ' being omitted, as it frequently is, according to Parkhurst's Grammar, "in Hiphil, as the characteristic ' is used only in three persons of the preter, so it is often omitted in all words of that conjugation." See also the Hebrew Grammars of Schroeder and Stuart. Furthermore, there seems an antagonism between the appeals to the FAITHFULNESS and RIGHTEOUSNESS of Jehovah in the 1st verse and the supplication in the 2d verse, NOT TO ENTER INTO JUDGMENT. As I have rendered verse 2, it is equivalent to Psalm xxxv. 24: "Judge Me, O Lord my God, according to Thy righteousness; and let them not rejoice over me." Messiah prays, that He might "see of the travail of His soul," and "justify many" (all whom the Father hath given to the Son before the foundation of the world), because no man can justify himself or be justified in the sight of God by his own righteousness.

כִּנְיָן, "a right claimed in consequence of any positive institution. Exodus xxiii. 6; Dent. xviii. 3, etc."—*Lee's Heb. Lex.*

"a right, privilege, particularly what belongs to any one by law."—*Gibb's Ges. Heb. Lex.*

"jus alicujus id quod alicui ex lege debetur, jus præcipuum, commodum singulare atque privum, privilegium."—*Gesen. Thes. Philol.*

Ver. 3. *Deuse darkness.*—"בְּמַחְשֵׁכִים, observanda est illa Hebræi sermonis proprietates, qua pluralis, tam masculinus, quam femininus, usurpari potest de una re, que in suo genere, magna est et quodammodo excellens."—*Schroederi Gram. Heb.*

"The person of Christ was placed in darkness in His passion in the sepulchre; not as one *mortuus seculi*, for He had committed no sin wherefore He should die,

but He was so placed as those who crucified Him imagined *sicut mortui seculi*, wherefore they expected to detain Him in death."—*Psalt. Pct. Lombard. 1474.*

Ver. 5. פִּעְלִיךָ is the reading of thirty-one Heb. mss., one Ed. of fifteenth century, four later Edd., and of all the versions.

Ver. 5. בְּמַחְשֵׁי is the reading of twenty-three Heb. mss., two Edd. of fifteenth century, four later Edd., LXX., Symmachus, Chaldee, and Vulgate.

Ver. 8. *In the morning*—i.e., the morning of the resurrection, the morning of the first day of the week, when Christ rose triumphant from the grave, because the grave could not detain Him, neither could the Holy One of Israel see corruption; the morning of the Lord's day, so called, because Christ is the Lord of the Sabbath.

Ver. 9. *For.*—כִּי is the reading of two ancient Heb. mss., one Ed. of fifteenth century, LXX., and Arabic.

Ver. 9. *Fled to Thee for shelter.*—Aben Ezra and Kimchi correctly interpret, "I have hidden Myself with Thee." Unknown to man I have made known to Thee My sorrows and My cause, for Thou alone canst aid Me; to Thee in private I have revealed what I have concealed from man. "Loquendi formula, quam PRÆGNANTEM grammatici dicere solent."—*Rosenmüller.* See also Michaelis Sup. ad. Lex. Heb., p. 1317.

Ver. 10. *To do Thy will.*—"O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I WILL, but as Thou WILT. O My Father, if this cup may not pass away from Me, except I drink it, Thy WILL be done" (Matt. xxvi. 39, 42). Dathe hath correctly remarked, that these words are not to be understood as a prayer for Divine aid to the attainment of rectitude of life, because verses 9 and 10 speak of protection from enemies."—*Rosenmüller.*

Ver. 11. *Restore Me to life.*—חַיֶּה in Piel.—

"restore to life."—*Parkhurst's Heb. Lex.*

"make alive, restore to life."—*Gibb's Ges. Heb. Lex.*

"reviviscere fecit, restituit vitæ."—*Simonis Lex. Heb.*

Vers. 11, 12. These verses are rendered in the future tense by LXX., Vulgate, Munster, Houbigant, and many others.

The identity of the subject-matter, general imagery, and particular expressions of this Psalm with that which precedes evidently proves, that both Psalms predict Messiah's prayer in His humiliation. The same hemistich, "My spirit is overwhelmed within Me," is employed in both Psalms to presignify the depression of the human soul of our guiltless Surety under the burden of the imputed sin of man, original and actual. In both Psalms Messiah prays for deliverance from "the confinement of Hades," and from "the prison of the sepulchre." In both Psalms Messiah, "the first-begotten of the dead" and "the first-fruits of them that slept," prays for His resurrection, the prelude and efficient cause of the resurrection of the bodies of all men from the dust of death, and of the resurrection of the souls of His people from the death of sin to the life of righteousness.

"*Psalmus hic fere omnis de Christo est, non secus ac psalmus superior.*"—*Houbigant.*

"Interpreters are of opinion, that the argument of this Psalm is identical with the argument of the preceding Psalm, and that both Psalms were composed at the same place."—*Psalt. Folengii.*

"In this Psalm let us hear Jesus Christ, our Lord and Saviour, announcing Himself by this prophecy, and then predicting what should take place, by means of events which had already occurred. For in the prophets He prophesied of Himself, for He is the WORD OF GOD; nor could they have spoken as they did unless they had been filled with the WORD of GOD. Therefore, full of Christ, they announced Christ. And those who preceded His advent He deserted not (omitted not to save). In this Psalm Christ predicts His passion."—*Augustine.*

"This Psalm contains the voice of Him who, for the redemption of man, made Himself of no reputation, assuming the form of a servant, that He might rescue us from slavery (the servitude of sin and hell). The good Shepherd layeth down His life for the sheep. What can be superior to the Son, who for us was clothed with flesh, and suffered? who, descending from His pristine glory, was nine months in the womb of the Virgin, was in the cradle, grew in years and stature, was scourged, was smitten with the hand, was crucified?"—*Pseudo-Jerome.*

"As Absalom persecuted David, so Judas persecuted Christ; and false brethren persecute the body of Christ, *i.e.*, the Church."—*Psalt. Pct. Lombard.* 1474.

"I cannot hesitate in referring this Psalm to the Redeemer, in the same time and circumstances as the former, when His righteous soul, the victim of our transgressions, had sunk helpless and deserted in death, and ere as yet the eternal Judge had loosened the pains of death."—*Fry.*

PSALM CXLIV.

MESSIAH'S reliance on the superintending Providence of Jehovah governing all things, both in heaven and in earth.

Messiah's prayer to Jehovah for deliverance from the confederated "strange peoples," characterized by idolatry and treachery.

Messiah's intercession, that "the ransomed of the Lord should return, and come to Zion with songs, and everlasting joy upon their heads; that they should obtain joy and gladness, and that sorrow and sighing should flee away" (Isa. xxxv. 10); that Jehovah "should rejoice in Jerusalem, and joy in His people; and that the voice of weeping should no more be heard in her, nor the voice of crying;" that "they should not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them" (Isa. lxx. 19, 23).

This Psalm represents Messiah our Prophet, Priest, and King, as a warrior going forth conquering and to conquer. Messiah is depicted in similar imagery in Psalm xlv. Messiah wagem a twofold war—of MERCY and of JUDGMENT: of MERCY, by the subjugation of sinners through the sovereignty of His grace, by the infixing within their hearts the arrow of conviction, by enrolling them as soldiers to fight under His banners against sin, the world, and the devil, by arming them with the

shield of faith, the helmet of salvation, and the sword of the Spirit, by making them more than conquerors through Him that loved them ; of JUDGMENT, against implacable, impenitent, obdurate sinners, leagued against the gospel under the god of this world, whom Messiah wars against in time, and will utterly discomfit in eternity. In this warfare there is no neutrality. He who is not with Christ is against Him ; and he who gathereth not with Christ scattereth abroad. Reader ! under whose banners are you fighting ?

- 1 BLESSED be Jehovah My Rock,
Who teacheth My hands to war,
My fingers to fight.
- 2 My benefactor and My fortress,
My high tower and My deliverer,
My shield, in whom I have taken shelter,
Who subdueth the peoples under Me.
- 3 Jehovah, What is man that Thou shouldest acknowledge him ?
Even the son of mortal man, that Thou shouldest take account of
him ?
- 4 Man resembleth a vapour,
His days are like the passing shadow.
- 5 Bow Thy heavens, O Jehovah, and descend ;
Light Thou upon the mountains, and they shall smoke.
- 6 Blaze forth the lightning-flash, and disperse them ;
Shoot out Thine arrows and consume them.
- 7 Send down Thy forces from above ;
Rescue Me and deliver Me from great waters,
From the power of the strange peoples ;
- 8 Whose mouth hath spoken idolatry,
And whose right hand is a right hand of treachery.
- 9 A new song, O God, will I sing unto Thee ;
Upon a psaltery of ten strings will I hymn to Thee the measured lay ;
- 10 Who giveth victory to the King,
Who rescueth Thy servant David from the war of destruction.
- 11 Rescue Me and deliver Me from the power of the strange peoples,
Whose mouth hath spoken idolatry,
And their right hand is a right hand of treachery.
- 12 Bless our sons, that in their youth they may resemble trees
magnificent of growth ;
Our daughters, that they may resemble sculptured columns in
the structure of the temple ;

13 Our garner, that they may be full, overflowing with store upon store ;

Our sheep, that they may bring forth thousands and ten thousands in our folds ;

14 Our oxen, that they may be strong to labour ;

That there may be no incursion, and no emigration, and no ontery in our streets.

15 Blessed are that people who are in such a case ;

Blessed are that people whose God is Jehovah !

Ver. 2. שׁ is omitted in four Heb. mss.

Ver. 2. עַמִּים is the reading of ninety-one Heb. mss., two Edd., Chaldee, Syriac, Arabic, and Roman Vulgate, and of the parallel passages, Ps. xviii. 48 ; 2 Sam. xxii. 48.

Ver. 3. בָּנִי is the reading of thirty Heb. mss., three early Edd., Vulgate, LXX., Syriac, Arabic.

This verse differs in expression from Ps. viii. 4 in the Hebrew, as it does in our Bible and Prayer-book versions.

Ver. 5. *Thy heavens*—i.e., the heavens Thou hast created and formed.

Ver. 10. *To the King*.—"Perhaps לְמַלְכוֹ, UNTO HIS KING, Archbishop Secker."—*Horsley*.

The Syriac reads "TO THE KING."

Instead of עַבְדִּי, HIS SERVANT, עַבְדְּךָ, THY SERVANT, is the reading of one Heb. ms. written by Rabbi Menahem, A.D. 1296, Syriac, Vulgate Roman, and of the Latin Bible translated from the LXX., published by

Andrew Cratander, 1526. Houbigant adopts the reading of the Syriac, and remarks that in this Psalm there is no change of person, and no alternation of chorus and semi-chorus. מִלְחָמָה is rendered WAR by Michaelis in his *Sup. ad. Lex. Heb.*, p. 904, who rests this signification on Ex. v. 3 ; Lev. xxvi. 6 ; Jer. xiv. 12, 13, 15, 16 ; xliii. 11, and especially on Gen. xxxi. 26. רָעָה, from רָעַע, signifies the clangour of battle, breaking up of nations, destruction, desolation, etc. etc.

"Rabbi Kimchi, and other rabbis, with propriety refer this Psalm to the times of Messiah, so that in ver. 10, by DAVID, we are to understand THE MESSIAH, THE TYPICAL DAVID, which name the prophets (see Hosea iii. 5 ; Ezek. xxxvii. 24, etc., etc.) frequently make use of to signify Christ."—*Heb. Bibl. Accout. Dachslii*.

Ver. 12. וְיִיָּהּ, "Statue elegantiores templo dignæ."—*Michal. Sup. ad Lex. Heb.*

The acknowledged similarity between portions of Psalms xviii. and cxliv., and the recurrence of the same expressions in both inspired compositions, seem to establish beyond all reasonable doubt that both Psalms were written by the same author, David the son of Jesse, King of Israel, and that both pertain to the same subject, the predicted Messiah, David's Son and David's Lord,—David in both Psalms speaking in the person of Messiah. Psalm xviii. embraces both advents, and details at considerable length the preternatural darkness, the earthquake, and the convulsion of nature which occurred at the period of our Redeemer's passion. Psalm cxliv. is almost exclusively confined to the second advent, and the events which immediately precede it. The בני נֹכַר, strange peoples, are described in Psalm xviii. as submitting to God with the hearing of the ear, and dissembling with Him ; in Psalm cxliv. as idolaters and treacherous, i.e., truce-breakers. These apostates are the same peoples having a name to live, but dead in the Divine estimation ; professing the gospel, but strangers to God, and aliens from Jesus.

"Many parts of this Psalm pertain to the conflict of our Lord Christ. Wherefore be it known that this is the fourth Psalm which, by the acts of David, signifies the future mysteries of the Lord."—*Psalt. Cassiodori*, 1491.

"David treats of his own figurative and of Christ's mystical victory, and he prays that He may come who should conquer the devil and redeem His people. For David, who figuratively conquered Goliath, signifies Christ, who spiritually conquered the devil, and hath taught us to conquer him also."—*Psalt. Ludolp.* 1514.

"This Psalm is the prayer of the faithful synagogue, that Christ the Lord should be sent, and the powers of darkness destroyed, and that men should not rush into perdition, as if in vain created by God, and none were conscious of their end."—*Psalt. Quinc. Fab.* 1513.

"The Spirit leads the Psalmist forward to a future day, when earth shall witness its millennial scenes, among which not the least wonderful and refreshing shall be Israel in all the restored plenty of his last times, with the favour of Jehovah over all. It is a prospect which awaits the world when Christ returns, and our expectation of such happiness in reserve for our world is kept alive by a song like this, A PRAYERFUL SONG OF DAVID AND DAVID'S LORD, ANTICIPATING THE PROSPERITY WHICH JEHOVAH BRINGS TO HIS OWN."—*A. Bonar*.

P S A L M C X L V .

THOSE Psalms are called alphabetical whose stanzas commence with the consecutive letters of the Hebrew alphabet. The alphabetical Psalms, for the most part, consist of isolated sententious maxims, experimental, moral, and religious, exhibiting love to God, abstraction from the world, aspirations after holiness, conformity to God's revealed will, and supreme estimation of holy writ above all the fascinations of time and all the treasures of this transitory world; and they contain most earnest supplications for illumination to read, mark, learn, and inwardly digest the volume of inspiration, more precious than gold, sweeter than honey and the honeycomb. One design of this alphabetical composition and arrangement was to facilitate the committal to memory of these disjointed unconnected maxims and Divine aphorisms. But the higher and holier object of this Alphabetical Psalmody was, we believe, to elevate the attention of the reader to Immanuel, the Lord our righteousness, "the first and the last," "the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty" (Rev. i. 8), the Incarnate Son of God, in whom alone all these spiritual and moral perfections have been universally and impeccably concentrated, embodied, and manifested.

Praise should ever constitute a prominent feature in our addresses to the throne of grace. All our petitions for future mercies should be accompanied with thanksgivings for blessings already received. And this praise should flow from a believing apprehension of Jehovah as Creator, Preserver, and Administrator of the universe, as the author and giver of every good and perfect gift, as our Father by adoption and grace. The aspiration of our hearts should ever be, "Bless Jehovah, O my soul, and all that is within me bless His holy name."

8

1 I WILL exalt Thee, my God, my King,
And I will bless Thy name for ever and ever.

9

2 Every day I will bless Thee,
And I will praise Thy name for ever and ever.

10

3 Great is Jehovah, and supremely to be praised,
And His greatness is incomprehensible.

11

4 Generation to generation shall praise Thy works,
And shall declare Thy mighty acts.

12

5 Men shall talk of the adorable glory of Thy majesty,
They shall proclaim Thy wondrous works.

13

6 And they shall speak of the might of Thy terrible acts,
And shall recount Thy greatness.

י

7 They shall publish the memorial of Thine abundant goodness,
And shall sing of Thy righteousness.

ה

8 Gracious and compassionate is Jehovah,
Slow to anger and of great mercy.

ט

9 Jehovah is good unto all,
And His tender mercies are over all His works.

י

10 All Thy works shall praise Thee, O Jehovah,
And Thy saints shall bless Thee.

כ

11 They shall speak of the glory of Thy kingdom,
And shall talk of Thy power ;

ל

12 To make known to the children of men Thy mighty acts,
And the glorious majesty of Thy kingdom.

מ

13 Thy kingdom is an everlasting kingdom,
And Thy dominion endureth throughout all ages.

נ

Jehovah is faithful in all His words,
And compassionate in all His acts.

ס

14 Jehovah upholdeth all that are falling,
And upraiseth all that are bowed down.

ע

15 The eyes of all wait upon Thee, O Jehovah ;
And Thou givest them their food in its season.

פ

16 Thou openest Thy hand,
And gratuitous mercy satisfieth all that live.

צ

17 Jehovah is righteous in all His ways,
And holy in all His works.

ק

18 Jehovah is nigh unto all that call upon Him,
To all that call upon Him in truth.

19 He will fulfil the desire of them that fear Him,
He will also hear their cry, and will deliver them.

20 Jehovah guardeth all them that love Him,
But all the ungodly will He destroy.

21 My mouth shall speak the praise of Jehovah,
Yea, all flesh shall bless His holy name for ever and for ever.

Ver. 1. *My King*.—This is the reading of LXX., Arabic, Vetus Itala.

Ver. 1. *My King*.—"The title KING is significant, taken in connexion with the special celebration of the glory of the kingdom of God afterwards in verses 11-13; that is, the King Messiah, by eminence THE KING, as before in Psalms xxi. and xlv., Jehovah reigning by and in Christ. This determines the character of the Psalm as millennial. The Jewish Aben Ezra observes that this is the foundation of the whole Psalm, showing who is intended throughout, THE MESSIAH, KING OF ZION, and KING OF THE WORLD."—*De Burgh*.

"The Psalmist extols Him as God, because He knows that He is co-equal with the Father; and as KING, because he knows that He will judge the world."—*Pseudo-Jerome*.

"O Christ, who art from the tribe of Judah, who art also my God, my Creator, my Comforter, Thee will I extol, and Thee will I publish abroad and proclaim who Thou art."—*Psalt. Pet. Lombard*. 1474.

Ver. 2. *Praise Thy name*.—"The Psalmist praises chiefly on this account, because he hopes to be conformed to His name, *i.e.*, to Christ the Lord in the world to come."—*Pseudo-Jerome*.

Ver. 5. *Men shall talk.* } *Syriac, LXX., Vul-*
They shall proclaim. } *gate, Vetus Itala.*

Ver. 6. *And they shall recount*.—LXX., *Vulgate, Vetus Itala.*

"Legunt non ידברו, *et verba, sed ידברו, loquentur*, Græci interpretes, Syrus et Arabs; quod cum faciunt, secant in duo membra versum illum quintum, ut oratio consueto de more devolvatur. Deinde legunt, non אֲשִׁיחָה, *meditabor, sed יִשְׁחָהוּ, meditantur*, Syrus, Græci interpretes, et unus apud Hexapla."—*Houbigant*.

Ver. 6. *Thy greatness*.—גְּדוּלָתְךָ is the reading of the

Keri, many Heb. mss. and Edd., and of all the ancient versions.

Ver. 15. *O Jehovah*.—The reading of Vulgate.

Ver. 15. *In its season*.—

"tempore opportuno," *Vulgate.*

"opportunitate,"

Vetus Itala.

"The food he notices as given in ITS SEASON; for here also we are to notice the admirable arrangements of Divine providence, that there is a certain time appointed for harvest, vintage, and hay crop, and that the year is so divided into intervals that the cattle are fed at one time upon grass, at another on hay or straw, or acorns, or other products of the earth. Were the whole supply poured forth at one and the same moment, it could not be gathered together so conveniently; and we have no small reason to admire the SEASONABLENESS with which the different kinds of fruit and aliment are yearly produced."—*Calvin*.

Ver. 18-20. "Kimchi interprets this of 'THE AGE TO COME,' when there shall not be a wicked man left in the world, and compares it with Mal. iv. 1."—*De Burgh*.

Ver. 21. "After my example let all flesh, *i.e.*, all who have been converted unto God, praise His holy name now in this world, and hereafter in the world to come."—*Psalt. Pet. Lombard*. 1474.

"That world to come, in which the saints shall be not subjects but kings, will be 'put in subjection to them,' in lieu of the angels, by whom the theocracy was formerly administered (Heb. ii. 5, with Acts vii. 53)."—*De Burgh*.

N.B.—The following addition is appended to the close of this Psalm in twenty-two Heb. mss., in mss. of the Machazor, and in the Hebrew Bible printed at Soncino: "And we will bless Jehovah from this time and for evermore. Hallelujah."

This is the last of the eight alphabetical Psalms. Out of the eight, five are defective and irregular, namely, ix., x., xxv., xxxiv., xxxvii., and this Psalm, which wants the 3 stanza, found in the margin only of one Heb. ms., written as late as the middle of the fourteenth century. "Of all the mss. and Edd. which have been collated, the verse beginning with 3, which is necessary to complete the alphabet, is preserved only in the lower margin of one of Kennicott's mss., No. 142, preserved at Trinity College, Dublin; a ms. of no great authority, and attributed by Kennicott to the middle of the fourteenth century. It must have been out of the text at an early period, as it was not in Jerome's copies, and is marked with an obelus by Origen. It is, however, preserved in LXX., Syriac, Vulgate, and Arabic."—*Rogers*.

"We pass from the conclusion of the former Psalm to the remaining ones in the Psalter with a peculiar propriety. They are all hymns of praise. It was the opinion of Kimchi that they were designed for the use of his nation when they return from their present dispersion. In other words, they are the hymns of the kingdom of the Messiah when it shall be established in the earth. Read with this reference, the excellence of this composition is most remarkable. So much was it esteemed by the ancient Jews, that they had a saying, Whosoever shall repeat this Psalm thrice every day, with the heart, and the full understanding of its matter, will cer-

tainly be found a child of the world to come. If this Psalm was so precious to the Old Testament saints, how much more to those who are privileged to see and know many truths not vouchsafed to them! Let us read this and other Psalms in the fuller light of the gospel, which is nowhere reflected so powerfully as from the Psalter. Surely David was one of those prophets who testified of Christ and the glory that should follow His bringing life and immortality to light. The great and glorious prospects pointed out to us by the light thus shed on these writings ought to engage more of our attention and frequent meditation. We should dwell on the language, which has been dictated by the Spirit in a fulness and extent of meaning which can never be really fathomed on this side of eternity. There is a rich consolation wrapped up in the inspired language of holy writ, from which the mind may draw continual supplies of that consolation at all times and seasons."—*Dr. Wilson.*

"Even when involved in dangers and temptations, I will bless Thee, O Lord, I will bless Thee for ever. For we are debtors unto God for many mercies, because He created us who once existed not, because He hath formed us what we are, because He sustains us by His power, because daily He provides for us, both conjointly and individually, both publicly and privately, even when we are unconscious of His providence. Not only are we obligated on these accounts to praise Him, but furthermore, because of the greatness of His glory, because of His essential holiness and purity. Hence it is our bounden duty to render to Him praise, and blessing, and unceasing thanksgiving, and worship, and habitual dedication to His service."—*Chrysostom.*

"In this generation we are the children of God, in another generation we shall be the children of the resurrection. The Scripture designates the resurrection regeneration: 'In the regeneration, when the Son of Man shall sit on the throne of His glory.' We now praise the works of the Lord, whilst living in this mortal state; and if we praise now, tied and bound with the chain of our sins, how shall we praise when we shall be crowned in glory!"—*Augustine.*

PSALM CXLVI.

ADMONITION not to trust in man, whose breath is in his nostrils.

Praise to Jehovah, Creator of the universe, administrator of human affairs, and avenger of the oppressed.

Establishment of Messiah's kingdom on the holy hill of Zion, which kingdom is an everlasting kingdom, and His dominion endureth throughout all ages.

Salutary and needful is the admonition of the royal Psalmist not to trust in man, nor to make flesh our arm. We grovel too much here below, centering our affections on the evanescent vanities of time rather than on the glorious realities of eternity; fixing our hopes and expectations upon human co-operation and support rather than on the faithfulness of Him who is not a man that He should lie, nor the son of man that he should repent. "He builds too low that builds beneath the skies."

1 HALLELUJAH!

O my soul, praise thou Jehovah.

2 I will praise Jehovah while I live;

I will hymn the measured lay to my God while I have my being.

3 O trust ye not in princes, in any child of Adam,

In whom there is no help.

4 His spirit shall depart, he shall return again to his elementary earth,

On that self-same day his schemes of glory cease.

- 5 Blessed is he who hath the God of Jacob for his helper,
Whose hope is in Jehovah his God,
6 The Creator of the heavens and of the earth,
Of the sea, and of all that therein is,
Who maintaineth faithfulness for ever,
7 Who executeth judgment for the oppressed,
Who giveth food to the hungry.
Jehovah liberateth the prisoners,
8 Jehovah enlighteneth the blind,
Jehovah upraiseth the bowed down,
Jehovah loveth the justified,
9 Jehovah protecteth the sojourners,
He sustaineth the fatherless and the widow,
But the way of the ungodly He subverteth.
10 Jehovah shall be King for ever and ever,
Thy God, O Zion, from generation to generation.

Ver. 4. *His elementary earth*—literally, “HIS EARTH,” that earth out of the elements of which he was created by the almighty power of God.

Ver. 4. *Schemes of glory.*—עֵצְהָרָי—

“SPLENDORS, GLORIES.”—*Parkhurst’s Heb. Lex.*

“HIS FALSE DECEITFUL SHOW, HIS GLITTERINGS.”—*Horsley.*

“COGITATIONES EJUS MAGNIFICÆ.”—*Simonis Heb. Lex.*

Vers. 7-9. OPPRESSED, HUNGRY, PRISONERS, BLIND (spiritually blind), BOWED DOWN, SOJOURNERS (expatriated from Palestine, and pilgrims, and strangers, and

aliens in Gentile lands), THE FATHERLESS, and WIDOW, are all epithets descriptive of Israel’s depressed and degraded condition, either before their restoration to the land of promise, or else after their restoration, when persecuted and invaded by the northern confederacy predicted by Ezekiel (chaps. xxxviii., xxxix.).

THE JUSTIFIED signify those of the seed of Abraham brought to contrition and repentance by sanctified affliction, and to salvation by the manifestation of Messiah on the Mount of Olives.

THE UNGODLY signify the army of Gog confederated against Israel.

“The Lord Jesus Christ executeth judgment, for He is a true Judge, and the eternal Ruler, and punishes injuries inflicted upon the oppressed. And He giveth food to the hungry, to those who hunger for the word of God. He will then reign perfectly in the saints, when, as it is written, God is all in all (Col. iii. 11). For although He now reigns in the saints, nevertheless He does not reign perfectly, because their hearts are sometimes filled with vain imaginations. In Zion, that is the Church in future bliss, He Himself who is blessed for evermore, will reign with the Church and in the Church.”—*Psalm. Brunon.* 1480.

“We have the consent of many of the Jewish writers that this Psalm belongs to the days of the Messiah; indeed, the last verse, which celebrates the eternal reign of the King of Zion, must of necessity be referred to the period when the Son of God shall come in His kingdom, and not to that æra when Zion was to behold her King ‘meekly and lowly, sitting upon an ass, even a colt, the foal of an ass.’”—*Fry.*

“A thanksgiving of the returned captives.”—*Horsley.*

PSALM CXLVII.

PRAISE to Jehovah for the final restoration and ingathering of Israel into Palestine.

Praise to Jehovah for His protecting care over Jerusalem, and for His covenanted mercies unto restored Israel.

Supremacy of God's love unto Zion, and superiority of the privileges of Israel over those of the Gentile world.

The burden of prophecy is the second advent of Messiah, even of "Michael the great Prince, which standeth for the children of His people." This identifies the period of the second advent with the final ingathering of Israel into the land of promise, their conversion to the true faith, and their establishment as a praise on the earth. The blending of these two events so prominently manifest in the Book of Psalms should admonish us, that a diligent study of the prophecies foreshowing the final destinies of Israel is an essential prerequisite to a comprehensive and experimental knowledge of the doctrine of the second advent.

- 1 HALLELUJAH !
Truly joyous is the measured chant unto our God ;
Yea, truly delightful is appropriate praise.
- 2 Jehovah rebuildeth Jerusalem ;
He gathereth together the outcasts of Israel.
- 3 He healeth the broken-hearted,
And bindeth up their wounds.
- 4 He marshalleth the multitude of the stars ;
He assigneth names to them all.
- 5 Great is our Lord, and mighty is His power ;
His understanding is infinite.
- 6 Jehovah sustaineth the afflicted ones ;
He prostrateth the ungodly to the ground.
- 7 Sing ye responsive thanks unto Jehovah ;
Chant the measured lay upon the lyre unto our God :
- 8 Who overspreadeth the heavens with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains,
And green herb for the use of man.
- 9 Who giveth to the cattle their food,
And to the young ravens what they call for.
- 10 He delighteth not in the strength of the war-horse ;
He taketh no pleasure in the foot-soldier.
- 11 Jehovah taketh pleasure in them that fear Him,
In them that confide in His mercy.
- 12 O Jerusalem, laud Jehovah ;
Praise thy God, O Zion :

- 13 For He hath strengthened the bars of thy gates,
He hath blessed thy children within thee.
- 14 He maketh Thy country peaceful,
And satiateth thee with the prime of wheat.
- 15 He issueth His mandate to the earth ;
His word speedeth very swiftly.
- 16 He giveth snow like wool ;
He spreadeth abroad the hoar-frost like ashes.
- 17 He sendeth forth His frost to be binding fetters :
Who can stand before His cold ?
- 18 He sendeth forth His wind and melteth them ;
He changeth His wind and the waters flow.
- 19 He announceth His word unto Jacob,
His statutes and His ordinances unto Israel.
- 20 He hath not so dealt with any Gentile nation ;
His ordinances, they (the Gentile nations) know them not.
Hallelujah.

Ver. 1. לְאֱלֹהֵינוּ is the reading of one Heb. ms., written A.D. 1100, according to Kennicott, of the Syriac, τῷ Θεῷ ἡμῶν, LXX. ; *Deo nostro*, Vulgate, and *Vetus Itala*.

יְיָ is the reading of three Hebrew mss., all Hebrew-Latin, and of two Jewish prayers.

Ver. 4. *He marshalleth*.—"In what sublime language is the special providence of God, and His fatherly care for each of His children, here described! The same almighty power that arrangeth the host of the heavens, inspecteth the host of His people on earth; the same sovereign voice that giveth command to the mustered armies of the skies, calleth over by name the muster-roll of His saints below, and examineth into all their wants."—*Mason Good*.

Ver. 8. *And green herb*.—This line is essential to the regularity of the Psalm, which is written in distichs throughout. It is found in the LXX., Vulgate, Ethiopic, Arabic, Anglo-Saxon, and in the *Vetus Itala*, and in Psalm civ. 14, but in no Heb. ms. or Ed. This is a striking proof of the defective state of the Hebrew Textus Receptus, and of all the Heb. mss. and Edd. hitherto collated.

Ver. 10. The literal rendering of our Bible version fails to convey to the English reader the sense of the Divine original. The contrast is between man's pleasure and confidence in the cavalry and infantry of well-marshalled armies, and God's delight in the faith of His people in the promised Messiah, realizing to their souls present salvation and an eternal weight of glory. See *Dathe's vindication* of this sense of the verse.

Ver. 14. נָכוֹל, "territory."—*Gesenii Heb. Lex.*

"Space or country bounded and defined."—

Le's Heb. Lex.

"Tota regio certis terminis inclusa."—

Simonis Heb. Lex.

Ver. 16. *Snow like wool*.—"Towards the Black Sea, in Iberia, and Armenia, and he should imagine therefore in some other countries, the snow falls in flakes as

big as walnuts (Sir John Chardin). If David was acquainted with such snow, he might well say, He giveth snow like wool."—*Harmer's Observations*.

Vers. 16-18.—"The winters in Palestine are very cold and severe, at least in some years, and some places. Fulcherius Granotensis saw the cold prove deadly to many. Jacobus de Vitriaco informeth us that the same thing happened to many of the poorer people engaged in an expedition, in which he himself was concerned, against Mount Tabor; they had suffered severely the preceding days by cold, but on the 24th December it was so sharp, that many of the poor people, and of the beasts of burden, actually died. Albertus Aquensis telleth us the same thing happened to thirty of the people that attended King Baldwin I. in the mountainous districts of Arabia by the Dead Sea, where they had to conflict with horrible hail, with ice, and unheard-of snow and rain."—*Harmer's Observations*.

Ver. 17. *Binding fetters*.—"IMMITTENS SUUM GELU VINCLIA CONSTRINGENTIA a radice כַּפַת כָּסָה LIGAVIT, CONSTRINXIT. Nempe ligamina pro aquis, pro terra, pro manibus quoque hominum."—*Schultens on Proverbs* xx. 4. See also *Willmet. Lex. Arab.*

See also *Simonis Heb. Lex.*, under פָּתַח כַּפַת; *Schultens on Job* xxxviii. 30, and *Fry on the Psalms*.

"כַּפַת viinxit, constrinxit, ligavit, Chaldaice."—*Castelli Lex. Hept.*

"He sends His word, the melting south
Dissolves THE ICY CHAIN."—*W. Goode*.

Ver. 20. "This verse it seems ought thus to be understood, that although the Christian religion embrace all nations, yet to none hath God spoken face to face, nor hath He divided the sea, nor rained manna, nor filled the tabernacle with a cloud, nor consumed their holocausts with fire from heaven, nor performed other miracles, which supernaturally were exhibited to the Jewish people."—*Psalms. Cassiodori*, 1491.

“There is no doubt that this Psalm refers to the end of the world, since the dispersed of Israel are gathered together into one people, so as to become one fold under one Shepherd (John x. 16). O blessed time, when these living stones, more precious than all pearls, shall be gathered together into the heavenly temple of everlasting bliss.”—*Psalm. Cassiodori*, 1491.

“It does not seem to me that this Psalm speaks of the rebuilding of Jerusalem after the captivity in Babylon, because in the Jerusalem then rebuilt there was not so great peace and plenty as are described in this Psalm. Nay, it was frequently invaded by the surrounding Gentile nations, and was subject to the domination of the Persians and Medes, and afterwards of the Greeks and the Romans, etc. Hence it appears to me that this Psalm speaks of the building of the spiritual Jerusalem, which is the Church, as we read in Rev. xxi., ‘He showed me the holy city Jerusalem descending from heaven,’ which was built by Christ, not with material stones, but with spiritual, which are the faithful united together in love and faith.”—*Postil. N. De Lyra*, 1481.

“The second verse of this Psalm sufficiently indicates the great subject to which it refers,—the future gathering of the Jews to their own land, and the rebuilding of their city. The Church is called on to praise God in the prospect, to have the eye of faith directed to this glorious event, in which she herself is so much interested. The ancient Jewish commentators refer this Psalm to those times in the future restoration of that people. And here we have the prosperity and felicity of the nation, in full and unchangeable possession of the promised land, according to the covenant with Abraham. Hereafter God will rebuild the earthly Jerusalem in closer communion with the heavenly Jerusalem than it has ever yet been.”—*Dr. Wilson*.

“Aben Ezra, and other Jewish writers, think that this Psalm foretells the future rebuilding of Jerusalem, and the restoration of the Jews from their present captivity, and refer it to the times of Messiah.”—*Dr. Gill*.

PSALM CXLVIII.

COMMANDED praise to Jehovah from all creatures in heaven and in earth, animate and inanimate, because His name is hallowed upon earth, because His kingdom is come, because His will is done universally and perfectly on earth as it is now done universally and perfectly in heaven, and because He hath established Jerusalem a praise in the earth, the metropolitan church of a regenerated world.

As Christ taught His disciples to pray, and gave to them a precomposed form of universal prayer for all nations, languages, tongues, and people, to be offered to Jehovah daily by every individual of the human race, more especially by the household of faith, so the sweet Psalmist of Israel, under the inspiration of the Holy Ghost, has in this Psalm given a precomposed form of praise and thanksgiving to be offered to Jehovah by all creation, when the kingdoms of this world shall have become the kingdoms of Christ at His glorious epiphany, and He shall reign for ever and ever.

I HALLELUJAH!

Praise ye Jehovah from the heavens!

Praise Him in the heights!

2 Praise Him, all ye His angels!

Praise Him, all ye His hosts!

3 Praise Him, ye sun and moon!

Praise Him, all ye radiant stars!

4 Praise Him, ye heavens of heavens!

And ye waters which are above the heavens!

- 5 Let them praise the name of Jehovah ;
For He commanded, and they were created.
- 6 Yea, He hath stationed them for ever and ever,
And assigned a course which none may transgress.
- 7 Praise Jehovah from the earth,
Ye aquatic animals and ye abysses !
- 8 Ye fire and hail, snow and vapour !
Stormy wind fulfilling His word !
- 9 Ye mountains, and all hills !
Ye fruitful trees, and all cedars !
- 10 Ye savage beasts, and all cattle !
Ye reptiles, and winged birds !
- 11 Ye kings of the earth, and all ye peoples !
Ye chieftains, and all ye judges of the earth !
- 12 Ye young men, and also ye maidens ;
Ye ancients, and ye children !
- 13 Let them praise the name of Jehovah,
For supremely exalted is His name alone ;
His glory transcends the earth and the heavens.
- 14 Verily hath He exalted the horn of His people ;
He is the theme of praise of all His saints,
Even of the children of Israel, the people of (Abraham) His friend.
Hallelujah.

Ver. 2. *His hosts*.—**שְׁשָׁלֹשׁ** is the reading of fifty-three Heb. mss. of Kennicott, one Ed. of fifteenth century, and four Eds. later, Keri, and Tahum.

Ver. 14. *The people of (Abraham) His friend*.—"The seed of Abraham Thy friend" (2 Chron. xx. 7). "The seed of Abraham My friend" (Isa. xli. 8). "Abraham was called the friend of God" (James ii. 23). "Le titre que les Musulmans donnent à Abraham est KHALIL-ALLAH, L'AMI DE DIEU, et absolument AL-KHALIL, qui veut dire L'AMI INTIME ET FAMILIER, d'où vient que la ville de Hebron, où est son sepulchre, est qualifiée souvent dans leur livres de ce même nom."—*D'Herbelot, Bibliothèque Orientale*. This Psalm is an invocation to all creation to praise God for the consum-

mation of His promises to Abraham: "Thou shalt be a blessing, and in thee shall all families of the earth be blessed" (Gen. xii. 2, 3). "I will establish My covenant between Me and thee, and thy seed after thee, in their generations, for an EVERLASTING covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVERLASTING possession; and I will be their God" (Gen. xvii. 7, 8). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 28, 29).

"Who are His saints? The children of Israel; a people near unto Him. Let no one say, I am not a child of Israel. Do not imagine that the Jews are the children of Israel, and that we are not the children of Israel. My brethren, I dare affirm to you that they are not and that we are. Listen to the explanation. He who is born of the Spirit is superior to him who is born of the flesh. Of whom was Israel born? Of Abraham; for Isaac was the son of Abraham, Israel was the son of Isaac. How did Abraham please God? 'Abraham believed in God, and it was accounted unto him for righteousness.' Whoever, therefore, imitates Abraham's faith, is the child of Abraham. Whoever hath degenerated from the faith of Abraham, hath lost the descent from Abraham. The Jews have degenerated, and have lost.

We have imitated, and we have found. If therefore they have lost the privilege of being Abraham's children, we have found the privilege of being Abraham's children. For by faith we have found what they by unbelief have lost. For 'Abraham believed God, and it was accounted unto him for righteousness.' Now, Christ is the seed of Abraham, and we are in Christ. From Israel the people had their descent, from the people Mary, and from Mary Christ, in which Christ are we. Therefore we are the children of Israel."—*Augustine*.

"This Psalm is prophetic, and is to be referred to the state of the Church under the New Testament dispensation. As to what is said therein concerning the creatures of God, compare Rom. viii. 19-23. As to that which concerns the kings of the earth, compare Rev. v. 14. As to what is written concerning God Himself, read Isa. ii. 11, 17."—*Dachselii Biblia Accentuata*.

"As to the epoch contemplated in this Psalm there can be no doubt. Israel is now restored. The kingdom of God is established; 'the times of refreshing are come from the presence of the Lord,' 'the times of the restitution of all things,' which have awaited His reappearing; and accordingly the whole creation is called upon to praise God in its several departments."—*De Burgh*.

PSALM CXLIX.

PRAISE to Jehovah from all saints, more especially from Israel restored, converted, established, and triumphant.

Advent of Jehovah-Jesus, King of saints, King of grace, King of glory, predicted by Enoch before the deluge, and promulgated by Jude for the obedience of all nations: "Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

The burden of this Psalm is: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. xx. 6). Holiness is the characteristic of God's people in time. Holiness, even perfect sanctification in body, soul, and spirit, will be their characteristic in eternity. God is holy. Heaven is holy. Nothing unholy shall enter therein: "nothing that defileth, neither whatsoever worketh abomination, or maketh a lie." "Without holiness no man shall see the Lord."

1 HALLELUJAH!

Sing unto Jehovah a new song,
His praise in the congregation of the saints.

2 Israel shall rejoice in his Creators,
The children of Zion shall exult in their King.

3 They shall praise His name with the flute;
They shall hymn the measured lay to Him with timbrel and lyre.

4 For Jehovah delighteth in His people,
And glorifieth the afflicted with victory.

5 The saints shall exult triumphantly in their heart;
Joyously shall they sing aloud on their couches.

6 The exaltations of God shall be in their lips,
And a two-edged sword in their hand;

- 7 To execute vengeance on the Gentile nations,
Chastisements upon the peoples ;
8 To bind their kings in chains,
And their honourable men in fetters of iron ;
9 To execute upon them the judgment predicted :
This honour pertaineth to all His saints.
Hallelujah !

Ver. 2. עָשִׂיוּ, or עָשִׂי, is plural in all the 532 mss. of the Psalms collated by Kennicott and De Rossi. There is no statement to the contrary by either writer. Hence the literal rendering would be, "ISRAEL SHALL REJOICE IN HIS CREATORS," that is, in the triune Jehovah, Father, Son, and Holy Ghost. This is a parallel passage to Eccles. xii. 1, "Remember thy CREATORS in the days of thy youth." For in Ecclesiastes בְּרֵאשִׁיִךְ occurs in Vander Hooght, and in about one moiety of the 569 collated Heb. mss. Here, however, the Heb. mss., one and all, contain the plural reading. Would David and Solomon, guided by the unerring inspiration of the Spirit, have written CREATORS in the plural, addressing themselves to a people addicted to idolatry and polytheism, had there not been a plurality of persons in the Godhead? Does not the Old Testament bear its attestation to the doctrine of a Trinity in Unity, designating God throughout by the plural noun אֱלֹהִים? Does not Isaiah emphatically declare, "Thy Makers are thine Husbands, Jehovah of hosts is His name?" (liv. 5.) Is not the incommunicable Name, יְהוָה, the proper and exclusive appellation of the true God, predicated of Messiah in the Law, the Prophets, and the Hagiographa? Do not these facts prove, that "in the unity of the Godhead there be three Persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost?"

Ver. 5. *Their couches*.—IN CONVENTIBUS SUIS, מִטָּבֵחַ est lectus ille oblongus, in quo orientales desident, conventus habent, et cum amicis suis familiariter colloquuntur, quibus etiam noctu pro lectis utuntur.—*Dalric in Psalmos.*

"The people of the East sat on couches in their

private parties, banquets, etc., as well as reposed on them during night. The language here may, therefore, be expressive of the praise they would ascribe to God at their festal banquets and in their private companies. An exhortation has previously been given (ver. 1) to praise God in the public assembly. Green supposes that the reference is to the couches on which they reclined when they partook of the eucharistic sacrifices."—*Note to Calvin on the Psalms.*

Ver. 6. *Their lips*—literally, THEIR THROAT. "It is probable the Hebrew, when a living language, was extremely GUTTURAL, as the Arabian language now is."—*Fry.*

Ver. 9. *Judgment predicted*—literally, JUDGMENT WRITTEN; that is, in the Old Testament, predictive of the second advent. "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father" (Rev. ii. 26, 27). As said the Apostle, "Know ye not that ye shall judge angels?" (1 Cor. vi. 3:) and that it may not be supposed that the Apostles alone shall judge, the Psalmist adds: 'THIS GLORY PERTAINS TO ALL HIS SAINTS;' for all the saints shall judge together with Christ."—*Psalm Brunon. 1480.*

Ver. 9. *Judgment predicted*—"that is, the execution of the last judgment inscribed from everlasting in the Divine prescience, and also in the books of the Old and New Testament, because such execution of Divine justice will tend to augment the glory of the elect."—*Postil N. De Lyra, 1481.*

"By Christ we have been created. By Christ we are ruled. Therefore we are called Christians, because He is Christ. Kings and priests were anointed. But Christ was anointed both a King and a Priest. The King fought for us. The Priest offered Himself for us. When Christ fought for us, He was as it were vanquished, but was truly the Conqueror. For He was crucified, and from the cross to which He was nailed, He overcame the devil, and hence became our King. But how was Christ a Priest? Because He offered up Himself for us."—*Augustine.*

"In an anagogical sense, to sing a new song refers to the New Testament. For then all things were made new,—a new testament, a new creature, a new man, a new life, etc."—*Heracl. in Corderius.*

"No man can sing the new song, who hath not put off the old man with his deeds, yea, it is necessary to put on the new man, renewed in knowledge according to the image of Him who hath created him, before he can sing the new song."—*Catena Patrum.*

"The children of Israel and the children of Zion are the same. Let them exult in their King, that is, in Christ who is King and Priest."—*Psalm. Pet. Lombard. 1474.*

"Let them exult in their King, that is, in Christ, who shall come to judgment, even He who by the power of His Divinity created the whole world."—*Postil. N. De Lyra, 1481.*

"This Psalm also must be referred to the times of the exaltation of the Messiah, and was no doubt used by the church of Israel with that reference. It is the winding up of all the denunciations which had been from time to time given out by the Spirit against the enemies

of the people of God, beginning with Moses (Deut. xxxii.) It has reference to the restoration of the Jews to their own land, and the judgments which accompany that event. And we must not forget, that the present Church of true believers has a deep interest in that subject, since they will be raised from the dust of the earth, and be caught up together with the living saints, to meet the Lord, in the air, before His judgments are poured out on the ungodly.”—*Dr. Wilson.*

PSALM CL.

THE eternal praise of Jehovah. The grand final chorus for all the voices and all the instruments.

Praise for the mission of Messiah to save to the uttermost all who come to the Father through Him.

Praise for the gift of the eternal Spirit to regenerate, sanctify, enlighten, and draw unto Christ all whom the Father hath given to the Son before the foundation of the world.

Praise for the Bible, the mirror of the Divine perfections, the charter of man's redemption, the unerring standard of eternal rectitude, the Divine revelation of an all-sufficient Saviour.

Praise for the Book of Psalms, the hymnal of the universal Church, the royal Psalmist's inspired prediction of Immanuel, perfect God and perfect man, our Shepherd, Prophet, Priest, and King, the Way, the Truth, and the Life, David's Son and David's Lord.

1 HALLELUJAH !

Praise God in His earthly sanctuary :

Praise Him in His glorious heavenly expanse.

2 Praise Him for His almighty acts :

Praise Him for the excellence of His majesty.

3 Praise Him with the loud blast of the trumpet :

Praise Him with the psaltery and the lyre.

4 Praise Him with the timbrel and the flute :

Praise Him with the stringed minnim and the pipe.

5 Praise Him with the loud-sounding cymbals :

Praise Him with the clanging cymbals.

6 Let every thing that hath breath praise Jehovah.

Hallelujah !

Ver. 4. *Stringed minnim.*—“This word occurring nowhere else, it is impossible to ascertain what kind of instrument this was ; but as Edwards, upon the authority of Rabbi Hannase, makes it a stringed instrument, and the word is probably derived from מנין, to number, probably it was so called from the extra-

ordinary number of strings which it had ; and perhaps it was the decachord, mentioned in Psalm xxxiii. 2, which, having ten strings, might be called minnim κατ' ἐξοχήν, as consisting of the greatest number of strings in use among the Jews.”—*Dunock.*

“Where there exists a foundation (firmament) of faith, and of a house similar to that built by the wise man upon the rock, there also Christ the power of God is present, so that God may be praised in the firmament of His power.”—*Origen.*

“The praying of the Lord's prayer is the act of those who give thanks for blessings they have received, and manifest their thanks by the employment of the name OUR FATHER. For

he who saith OUR FATHER, acknowledges an adoption of sons ; but he who acknowledges an adoption of sons proclaims justification, sanctification, redemption, remission of sins, the gift of the Holy Ghost ; for all these blessings must have pre-existed in us before we could enjoy the adoption of sons, or call God Father."—*Catena Patrum*.

"According to the purpose of His hidden righteousness and goodness, whom God 'did predestinate, them He also called ; and whom He called, them He also justified ; and whom He justified, them He also glorified.' Our predestination is not in ourselves, but is hidden with God in His prescience. Being called, we through repentance renounce the devil, that we remain no longer under his yoke. Being justified, we are healed by mercy, that we dread not judgment. Being glorified, we pass into eternal life, where we shall praise God without end."—*Augustine*.

"Finished is the beautiful and admirable order of the Psalms. What may you not find in this heavenly armoury of holy writ ? Seek you Genesis ? The Psalter fully explains how the world was created. Desire you a prophet ? What prophet has so fully predicted the incarnation of our Lord ? Seek you a gospel ? The Psalms in innumerable passages declare the passion and resurrection of Christ. Do you desire an apostle ? Listen to a teacher, one full of compassion, who predicts future judgments as chastisements, and frequently intercedes for sinners. Whatever is transacted in heaven, on the earth, in the sea, or in hell, if you will read with proper caution, you will find all things expounded in their proper places. The magnificent sermon of Bishop Athanasius testifies (who with inimitable verity discusses the excellencies of the Psalms), that in the Psalter are to be found all the truths which are comprehended in the whole compass of God's Word."—*Psalt. Cassiodori*, 1491.

018 - 12 77 7777

