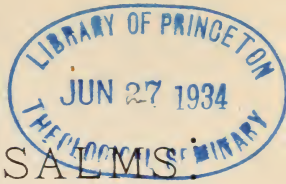


THE



BOOK OF PSALMS.

VERSIFIED AND ANNOTATED,

—BY—

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THE BOOK OF PSALMS.

THIS distinctive Title was divinely given to this book as a collection, and is applicable, in its true and full significance, to all its distinct parts without exception.

The first sentence, however, in the appendix to the Commentary of Hengstenberg on this portion of the word of God is, "*there is no general name in Hebrew for the Psalms.*" Why does he give them, as a whole, that name, which he does again and again, and yet, as a critic, at last affirm that it is an unjustifiable misnomer? What he aimed to subvert, as he divulges subsequently, is, "the current opinion which was common among the Protestant Reformers." There are sufficient and permanent reasons for this opinion, too plain to be obscured, and too valid to be undermined by criticisms as flimsy as they are ostentatious. Every one who reads may know without mental searching, that one prominent portion of the Old Testament, in distinction from all the rest, is in the New Testament designated the Psalms, Luke 20: 42. And David himself saith in the Book of Psalms. Our Lord thus sanctioned what David did in prefixing that name *mizmor*, not the other *zimrah* to the 110th Psalm. But more than this, He gave that name to all in the Book, that name expressive of the divine authorship of every psalm in the Book, Luke

20 : 42. After his resurrection He reminded the eleven Apostles, and others with them, " These are the words which I spake unto you, while I was yet with you,— which were written in the Psalms, Luke 24 : 44, written at first, as they were then, are now, in the Hebrew language. Even if he did, in his reform, include the twelve Books, of which this is the first, though there is no evidence of it, that would not invalidate or change the name of the first, or of any one connected with it. On the contrary, it signalized that as the distinct and proper name of the book, and of its contents. That decision was recognized in that important meeting of the Apostles and others of the one hundred and twenty. Peter, quoting " Scripture which the Holy Ghost by the mouth of David spake," said, " For it is written in the book of Psalms," Acts 1 : 16, 20. It was written Ps. 109 : 8, " His bishopric let another take " as translated by Horn in his Introduction, vol. 2, p. 406. Whether this was a command or prophesy, whether it was done by vote or lot, Matthias became one of the last Apostles, as Paul who became one of them thought, " For I think that God set forth us the last Apostle, 1 Cor. 4 : .9 The Greek for apostles has the definite article before it, and the word that follows it is not an adverb, but an adjective in the plural, expressing what pertains to the apostles, just as it does to *time* before it in 1 Pet. 1 : 5, " the last time."

Readers may have a curiosity to know how this German explains these passages relative to the name divinely given to this sacred book. He turns, with a shrug, his back upon them. He devotes about six pages to what he calls " Designations," unveiling, near the bottom of the fourth page, his aim, as follows : " having

thus by the way," being thus a by-way "brought into suspicion the view currently entertained regarding *zamar* and *mizmar*, if we examine more closely, we shall find that it rests on no solid foundation."

Of these two important words, the latter is the name prefixed to a psalm by its inspired author; the former is the verb from which the latter, the noun, is derived. The true and solid foundation on which the opinion assailed rests, the bold assailant keeps out of the view of his readers; for on this subject he does not bring forward a single passage from the New Testament. Under "Contents of the Psalms," he does refer to Luke 24: 48. "The use which our Lord makes of the Psalms after the resurrection, rests on the supposition, that they were composed under divine direction," page 7th. What is this but impious presumption, thus to impeach the assured knowledge of Him who is "the truth."

It is necessary, as an urgent duty, from the confessedly insidious and really reckless assault on the divinely authorized name of this sacred book, and in defence of very important truth relative to the worship of God and may be profitable to readers, who seek such profit, to expose the positive introductory statement in the Appendix, inflated, as it is, into the outward form of an inference without any premises, covered with a loose dress of words, through which its meaning may be seen, though, in the last clause, its application or purpose is pushed away into an intended obscurity, perhaps from timidity, or merely "to bring into suspicion," as the shrewd critic, in his by-way in sight of its end, dropped a few words with that hint in them.

“There is, therefore, no designation in Hebrew which comprehends the whole, like *psalmos*, which has been elevated by the LXX to the honor of a general title—music on the string, and a song accompanied by such music—properly, indeed, only the first, *psallo*, signifying only to play, not to sing, excepting in the LXX and those who took their usage from it.” Appendix, page 2.

What he affirms summarily at first and here re-affirms is simply his own arbitrary assumption, that the Hebrew word, *mizmar*, was not applicable to them all. He would not allow them to have any common descriptive title in any language; and those that have no name prefixed to them, according to the pompous dogma or ephemeral whim of this professedly biblical critic, are left, with the whole collection, without a name. The proper and competent witness, and one of them more than a witness, an infallible judge, are left wholly out of view, yea, more than that, are excluded from the notice of readers, with the stigma thrown after them that they “took their usage from the Septuagint.”

It may be here in truth briefly stated, after a patient introspection of the foregoing summary statement in the Appendix, 1st, That the fundamental error that underlies that confessed statement is, that the Hebrew verb, *zamar*, means, “to play, to make music,” although the covering over it in the last clause does not entirely hide it. But we must bear in mind what he afterwards honestly avers, that he is here, “by the way,” doing the best he could “to bring into suspicion the view currently entertained regarding *zamar* and *mizmor*.” 2d, He discards the meaning given to these two words in the Septuagint, as erroneous, differing essentially from

what he thinks their real genuine meaning is, and should be in every translation. I now come with emotions of sadness, which are not fresh, to what has appeared to me to be the aim and drift of his staggering statement, as it is to its cowardly last clause in the only import and application it admits of. It is, 3d, An impeachment of the testimony on this subject contained in the New Testament, imputing, to all who used those Greek words as recorded in it, an error in the meaning of those two words in their use of them, and that they took their usage from the Septuagint.

The Messiah himself, in his wisdom, as to time, need and truth, was the first who called the complete collection of the Lord's Songs a book, and gave it the befitting title it still has, and would have had, had there been no Septuagint translation in the world. What our Lord said, when He gave that name to all the "songs of the Lord" contained in that Book, of which that from which he quotes was one, he spake in the temple, in the audience of all the people, learned and unlearned, not only his disciples, but the chief priests, scribes, elders and Sadducees were there. He spake then, and after his resurrection, as he had always done in the language common through all that region. That language was not Greek or Hebrew. The latter ceased after the captivity to be vernacular, as it had been. The common language was the Syriac, with some mixture of Chaldee. When Luke recorded in the Gospel, in the Greek language, what Jesus spake in the temple and after his resurrection, "to the eleven and those with them ;" and when he wrote what is comprised in the Acts of the Apostles, he was under the guidance and enlightenment of the Holy Spirit, the Spirit of

truth ; and under that infallible and all-sufficient influence, he was separate from, and independent of all else outside of himself.

The main, we may say the only argument, which the German critic advances to prove, that "there is no general name in Hebrew for the psalms," is his own assumption, or invention, that "the Hebrew words, *maskil*, *mismor* and *nichtam*, marked three distinct classes of the psalms ; and that every ode in the book belonged solely to the class to which the same distinctive title is prefixed." He limits the name, *mizmor*, to those which have it in the prefix, that is, *psalm* : and this new discovery, or loose device, is the close investigation by which, after deliberately casting our Lord's timely decision out of his own view, and, as far as he could, out of the view of his readers, he flatters himself "that the currently entertained opinion regarding *zamor* and *mizmor* will be found to rest on no solid foundation." We have already shown that our Lord gave that name, which David affixed, to the 110th psalm, and to all contained in the book.

The Apostle Paul certainly understood the Hebrew language, and the sacred Scriptures better than any modern critic ; and he did not recognize or sanction a limitation of *mizmor* in Hebrew or of *psalmos* in Greek, to those which have it in the prefix. The first two in the Book have no prefix, and are not called psalms in the Hebrew Text, nor in the Septuagint translation. Nevertheless Paul gives them that name, which the self-wise, modern critic repudiates. "As it is written in the second psalm" Acts, 13 : 33, 35, "He saith also in another," quoting from Ps. 16 : 10, which has in its prefix, *nichtam*, Ps. 47, is designated a psalm, yet its

inspired Author, repeatedly urging on all, its devout use in praise, using the verb *zamar* five times, sing psalm, calls it in Hebrew *maskil*, v. 8. Ps. 81: 2, has not in Hebrew *mizmor* in the caption, yet it enjoins, "take a psalm," *zimrah*, the "*best, the first fruits.*" The foregoing is evidence enough to prove conclusively, that there was no division of the contents of this Book into three distinct classes, and no limitation of the title *mizmor* or *psalmos*, in its true significance, to those single psalms that have that name before them. There is, therefore, decisive evidence in the New Testament, that all the Apostles of the Messiah recognized the propriety and validity of his decision, in giving to this sacred book, a significant name applicable to all it contains.

All the psalms were given by Jehovah, their Author, with their inherent and perfect fitness, for use in the service of praise, addressed directly to himself, and audibly with the voice in the exercise of its capacities and power of musical utterance, singly or in concert with others. The Book of Psalms is, therefore, an important and inseparable part of the rule of faith and practice; and, as such, is a full and living fountain of spiritual comfort and true holiness, in its direct tendency and searching power, to secure a personal application, almost unavoidable on the part of one who sings, whom it searches and suits, for his reproof, his sorrow or solace—according as need, or as the psalm may be. All contained in the book are poems, composed by divinely inspired human agency, in the style and form with all the characteristics in the highest perfection and all the essential and influential properties of true poetry, in their designed adaptation to their end,—praise in the

worship of God, and spiritual benefit to the worshipper, in their being sung by individuals singly, or by assemblies publicly.

The single word, which commands and describes in the book itself its use, and the act or service done in its appropriate use, for its appointed and special purpose in the worship of Jehovah is the verb *zamar*. From this root came the noun *mizmor*. The noun occurs in the prefix to a psalm fifty-three times and there only. The verb itself is used in the book forty-five or six times. It is in avowed hostility to the true sense of these two words, and especially of *zamor*, that Hengstenberg arrays his superficial criticisms, to which, it is true, he gives partial credit in his translation of that verb, though he never gives its true characteristic meaning.

In justice to the psalms, as they came in the Hebrew language from their benign divine Author, it is dutiful as it is requisite, to give some account, imperfect as it may be, of that important and much-slighted word, *zamar*, selected by consummate wisdom, and the most refined taste for perpetual use, with suitable and sufficient meaning in its place, and in its connection within the reach of its figurative, though real, but sadly overlooked signification.

The verb *zamar*, in its primitive and literal meaning, was applied to the work done in the proper and timely culture and care of grape-vines, with an eye not only to the out-spread beauty of the vines, but mainly to their good and pleasant fruits, to be looked for in hope, to be realized in enjoyment. When the Israelites were on the way, not far off, to the promised land, the men sent to spy out what kind of land it was, brought

back "a branch with one cluster of grapes," as a specimen and foretaste of the fruits of the vines rightly pruned and trained in the promised land, Num. 13 : 20, 27. This word was selected, with a poetic and figurative reference to the profitable and pleasant work done in a vineyard, thus to supply the lack there was in the Hebrew tongue of an oral term fully and solely applicable to the act of a worshipper in singing directly and consciously to the Lord a spiritual song, prepared given to him by the Lord, fashioned and fit in form and theme, for that use in praise, as an ordained part of divine worship. By form we mean their conformity to the principles of music, which are nothing but the laws of aerial nature, the right movement of which produces harmony and melody, and those laws of sound are invariably the same in all ages and places.

There is no word in the English language suitable or sufficient to express the sacred meaning of *zamar*, which never, in a single instance, is used by the Spirit of inspiration in that sense, except in what was thus given to be sung with the voice directly to Jehovah, We must, therefore, translate this word as it is in 1 Chron. 16 : 9, "Sing unto Him, sing psalms unto Him." The verb in the first clause is an indefinite term, irrespective of what was sung ; the verb in the latter clause limits the singing to what was specially given by God for use in His worship. The Septuagint translation for the Hebrew verb here has *humneo*, from which came the Greek noun *humnos* and eventually *hymn* in English. Both these words had a religious affinity in their origin among the Greeks ; and the verb expressed not only the act of singing, but also the sacred character of what was sung in their pagan worship. Those hymns were

in early times deemed superhuman, according to the poet Hesiod, who flourished about nine hundred years before the Christian Era, as follows: "So the fluent Maids of great Jubiter spake; they breathed a voice divine in me so that I know as well the future as the past, and ordered me to sing a hymn to the endless order of immortals," Theogonia, line 29-33. For the muses taught me to sing divine hymns, Opera et Dies, line 660.

The first record we have of this significant word, *zamar*, in its figurative and spiritual import, is in song of Deborah, Judges, ch. 5; 3. "I to the Lord, I will sing, I will sing a psalm to the Lord God of Israel." The music was all vocal, "Deborah and Barak sang saying." This act of devotion was in obedience to the command, "utter a song," v. 12.

The important word, of which, as to its true meaning, we are now showing its self-evidence in its needed vindication, has its place, and is in the Septuagint translated *psallo* in 2 Sam. 22: 50, as in the former passage. "I will confess thee among the nations, I will sing psalms, psalo. in thy name." David spake unto the Lord the words of this song. v. 1. Samuel records in the first of the next chapter, what David always avowed of his entire dependance on God in writing a psalm. "Saith David, the son of Jesse, and saith the man raised up and the anointed of the God of Jacob, and the sweet psalms of Israel the Spirit of Jehovah spake by me and his word was on my tongue." There is no word for "said" at the end of the first verse. *Zimroth*, *zimrah*, in the plural never means "*psalmist*." *Zimroth* always means psalms, not songs. Its in Ps. 95: 2, 119, 54; Job 35: 10; Isaiah ch. 24: 16, "we heard psalms," and

in ch. 51 : 3 and voice of psalm, The word for "sweet" is in Ps. 135 : 3, "sing psalms to his name for it is pleasant." Ps. 147 : 1, "it is good to sing psalms to our God, for it is pleasant," translated *sweet* in 2 Sam. 23 : 1.

The only other place where the verb *zamar* is found outside of the Book of Psalms, is in Isa. 12 : 6. The chapter is part of a momentous prophecy, revealing, in language strongly figurative and impressive, a change and state, yet future, affecting the Israelites "from the four corners of the earth," for their perpetual good. "Sing psalms to the Lord," ver. 5. The Septuagint here inserts for *zamar*, *humneo*.

These we believe are all the places, outside of the Book of Psalms, in which the verb *zamar* is used in the specific spiritual import, which it was divinely selected to express. They proved that instrumental music formed no part, and had no place intrinsically in its genuine meaning in sacred poetry. Further, the connection in which it stands in those passages and in others, shows the only and whole meaning assigned to it, in its appropriate and exclusive application by divine wisdom to what was sung, and to the act of singing, what was given and worded by divine inspiration to be sung in divine worship. Deprive it of that special sacred poetic meaning, and none would be left to it, but its secular, horticultural meaning in the work of a vine-dresser. It could not then mean even to sing. Its verbal offspring, *mizmor*, shows on its face, and the only relationship it has, its maternal origin. Hence, Hentgstenberg found it necessary to break up that old close relationship of these two words, in making way for his visionary theory, and the consequence is, as he himself shows in his hob-

bling criticism, that he has left no definite sense for *zamar* or *mizmor*. One thing is certain that *zamar*, in its primitive, secular sense and use, was never applied to the act of a musician; and there are no words from it for musical instruments. Besides, to attach that new additional meaning to *zamar* is wholly uncalled for, as there are several Hebrew verbs of that meaning. One of these is *Sahah*, meaning "to play, to make music," is in 2 Samuel, chap. 6: 5, 21, and in 1 Chron. 13: 8. Another is *Halal* in 1 Kings; 1: 40; Jeremiah, 48: 36. But *psallo* is not in the Septuagint substituted for those words.

There is, however, another Hebrew verb, *Nagan*, for which, in several places, *psallo* is substituted in that translation, showing that its authors knew when and where in accordance with the Hebrew their own noun signifies "only to play, not to sing," of which there are several instances, in which *nagan*, not *zamar* is translated in 1 Sam. 16: 16, 23; 18: 10; 19: 9, and "David played with his hand." It is used 2 Kings, 3: 15, applied to the minstrels. This verb, *nagan*, is but a few times to be found in the Book of psalms: once in Ps. 68: 26, (25.) "*Sharim* singers went before." The Septuagint applies *psallonton* to singers. So do the modern erroneous translations to which I have referred. Here, however, they admit that *psallo* signifies to *sing*, and that *naganim* (in the plural) means players on instruments. All in that worshipful procession in the first and main part of it sang, and sang psalms, as they sang the command to do so, v. 5, (4) and a command to the "kingdoms of the earth," ver. 33. An other passage, in which the verb *nagan* is used in the Book of Psalms, is Ps. 33: 3, *play well*, that in

the Septuagint is *psalate*, the command is, "sing unto Him a new song." In the verse before this, the last verb is *zamar*, a command, "sing psalms unto him. But in Alexander's translation, that significant word *zamar* is made to be of the same import with *nagan*, "make music to him." I have already given proof from two passages in the Septuagint that this translation of *zamar* is erroneous. These two words are not synonymous.

One reason which the German protestor advances to nullify the claim of the Psalms to *mizmor* as a general Title is, that it is never found in the plural number in the Hebrew text. It is indeed always in the singular.

1st. Because it only relates to the single psalm to which it is prefixed by its inspired author. But still there was a plurality of them ; and there was no occasion to refer to them collectively, until the collection of them was complete.

2d. It is a peculiarity, indeed singular, that, where *zamar*, the verb, appears so often, its honored derivative should not appear once in the contents of any psalm, long or short, in the singular or plural. But there is a good reason for this. For the verb *zamar* expressed all the meaning which *mizmor* derived from it. No classical writer after the verb *humneo* would subjoin *humnos*, the noun. *Mizmor* was never used except by the penmen inspired to write what that word signifies as it came from God. Our Lord Jesus, therefore, gave that significant name to all that made up that prominent part of the Old Testament, knowing, as He did, in His assured knowledge, that *mizmor* was as applicable to those portions of the Book which were devoid of that title in a prefix, as to those which had it ;

so that by his decision, every constituent part of that Book is certified to be a constituent part of the Divine rule of faith and practice obligatory universally to the end of the world. The noun *zimrah* is used in the Psalm-book a few times, but never after the verb *zamar* or *shier* to sing, never.

This word *zimrah* psalm, in its strong figurative poetic sense, was first used by the Israelites, in their conscious assured deliverance, not only from bondage, but from overwhelming destruction. "My strength and psalm is Jah. and He is to me for salvation," Exod. 15: 2. We have no word for it, adequately expressive in English except *psalm*, in its genuine scriptural sense, Moses and every one of that vast multitude, on a common level, sang under the impulse of personal emotions, in the vivid realization of safety, saying I will sing unto the Lord for He hath triumphed gloriously. Moses and Miriam men and women singing in their excitement, all under protection and light of the symbolical cloud, bright to them, but dark to the overwhelmed Egyptians. What a timely, hopeful, joyous meaning there must have been in a right understanding, and assured belief of all comprised in that one word *zimrah*. The true strongly figurative and sublimely spiritual meaning it had in sacred poetry may be seen in the primitive and literal sense the word had in its common use in the land, from which their forefathers came and for which they themselves were then starting on their return. This word is first used in Genesis 43: 11 and translated "the best fruits," fruits the most prized and praised in the land of promise. Gesenius in his Hebrew Lexicon defines it, "the best and most celebrated fruits." Still like others before him and since,

he gives to this significant and sacred word no other meaning than that belongs to "song, music." This word, *zimrah* psalm, is far from being synonymous with shier, song, in the first verse. Moses was the inspired author of what was sung on that memorable and typical occasion, and he did sing, and every one sang, "the Lord is my strength and he will be to me for salvation," but he did not sing, no one sang, the Lord is *my* best fruits, *my* psalm. This sublime part of the ode of Moses is quoted or repeated in psalm, 118: 14, "my strength and psalm is. Jah. and He is to me for salvation." There no personal pronoun is affixed to *zimrah* psalm. The prophet Isaiah repeated it, Ch. 12: 2. "The Lord Jehovah is my strength, and psalm, and He is to me for salvation." *My song*, in our English Bible is an error, and obliterates the divine truth expressed in Hebrew. The verb from which this noun, in its spiritual import sprung, was selected by the spirit of prophesy, and suggested to the prophet for the place it has in this prophetic command, 5th ver. *zimrou* in Hebrew *umnesate* in Septuagint, *sing* in our English Bible. Leaving the Septuagint out of view, the testimony, of the prophet Samuel, and the prophet Isaiah, certifies that *zamar* does not signify "to play or to make music" on any musical instrument. "Psalm sing to Jehovah, for He hath done excellent things, this is known in all the earth." There is no record, no evidence, that this verb, so often used in the Book of Psalms, ever meant to sing any other than "the songs of Jehovah," made prominent in 1 Chron. 25: 7. Any one may see, that *zimrah*, psalm, in what Isaiah wrote in ver. 2d, and *zamar*, sing psalm, in what he wrote in ver. 5th, is all in harmony with what the prophet Samuel

revealed as to "the songs of Jehovah," in the passage I have just cited, and also 2 Sam. 23: 2, 3, as I am assured, Samuel wrote what David solemnly affirmed. "And the sweet psalms of Israel the Spirit of the Lord spake by me and his word was on my tongue." There is in the Septuagint a period point between the two verses, but the word itself is *psalmoi* in Greek, and *zimroth* in Hebrew as it is in four other passages to which I have before pointed. Of those "songs of the Lord," those "sweet psalms spoken by the Spirit of the Lord," not even of one, and that a very important one, does Moses say, or those who sang it with him, it is *my* psalm, but simply psalm, as it is here in Isaiah and in the 118th Psalm. This chapter in Isaiah is closely connected, in its import and design, with what immediately precedes it, a momentous prophecy of what is yet in the future, having a plain and pointed reference to the Israelites, from the four corners of the earth, when "the Lord shall set his hand again the second time to recover the remnant of his people," and "there shall be a highway" for them, "like as it was to Israel in the day that he came up out of the land of Egypt. And in that day thou shalt say, O Lord I will praise thee." John predicted of those who "had gotten the victory over the beast and over his image," Rev. 15: 3, "And they sing the ode of Moses the servant of God, and the ode of the Lamb." That is the Septuagint's translation of *shier* in the first verse of Exod. 15 Ch.

Isaiah uses the noun *zimrah* in Ch. 51: 3, translated, melody. Now this translation does not give to this word the sense or prominence, which in its import it really has in its evident relation to what precedes it,

“voice of song,” would not improve it. But those in Zion, singing with understanding the psalms, the best fruits, fruits from God, would realize with transport and thankfulness, that instead of being in the wilderness and desert, they were as in Eden and in the garden of the Lord.

In Amos 5: 23 *zimrath* does not mean melody or music, but psalm—psalming with the finest instrumental music, as that of the viol was when well played, but even that the lord would not hear, as it was heartless mere formal service, on their part in the sight of God, as was their services on their appointed feastdays, and in their offerings.

Hengstenbergh in defence of his modern criticism, that the verb *zamar* signifies “to play to make music,” refers to the noun *zimrah* as rendering in our English Bible in Daniel Ch. 3: 5, “and all sorts of music.” Now both these words are Chaldaic. “The Book of Daniel was originally written in the Caldee language.” Prideuxs Connections, part 1st, book 3d, p. 260. It’s poor proof, an unseemly sample that is taken from that foreign language, to determine the true sense of a preeminently important word in pure Hebrew, and quoted from a decree of the crafty Chaldee chiefs of Babylon, contrived and worded, as it is artfully in that clause, which is its Nucleus, for its special purpose of consigning the three godly chiefs from their high political position into the fiery furnace. Let it be noticed, and any one may discern that the phrase, “all sorts of music” has, by the conjunction, the same relation to “sound,” which the preceding instruments have. It would be a lack rather, if on such a grand and extraordinary occasion as this was, there should be

no singing, no vocal praise to the new God. The Greeks had long before their "sacred hymns" as the Poet Aristophanes calls them in his comedy, styled the Birds. It is not likely that the Chaldees would be devoid of odes of that kind in old Babylon, the center of ancient idolatry. This word may have described that part of their worship. It is, however, made as plain and express as it could be, that all "kinds of *zimra*" have, by the conjunction, the same relation to *sound* which the preceding instruments have, as was reaffirmed by the king, verse 15th.

This noun, *zimrah*, like the verb from which it sprung, has always an inherent, sacred meaning which no other Hebrew word has, and which *shier* song never does have in itself, or unless it is expressed or indicated by something in the connection in which it stands. It is used in Job, ch, 35 : 10, "Where is God, my maker, who giveth psalms in the night ;" also in Isaiah, 24 ; 16. From the uttermost part of the earth have we heard psalms, "glory to the righteous" one, What they heard was very different from what the harlots sang, as described in ch. 23 : 16. How unseemly to translate *shier* in the 23 ch., 16 v., as if what was sung was identically what is expressed by the word *zimrath*, psalm, ch. 24. The two words in the former chapter translated, "make sweet melody" are the same words in Ps. 33 3 which are, in Alexander's Translation, rendered, "play well with joyful noise," But who can perceive any difference in this, from his translation of the verb *zamar* in the last clause of v. 2, "make music to Him."

The only and the invariable meaning of this divinely selected word *zimrah*, psalm, and of the verb *zamar*, so

often used in the Book of Psalms, has not been transferred, as it should have been, in any English Translation that I have seen. I only refer to passages where the former word is in the Hebrew Bible. "A psalm raise," 81 : 2. Let us in psalms unto Him shout, 95 : 2 The word zimroth, in the plural, is the one translated *psalmist* in 2 Samuel 23 : 1, "Sing to Jehovah a new song. Shout to the Lord all the earth. Break forth and exult and sing psalms to Jehovah, v. 4. Sing psalms to Jehovah, with harp, with harp and voice of psalms." Ps. 98 : 14, 3,

This word zimroth, so significant and important in its true spiritual import, has a place assigned to it by divine inspiration in Ps. 119 : 54, "Psalms are to me thy Statutes in the house of my peregrinations," as translated by the learned Venema in his comment on the Psalms, published 1767. Conant's recent translation is, "Thy statutes have been my songs." Alexander's is, "Songs for me have been thy statutes." These latter translations differ a little, verbally, but not in their import. "Thy statutes have been songs for me," and, "thy statutes have been my songs" are verbally of the same import. But they are not in harmony with the real meaning and the verbal relationship of the Hebrew words, in this verse "Psalms will be to me thy statutes in the house of my sojourn." The old Hebrew word for psalms here, and in our English Bible, translated songs, is the same word translated *psalmist* in 2 Sam. 23 : 1.

Every one, Jew or Gentile, who knows anything, knows that the noun *song* and the verb *sing* are universal and indiscriminate in relation to what is sung. But this cannot be in truth affirmed of the divinely selected Hebrew words, applied to the act of singing, and to

what was divinely given to be sung in the worship of God. The noun *mizmor* is never used except in the prefix to a psalm. The noun *zimrah* in singular or plural, is never applied to any other than "the Songs of Jehovah" in their authorship, and the sweet psalms of Israel in their appropriate appointed use, for their spiritual benefit, and for His glory in His worship. Was it not in accordance with their relations and obligations to Him, the Lord of all, to sing "Psalms are to me thy statutes in the house of my sojourn," How much they would learn and realize of their relations, duties and privileges, in singing with the spirit and the understanding also those spiritual psalms so different from the carnal songs of this world. All the psalms as they came from the Spirit of the Lord were in a poetic form, and were given to the chief musicians to adapt to them a tune. The psalm first recorded in 2 Sam. 22, is the 18th in the Book of Psalms, in which the 50th verse is as follows: "Therefore will I praise thee, O Lord, among the nations, and sing psalms to thy name." The Hebrew verb in the last clause is *zamar* in the future tense, translated *psalo* in the Septuagint. Can any one affirm without real and detrimental error, that *zamar* means "to play, to make music," here in Samuel, or the 18th Psalm, or anywhere in the Old Testament?

What Samuel, the prophet, recorded is of great importance, as to the subsequent express avowal of David, as to all his conscious divinely controlled agency, of which, from their divine Author, psalms were the result. "And the sweet psalms of Israel the Spirit of Jehovah spake by me, and his word was on my tongue." That verse in the 18th Psalm is a prophecy, and, as such, is quoted by Paul, Rom. 15: 9. Read what precedes

from 4th v. to 9th. Does not this refer to the "psalms of Israel?" 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 I will sing psalms unto thy name." So Paul could in truth say, after writing this, by the same Spirit of truth. His word, psallo, I will sing psalms, was on my tongue, This word is so translated in James 5 : 13 ; also in the Epistle to Eph. 5 : 19, Be filled with the Spirit ; speaking to yourselves in psalms and hymns and spiritual odes singing and singing psalms in your heart to the Lord, Col. 3 : 16. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing each other in psalms and hymns and spiritual odes, with grace singing in your heart unto the Lord." The lack of the definite article before these conjoined words is no evidence that these terms were indefinite in their reference. This may be learned from Middleton's work on the Greek article, Chap. V., Sec. II. In the instances before us, the absence of the definite article rather intimates, that when the Apostle wrote this, it was in his understanding that these words referred to a distinct part of *the* word of *the* Christ, where the definite article is in Greek.

There is another to which I will refer to show that the psalms were sung, and sung as expressed by the Greek verb psallo, without instrumental music in the days of the Apostles. It is, 1 Cor. 14 : 15, "I will sing psalms with the spirit, and will sing psalms with the understanding also." The word in Greek by which he expressed that act of worship on his part, is the same which he applied to the Hebrew word *zamar* in his translation of what he quotes from the 18th psalm.

What he subjoins in this chapter, v. 26, "Each of you hath a psalm," may denote one translated in a form to be sung. The passage in 2 Sam. 22 : 50 and in Ps. 18, to which I have referred, the Apostle quotes in Hebrews, chap. 2 : 12, "Saying I will declare thy name unto my brethren, in the midst of the church, will I sing praise unto thee," but as Paul wrote it, "*humnos se*," I will sing hymns. That is from one of the "sweet psalms of Israel the Spirit of the Lord spake by me, and his word was on my tongue." He received it word for word as he wrote it. At midnight Paul and Silas prayed and sang hymns, sang psalms unto the Lord, Acts 16 : 25. Mark 14 : 26, "sing a hymn." Math. 26 : 30. We have no single word in the English that expresses the distinct specific meaning of the Hebrew verb *zamar*. It is often elsewhere subjoined by the conjunction to the verb *shier*, to sing, in the Book of Psalms, as it is in Judges, 5 : 3, showing that it requires vocal not instrumental music. In further self-evident proof of this, I will here only refer readers to Ps. 66 in the caption a Song, a Psalm, v. 2d and 4th, where the verb *zamar* is thrice : 2d psalm "sing the glory of his name. All the earth shall worship thee and psalms sing to thee. They shall in psalms thy name sing." Alexander's translations of *zamar* in this psalm is *sing*, the music, of course, is all from the voice of the singers. To the same word (*shier*, *sing*) *zamar* is often in Hebrew subjoined, but mistranslated in Alexander's translation, as in Ps. 21 : 14, "we will sing and celebrate thy power," to which he subjoins in a note, "*celebrate* by music, as the Hebrew always means." So his translation of *zamar* after sing is, "and make music to Jehovah," Ps. 17 : 6. In regard to this important word,

zamar, in its spiritual import, I have aimed to make manifest—

1st. That this Hebrew word, *zamar*, to sing psalm, was applied and limited in its Scriptural use and meaning, to what was given by divine inspiration, and given in a suitable form to be sung for praise in the worship of God.

2d. That this word never signified “to play or make music.”

I have, therefore, no hesitation in asserting, though with regret that there is occasion for it, that the Alexander Translation, valuable as it is in many respects, is detrimentally erroneous in treating the sacred divinely selected and significant word *zamar*, as a mere synonym of the common word, *nagan*, in accordance with the superficial criticism of Hengstenberg, which he deemed sufficient to evince, that “*sallien* signifies only to play not to sing, excepting in the Septuagint and those who took their usage from it,” thus imputing an error to the writers of the New Testament who used the word *psallo* in the meaning they gave it, to sing and not to play. The illiterate and arbitrary assumption has, as the germ from which it sprung, another assumption, that the verb *psallo*, did not have in classical literature among the Greeks, the two distinct significations given to it in its application to *zamar* in the Old Testament, and consequently to *psallo* in the New Testament.

The Septuagint translation was made by learned Israelites at Alexandria in Egypt under the reign of Ptolemy Philadelphus, 270 years before the Christian Era. It was by Jews outside of Judea, who spoke the Greek language in their Synagogues, and were called Hellenists, Grecian Jews. Those who made the transla-

tion had opportunity and means enough to know the meaning of those two words, *psallo* and *zamar*, and were under no conceivable liability to misapply the former or mistranslate the latter.

As the aforesaid radical assumption, in regard to these two words, in its import and special, though it might be said, covert design, casts its shadow, not only on the Hebrew word *zamar* in the Book of psalms, but also on the New Testament wherever the verb *psallo* is used, some notice of its fallacy, is in the path of duty unavoidable, especially as it has been sanctioned and circulated in Liddell and Scott's Greek Lexicon as to the old verb *psallo*, "later to sing to a harp, N. T.," and as to Psalms, "later as song sung to a stringed instrument, a psalm LXX and N. T." These extracts have evidently in their place, on their face, the discouraging features of a classical literature collapsed into a denominational literature, autocratical, that cannot look outside of itself. Still light has the power, when self reflected, of dispelling darkness. As the Greek Lexicon aforesaid, and others give the same meaning to that word with the same restriction or exception as to its classical import, it is no more than justice to the Septuagint, to the New Testament, and to "the learned Protestant Reformers," to give some evidence, still extant, that this word *psallo* did signify *to sing* in its use and meaning among the Greeks. But as to success in the furtherance of this truth, even with adequate proof of its truth, there is a special difficulty in the way, as the error is in the standards, by which a knowledge of the meaning of words is usually gained, as it thus becomes traditional; and the history of human traditions, national, ecclesiastical, or philo-

sophical, shows clearly and deplorably, that it is easier to start than to stop a tradition on the downhill of error.

Let it be kept in mind, as I have shown, that the Septuagint Translators used the Greek verb, *umneo*, as of the same meaning with the Hebrew verb *zamar*.

As classical evidence that the verb *psallo* did mean *to sing* among the Greeks, I will give an extract from one of the comedies of Aristophanes, a celebrated Greek poet who lived and died in the fifth century before the Christian Era. The copy I have contains eleven of his comedies, the only ones extant, though there were forty more of which there is evidence in extracts and fragments, that he had been their author. The copy I have of his comedies was printed at Amsterdam, in A. D. 1670. The first edition was issued in 1624. On its Title page, and in its Preface is this statement as follows: "With emendations of learned men, especially of Joseph Scalliger."

The following extract is taken from one of his Comedies, named the Birds, they being the most prominent representative speakers in it. One of them named Epops called to another not named in the list of actors—line 218:

"Come, my fellow, now cease from sleep
And pour forth strains of sacred hymns
Which thou wilt sing with mouth divine
Thrilling my own and thy sad Ityn
With thy fresh plaintive songs,
Out of the nightingale's sonorous bill,
The dear echo goes through the green foliage
Of the trees, upward unto the seats of Jove,
Where Phoebus golden-haired, hearing singing
Responsive to your elegies
The ivory harp set up for choirs of gods;
But through immortal mouths at once
In simultaneous symphony burst forth
A divine ololujah of the blessed,
Who sings?"



PSALMS.

Psalm I.

1. What blessings manifold must bless
The man who never hath
In counsel walked of wicked men,
Stood in the sinner's path,
Or in the seat of scoffers sat ;
2. But hath for his delight
Jehovah's law, and meditates
On His law day and night.
3. He's like a tree which planted near
Where streams of water flow,
Will in its season yield its fruit,
And no leaf withered grow ;
And all his doings prosper will.
4. Not such the wicked are,
For they are like the chaff
Which wind will scatter off afar.
5. Therefore the wicked shall not stand
When in the judgement tried,
Nor sinners in the assembly then
Of the just glorified,
6. Because Jehovah doth the way
Of all the righteous know ;
But end in ruin will the way
In which the wicked go,

Psalm II.

1. Why raged the nations, and what's vain
Will people meditate ?
2. Kings of the earth will set themselves,
And rulers sat in state
Joined in resolve, against the Lord,

- And his Christ, saying thus,
 2. We will assunder break their bonds
 And cast their cords from us.
 4. He who in heaven sits shall laugh,
 The Lord deride them shall ;
 5. Then in his anger speak to them,
 In his wrath them appall.
 6. And I myself annointed him
 According to my will
 That he should be my king upon
 Zion my holy hill.
 7. I will promulgate the decree,
 Jehovah thus did say
 To me, My Son thou art, I have
 Begotten thee this day,
 8. Ask of me, and for heritage
 I'll nations give to thee,
 And, for thine own possession, all
 Ends of the earth to be,
 9. Thou with a rod of iron wilt
 Them utterly break down ;
 And, as a potter's vessel, thou
 Wilt shiver them each one.
 10. Now then, ye kings, be wise, be warned,
 Judges the earth throughout ;
 11. Jehovah serve with reverence,
 For joy, with trembling, shout.
 12. The Son kiss, lest he be incensed,
 And in the way ye die :
 For soon his wrath will burn. How blest
 All who on him rely.

Psalm III.

1. How many are my foes, O, Lord !
 Those who against me rise abound ;
2. Many say of my soul, For him
 In God no succor will be found.
3. Yet thou my shield and glory art,
 O Lord, and who my head uprears.

4. I with my voice pray to the Lord,
Who from his holy hill me hears.
 5. As for me, I have lain me down
And slept, and I awaked again ;
For me Jehovah will uphold.
 6. I'll not fear people, thousands ten,
Whom they have round against me set.
 7. Oh ! thou Jehovah, now arise,
Deliver me my God. For thou
Hast smitten all mine enemies
On the cheek-bone ; broken have been
The teeth of wicked men by thee.
 8. Salvation to the Lord belongs.
Thy blessings on thy people be.
-

Psalm IV.

1. God of my righteousness, when I
Call, unto me give ear.
Me when in straits, thou hast relieved ;
My prayer in mercy hear.
2. Men's sons, how long shall turned to shame
My glory be with you ?
How long will ye love vanity,
And falsehood still pursue ?
3. Then know ye this, that for Himself
The Lord the godly all
Hath set apart. The Lord will hear
When I upon him call.
4. Fear and sin not : talk with your heart
In bed, and silent be.
5. Offer the righteous offerings
And in the Lord trust ye.
6. Oh ! who can show us any good ?
Many are saying thus ;
But of thy countenance, O Lord,
The brightness shed on us.
7. Thou hast to me within my heart
Diffused more gladness far
Than theirs in seasons, when their corn

- And wine abundant are.
8. I will in peace at once lie down,
And I will fall asleep ;
For in my dwelling thou alone,
Lord, will me safely keep.
-

Psalm V.

1. Jehovah, hearken to my words,
My fervent thoughts survey ;
2. Hear my loud cry, my King, my God,
For I to thee will pray.
3. Lord thou shalt hear my voice at dawn,
I will in order set
My prayer to thee at dawn, and watch.
That I may answer get.
4. For thou art not a God who doth
In wickedness delight ;
The evil shall not dwell with thee,
5. Nor proud stand in thy sight.
Ill doers all thou hated hast,
6. And cut off liars vile ;
Jehovah will abhor the man
Of cruelty and guile.
7. But I, through thy great favor, will
Into thy house come near
Before thy holy oracle,
To worship in thy fear.
8. By reason of my foes, O Lord,
Conduct me by thy grace
In thine own righteousness ; thy way
Make plain before my face.
9. For in their mouth there is no truth,
Their inside is all wrong,
Their throat an open sepulchre
Yet they make smooth their tongue.
10. Oh ! God, condemn them, let them fall
From their schemes, them expel
In fullness of their sins, for they
Against thee still rebel.

11. But those who trust in thee shall joy,
 They always glad shall be ;
 And thou wilt overshadow them :
 They glory will in thee,
 12. Who love thy name. For thou wilt bless
 The righteous man, O Lord ;
 With favour, as a shield, thou wilt
 Defense to him afford.
-

Psalm VI.

1. Lord, in thine anger chide me not,
 Nor chasten in thy wrath severe ;
2. Lord, pity me, for I am faint,
 Heal me for my bones aching are ;
3. And greatly anguished is my soul.
 How long delay, Lord, wilt thou make ?
4. Return, O Lord, my soul set free,
 O ! save me for thy mercy's sake.
5. Because among the dead there will
 Of thee no more remembrance be ;
 And who, within the silent grave,
 Can render thanksgiving to thee ?
6. I wearied with my groaning am.
 Still mourning I shall cause my bed
 Night after night to swim, my couch
 To flow, with tears that I shall shed.
7. From grief my eye has failed, it has
 Grown old, in midst of all my foes.
8. Turn from me, ye who evil do ;
 For God the moans heard of my woes.
9. The Lord heard my request, the Lord
 My prayer now receives from me.
10. Shamed shall my foes be, and dismayed,
 Repulsed, shamed in a moment be.

Psalm VII.

1. In thee, Jehovah, O my God,
I my whole trust repose ;
Be with me then to rescue me
From my vindictive foes,
2. And me defend, lest he my soul
Should, like a lion tear,
In pieces rending it, and no
Deliverer be near.
3. Oh, thou who art the Lord, my God,
If now I have done this,
If it were so that in my hands
Iniquity there is,
4. If I had rendered ill to him
Who did me kindness show,
Or spoiled the man, who without cause
Has been to me a foe,
5. The foe may chase and seize my soul, -
Trample my life he may
Into the the ground, and in the dust
Thus all my glory lay.
6. Rise, Lord, in wrath ; against the rage
Of foes who me beset,
Lift up thyself, awake for me,
The Judgement thou hast set.
7. And then a crowd of nations will
Around thee gather nigh ;
And over it do thou return
Unto thy place on high.
8. Jehovah will the nations judge,
My judge, Jehovah, be
According to my righteousness
And uprightness o'er me.
9. Oh ! let the wicked's malice cease.
But thou a righteous man
Establish wilt ; and righteous God
Thou hearts and reins doest scan.
10. On God, who saveth the upright
In heart, my shield will stay.
11. God is a righteous judge, and God
Doth punish every day,

12. If therefore he will not turn back
Then God his sword will whet,
He trodden hath upon his bow,
And hath it ready set.
13. Also the instruments of death
Against him He hath aimed ;
For persecution violent
His arrows He hath framed.
14. Behold ! he with iniquity
Will travail as for birth
He also mischief hath conceived
And falsehood hath brought forth.
15. He did for others dig a pit
And deepen it with care ;
And he has fallen down within
The pit he did prepare.
16. Upon his own head shall return
His mischief in the end,
And all his violence shall then
On his own crown descend.
17. According to His righteousness
Jehovah praise will I,
And singing psalms will sing His name,
Jehovah, the Most High.

Psalm VIII.

1. Oh ! Lord, our Lord, how splendid is
Thy name in all the earth,
Where higher than the heavens high
Thy glory give thou forth.
2. From mouth of babes and sucklings thou
Hast praise established well,
Those adverse unto thee, the foe
And vengeful one, to quell.
3. When I unto the heavens look,
The work thy fingers framed ;
And I the moon and stars survey,
Which were by thee ordained ;
4. Then say I, What is man, that Thou

- Of him hast mindful been ?
 And what is any son of man,
 That thou wilt visit him ?
5. And thou a little lower than
 Angels wilt let him down ;
 But then thou wilt with glory great
 And majesty him crown.
 6. Thou wilt give him o'er thy hands' works
 The rule. Under his foot
 7. All sheep and oxen, the wild beasts,
 And the birds, thou hast put
 8. With fish of seas, the passers through
 Paths in the seas' domain.
 9. Oh Lord, our Lord, how splendid is
 In all the earth thy name.
-

Psalm IX.

1. Lord, I'll thee praise with all my heart,
 Thy wonders all proclaim
2. With joy exult in thee, and praise
 In psalms Most High ; thy name
3. My foes in turning back shall quail,
 And perish from thy sight ;
4. For thou, the Judge of right, hast wrought
 My judgement and my right ;
 Upon the throne thou hast sat down,
5. Rebukes on nations cast
 Sinners destroyed, and blotted out
 Their name forever hast
6. Those foes forever are consumed
 In ruins utterly.
 And thou cities hast razed, with them
 Perished their memory,
7. The Lord will ever reign ; his throne
 For judgement fixed hath He ;
8. With justice he will judge the world,
 Try nations uprightly.
9. Thus will the Lord be a resort
 For those who suffer wrong ;

- He in the times of sore distress
Will prove a refuge strong.
10. And those who know thy name for this
Will all in thee confide ;
For from none of them who thee seek
Wilt thou, Lord, turn aside.
11. O sing ye psalms unto the Lord,
Who doth in Sion dwell ;
Among the nations round do ye
His great achievements tell.
12. For He, avenger of blood shed,
Hath them remembered all ;
Of the afflicted he hath not
Forgot the earnest call.
13. O Lord, be merciful to me ;
See my affliction sore
From those that hate me, thou who dost
From death's gates me restore,
14. That I in Sion's daughters gates
May thy due praise declare,
And may in thy salvation great
With gladness triumph there.
15. Nations are sunk down in the pit,
Which they themselves had made ;
Their foot is taken in the net
Which they in secret laid.
16. Jehovah hath become well known,
Just judgement he hath wrought ;
And in the works of his own hand
The wicked hath been caught.
17. Ill doers down into the grave
Shall turn away at last,
And all the nations who have God
From their remembrance cast.
18. So then the poor forevermore
Shall not forgotten be,
Nor shall the hope of humble men
Perish eternally.
19. Rise, Lord, let not frail man be strong,
With judgement nations face,
20. That they may know they are but men,
A dread on nations place.

Psalm X.

1. Why, Oh Jehovah, is it so
Thou standest off afar?
Why wilt thou hide thyself at times,
When we in trouble are ?
2. The wicked in his, pride, against
The lowly are inflamed :
They shall be taken in the plots
Which they in thought have framed.
3. For of his soul the wicked man
Will the desire applaud ;
Himself he blesseth, making gain,
And he despiseth God.
4. According to the pride he feels,
The wicked man will not
Seek God ; that there is not a God
Is in his every thought.
5. His ways at all times are perverse.
Thy judgements are a height
Far off from him ; as for his foes
He will of them make light.
6. And he within his heart has said,
I never moved shall be ;
From age to age no evil thing
Shall happen unto me.
7. Cursing, deceit and violence
Within his mouth abound :
Both mischief and iniquity
Under his tongue are found.
8. In haunts of villages he'll sit,
In secret places kill
The innocent ; in covert for
The hapless hide he will,
9. He'll, like a lion in his den,
In ambush lurking watch ;
To catch the wretched he will lurk,
The wretched he will catch,
By luring him within his net.
10. And shrinking, he'll crouch down ;
And many sufferers will fall
By his strong ones o'erthrown.

11. Within his heart he thus hath said,
God hath forgetful been,
His countenance he hidden hath,
He hath not ever seen.
12. Oh ! thou, Jehovah, now arise,
Oh ! God the mighty, let
Thy hand be lifted up ; do not
Those suffering forget.
13. Why is it that the wicked man
Doth the true God despise ?
And that thou wilt not search it out,
He in his heart replies ?
14. Thou hast seen ; for thou wrongs and spite
Behold dost to repay.
The poor will leave himself with thee :
Thou art the orphans' stay.
15. The arm break of the impious,
And the perverse in mind,
Thou wilt search out his wickedness
Till there is none to find.
16. The Lord's forever king; Destroyed
From his land nations are.
17. The poor's desire, Lord, thou hast heard,
Their heart thou wilt prepare :
And wilt to them incline thine ear,
18. To judge the fatherless
And wronged, that frail man of the earth
No longer may oppress.

Psalms XI.

1. I in Jehovah put my trust ;
Why is it then that ye will say
Unto my soul : Flee as a bird
Off to your mountain far away,
2. For lo ! bad men will bend the bow,
Their arrows on the string they put
That they, at man upright in heart
May from the midst of darkness shoot.
3. When the foundations are destroyed,

- What can by righteous men be done ?
4. The Lord is in his temple pure,
The Lord, in heaven is his throne,
His eyes inspect, His eyelids try
 5. Men's sons. The just the Lord will prove ;
But his soul hates the wicked man,
And him that violence doth love.
 6. Snares, fire and brimstone he will cause
Down upon wicked men to rain ;
And as a portion of their cup,
Blasts of a scorching hurricane,
 7. Because Jehovah righteous is,
He doth in righteousness delight ;
His countenance behold shall they,
Who are with all their heart upright.

Psalm XII.

1. Oh ! thou, Jehovah, succour give,
For now the godly cease ;
And from among the son's of men
The faithful ones decrease,
2. They will in foolish falsehood speak,
Man to his neighbor each ;
The flattering lips and double heart
They show forth in their speech.
3. The Lord cuts off all flattering lips,
Tongues proudly speaking thus,
4. We'll with our tongues prevail, our lips
Are ours ; who's lord o'er us ?
5. For hardships of the poor, and sighs
Of needy, I'll arise,
Jehovah saith, in safety him
To place, who for it sighs.
6. Jehovah's sayings, sayings are
All pure, like silver tried
Within a furnace for the dross,
And seven times purified.
7. Thou wilt, Jehovah, them preserve ;
From this age ever guard.
8. The wicked walk round, when vile men
To honor are preferred.

Psalm XIII.

1. How long will thou forget me, Lord ?
Throughout eternity ?
Oh ! how long shall it be that thou
Wilt hide thy face from me ?
 2. How long shall I in thought lay plans,
Grieved in my heart each day ?
How long shall be mine enemy
Above me in his sway ?
 3. Upon me look, O Lord, my God,
And answer thou my cries ;
And, lest I sleep the sleep of death,
Shed thy light on mine eyes.
 4. Lest then my enemy should say,
Him I have overcome,
And adversaries should exult
When I would be undone.
 5. I trust in thy grace, my heart joys
In thy salvation free.
 6. I'll to the Lord sing, for He hath
Been bountiful to me,
-

Psalm XIV.

1. In heart the fool saith, There's no God.
They are corrupt, have corruptly done each one
Have done abominable deeds ;
To do good there is none.
2. The Lord upon the sons of men
From heaven looked abroad,
To see if any one there was
Instructed, seeking God.
3. They all degenerate are, they have
Together vile become ;
And there is none that doeth good,
There is not even one.
4. Have they been ignorant, all these
Who wickedness have wrought,
Eating my people as their bread,

- And on the Lord call not ?
5. There feared they much, for God is with
The generation just,
 6. Ye'll shame the counsel of the poor
For the Lord is his trust.
 7. Let Israel's help from Sion come !
When back the Lord shall bring
His captives, Jacob will exult,
And Israel will sing.
-

Psalm XV.

1. Who, Lord, may in the tent sojourn ?
Dwell in thy holy hill ?
 2. He blameless walks, does right, and truth
In his heart speak he will.
 3. He hath not slandered with his tongue,
Nor done his fellow hurt ;
Nor hath against his neighbor raised
A scandalous report.
 4. Vile men are in his sight despised ;
But those, the Lord who fear,
He honor will. He will not change
If to his harm he swear.
 5. With usury lent not his coin,
Nor taken bribes hath he
Against the guiltless. Doing thus,
He never moved shall be,
-

Psalm XVI.

1. God help me, for in thee I trust.
2. Thou to the Lord hast said,
My soul, Thou art the Lord, my God,
There is none thee beside,
3. To saints on earth and the choice ones,
All my delight who are.
4. Their sorrows shall abound, who to
Another do repair.

- Their offerings of blood shall be
 No offerings of mine,
 And I their names upon my lips
 To take up will decline.
5. The Lord's my portion and my cup,
 Thou wilt my lot uphold.
 6. For me the lines in places fell
 All pleasant to behold ;
 Yea, brilliant is my heritage.
 7. Jehovah I'll extol
 Who counselled me : the very nights
 Have taught me in my soul.
 8. Jehovah I continually
 Have set before mine eyes ;
 Moved I shall never be, because
 At my right hand He is.
 9. Therefore my heart has gladdened been,
 My glory too in me
 Exulted has ; yea, my flesh shall
 Rest in security.
 10. Because I know, that for the grave
 My soul thou wilt not leave ;
 Neither thy Holy One to see
 Corruption wilt thou give.
 11. Thou wilt show me the way of life,
 Fullness of joy before
 Thy face there is, at thy right hand
 Are pleasures evermore.

Psalm XVII.

1. Jehovah, hearken to the right,
 Unto my cry attend ;
 Give thou an ear unto my prayer
 Flowing from lips unfeigned.
2. My judgment shall from thee come forth,
 Thine eyes uprightness see.
3. Thou hast my heart proved, me at night
 Hast visited, tried me ;
 And thou wilt nothing find ; my mouth

- Shall not my thoughts exceed.
4. As for men's works, I by thy word
Assailant's ways will heed.
 5. My steps have to thy paths adhered,
My feet slid not aside.
 6. As thou, O God, wilt answer me,
I unto thee have cried.
Incline thine ear, my pleadings hear,
 7. Thy mercies signalize.
Thou whose right hand the faithful guard
From those who gainst them rise.
 8. Me guard as pupil of the eye,
Under thy wings me hide,
 9. From rude oppressors, my soul's foes
Round me on every side.
 10. Covered with fat, they spoken have
 11. In pride. They us surround
In our footsteps. Their eyes they set
Crouching low on the ground.
 12. Thus they are, like a lion fierce,
Craving to tear the prey,
And like a lion young that lies
In covert by the way.
 13. Arise thou, come before his face,
And cast him down, O Lord.
My soul from those that wicked are
Deliver by thy sword ;
 14. From those men by thy hand, O Lord,
From worldly men me save.
They in the present life obtain
The portion which they crave.
And thou their belly from thy stores
Wilt fill. Their sons receive
Enough, and then the residue
They to their babes will leave.
 15. As for myself, through righteousness
Thy face I yet shall see ;
Awaking in thy likeness, I
Well satisfied shall be.

Psalm XVIII.

1. I will thee love, O Lord, my strength.
2. The Lord's the rock I have
Of refuge sure, my citadel,
And He who doth me save ;
God's my stronghold ; in him I'll trust ;
A shield He is to me,
The horn of my salvation strong,
And my high tower is He.
3. I will upon Jehovah call,
To whom all praise is due ;
And I shall yet be saved from all
The foes who me pursue.
4. Death's bands did me enclose, and floods
Of ruin me appall.
5. Bands of the grave environed me,
Death's snares did on me fall.
6. I'll in distress invoke the Lord,
My God will I beseech ;
He'll from his palace hear my voice,
My cry his ears will reach.
7. Earth shook and quaked, and mountains high,
To their foundations firm,
Did tremble ; and they shaken were.
Because His wrath did burn.
8. Smoke from His nostrils rose, and fire
From His mouth would devour ;
Coals from it glowed. The heavens then
9. He in his might did lower :
-And He came down. Under his feet
Were clouds of darkest hue.
10. He on a cherub rode and sped,
On wings of wind he flew.
11. Darkness He, as a curtain, set
Around Him ; as a tent,
Darkness of waters, and dense clouds
Of the whole firmament.
12. From the effulgence bright, that shone
Forth from his presence there,
His stormy clouds outspreading past,
Hailstones and coals of fire.

13. Jehovah through the heavens deep
Then thundered in his ire,
And the Most High uttered his voice—
Hailstone and coals of fire.
14. And he his arrows swiftly sent,
And drove them to and fro ;
His fiery lightnings he shot out,
And did them prostrate throw,
15. The water channels deep were seen,
The earth's foundations vast
Were, Lord, laid bare at thy rebuke,
At thy breath's wrathful blast.
16. He reacheth from on high, me grasps,
From waters deep draws me ;
17. • From my strong foes, haters too strong
For me, he sets me free.
18. They ready were on me to rush,
In a disastrous day,
But still Jehovah ever hath
To me been for a stay.
19. And me into a spacious place
To go forth he will make ;
And will deliver me, since he
Delight in me doth take.
20. According to my righteousness,
Deal with me will the Lord ;
After the cleanness of my hands
So he will me reward.
21. For I Jehovah's ways have kept,
Nor did apostatize
22. From my God. But his judgments all
I have before mine eyes.
His statutes I do not discard,
23. And with him honest I
Have been ; and I have kept myself
From my iniquity.
24. And me after my rectitude
Jehovah did requite
According to the purity
Of my hands in his sight.
25. Kind thou wilt show thee to the kind,
Upright to the upright,

26. Pure to the pure, and with perverse
 Wilt wrestle in thy might.
27. For thou wilt needy people aid,
 And lofty eyes bring low.
28. Lord thou wilt light my lamp ; God will
 My darkness lighten so.
29. Because, by thee assisting me
 I through a troop shall run
 And by my God leap o'er a wall.
30. As to the Mighty one,
 Each way of His most perfect is ;
 Jehovah's word is tried.
 He is a buckler to all those
 Who do in him confide.
31. Who, save the Lord, is God ? and who
 A rock, our God besides ?
32. For me with strength the Mighty girds,
 He my plain way provides.
33. Like hinds feet he makes mine, and me
 On places high to stand.
34. My hands he trains for war, my arms
 A bow of brass can bend.
35. And thy salvation, as a shield,
 Unto me thou dost give,
 And thy right hand will me sustain,
 Thy kindness make me thrive.
36. Thou for my movement room wilt make,
 And my feet will not slide.
37. My foes I'll chase and overtake,
 Nor turn till they're destroyed.
38. I'll smite them, that they cannot rise ;
 Under my feet they fall.
39. Thou wilt with strength for war me gird,
 And my foes prostrate all.
40. Thou gavest me their neck and I
 Cut off those hating me.
41. They cry, but none can help against
 The Lord, nor hear will he.
42. And them, as dust before the wind,
 I will in pieces beat ;
 And I will empty them without,
 As dirt along the street.

43. Thou wilt me free from people's strife,
Me head of nations set ;
A people will obey me, whom,
I have not known, as yet.
44. Hearing, they'll serve me, strangers will
Deny themselves for me.
45. Aliens shall quail, and terrified
From their enclosures be.
46. Jehovah lives ; praised be my rock,
And high my Saviour, God,
47. The Mighty, hath avenged for me,
Nations to me subdued.
48. He freed me from my enemies,
Yea, thou wilt me advance
O'er my opposers, and me save
From men of violence.
49. Therefore, among the nations I'll,
Jehovah, thee confess,
[And praises to thy name I will
In singing psalms express.
50. Salvations of his king make great,
And kindness show will He
To his Messiah, David, and
His seed eternally.

Psalm XIX.

1. The heavens God's glory do declare
And firmament his hands work show ;
2. It day by day will pour forth speech,
And nightly show what men may know.
3. There is no speech, there are no words,
Yet without these their voice is heard.
4. Their line goes forth through all the world
And far to the world's end their word.
5. There he a tent made for the sun,
That, as a bridegroom forth doth come
Out of his chamber, and rejoice,
As a strong man his race to run.
6. From heaven's end his egress is,

- And to their end his circuit wide ;
 And there is nothing anywhere,
 That from his searching heat can hide.
7. Jehovah's law all perfect is,
 And it the drooping soul revives.
 His testimony is most sure,
 And to the simple wisdom gives.
8. The statutes of the Lord are just,
 And gladdening are to the heart.
 The Lord's commandment holy is,
 And to the eyes doth light impart.
9. The fear of God is undefiled,
 And stable will forever stay.
 The judgments of the Lord are truth,
 And altogether just are they.
10. Than gold, abundance of fine gold,
 More worthy of desire they are ;
 And they, than honey and the drops
 Fresh from the comb, are sweeter far.
11. Thy servant too is taught by them,
 There is in keeping them much gain.
12. Who can his errors comprehend ?
 Of secret sins cleanse from the stain,
13. And from presumptuous ones with hold
 Thy servant : let them not rule me,
 I thereupon would be upright,
 And clear of much transgression be.
14. Oh may the sayings of my mouth,
 And meditations of my heart
 Before thee find acceptance, Lord,
 Who my rock and redeemer art.

Psalm XX.

1. Oh! may Jehovah answer give
 To thee in troublous days,
 And may the name of Jacob's God
 To a safe place thee raise.
2. May He out of his sanctuary
 Assistance to thee send,

- And from his Sion mount let him
Support to thee extend.
3. May he remember all thy gifts,
Thine offerings accept.
 4. Give thee according to thy heart,
Thy counsels all effect.
 5. In thy salvation we rejoice
In our God's name we will
Display a banner, and the Lord
Thy prayers all fulfill.
 6. I know God his anointed one
Hath saved, whom he will hear
From heaven pure, with the strong aid
Of his own right hand near.
 7. Some for success will chariots,
And others horses laud;
But we will glory in the name
Of Jehovah our God.
 8. They have crouched down and stumbled low;
We rose and stood erect.
 9. Lord, save, the King us hears, when we
Our calls to Him direct.
-

Psalm XXI.

1. Oh Lord, in thy omnipotence
The king shall joyful be,
In thy salvation now exult
Exceedingly will he.
2. All the desire within his heart
Given to him thou hast;
And thou hast not to him denied
Of his lips the request.
3. With blessings rich of goodness thou
Wilt come before his face;
And thou upon his head a crown
Of purest gold wilt place.
4. To him thou given hast the life
Which he did ask of thee,
A length of days perpetual,

- Yea, an eternity.
5. Through thy salvation wrought for him
His glory great is made;
Honor and splendid majesty
Thou hast upon him laid.
 6. For thou wilt to eternity
Him for a blessing set,
And from thy countenance bright joys
Unlooked for he will get.
 7. For on Jehovah doth the king
With confidence rely,
And he shall not be shaken, through
The grace of the Most High.
 8. Thy hand shall yet find out all those
Thine enemies who are,
And them thy right hand shall detect
Who hatred to thee bear.
 9. And set them as a furnace fired,
In presence of thy power.
The Lord in wrath will them consume,
And fire will them devour.
 10. Their fruit thou from the earth wilt make
To perish utterly,
And from among the sons of man
All their posterity.
 11. For they stretched out evil at thee,
And they devised a plot ;
But they shall not prevail, for thou
 12. Wilt put them all to rout.
Thy shafts thou wilt, against their face
Make ready on the string.
 13. Lord, in thy strength be high ; we'll sing
And of thy might psalms sing.

Psalm XXII.

1. My God, my God, Oh! why hast thou
Forsaken me? Oh! why
So far from my deliverance,
The words of my sad cry?

2. My God, I daily call, and still
No answer comes from thee ;
Also at night, and yet there is
No quietude for me.
3. But thou art holy, thou who dost
In Israel's praise reside.
4. Our fathers did on thee rely,
Yea, they on thee relied,
5. Who didst them save. To thee they cried,
And rescue to them came ;
They did in thee their trust repose,
And were not put to shame.
6. But as for me, like to a worm
I am, and not a man ;
Reproach of men, and the despised
Of people all I am.
7. All seeing me will me deride,
Thrust out the lips will they,
And they at me will shake the head,
As they in scorn thus say,
8. He in Jehovah puts his trust,
He will deliver him,
He will him save, seeing that he
With him well pleased hath been.
9. Though thou alone art He who didst,
Out of the womb me take,
And me to trust upon the breast
Didst of my mother make.
10. On thee I from the womb was cast,
From birth my God art thou.
11. Be not far off, for grief is near ;
For none will help me now.
12. Bulls many me beset, strong bulls
Of Bashan round me crowd.
13. Their mouth they open, lion-like,
Tearing and roaring loud.
14. As water I'm poured out, and all
My bones are drawn apart ;
And melted now, like wax, within
My breast is my sad heart.
15. My strength is like a potsherd dried,
My tongue is made to cling

- Fast to my jaws ; down to the dust
Of death thou wilt me bring.
16. For me the dogs surrounded have,
Ill doers who did meet
In crowds, encompassed me about,
Piercing my hands and feet.
17. I all my bones can count, while they
Gaze having me in view.
18. My clothes among them they divide,
For my robe lots they drew.
19. Be not far off, O Lord, my strength.
To my aid quickly come.
20. Save from the sword my life, from power
Of dogs my lonely one.
21. Me rescue from the lion's mouth,
That's ready me to tear,
And from the horns of unicorns,
Thou answered hast my prayer.
22. Unto those who my bretheren are,
I will reveal thy name,
In midst of the assembly I
Thy praises will proclaim.
23. All ye who fear the Lord, him praise,
Do ye him glorify
All Jacob's seed, and fear him all
Israel's posterity.
24. For he the sorrows of the sad
Despised not nor abhored ;
Nor hid his face from him, and when
He cried to him, he heard.
25. Within the congregation great
My praise shall be from thee,
Before his fearers I will pay
The vows that are on me.
26. The meek shall eat, and have enough ;
Then they shall praises give
Unto the Lord, who do him seek ;
May your heart ever live !
27. All the earth's ends remember shall,
And turn back to the lord :
By kindreds of the nations all
Thou wilt then be adored.

28. Because unto Jehovah doth
The kingdom all belong,
And He the rightful Governor
The nations is among.
29. Earth's fat ones eat and worship will.
Descending to the grave,
They all must bend to Him : and none
His life from death can save.
30. Yet a posterity shall be
Servants to do his will ;
And to the Lord in every age
It shall be numbered still.
31. They will come, and His righteousness
They will confess each one
Unto a people to be born,
That He the work hath done.

Psalm XXIII.

1. The Lord's my shepherd, I'll not want,
He'll make me down to lie
2. In pastures green ; He will me lead
The quiet waters by.
3. My needy soul he will relieve ;
And me to walk will make
Within the paths of righteousness
All for his own name's sake.
4. So when I'll walk in deaths dark vale,
There I will fear no ill ;
For with me thou wilt be, thy rod
And staff me comfort will.
5. Thou wilt for me a table spread
In presence of my foes ;
My head thou didst with oil anoint,
And my cup overflows.
6. Goodness and mercy only shall
All my life follow me,
And in Jehovah's house I shall
Dwell through eternity.

Psalm XXIV.

1. The earth belongs unto the Lord,
Its fullness unto him,
And all the habitable world
With them who dwell therein.
2. For He the earth higher than seas
Hath on foundations laid,
And higher than the water floods
He hath it stable made.
3. Who is the man who shall into
Jehovah's mount ascend?
And in his place of holiness,
Who will before Him stand?
4. The man whose hands and heart are clean,
And unto vanity
Who hath not lifted up his soul,
Nor hath sworn to a lie.
5. A benediction from the Lord
Carry away shall he,
And a full righteousness from God,
Who will his Saviour be.
6. Of those who after Him inquire
This is the godly race,
The Jacob true, who always are
The seekers of thy face.
7. Ye gates, lift up your heads on high,
Ye doors perpetual,
Be lifted up, and then the King
Of glory enter shall.
8. The king of glory ! who is he ?
Jehovah strong is this,
The Mighty one, Jehovah, who
Mighty in battle is.
9. Ye gates lift up your heads on high,
Ye doors perpetual,
Be lifted up, and then the King
Of glory enter shall.
10. But who is he that is the king
Of glory ? Who is this ?
Jehovah, He, the God of hosts,
The King of glory is.

Psalms XXV.

1. Lord I to thee will lift my soul.
2. My God, I trust in thee ;
Let me not be ashamed, let not
My foes triumph o'er me.
3. Likewise let none be put to shame
Of those who for thee wait ;
But they shall be ashamed, who are
Spoilers from causeless hate.
4. Thy ways, O Lord, to me make known :
Teach me thy paths each one.
5. In thy truth make me walk, teach me,
For thou art God alone
Of my salvation ; I for thee
Have waited all the day.
6. Thy mercies, Lord, and favours mind,
For from of old are they.
7. Let not my sins and faults of youth,
In thy remembrance be ;
In thy grace, for thy mercies sake,
Oh Lord, remember me.
8. God good and upright is ; the way
He will to sinners show,
9. And cause the meek to walk aright,
The meek his way to know.
10. All the paths of Jehovah are
Mercy and truth most pure,
To those who keep his covenant
And testimonies sure.
11. Now for the glory of thy name
Oh, Lord thou wilt do this ;
And pardon mine iniquity,
Since very great it is.
12. Who fears the Lord ? He will teach him
The way that he should choose.
13. His soul shall lodge in good ; his seed
As heirs the land shall use.
14. Jehovah's fellowship's with them,
Who in His fear do live,
And of His covenant He will
To them his knowledge give.

15. Mine eyes towards Jehovah have
Continually been set,
For He it is who will bring forth
My feet out of the net.
16. Oh ! turn thou toward me thy face
And to me pity show,
Because in loneliness I am
And in affliction low ;
17. My heart's distresses are enlarged
From troubles me relieve.
18. See my affliction and my grief
And all my sins forgive.
19. Look thou upon mine enemies,
For numerous they are ;
And violent the hatred is
Which they against me bear.
20. Therefore do thou defend my soul,
And, Oh ! deliver me :
Let me not be ashamed, for I
To thee for refuge flee.
21. Justice and right will me preserve
For on thee wait I still.
22. Oh, God, out of his troubles all
Redeem thou Israel.

Psalm XXVI.

1. Judge me, O Lord, for I have walked
In my integrity ;
And in the Lord I trusted have,
I'll not unstable be.
2. Examine me, Lord, and me prove,
My reins and my heart try ;
3. For thy love is before my eyes,
In thy truth walked have I.
4. With liars I sat not, nor will
Go in with hidden men.
5. I bad men's company have loathed,
I will not sit with them.
6. I'll wash my hands in innocence,

- And round thy altar go,
 7. Oh Lord to raise the voice of praise
 And all thy wonders show.
 8. The habitation of thy house,
 Lord, I have loved it well,
 And all that place of sanctity
 Where doth thy glory dwell.
 9. With sinners gather not my soul,
 Nor life with men blood-stained,
 10. In whose hand there is crime, and filled
 With bribes is there right hand.
 11. I will in my uprightness walk ;
 Redeem me in thy grace.
 12. My foot stands firm, I will the Lord
 In the assemblies bless.
-

Psalm XXVII.

1. The Lord my light and safety is ;
 Who can make me dismayed ?
 The Lord's the stronghold of my life ;
 Of whom am I afraid ?
2. When bad men near against me drew,
 My foes, and en'mies all,
 To eat my flesh, it was that they
 Should stumble then and fall.
3. Against me though an host encamp,
 My heart shall feel no fear ;
 Should war against me rise, I will
 Feel safe mid dangers near.
4. One thing I from the Lord have asked,
 This still I long to gain,
 That I through all days of my life
 May in God's house remain ;
 The beauty of Jehovah there
 In seeing to admire,
 And in his holy temple still
 Devoutly to inquire.
5. For He in his pavilion will
 Me hide in evil days ;

- In shelter of his tent me hide ;
 High on a rock me raise.
6. And now my head is high above
 My foes all round about ;
 And at his tent I'll sacrifice
 Offer with shouts devout ;
 I'll sing, yea, to the Lord sing psalms.
7. Lord, hear, I will to thee
 Call with my voice ; Oh ! mercy have
 On me and answer me.
8. As thou hast said, seek ye my face ;
 So my heart in reply,
 Will say to thee, Thy gracious face,
 Jehovah, seek will I.
9. From me, Oh ! hide not thou thy face ;
 From thee turn not aside
 Thy servant in thy wrath ; thou didst
 Succor for me provide ;
 Oh ! God of my salvation, me
 Reject not, nor me leave.
10. Though father, mother, me forsake
 The Lord will me receive.
11. Oh ! Lord, direct me in thy way,
 And in a path that's straight,
 Do thou me forward lead, from those
 Who for me lie in wait.
12. To my foes' will, resign me not ;
 For risen againt me
 Have perjured witnesses, and such
 As breathe out cruelty.
13. Alas ! unless I had believed
 With clear insight to see,
 Within the land of those alive,
 The Lord's benignity.
14. Wait on the Lord with courage good,
 Let not thy strength abate ;
 So He encourage will thy heart,
 And on Jehovah wait.

Psalm XXVIII.

1. Oh ! Lord, to thee I call, my Rock
Oh ! let thy silence end ;
Lest, silent thou, I be like those,
Who to the grave descend.
2. The voice of my entreaty hear
When unto thee I cry,
When to thy holy oracle
I lift my hands on high.
3. Draw me not off with evil men,
Workers of wickedness,
Who do, with mischief in their hearts,
Speak to their neighbours peace.
4. Give them according to their works,
And all the wrongs they do ;
Give them for what their hands have done,
The recompense that's due.
5. Because God's acts, and his hand's works
Not heeded are by them,
He will them utterly break down,
And not build up again.
6. Blest be the Lord, who heard my prayer.
7. My strength and shield has been ;
Trusting in him, I aid received,
My heart exults in Him,
And with my song I will him praise.
8. The Lord's their strength alone ;
And stronghold of salvation is
To his anointed one.
9. Oh ! thine own people do thou save,
Bless thine inheritance ;
Them also do thou feed, and them
Forevermore advance.

Psalm XXIX.

1. Unto Jehovah, come, give ye,
Sons of the Mighty One,
The glory and the power ascribe
Unto the Lord alone.

2. The glory of his name give ye
Unto Jehovah now,
In comeliness of holiness
Before Jehovah bow.
3. The lords voice on the waters is,
The God of glory cast
The thunders forth, Jehovah is
Above the waters vast.
4. The Lord's voice is with power ; his voice
With awful majesty.
5. The Lord's voice breaks down cedar trees,
The Lord broke cedar high
6. On Lebanon, and made them leap
Like calves ; both Lebanon
Itself and lofty Sirion
Like a young unicorn.
7. The Lord's voice hews off flames of fire.
8. The wilderness it shakes.
The Kadish wilderness afar
To shake Jehovah makes.
9. Jehovah's voice makes hinds bring forth,
It strips the forests bare ;
And in his palace, all his own
Are saying, Glory ! there.
10. The Lord reigned at the Flood, and sits
King to eternity.
11. The Lord will give his people strength,
Them bless with peace will He.

Psalm XXX.

1. Lord, I will thee exalt, for I
Have been raised up by thee ;
And thou hast not allowed my foes,
To triumph over me.
2. O Lord, my god, to thee I cried,
To me thou health didst give.
3. Thou from the grave hast raised my soul,
O Lord, and made me live
Mid those descending to the pit.

4. Psalms to the Lord sing ye,
His saints, Him thank, His holiness
Having in memory.
5. For his wrath for a moment lasts,
Life in his favour lies.
Sorrow at eve may lodge, where joy
Will in the morning rise.
6. I at my ease had said, that me
Nothing shall ever move.
7. Thou to my mountain, Lord, hadst strength
Imparted from above ;
Thou didst thy face hide, then I was
Thrown into troubles sore.
8. I would, O Lord, unto thee call,
And thus the Lord implore.
9. What gain is in my blood, when I
Down to corruption go ?
Will then the dust give praise to thee ?
Or thy truth will it show ?
10. Hear, Lord, me pity, help me, Lord.
11. Thou my lament hast turned
Into a dance ; my sackcloth loosed
And me with joy adorned.
12. Therefore my glory shall to thee
Sing psalms, not silent be :
O Lord, my God, forever more
I will give thanks to thee.

Psalm XXXI.

1. I trusted have in thee, Oh Lord ;
Shamed let me never be ;
According to thy righteousness
O, do thou rescue me.
2. Incline to me thine ear ; send me
Speedy deliverance ;
To save me, be my rock of strength,
And my house of defence.
3. For thou art as a rock and fort,
In whom I refuge take ;

- And thou wilt guide, and wilt conduct
Me for thine own name's sake.
4. Thou wilt direct me from the net
Which they for me do hide,
Because thou ever art to me,
As a place fortified.
5. Into thine hand I will commit
My spirit : thou art he,
Oh ! thou, Jehovah, God of truth,
Who hast redeemed me.
6. I've hated those who vanities
Of falsehood do regard ;
But as for me, my confidence
I have placed in the Lord.
7. I in thy mercy triumph will
And joy, as thou hast seen
My griefs ; the anguish of my soul
To thee well known has been ;
8. And thou hast not enclosed me in
My adversaries hand ;
But in a spacious place thou hast
Made my feet firmly stand.
9. Have mercy upon me, O Lord,
For troubles on me press ;
Mine eyes, my soul, and bowels now
Languish through my distress,
10. Because my life with grief, my years
With sighing, waste away ;
My strength is broken by my guilt,
And all my bones decay.
11. Because of all my foes, I was,
Yea, to my neighbours near,
A great reproach, and unto my
Acquaintances a fear.
Those in the streets, who saw me, fled
12. Away. As the dead are,
I was forgotten, out of mind,
I was as broken ware.
13. For I slanders of many heard ;
Fear was all round, while they
Together counselling, did plot
To take my life away.

14. In thee, Lord, I did trust : I said
Thou still art God to me ;
15. My times are in thy hand ; do thou
Me from the hands set free
Of foes and persecutors all.
16. Oh ! do thou cause thy face
Upon thy servant's soul to shine,
And save me in thy grace.
17. O Lord, let me not be ashamed.
For on thee called I have ;
Let wicked men be put to shame,
Be silenced in the grave,
18. And let the lips of falsehood be
In dumbness closely tied,
Which, insolent, against the just,
Speak in their scorn and pride.
19. How great the goodness thou hast stored
For them who do thee fear,
And wrought for them, whose trust in thee
Doth to men's sons appear !
20. Within thy secret presence thou
From men's wiles them wilt hide ;
And from the strife of tongues, for them
A covert wilt provide.
21. Jehovah blessed be, for He
Hath his benignity
Within a city fortified
Made marvelous to me.
22. And yet in my alarm, I said,
I'm cut off from thine eyes.
Still thou didst hear my voice of prayers,
Raising, for help, my cries.
23. Love ye the Lord, his favoured ones,
The Lord the faithful guards ;
And all those acting proudly, he
Abundantly rewards.
24. Be ye undaunted, and may He
Your heart invigorate,
All ye who for Jehovah do
With patient hope await.

Psalm XXXII.

1. How surely happy is the man,
 To whom has pardoned been
 All the transgressions he hath done,
 And covered is his sin.
2. How happy is that man ! The Lord
 Will no iniquity
 Impute to him ; and he from guile
 Is in his spirit free.
3. For I kept silent, and my bones
 Decayed ; while all the day
 I still did gróan, as day and night
4. Thy hand did on me weigh ;
 So that my moisture thereby changed
 To summer's drought had been.
5. My faults I will to thee confess,
 I did not hide my sin.
 I said, I will unto the Lord,
 Of my transgressions make
 Confession, and thou of my sin
 The guilt away didst take.
6. So shall the godly pray to thee
 When thou art to be found ;
 Surely to him no floods shall reach,
 Though waters should abound.
7. Thou art my hiding place, thou wilt
 From trouble keep me free ;
 And with songs of deliverance
 Thou wilt encompass me.
8. I will instruct thee, and thee guide
 Along the way will I,
 Which thou shalt go ; I'll counsel thee,
 And fix on thee mine eye.
9. Be not ye, as a horse or mule
 Of understanding void,
 Which bit and bridle strong must curb,
 When it would thee avoid.
10. Unto the man that wicked is,
 Plagues shall be multiplied ;
 But mercy shall encompass them

- Who in the lord confide.
 11. Ye righteous, in the Lord rejoice,
 Exult ye with delight ;
 And raise triumphant shouts all ye,
 Who are in heart upright.
-

Psalm XXXIII.

1. Joy in the Lord ye just ; seemly
 To upright men is praise.
2. Praise God with harp, on tenstringed lyre,
 With psalms your voices raise.
3. A new song to him sing, with skill
 Send forth melodious sounds.
4. For right is God's word ; all his work
 With faithfulness abounds.
5. He equity and judgment doth
 Complacently reward ;
 And with the goodness of the Lord,
 The earth is richly stored.
6. The heavens by Jehovah's word
 Of power created were,
 And by the spirit of his mouth
 The hosts residing there.
7. The ocean's waters he collects
 Together as an heap ;
 And in a storehouse, as it were,
 He treasures up the deep.
8. Let all throughout the earth before .
 Jehovah be afraid,
 And let them dread him all, who dwell
 Upon the earth he made.
9. For He said, and it was ; he gave
 Command, and it stood firm.
10. The Lord makes nation's counsel void,
 Their schemes to naught doth turn,
11. Jehovah's counsel ever lasts,
 His thoughts from age to age.
12. Nations are blest, whose God's the Lord
 His chosen heritage.

13. Jehovah from the heavens beholds,
On all mankind looks forth ;
14. He from his dwelling place surveys,
All dwelling on the earth,
15. Observes their hearts alike ; to all
Their doings he gives heed.
16. Great hosts save not a king ; the strong
By great strength is not freed.
17. The horse for safety vain, saves none,
Although his strength be great.
18. Lo ! God's eye sees those, who him fear
And for his mercy wait,
19. From death to free their soul, their life
In famine to sustain.
20. Our soul hoped for the lord ; he will
Our aid and shield remain.
21. Since in the holy name we trust,
Our heart shall joyful be.
22. Lord, let thy mercy be on us,
As we do hope in thee.

Psalm XXXIV.

1. I will at all times bless the Lord !
In his praise ever raise my voice.
2. My soul shall glory in the Lord,
The humble hear will and rejoice.
3. Come ! magnify the Lord with me,
Let us alike his name extol.
4. I sought the Lord, he answered me,
And freed me from my terrors all.
5. They looked to him and brightened were ;
Shame on their faces has now ceased.
6. This poor man cried, the Lord him heard,
And from his troubles all, released.
7. The angel of Jehovah doth
Encamp around on every side,
Of those who do him fear, that he
For them protection may provide.
8. Taste ye, and see the Lord is good ;

- The man who trusts in him, is blessed.
9. The Lord fear, ye his saints, for them
Who fear him shall no want arrest.
 10. Young lions lacked and hungered have :
But they shall not lack good at all
 11. Who seek the Lord. Come, sons, me hear,
The fear of God I teach you shall.
 12. Who is the man that's fond of life,
Loves days that he may good behold ?
 13. Thy tongue from all that sinful is,
Thy lips from speaking guile withhold.
 14. Turn thou from evil, and do good ;
Seek peace, pursue it earnestly.
 15. Jehovah's eyes are on the just,
His ears attentive to their cry.
 16. The Lord's face against sinners is,
From earth to make their memory cease.
 17. Those cried, Jehovah heard, and them
From their distresses did release.
 18. To those who broken are in heart,
The Lord unseen is always near ;
And he in safety them will keep,
Who in their spirit contrite are,
 19. Ills may on the upright come,
Yet from them all God will him free ;
 20. He keepeth all his bones, so that
Not one of them shall broken be.
 21. Ill shall the wicked slay ; and they
Shall guilty be, who hate the just.
 22. The Lord redeems his servant's soul ;
None shall be guilty who Him trust.

Psalm XXXV.

1. Chide those, Lord, who me chide and war
'Gainst those who war on me.
2. Of shield and buckler take thou hold,
Stand forth mine aid to be.
3. And stretch thou forth the spear, and thus
Close up the way of them

- Who me pursue. Say to my soul,
I thy salvation am.
4. Shamed and confounded let them be
Who for my soul have sought ;
Turned back by thee disgraced be those,
Who my harm have in thought.
 5. Let them like chaff be, which before
The wind away is blown :
And by the angel of the Lord
Let them be overthrown.
 6. Let all their way in darkness be,
And in a slippery place ;
And may the angel of the Lord
Away far off them chase.
 7. For without cause their snare for me
Within a pit they hid !
And without cause for me a pit
Dig for my soul they did.
 8. On him shall unfeared ruin come,
And his net seize him shall,
Which he did hide ; down into it
In ruin he shall fall.
 9. My soul shall boast in God, and glad
In his salvation be.
 10. All my bones shall exclaim, Oh who,
Jehovah, is like thee ?
Saving the sufferer from one
Who is too strong for him,
The sufferer and poor from those
Who had his spoiler been ?
 11. Rude witnesses rise up, on me
What I knew not they lay.
 12. They to my soul's bereavement me
Evil for good repay.
 13. Though in their sickness, sack cloth I
Have for my clothing worn ;
Humbled my soul in fasts ; my prayer
Would in my heart return.
 14. As for a friend or brother dear,
Mourning about I went,
As one who for a mother mourns
With grief I down was bent.

15. But in my halting, they rejoiced,
And did together get ;
The infamous against me thus
Where there together met,
And me when innocent did tear,
And would not silent be.
16. With worthless men, mockers for bread,
They gnashed their teeth at me.
17. How long, O Lord, wilt thou look on ?
From their outrages sore,
My soul, and from the lions young,
My precious one, restore.
18. I will give thanks to thee within
The congregation great ;
Among a mighty people I
Thy praise will celebrate.
19. Against me let them not rejoice
My enemies that lie,
And let them not who do me hate
Without cause wink the eye.
20. For they will not speak peaceful things,
But guileful words invent,
Against all those within the land
On quietness intent.
21. With widened mouth 'gainst me they said
Ha ! Ha ! our eyes now see.
22. Thou, Lord, hast seen ; not silent be,
Lord, be not far from me.
23. Concerning my just judgment now
Arouse thee, and awake ;
Oh ! thou, my God and sovereign Lord
Of my cause notice take.
24. According to thy righteousness,
Do thou for me decide.
Oh Lord, my God, let them not be,
As to me, gratified.
25. Let them not say within their heart,
Ha ! this our soul did crave ;
And, let them have no cause to say,
Him swallowed up we have.
26. Let them with shame together blush,
Who in my hurt were glad ;

- Let them against me magnified
 With shame and scorn be clad.
27. But let them shout with thankfulness
 And joy triumphantly
 Who do my righteousness desire ;
 And great Jehovah be,
 Who hath aimed at his servant's peace,
 Let them thus always say.
28. My tongue thy justice publish shall,
 And thy praise every day,
-

Psalm XXXVI.

1. Sin saith, for the ungodly man,
 In my heart's inmost thought
 The fear of God before His eyes
 Is but a thing of naught.
2. So that he falsely flattered hath,
 Himself in his own eyes
 As to the finding out his sin,
 The hating it likewise.
3. The words that come forth from his mouth
 Are falsehood and deceit.
 He thus, as to his being taught
 And doing good has ceased.
4. He evil on his bed contrives,
 And does himself confirm
 Within away that is not good,
 And wrong he will not spurn.
5. Thy mercy, Lord, is in the heavens,
 Thy truth the clouds doth reach.
6. Thy justice is like mountains great,
 A deep thy judgments each.
 Lord, thou preserveth man and beast.
7. How precious is thy grace !
 And in the shadow of thy wings
 Men's sons their trust may place.
8. They from abundance in thy house
 Should be well satisfied ;
 And from thy stream of pleasures thou

- Dost drink for them provide.
9. Because of life the fountain full
And flowing is with thee ;
And, in the light that shineth down
From thee, we light may see.
 10. Thy kindness to those knowing thee
Continue to impart ;
And thy own righteousness to them
Who upright are in heart.
 11. Me let no foot of pride invade,
Nor let the wicked's hand
 12. Move me. There evil doers fell ;
Struck down, no more to stand.

Psalm XXXVII.

1. Never incense thyself at them
Who evil doers are ;
To those who work iniquity
Thou shalt no envy bear.
2. For even as the summer grass
Quickly cut down are they ;
And like the greenness of an herb,
They soon will fade away.
3. See that thou in Jehovah trust,
And let thy works be good ;
Within the land thy dwelling have,
And the truth be thy food.
4. Delight thee in the Lord ; He'll give
Thine heart's request to thee.
5. Roll on the Lord thy way ; him trust,
And for thee act will He.
6. Then He thy righteousness will make
To go forth as the light,
And in a judgement clear, thy cause
Like to the mid-day bright.
7. Be quiet for the Lord ; for him
Await. Shun vexing thoughts.
About him, prospering in his way,

- Who executes his plots.
8. Do thou from anger wholly cease ;
And indignation quell,
Fire not your hearts into a fret,
Only to thus do ill.
 9. For those who evil doers are,
Shall be made desolate :
But those inherit shall the land,
Who on Jehovah wait.
 10. For yet a little while, and then
The wicked man is gone :
And thou wilt ponder o'er his place,
But as his there is none.
 11. While those, that humble are, the land
Inherit shall by right,
And in a plenitude of peace,
They shall take great delight.
 12. The wicked plots against the just
And at him grates his teeth.
 13. The Lord will laugh at him, for, that
His day shall come, He seeth.
 14. The wicked have unsheathed the sword,
And bent the bow, that they
Might make the poor and needy fall,
And upright men may slay.
 15. Their sword shall enter their own heart,
And their bow shall be crushed.
 16. Better than great wealth of bad men,
Is little to the just.
 17. For sinners' arms shall broken be ;
But God the just sustains.
 18. He knows their days, and evermore
Their heritage remains.
 19. They will not be abashed, when they
An evil time may see ;
And when the days of famine are,
They satisfied shall be.
 20. Ungodly men, Jehovah's foes,
Like lamb's fat, shall decay,
And into smoke they are consumed,
And vanish soon away.
 21. The wicked man is borrowing

- And he will not repay :
 The righteous man will mercy show,
 Ready to give away.
22. For all the blessed ones of God
 Inherit shall the land ;
 But those accursed by Him shall all
 Be cut off by his hand.
23. Forth from the Lord have the foot teps
 Of man been set aright.
 And in his way, in which he goes,
 He always will delight.
24. For he indeed may fall, yet he
 Shall not be prostrate laid,
 Because Jehovah will sustain
 His hand with needed aid.
25. I once was young, but have grown old,
 But have not seen as yet
 The just forsaken, nor his seed
 Begging their bread to get.
26. All the day long he mercy shows,
 And lends with a free heart,
 And his seed for a blessing is.
27. From wickedness depart,
 And do thou good ; and permanent
 Your dwelling places make,
28. Because Jehovah judgement loves,
 And he will not forsake
 His gracious ones. They shall be kept
 Throughout eternity.
 But of the wicked shall the seed
 Be cut off utterly.
29. The just inherit shall the land,
 And ever on it dwell.
30. The just man's mouth shall wisdom show,
 His tongue of judgement tell.
31. The law of his God is within
 His heart. His steps swerve not.
32. The wicked for the righteous watch,
 And him to slay has sought.
33. Jehovah, faithful, never will
 Leave him within his hands
 And will not hold him guilty, when

- In judgment he shall stand.
34. Wait for the Lord and keep his way,
And then he will thee raise
The land to hold : on wicked men
Cut off then thou shalt gaze.
35. I saw a bad man, stern, and like
A green tree spreading round,
36. He passed, and, lo ! was not ; and him
I sought ; he was not found.
37. Observe thou now the perfect man,
Also the upright see.
Because that surely to that man
The end true peace will be.
38. But rebels all alike shall be
Into destruction cast ;
It is the end of wicked men
To be cut off at last.
39. But the salvation of the just
Is wholly from the Lord ;
In time of trouble He will them
A refuge strong afford.
40. Jehovah helped and rescued them,
And will rescue and save
From wicked men, because to Him
Themselves in trust they gave.

Psalm XXXVIII.

1. In thy great indignation just,
Oh ! Lord, rebuke me not,
Nor on me lay thy chastisement
In thy displeasure hot.
2. For in me are thine arrows sunk,
Thy hand has pressed me down ;
3. And in my flesh no soundness is
Under thy wrathful frown,
Nor ease in my bones through my sin.
4. For my sins passing are
Over my head—a heavy load,
Far more than I can bear.

5. My wounds are fetid and corrupt
From foolishness my own.
6. Anguished I am, and much depressed ;
Each day I've mourning gone :
7. For filled with burnings are my loins ,
And all my flesh is sore.
8. I faint, am greatly bruised, and from
My heart's distress I roar,
9. Lord, my desire before thee is,
Not hid from thee my sighs.
10. My heart throbs ; me my strength has left ;
No light is in mine eyes.
11. From my stroke will my lovers all
And friends stand off afar ;
And they have stood aloof from me,
My kinsman dear who are.
12. And they, who seek my life, laid snares ;
And those who would me wrong,
Have spoken mischiefs, and deceits
They utter all day long.
13. But as the deaf, I did not hear,
And I was like the dumb ;
14. Like one who hears not, from whose mouth
Can no responses come.
15. As thou wilt answer, Lord, my God,
So wait for thee I did ;
16. For I said, Lest they vaunt o'er me,
Who were, when my foot slid
17. Elated. For I'm prone to halt
And my griefs always see.
18. For I my sinfulness will own,
And for it troubled be.
19. The adversaries of my life
Are strong on every side ;
And they, who do without a cause
Me hate, are multiplied.
20. They too, who unto me requite
Ill for the good I do,
Will thus oppose themselves to me,
Because I good pursue.

21. Lord, leave me not, my God, from me
Be not thou far away :
 22. Oh Lord, who my salvation art,
Help me without delay.
-

Psalm XXXIX.

1. I said ; lest with my tongue I sin,
I'll of my ways beware,
My mouth I'll with a muzzle guard,
When bad men near me are.
2. I, as from dumbness silent was,
So mute, that I forebore
Even from good ; my sorrows were
But this stirred up the more.
3. My heart in midst of me was hot.
The fires within would break
Forth into flames, while I mused on.
Then with my tongue I spake,
4. My end and measure of my days ;
Oh Lord, unto me show,
What it may truly be, for I
How frail I am would know.
5. Lo ! thou dost give me days as spans,
Mine age as nothing rate.
Each man is only vanity
In his best outward state.
6. Man only as a shadow mores,
They make a din in vain.
He makes the stooks, but may not know
Who gathered in the same.
7. And now what have I waited for ?
My hope, Lord, is in thee.
8. Free me from all my trespasses,
The fool's scorn make not me.
9. I'm dumb, I open not my mouth,
Because this work is thine.
10. Thy stroke take from me, by the blow
Of thy hand I do pine.

11. Thou with rebukes dos't chasten man
For his iniquity ;
And spoil as moth his precious things.
Man's only vanity.
 12. Lord, hear my prayer, regard my cry,
Not to my tears mute be
For like my fathers, pilgrim I
And stranger am with thee.
 13. Turn from me thy look of reproof,
And make me of good cheer,
Before that I shall go away,
And be no longer here.
-

Psalm XL.

1. I for Jehovah waited have,
Await for him did I ;
And he in condescension did
Hearken unto my cry.
2. He raised me from a noisome pit,
And from the miry clay ;
Made my feet on a rock to stand,
Set my steps in the way.
3. He put a new song in my mouth
To our God be the praise.
Many shall see this, and shall fear ;
And trust the Lord always.
4. How blessed that man, who hath in hope
Upon the Lord relied,
Not looking to the proud, nor those
Who to lies turn aside.
5. O Lord, my God, how many are
The things which thou hast done ;
Thy wonders; and thy purposes
To us, in order none.
Can unto thee them estimate,
I would them now declare
And speak, but to be numbered all
They far too many are.

6. Not sacrifice nor offering
Hast thou from me desired ;
Mine ears hast pierced, sin offering thou
And burnt hast not required.
7. And then I did these words announce,
Behold ! I come for thee ;
Within the volume of the Book,
It written is of me :
8. To do thy will is my delight
O ! thou my God that art,
And thy most holy law hath been
Within me in my heart.
9. I in the congregation great
Did righteousness proclaim ;
Lo ! thou dost know, Oh Lord, that I
My lips did not restrain.
10. I never have within my heart,
Thy righteousness concealed,
I thy salvation clearly have,
And faithfulness revealed.
Thy tender loving kindness
Conceal I never did,
Nor from the congregation great
Thy verity have hid.
11. Jehovah thy compassions thou
Wilt not from me withhold ;
Thy tender mercies and thy truth
Will always me uphold.
12. For on me evils gathered have,
More than can numbered be ;
My sins me overtaken have,
And I've no power to see :
These more than hairs are on my head,
And failed me has my heart.
13. Be pleased, Lord, to deliver me ;
Thy help, Lord, soon impart.
14. Shamed and abashed alike be they
Who would my soul subvert
They shall repulsed be and disgraced
Who do devise my hurt.
15. They, in their shame, as their reward,
Then desolate shall be,

- Who in their enmity have said,
 Aha ! Aha ! to me.
16. In thee shall all joy and exult,
 Who do thee seek ; and they
 Who thy salvation love, always,
 Great is the Lord, will say.
17. I'm poor and needy, yet the Lord
 Regard to me will pay ;
 My help and my defence thou art,
 My God, make no delay.
-

Psalm XLI.

1. How blest the man who prudently
 Doth to the poor attend.
 The Lord to him in evil days
 Protection will extend.
2. God will him guard and keep alive ;
 He blessed on earth shall live ;
 And to the will of enemies
 Thou wilt him not upgive.
3. Him on the bed of languishing
 Jehovah will sustain,
 Thou in his sickness sore, his bed
 Hast turned to ease his pain.
4. Oh ! thou, Jehovah, I then said,
 Have mercy upon me ;
 Restore my soul to health, although
 I have sinned against thee.
5. They who my adversaries are
 Will always evil say
 Concerning me ; When will he die ?
 That his name perish may.
6. If he to see me come, he'll speak
 Falsehoods ; mischief his heart
 To it collects, which he will tell
 Without, when he'll depart.
7. They will together whisper all
 Against me, who me hate ;
 And injury to me, will they

Against me meditate.

8. Base crime presses on him, and he
Lies down to rise no more.
9. Even the man at peace with me,
Whom I did trust before,
Who ate my bread, against me now
Has raised the heel in spite.
10. Lord, pity me, cause me to rise,
And I will them requite.
11. By this too I have known, that thou
Dost pleasure in me take,
Because my enemy o'er me
Shall no glad shouting make.
12. In my uprightness me thou hast
Supported by thy grace ;
And thou hast made me evermore
To stand before thy face.
13. The Lord, the God of Israel,
Be praised and praised again,
Forever and forever more ;
Amen ? yea and amen.

Psalm XLII.

1. As for the brooks of water pure,
Panteth the thirsty hait,
So doth my soul for thee now pant,
Oh thou my God, who art.
2. For God, yea, for the living God,
My soul has thirsty been ;
When shall I enter and before
The face of God be seen ?
3. Throughout the day and night my tears
Have been to me for bread,
While unto me they every day,
Where is thy God ? have said.
4. These things I will remember all,
And will my soul out-pour
On myself, when I in a crowd
Shall pass, as heretofore,

- When I with them up to God's house
 Went with the voice of praise,
 And gladness of a multitude,
 Reaping the festive days.
5. Why art thou now cast down, my soul ?
 Why in disquiet moan ?
 In God hope, for I'll praise him yet,
 For his salvation shown.
6. My God, my soul's cast down in me.
 Thee therefore, mind I will,
 From Jordan's banks, from Hermon's heights,
 And from the Mizar hill.
7. At the noise of thy water-spouts
 Deep unto deep did call ;
 Thy billows have passed over me,
 And thy strong surges all.
8. God will his grace command by day,
 At night his songs I'll sing,
 And to him, who is of my life
 The God, a prayer I bring.
9. I'll say to God, my Rock, why hast
 Thou me forgotten so ?
 Why in oppression from my foes,
 Must I thus mourning go ?
10. It's like a fracture in my bones,
 That me my foes upbraid,
 As all day long it has by them,
 "Where is thy God"! been said.
11. Why, Oh ! my soul art thou cast down ?
 And in disquietude ?
 In God hope ; for I will him praise,
 My Saviour known, my God.
-

Psalm XLIII.

1. God, judge me, plead my cause against
 A nation impious ;
 And me deliver from the man
 Of fraud and wickedness.
2. For thou the God art of my strength.

- Why hast thou spurned me so
That in oppression from my foes
I should now mourning go ?
3. Oh ! send thy light forth and thy truth ;
Then they conduct me will,
And bring me to thy dwelling place
Upon thy holy hill.
4. There to God's altar, yea to God,
My chief joy, I will go ;
And unto God, my God, my thanks
I on the harp will show.
5. Why, O my soul, art thou cast down ?
Why in me now so sad ?
In God hope ; for I'll praise Him yet
My Saviour seen, my God.
-

Psalm XLIV.

1. Oh God we with our ears have heard,
To us our fathers told,
The work thou in their days didst work,
During the days of old.
2. Thou didst by might nations uproot,
And plant them in their stead ;
And thou the people didst break down,
But them thou didst outspread.
3. For their sword gained them not the land,
Their arms them saved not then ;
But thy hand, arm and shining face,
For thou didst favor them.
4. Thou art my King ; for Jacob, Lord,
Salvation now command.
5. Then we in thee will push down those
Who adverse to us stand ;
In thy name we will tread them down,
Who us assaulted have.
6. For in my bow I will not trust,
Nor can my sword me save.
7. For thou hast saved us from our foes,
Our haters put to shame.

8. In God we've daily praised, and will
Ever confess thy name.
9. Although thou hast rejected us,
And us dishonored hast,
And with our armies thou wilt not
Go forth, as in times past.
10. Before our adversaries us
To turn back thou wilt make ;
And those who hate us for themselves,
From us now plunder take.
11. Thou wilt give us sheep for food,
'Mong nations us disperse ;
12. Wilt sell thy people without gain,
Not richer by their price.
13. Us thou wilt put for a reproach
Among our neighbors near,
Derision and a jest to those
Who round about us are.
14. Us, for a shaking of the head
And by-word, thou wilt place,
15. For nations round ; and daily is
Before me my disgrace ;
And my face covered is with shame,
16. From him who slander speaks
And scoffs ; from presence of a foe,
And one who vengeance seeks.
17. All this has come on us ; yet we
Have not forgotten thee ;
Nor to thy holy covenant
Perfidious been have we.
18. Our heart has not turned back, our steps
From thy path have not strayed ;
19. Whom thou hast crushed where dragons are,
And covered with death's shade.
20. Had we forgotten our God's name,
Spread to strange gods our hands ;
21. Would God not search this out ? for He
Heart secrets understands.
22. For we are daily slain for thee,
As sheep for slaughter sought.
23. Arouse thee, Lord, why sleep ? Awake.
Forever loathe us not.

24. Why wilt thou hide thy countenance ?
Forget why wilt thou so
Our troubles and oppression sore ?
 25. For our soul is brought low
Into the dust, and to the earth
Our body fast doth cling.
 26. Rise for our help, and in thy grace
To us redemption bring,
-

Psalm XLV.

1. My heart o'erflows with matter good.
My works which I recite,
Are of the King. My tongue's the pen
Of one in haste to write.
2. Thou fairer art than Adam's sons ;
Grace has been copiously
Through thy lips poured forth. Therefore, God
Hath evermore blessed thee.
3. Oh, Thou the mighty One ! thy sword
Gird thou upon thy thigh.
Thy glory and thy majesty.
4. And in thy majesty,
For truth, meekness and righteousness
Prosper, and onward ride ;
And to achievements marvelous
Thy right hand will thee guide.
5. Sharp are thine arrows—nations then
Shall fall down under thee
In the heart of the enemies
Of the King sharp shall be.
6. Forever and forever is
Thy throne supreme, O God ;
The sceptre of thy kingdom is
Of righteousness the rod.
7. Thou hast loved justice and loathed sin ;
Thee, therefore, God, Most High,
Thy God, above thy fellows did
Anoint with oil of joy.
8. Myrrh, aloes, cassia perfume,

- All garments which thee clad,
 Forth from the ivory palaces
 From me they made thee glad.
9. The daughters of the kings were there,
 In precious things of thine ;
 And at thy right hand stood the queen
 In gold from Ophir's mine.
10. O ! daughter, hearken ; and behold,
 And still incline thine ear.
 Thy people and thy father's house
 Elsewhere forget thou here.
11. And then the King thy beauty shall
 For this desire the more ;
 Seeing he is thy sovereign Lord,
 With reverence him adore.
12. The daughter too, of wealthy Tyre,
 Shali with a present great,
 The rich ones of the people too,
 Shall thy face supplicate.
13. The daughter of the King is now
 All glorious within ;
 And of embroideries of gold
 Her garments made have been.
14. She shall be led forth to the King
 In robes with needle wrought.
 Virgins, her friends, that follow her,
 Shall unto thee be brought.
15. Conducted onward they shall be
 As they rejoicing sing,
 And thus with gladness enter shall
 The palace of the King.
16. In their place, who thy fathers were,
 Thy sons shall still remain.
 And thou wilt them for princes true
 In all the earth ordain.
17. Thy name to be remembered, I
 Will cause in ages all.
 Forevermore the nations shall,
 Therefore, thy praise extol.

Psalm XLVI.

1. God is our refuge strong
Fullness in straits has proved ;
2. So we'll not fear, though earth be changed,
And mountains be removed
Into the heart of seas.
3. Its waters loudly roar
And foam, though mountains high should quake
Where the proud billows pour.
4. A river is whose streams,
Will gladden with true joy,
God's city all, the holy place
Where dwelleth the Most High.
5. God is in midst of her.
And nothing shall her move ;
God at the turning of the morn
Shall guard her from above.
6. Nations a roaring raised,
And kingdoms moving were ;
He makes his voice then to resound,
The earth will melt with fear.
7. Jehovah, God of hosts
Is with us on our side,
For us the God of Jacob is
A refuge where to hide.
8. Come ye, behold the works,
These by Jehovah wrought,
Who all the desolations sore
Into the earth hath brought.
9. To all ends of the earth
Wars into peace he turns,
The bow he breaks, the spear he cuts,
In fire the chariot burns.
10. Be calm, know that I'm God ;
Among the nations I
Will be exalted on the earth,
Will be exalted high.
11. Jehovah, Lord of hosts,
Is with us on our side.
For us the God of Jacob is
Our refuge where to hide.

Psalm XLVII.

1. O ! all ye nations clap the hand,
To God with voice of triumph shout ;
 2. For dreadful is the Lord Most High,
And a great king the earth throughout.
 3. He will the people under us,
Under our feet nations reduce.
 4. He Jacob's splendor, whom he loved,
Our heritage for us will choose.
 5. God hath with shouts, with trumpets' sound,
Jehovah hath gone up on high.
 6. Praise God in psalm, sing psalm, thus praise
Our King, with psalms him magnify.
 7. For God is King of all the earth :
In praise a psalm instructive sing.
 8. God hath o'er nations reigned. God hath
Sat on his holy throne a King.
 9. Princes of nations, people too
Of Abram's God, assembled are.
For His the shields are of the earth.
He is exalted very far.
-

Psalm XLVIII.

1. Great is the Lord, and to be praised
Exceedingly He is ;
Within the city of our God,
His mount of holiness,
2. For situation beautiful,
The joy of all the earth.
The great King's city ! Sion Mount,
On the sides of the north.
3. God is, within her palaces,
Known for a refuge strong.
4. For lô ! the kings, by concert met ;
Together passed along.
5. Soon as they saw, they were amazed ;
With terror struck they were ;
They into hasty flight were thrown ;

6. Trembling seized on them there ;
And anguish, like to child-birth pangs,
Did there them overtake.
 7. The noble ships of Tarshish thou
With an East wind didst wreck
 8. According to what we before
Had heard, so we within
The city of the Lord of hosts,
Of our own God, have seen.
God firmly will establish it
Unto eternity.
 9. Within thy temple oft, O God,
Thy mercy pondered we.
 10. As is thy name, so is, O God,
To the earth's end thy praise ;
And thy right hand of power is full
Of righteousness always.
 11. In view of all thy judgments just,
Mount Sion shall rejoice ;
Of Judah, too, the daughters shall
With joy lift up the voice.
 12. Walk about Sion, go all round,
Her towers all count o'er ;
 13. Consider well her battlements ;
Her palaces explore ;
That ye may tell posterity.
 14. For this God doth abide
Our God for evermore. He will
Henceforth to death us guide.
-

Psalm XLIX.

1. Hear this, ye nations all ; give ear,
All in the world that dwell,
2. Low and high, rich and poor alike.
3. My mouth of wisdoms tell,
With understandings in my thoughts,
4. Mine ear I'll bow to hear
A parable, and with the harp
Make my own riddle clear.

5. For what, in evil days to come,
Should I now be in fear ?
Of my heels the iniquity
Will round me gather near.
6. They do for their security
On their bulwarks rely
And in abundance of their wealth
Will themselves glorify.
7. A brother by no means of his
Redeem another can,
Nor for himself a ransom give
To God can any man.
8. And their souls' ransom costly is
And fails eternally ;
9. And he will still for glory live ;
Will not corruption see.
10. Though he'll see the wise die alike.
As fools and brutish men
Will perish, and to others leave
All their own bulwarks then.
11. It's in their mind, that their abodes
Forever will remain,
Their dwellings long shall last ; their lands
With their own names they name ;
12. And a man, who, where he at last
Will lodge, honor has not.
May likened be unto the beasts
Unto destruction brought.
13. This is their chosen way of life,
Such is their foolishness.
And others after them, in what
They say, will acquiesce.
14. Like sheep they lay within the grave ;
Death's shepherd of them all.
But all the righteous among them
Rule in the morning shall.
And yet their form from home the grave
For itself old will make.
15. Sure from grave's hand God will my soul
Redeem. For He'll me take.
16. Then be not thou disturbed because
A man may riches own ;

- Because the glory of his house
Hath into splendor grown.
17. For nothing shall he take away
When death his days shall end ;
Nor shall the glory he may have
Down after him descend.
18. Although he his own soul would bless
In this life all his days ;
And others, when thou doest well,
To thyself will thee praise.
19. Thou to the habitation shalt
Go of his fathers all,
Where they to perpetuity
Shall see no light at all.
20. Man who in midst of honor is,
And understand will not,
May likened be unto the beasts
Into destruction brought.
-

Psalm L.

1. Almighty God, the Lord
Hath spoken, and did cite
The earth from rising of the sun
To where it sets at night.
2. From out of Sion Mount,
Which the perfection bright
Of beauty is, God hath at times
Shone forth in lustrous light.
3. Our God will come again
He silent will not keep ;
Before him fire shall waste, and storms
Tempestuous round him sweep.
4. Unto the heavens He
Out from above will call.
Also unto the earth that He
May judge his people all.
5. Together, oh my saints
To me yourselves betake,
Ye who a holy covenant

- With me do jointly make
Over a sacrifice.
6. The heavens now have shown
His spotless righteousness, for God
Is Judge himself alone.
 7. My people hear, for now
Oh ! Israel speak will I,
And I will, God, yea, thine own God,
Against thee testify.
 8. For sacrifice of thine
Thee I reprove will not.
And before me there always are
Burnt offerings thou hast brought.
 9. I'll take no ox, nor goat
From stall or fold of thine.
 10. For wild beasts all and cattle on
A thousand hills are mine.
 11. All the birds of the hills
Are unto me well known ;
All in the fields that live and move
Are with me all my own.
 12. If I were hungry, I
Would not say so to thee ;
For, with its fullness, the whole world
Belongs alone to me.
 13. Will I eat bullocks' flesh
Or goats' blood drink will I ?
 14. Thanks sacrifice to God, and pay
Thy vows to the Most High.
 15. And in times of distress,
Do thou upon me call ;
And then I will deliver thee,
And thou wilt me extol.
 16. God to the wicked saith,
What hast thou, to declare
My statutes, and upon thy mouth
My covenant to bear ?
 17. Also instruction good
Thou always hated hast ;
And my words, spoken unto thee,
Behind thee thou hast cast.
 18. If thou sawest a thief,

- Thou didst consent with him ;
 And thou with vile adulterers
 Hast a partaker been.
19. Thou wilt thy mouth unloose
 To wrong, and thy tongue bind
20. To fraud. Thou wilt sit down, and speak
 Against thy brother kind,
 Against thy mother's son
 Thou wilt a thrust direct.
21. Thou all these evil things hast done,
 And I have silent kept.
 That I am like thyself,
 Thou hast imagined still.
 I'll thee reprove, and in thy sight
 These things array I will.
22. Oh ye, who God forget,
 These things now understand,
 Lest I in pieces tear you all
 When none can you defend.
23. That man doth honor me
 Whose sacrifice is praise,
 I God's salvation him will show,
 Who orders well his ways.
-

Psalm LI.

1. In thy benignity, O God,
 Deal with me in thy sovereign grace ;
 In thy compassion manifold,
 Transgressions all of mine erase.
2. From my guilt wash me thoroughly,
 And from my sin, Oh ! make me clean.
3. For my transgressions I discern,
 My sin by me is always seen.
4. To thee, thee only have I sinned,
 And done this evil in thy sight,
 So that in speaking thou art just,
 And in thy judgement wholly right.
5. Lo ! I in guiltiness was born,
 My mother me conceived in sin.

6. Lo ! thou hast loved truth in the heart ;
Thou'lt wisdom teach my soul unseen.
7. Thou with the hysop wilt me cleanse ;
Then I true purity will know ;
Thou wilt me wash, and then I shall
Be whitened whiter than the snow.
8. And thou of joy and gladness wilt
Cause me again to hear the voice,
So that these bones of mine, which thou
Hast sorely broken, may rejoice.
9. Thy face vail from my sins, and all
My trespasses blot from thy view.
10. Create for me God, a pure heart,
A spirit right in me renew.
11. Cast me not from thee, nor from me
Thy Holy Spirit take away.
12. Restore me thy salvation's joy,
And by the Spirit free, me stay.
13. Then I'll transgressors teach thy ways,
And sinners shall be turned to thee.
14. Oh God, of my salvation God,
Me from blood-guiltiness set free ;
And to exalt thy righteousness,
My tongue shall joyful shoutings raise.
15. Jehovah open thou my lips ;
So shall my mouth show forth thy praise.
16. For sacrifice will not thee please,
Else I would that unto thee give ;
Nor is it the burnt offering
That thou with favor wilt receive.
17. A spirit truly broken is
To God a pleasing sacrifice :
A broken and a contrite heart,
Jehovah, thou wilt not despise.
18. To Sion in thy grace do good ;
Thou wilt build up in strength and height
The walls of thy Jerusalem.
19. When thou regard with delight
The sacrifice of righteousness,
The burnt and whole-burnt offering
Then they, to sacrifice them on
Thine altars, bullocks choice will bring.

Psalm LII.

1. Wherefore, O mighty man, wilt thou
Thyself in evil pride ?
The mercy of Almighty God
Through all times doth abide.
2. Things that injurious mischiefs are,
Thy false tongue will invent ;
Like to a razor with keen edge,
Works thy tongue fraudulent.
3. I'll, more than good, than to speak right,
Falsehood thou hast loved long :
4. Thou hast loved all-devouring words,
O thou deceitful tongue.
5. So God will thee wholly destroy,
Seize on thee, pluck thee out
Quite from thy tent, and from the land
Of life will thee uproot.
6. The righteous will this see and fear,
And him will they deride ;
7. Lo ! this the man is who would not
For strength in God confide,
But in the increase of his wealth,
Will trust with confidence.
And by his wickedness become
Strong in his influence.
8. I am, within the house of God,
Like a green olive tree ;
I in God's mercy trusted have
For all eternity.
9. I will forever give thee praise,
Because thou hast done this ;
In thy name I will hope, for good
Before thy saints it is.

Psalm LIII.

1. Fools in their heart, say, there is no God.
They have corruptly done ;
Have done abhorrent wickedness ;
To do good there is none.

2. God hath upon the sons of men
From heaven looked abroad,
To see if any one there was
Instructed, seeking God.
 3. They all degenerate are ; they have
Together vile become ;
There is not one that doeth good,
There is not even one.
 4. Have they been ignorant, all these
Who wickedness have wrought ;
Eating my people, as their bread,
And on God called they not ?
 5. There feared they much, where no fear was ;
For their besiegers bones
God scattered hath. Thou hast them shamed,
Because God them disowns.
 6. Let Israel's help from Sion come !
When back the Lord shall bring
His captives, Jacob shall exult,
And Israel shall sing.
-

Psalm LIV.

1. God save me by thy name, do thou
Now judge me in thy might.
2. My prayer hear, O God ; give ear
To what I say aright.
3. For in hostility to me
Aliens against me rise ;
And tyrants seek my life, and God
Set not before their eyes.
4. Lo ! God me aid ; the Lord's among
Those who my soul support.
5. The ill shall to my foes return ;
Them in thy truth subvert,
6. To thee I'll offer of free will
Offerings of gratitude ;
And I, O Lord, will celebrate
Thy name, for it is good.
7. For he hath me delivered out

Of all adversities,
And with composure hath mine eye
Looked on mine enemies.

Psalms LV.

1. O God, my prayer hear, hide not
Thyself from my request.
2. Heed, and me hear. I roam in thought
And in turmoil am tost,
3. From my foes' voice, and from before
Bad men's oppression great.
For they shove wickedness on me,
And do in wrath me hate.
4. My heart within me writhes, on me
The terrors fall of death ;
5. Dread into me and trembling came,
Horror me covered hath.
6. And I have said, O that I had
The swift wings of a dove,
Then I at once would fly away,
Some resting place to have.
7. Lo ! I would wander far, I would
Lodge in a desert waste.
8. Then from the rushing wind and storm,
Escaping I would haste.
9. O Lord, let them be swallowed up ;
Do thou their tongues divide,
For in the city violence
And strife I have espied.
10. Through all the day and night they will
Upon her walls go round ;
And in her midst iniquity
And trouble do abound.
11. Calamities in midst of her
Prevail in every part ;
Oppression and deceit will not
Out of her streets depart.
12. It's not a foe that me reviles,
For that I would abide ;
No hater vaunts himself to me,

- From such I could me hide.
13. But thou a man equal to me,
Associate and friend,
 14. Joined in sweet counsel, to God's house
In a glad crowd, we wend.
 15. Death will surprise them ; they'll alive
Down to the grave depart.
For they within their dwelling have
Evils within their heart.
 16. I'll call on God ; the Lord me saves.
 17. I'll muse, and make loud noise,
At evening, morning, and at noon,
And He will hear my voice.
 18. He surely hath redeemed my soul,
That I in peace may be
From warfare that against me was ;
For many fought with me.
 19. The Lord who reigns of old, with whom
No changes are, will hear,
And humble them he will, yea, them.
And they God did not fear.
 20. Of them each raised his hand against
Alliances he framed ;
The covenant, which he had made,
By breaking he profaned.
 21. More smooth than butter was his speech,
While in his heart was war ;
His words were soft, more so than oil,
But as drawn swords they are.
 22. Cast on the Lord what he gives thee,
And he will thee sustain,
He will not let the righteous man
Be ever moved again.
 23. Thou, God, wilt to the putrid pit
Them sink ; nor half live out
Their days shall men of blood and fraud.
In thee my trust I put.

Psalm LVI.

1. Be merciful to me, O God,
For man would me devour ;
And fighting with me all day long,
He me oppresses sore.
2. My adversaries every day
Have gaped on me in rage ;
For, Oh ! Most High, many there are
Who war against me wage.
3. I'll, when alarmed, on thee rely.
4. I'll praise his word most true,
In God I trust, I will not fear ;
What can flesh to me do ?
5. They daily wrest my words ; their thoughts
Of me are all for wrong.
6. They meet, they lurk, they watch my steps,
As for my life they long.
7. Escape for them will surely be
A thing of naught at last.
Oh ! God do thou the people down
In thy displeasure cast.
8. My wanderings thou numbered hast ;
Put in thy bottle all
My tears ; are they not in thy book ?
9. In the same day I call,
Back shall my foes turn ; this I know,
That God is for me still.
10. In God the word I'll praise ; the word
Praise in the Lord I will.
11. In God I've trusted ; I'll not fear ;
What can man do to me ?
12. Upon me are thy vows, O God ;
Thanks I will pay to thee.
13. Wilt thou not, who from death hast saved
My soul, from falling stay
My feet, that in the light of life
Walk before God I may ?

Psalm LVII.

1. Be merciful to me, O God.
 Be merciful to me.
 Because my soul hath hitherto
 A refuge found in thee.
 Under the shadow of thy wings
 For refuge I will stay,
 Until these sad calamities
 Shall all have passed away.
2. I will eall unto God, Most High,
 Unto the mighty one,
 Who finisheth in my behalf
 What he hath once begun.
3. From Heaven he will send, and me
 Preserve. He hath contemned
 Him who pants after me ; God will
 His truth and mercy send.
4. My soul mid lions is ; I lie
 Down among burning ones,
 Men's sons, whose teeth are spears and darts,
 And like sharp swords their tongues.
5. Be thou exalted very far
 Above the heavens, Oh ! God.
 Thy glory be advanced above
 All of the earth abroad.
6. A net they for my steps had set ;
 Bow'd down my soul would be.
 They fell themselves into the pit,
 Which they had dug for me.
7. My heart is fixed, is fixed, O God,
 I'll sing, and sing a psalm.
8. My glory wake ! wake lute and harp !
 I will awake at dawn.
9. Thee, Lord, I'll praise abroad, among
 Nations sing psalms will I.
10. For great to heaven thy mercy is,
 Thy truth through space on high.
11. Be thou exalted very far
 Above the heavens, O God ;
 Thy glory be advanced above
 All of the earth abroad.

Psalm LVIII.

1. Are ye then dumb indeed, when ye
Should righteousness decree,
And ye, the sons of men, should give
Judgment in equity?
2. Moreover, ye will in your heart
Practice iniquity :
And in the land the violence
Of your hands weigh will ye.
3. They wholly alienated are,
Bad from the womb are they.
And speaking falsehood, from their birth
They all have gone astray.
4. Their poison like a serpent's is ;
As a deaf asp, his ears
5. He stops, and no enchanter's voice,
Charming with skill, he hears.
6. Do thou their teeth within their mouth,
Oh God, at once break out ;
And shatter the great teeth, O Lord,
Of the young lions stout.
7. Like waters they will disappear,
They soon will glide away.
The bow for arrows he will bend,
And as cut off are they.
8. He, like the snail melting to slime,
Will to his end soon run ;
And, like one in abortion born,
They never saw the sun.
9. He will, before that your flesh-pots
Have felt the kindled thorn,
The live and burning all alike.
Sweep off us with a storm,
10. The righteous man will then rejoice
When he hath vengeance seen ;
And he, his footsteps in the blood
Will bathe of wicked men.
11. And men will say, Yea, fruit there is
To righteous men brought forth ;
Assuredly there is a God
Who is Judge on the earth.

Psalm LIX.

1. My God, me rescue from my foes ;
From those, who hostile are to me,
Thou wilt to safety me exalt.
2. From evil doers set me free,
And save me from the man of blood.
3. For, lo ! an ambush they have set
To take my soul ; and against me
The strong ones have together met ;
Not for my fault or sin, O Lord.
4. Without iniquity in me,
They rush forth, and themselves array.
Arise to meet me, and, Oh ! see.
5. Now thou Jehovah, God of hosts,
Awake, O God of Israel,
Visit those nations all ; spare none
In wicked treachery who deal.
6. They in the evening will return,
And like the dogs will howl without,
And round about the city go.
7. Behold ! they with their mouths belch out ;
Swords in their lips are ; who them hears ?
8. And thou, the Lord, wilt laugh at them ;
Thou wilt the nations all deride.
9. For thee, my Strength, watch will I then ;
For God is my stronghold on high.
10. My God will, in his watchful grace,
Before me come. Me God will make
Upon my enemies to gaze.
11. Them stay not, lest my people should
Forgetful be. Make them abroad
To wander by thy power, and them
Bring down wilt thou, our Shield, O Lord.
12. Sin of their mouth is their lips' word ;
And they shall caught be in the snare
Of their own pride, for cursing too
And lies they openly declare.
13. Consume in anger, them consume,
And let them here no more remain,
That all to the earth's ends may know,
That still in Jacob God doth reign.

14. But when the evening shades descend,
They will return where they shall howl,
As doth a famished dog, and will
Again around the city prowl.
 15. And they, yea, they shall wander now
About in quest of food to eat ;
And, though unsatisfied, they must
Remain all night out in the street.
 16. And I will then sing of thy strength,
And at day-break thy mercy praise ;
For thou hast been my lofty tower,
My refuge in distressful days.
 17. Oh thou, in whom is all my strength,
I unto thee the psalms will sing;
For God is my tower of defence
And from God all my mercies spring.
-

Psalm LX.

1. Oh ! God, thou hast rejected us,
And down thou hast us torn;
Thine anger hath enkindled been;
Now unto us return.
2. The land to tremble thou hast made,
And thou hast rent it all ;
Do thou its branches heal, for now
It ready is to fall.
3. Thou, those, who thine own people are,
Hast made hard things to feel ;
And thou hast given us to drink
The wine that makes us reel.
4. A banner thou hast given for them
To raise, who do thee fear,
That from before the face of truth
Aloft it may appear.
5. That all thine own beloved ones
May be delivered thus.
Oh ! do thou save by thy right hand
And answer give to us.

6. In his own holiness God spake.
So then I triumph shall :
Shekem I will divide, and I
Will measure Succoth's vale.
7. All Gilliad, Manasseh too.
My own now rightly are ;
Ephraim is of my head the strength,
Judah my law-giver,
8. Moab my washpot is. I will
At Edom throw my shoe.
Philistia, shout forth at me
Triumphing over you.
9. Who can conduct me forward to
The city fortified ?
Who even up to Edom has
Been unto me a guide ?
10. Is it not thou, O God, who us
Away from thee didst throw ?
And, Oh! God, thou who wouldest not
Forth with our armies go ?
11. From trouble give us help, for vain
Is help which man bestows.
12. In God we strength exert ; and he
Will trample on our foes.

Psalm LXI.

1. Hear thou, O God, my mournful cry,
Unto my prayer attend ;
2. I, from the outskirts of the land,
My cry to thee will send.
When my poor fainting heart may be
With darkness overspread.
Unto a rock too high for me
To reach, thou wilt me lead.
3. For thou hast ever been to me
A refuge in thy power ;
In presence of the enemy
Thou hast been a strong tower.
4. I in thy tabernacle will
Forevermore abide ;

- And in the shadow of thy wings
For safety will confide.
5. For thou, O God, hast heard the vows
Out of my heart that came,
And given me the heritage
Of those who fear thy name.
 6. A life prolonged for many days,
Thou to the King wilt give ;
As many generations are
The years which he shall live.
 7. Before God to eternity
Enthroned he shall abide,
That they may him preserve, do thou
Mercy and truth provide.
 8. Therefore I will forevermore
Sing psalms unto thy name ;
That having made my vows, I may
Daily perform the same.
-

Psalm LXII.

1. Only in quietude my soul
Upon my God has been,
For the salvation I enjoy
Doth all proceed from him.
2. He only is my hiding rock,
And my salvation free,
My high place of defence ; so moved
I shall not greatly be.
3. How long will ye rush on a man.
All ye with violence ?
Him break down, as a crumbling wall,
Or a frail shattered fence.
4. They only from his height consult
To thrust him down by force.
Falsehood they like ; bless with their mouth,
But in their heart will curse.
5. Only be calm to God, my soul,
For hope from him have I,
6. My only rock, my safety, He

- Will be, and refuge high ;
7. I shall not shaken be. In God
Is my salvation sure,
My glory, my strong rock ; He is
My hiding place secure.
 8. In every time of need, do ye
Oh people, trust in him ;
Before him pour ye out your heart ;
God has our refuge been.
 9. Low men are only vanity,
And falsehood are great men ;
They, less than vanity alike
Are found, on weighing them.
 10. Trust ye not in oppression's fruits,
In rapin be not vain ;
Set your affections not on wealth
When riches you may gain.
 11. Once God did speak, twice heard I thus,
That with God there is might ;
 12. Mercy is thine, Lord, and thou wilt
Man for his work requite.
-

Psalm LXIII.

1. Thou, God, art my God ; Thee I'll seek
Before the day-break shines ;
For thee my soul thirsts ; yea, my flesh,
As in a dry land pines,
Wearied, and where no water is.
2. That I thy strength may see,
Thy glory, in the holy place,
As I have gazed on thee :
3. For better is thy love than life ;
My lips shall sound thy praise.
4. So in my life I will thee bless ;
My hands in thy name raise.
5. My soul, as with marrow and fat,
Well satisfied shall be ;
And with the lips of joyfulness
My mouth will then praise thee ;

6. When I of thee remembered have,
As on my bed I wake ;
And thee my meditation sweet
In thy night watches make.
7. For thou hast been my help ; and I'll
Be glad beneath thy wings.
8. As thy righthand doth hold me up,
My soul close to thee clings.
9. Some to their ruin seek my soul :
Into earth's depth's shall they
10. Go down, consigned be, to the sword,
To wild beasts for a prey.
11. The king shall joy in God ; in Him
Glory shall every one
Who swears by Him, while mouths that speak
Falsehood, shall closed become.

Psalm LXIV.

1. Unto my voice in my complaint
Do thou, O God, give ear ;
Thou wilt my life guard from the foe,
Of whom I am in fear.
2. Thou wilt me hide from secret schemes
Which evil doers plot,
And from the tumult of all those
Who wickedness have wrought.
3. As men with care their swords make sharp,
They sharpened have their tongue ;
As for their arrows, they the bow
For bitter speech have strung ;
4. That they in secrecy may shoot
At the upright man near ;
They suddenly will shoot at him,
And do it without fear.
5. An evil matter for themselves
They will confirm ; and they
Will tell of hiding snares. Who will
Discover them ? they say.

6. Iniquities shall be searched out,
Which they would hidden keep,
With thorough search ; and the inside
And heart of man is deep.
 7. And God them shoots ; they unaware
Pierced by a dart shall be.
 8. He casts them down, their tongue's on them,
All seeing them shall flee.
 9. And on all men a dread shall fall,
God's doings they shall tell,
And then the work which He hath done
They will consider well.
 10. The just will in the Lord rejoice,
And trust in him they shall,
And those who upright are in heart
Shall glory in him all.
-

Psalm LXV.

1. Calm praise in Sion thee awaits,
O ! God ; to thee vows paid shall be.
2. Oh thou that hearer art of prayer,
Mankind should all draw near to thee.
3. Iniquities, in judgment charged,
O'er me prevailed have in their guilt ;
But these transgressions all of ours,
In mercy expiate, thou wilt.
4. How blest is he whom thou wilt choose,
And bring in thy courts to abide ;
In thy house, in thy holy place,
We with its good are satisfied.
5. Things fearful thou in righteousness
Will answer us, our Saviour, God,
The confidence of all the ends,
Of land remote, and ocean broad.
6. Girded with power, He by his strength
Settles the mountains and the hills ;
7. The roar of seas, roar of their waves,
The tumult he of nations, stills.
8. Those too who dwell in parts far off,

- Are at thy mighty sights afraid ;
 And the out goings of the morn
 And eve, by thee are joyful made.
9. Thou dost the earth visit, and drench ;
 And it enrich much with the flow
 Of God's full stream ; their corn provide,
 Because thou dost prepare it so.
10. Its furrows thou dost water well ;
 Its ridges rough thou dost depress ;
 With showers thou wilt it molify,
 And all its vegetation bless.
11. Thou with thy good hast crowned the year,
 Thy paths drop fatness everywhere ;
12. They drop on pastures in the wilds ;
 The hill with gladness girded are.
13. The pastures green are clothed with flocks,
 And robed shall be the vales in grain,
 They all shall shout aloud for joy,
 Yea, sing shall they a grateful strain.
-

Psalm LXVI.

1. Let all the earth to God with joy
 In shouts your voices raise.
2. And his name's glory sing in psalms,
 Put glory on his praise.
3. Say ye to God, how terrible
 These doings are of thine !
 And through the vastness of thy power
 Thy foes to thee shall feign.
4. The whole earth bowing psalms shall sing,
 Thy name praise in the psalm.
5. Come see God's works, fearful in acts
 Towards the sons of man.
6. Into dry land the sea he turned,
 So that they could dry shod,
 On foot pass over through the flood ;
 There we rejoiced in God.
7. He rules forever in his might,
 Nations his eye surveys ;

- Let not those who rebellious are
Themselves in boasting raise.
8. Extol, ye nations all, our God,
Sound ye his praise aloud,
 9. Who sets our soul in life, nor hath
Our foot to slip allowed.
 10. For thou, God, hast us tried and proved,
As silver is assayed ;
 11. Brought us into a net, and hast
On our loins pressure laid.
 12. Thou hast let men ride o'er our heads ;
Into the fire we came,
And waters, and thou hast us brought
Where we abundance gain.
 13. I'll to thine house burnt offerings bring
And pay my vows to thee,
 14. Which my lips uttered, my mouth spake,
When troubles pressed on me.
 15. Burnt offerings of fatlings I
With fat of rams will bring ;
Of cattle with he-goats I will
Present an offering.
 16. Come, hear, all who fear God, I'll tell
What he did for my soul.
 17. I with my mouth unto him called,
My tongue did him extol.
 18. If in my heart I favoured sin,
The Lord me would not hear.
 19. God did me hear, and did attend
To the voice of my prayer.
 20. Oh ! let the Lord, our gracious God
In praises blessed be.
Who turned not off my prayer from him,
Nor his mercy from me.

Psalm LXVII.

1. May God be merciful to us,
And bless us in his grace.
And may he cause to shine on us

- The brightness of his face ;
2. That so thy way may unto men
Throughout the earth be known,
And thy salvation merciful
Among all nations shown.
 3. Nations shall thee confess, O God,
All nations thee confess ;
 4. The nations shall rejoice in thee,
And shout in joyfulness ;
When people thou wilt justly judge
Nations on earth control.
 5. Nations, O God shall thee confess,
Confess shall nations all.
 6. The earth its produce yielded hath ;
Us bless will God, our God ;
 7. God will us help, and fear him shall
All on the earth abroad.
-

Psalm LXVIII.

1. God will arise ; and scattered then
His enemies shall be ;
And those who haters are of him,
Before his face shall flee.
2. As wind drives smoke, thou wilt them drive ;
As fire melts wax away,
So wicked men before God's face,
Shall perish in dismay.
3. But glad shall be the righteous ones :
They will before God's sight
Triumph with joy, yea, they shall be
Transported with delight.
4. To God sing, praise his name in psalms.
Prepare for him that rides
The deserts through by his name, Jah ;
Him welcome on all sides.
5. Of all those that are fatherless,
A father near is God ;
And he of widows is the Judge,
In his holy abode.

6. The lonely, God settles in homes :
 The captives he brings out
 To comforts ; only rebels still
 Dwell in a land of drought.
7. Oh ! God, when thou didst forth advance
 Before thy people's face,
 And when thy stately steppings were
 Within the desert waste,
8. The earth itself did quake, the heavens
 Did then its stores distill.
 This was at Sinai, before God
 The God of Israel.
9. Thou, God, down on thy heritage
 A rain of gifts didst pour ;
 And when fatigued it did become,
 Its strength thou didst restore.
10. Thy flock dwelt there ; in goodness thou
 Wilt for the poor provide.
11. The Lord gave word ; women in crowds
 Spread the glad tidings wide.
12. Kings shall with their whole armies flee,
 Yea, they shall flee away ;
 And she shall then divide the spoil,
 Who in her house did stay.
13. Ye, like a dove appear, when ye
 Lie down within the fold.
 Whose wings with silver covered are,
 Her feathers with fine gold.
14. When God, the Strong, routs kings therein,
 Salmon with snow is white.
15. A mountain vast, Mount Bashan is,
 Mount Bashan, great in height.
16. Ye mounts, ye heights, why will ye watch
 That mount, where to abide
 God hath desired, yea, Jehovah
 Forever will reside.
17. God's chariots twenty thousand are,
 Yea, thousands numberless ;
 The Lord among them is,—Sinai
 Within the holy place.
18. Lord God, thou hast ascended high ;
 Captured captivity,

- Hast gifts received for men, yea more ;
 Made rebels down to lie.
19. The Lord is to be praised each day ;
 He will carry a load
 For us ; our whole salvation is
 From the Almighty God.
20. God, the Almighty ever is
 For our salvation strong ;
 And to Jehovah, Lord, from death
 The out-goings belong.
21. God certainly will crush the head
 Of those who are his foes,
 The hairy crown of him who still
 On in his trespass goes.
22. Jehovah hath said, I will back
 From Bashan Mount bring thee
 And I will bring thee up again
 From the depths of the sea.
23. Therefore it will be yet, that thou
 Thy foot in blood wilt shake ;
 And of thine enemies the tongue
 Of thy dogs shall partake.
24. O God, they thy processions saw,
 Of my God, and my King ;
 Processions, in the holy place ;
25. Before went those that sing,
 Players behind, damsels in midst,
 Drumming on timbrels go.
26. Bless in assemblies God, ye who
 From Israel's fountains flow.
27. There is small Benjamin, their chief ;
 Judah's lords with their throng ;
 And chieftains, who to Zebulon
 And Napthali, belong.
28. Thy God ordains thy strength. Confirm
 What thou for us hast done,
29. For thy house at Jerusalem
 Where kings with gifts shall come.
30. Beasts from the reeds, bullocks in herds,
 The nation's calves, reproveth,
 Though they with silver pieces crouch ;
 Nations to blight he drove,

31. That did in wars delight. Princes
Shall out of Egypt come ;
And Ethiopia to God
With hands out-stretched shall run.
32. To God sing, to the Lord sing psalms
Ye kingdoms of the earth.
33. He rides in heavens of heavens old.
Behold ! he giveth forth
With his own voice, a voice of power.
34. Strength unto God ascribe.
His splendor over Israel
And strength mid clouds abide.
35. God, fearful from thy sanctuaries,
Strong God of Israel, he
Gives to the people strength and powers,
Oh ! let God honored be.

Psalm LXIX.

1. God, save me, for the waters now
Into my soul have come ;
2. I in a miry deep have sunk,
Where standing there is none :
The water's depths I entered have ;
Floods over me have flown.
3. In my long crying unto thee
I now have weary grown.
My throat is parching ; my eyes do fail,
While for my God I wait.
4. More than hairs of my head, are they
Who without cause me hate ;
Those who would me destroy, my foes,
In falsehood all combine ;
What I gained not by robbery,
That I must then resign.
5. Thou of my folly knowest, O God,
My faults have not from thee
Been hid. Let none who on thee wait
6. Be put to shame for me,
Oh ! Lord, Jehovah, God of hosts ;

- Let none who have thee sought,
 O Israel's God, on my account
 Into disgrace be brought.
7. Since for thy sake I've borne reproach,
 My face has suffered shame.
8. To those who are my brethren near
 A stranger I became,
 An alien to my mother's sons.
9. For of thy house the zeal
 Hath me consumed—revilings cast
 At thee, upon me fell.
10. When I in fasts bewailed my soul,
 Reproach was on me laid ;
11. When I for clothing sackcloth wore,
 That they a by-word made.
12. They, who sit down within the gates,
 In their minds of me think ;
 I am the song of those who are
 The drinkers of strong drink.
13. But in a time acceptable
 To the Lord is my prayer ;
 Me in thy mercy great, and truth
 Of thy salvation, hear.
14. Deliver me out of the mire,
 And me from sinking keep.
 Let me be from my haters saved,
 And from the waters deep.
15. Let not the flood me overwhelm,
 Engulphed let me not be
 Within the deep, nor let the pit
 Its mouth close upon me.
16. To me an answer give, O Lord,
 For precious is thy grace :
 In thy compassions plenteous,
 Turn towards me thy face ;
17. Nor from thy servent hide thy face,
 For in distress am I.
 Oh! make thou haste to answer me.
18. Unto my soul draw nigh,
 Ransom thou it, and on account
 Of my foes me rescue,
19. Thou knowest my shame, reproach, disgrace ;

- My foes are in thy view.
20. Reproaches broken have my heart,
And I am sick become ;
I for some pity waited have,
Yet for me there is none,
For comforters, yet found them not.
21. But gall to me they gave
For food, and vinegar to drink
When I did water crave.
22. Their table shall before their face
Be turned into a snare ;
And, seeking worldly peace, a trap
They for themselves prepare.
23. From seeing, darkened be their eyes,
And cause their loins to shake.
24. Thine anger pour on them, and let
Thy hot wrath them o'ertake ;
25. Their home be desolate, and in
Their tents let no one dwell.
26. For whom thou smitten hast, they chase,
Grief of thy slain they tell.
27. Iniquity thou wilt on their
Iniquity permit ;
And into thine own righteousness
Them thou wilt not admit.
28. Let them all from the Book of Life
Be blotted out by thee ;
And with the righteous ones, let not
Their names recorded be.
29. As for myself afflicted sore,
And sorrowful am I ;
Yet thy deliverance O God,
Shall set me safe on high.
30. Then I will praise the name of God
In songs that I will sing,
And ever will him magnify
In earnest thanksgiving.
31. And this unto Jehovah will
A better offering form
Than ox or bullock, beasts that have
The cloven foot and horn.
32. The humble men shall all behold,

- It joy to them shall give,
 To them that seekers are of God;
 And may your soul still live!
33. For God the poor hears, and does not
 His prisoners contemn.
34. Let heaven him praise, the earth, the seas,
 And all that moves in them.
35. For God will Sion save, and will
 Cities of Judah raise;
 And there shall they their dwelling fix,
 And them possess always.
36. And it his servants' seed shall for
 A heritage retain,
 And in it quietly shall dwell
 The lovers of his name,
-

Psalm LXX.

1. Oh my God, to deliver me,
 To help me, Lord, make haste.
2. Those who now seek my soul, shall be
 Confounded and disgraced;
 ;Turned back shall they be and reproached,
 Who in my heart delight;
3. Turned back with shame shall they yet be,
 Who say, ha! ha! in spite.
4. In thee shall all joy and be glad,
 Who do thee seek; and they
 Who thy salvation love, always,
 The Lord be great, will say.
5. Since I afflicted am and poor,
 O God, haste to me now.
 My helper, my deliverer,
 O Lord, delay not thou,
-

Psalm LXXI.

1. I trusted have in thee, O Lord,
 Shamed let me never be.

2. Thou wilt in thine own righteousness
Release and rescue me;
To me incline thine ear, me save.
3. Be as a house of stone,
Where I continually may have
Entrance, as to my home;
That I should be delivered, thou
Hast issued thy command,
4. For thou my rock and fortress art:
Free me, God, from the hand
Of the ungodly, from the grasp
Of the perverse and rude.
5. For thou, O Lord, hast been my hope,
My trust from my childhood.
6. I from the womb have leaned on thee;
From birth through all my days
Thou hast me fostered, and with thee
Has always been my praise.
7. To many I've a wonder been;
Thou art my refuge strong.
8. My mouth shall filled be with thy praise
And beauty, all day long.
9. In my old age cast be not off;
When strength fails, leave me not.
10. For about me my foes have said,
As they, consulting plot
Together, watching for my soul.
11. Saying, with me in view,
God hath, indeed forsaken him;
So let us him pursue,
And seize on him, for there is none
Him to deliver now.
12. God, be not far from me, my God,
For my help hasten thou.
13. They shall be shamed, consumed, who do
Against my soul conspire;
Reproach and shame shall cover them
Who do my hurt desire.
14. But as for me, with confidence
I still will hope always;
And I will yet add more and more
To the sum of thy praise.

15. My mouth thy righteousness and thy
 Salvation will recount
 All the day long, though I know not
 How great is their amount.
16. In the great power of the Lord
 Jehovah, I will come;
 Thy righteousness make mention of
 I will, of thine alone.
17. Oh God, me from my early youth
 To praise thee thou hast taught,
 And hitherto I would declare
 The wonders thou hast wrought.
18. God leave me not, as I unto
 Old age and gray hairs go.
 Till to this age thine arm, thy strength
 To all to come, I show.
19. Thy righteousness extend, O God,
 Unto the utmost height;
 O God, who hast done mighty deeds,
 Who is like thee in might?
20. Thou, who disasters many hast
 Us shown, and ills severe;
 Wilt turn and give unto us life,
 Wilt turn and us uprear
21. From the depths of the earth. Thou wilt
 Augment my greatness still,
 Thou wilt me compass round, and me
 With consolations fill.
22. Hence with the harp, my God, I'll thanks
 For thy truth to thee pay,
 And will sing psalms to thee in praise
 As on the harp I'll play,
 Thou holy one of Israel.
23. My lips shall joyful be,
 For psalms will I sing, and my soul
 Which was redeemed by thee.
24. My tongue shall of thy righteousness
 With much thought daily speak
 As they are put to shame, and blush
 Who do my damage seek.

Psalm LXXII.

1. Oh! God, thy judgments give the king.
His son, thy righteousness.
2. Thy people he will justly judge,
Thy poor with uprightness.
3. The mountains lofty and the hills,
A happy quietness
Shall bring forth for the people all,
By means of righteousness.
4. The people's poor ones he shall judge,
The needy's children save;
And will at last in pieces break
Those who opposed them have;
5. While sun and moon last, they'll thee fear,
From age to age henceforth.
6. Like rain on meadows he will drop,
As showers watering the earth.
7. The righteous therefore in his days
Shall flourish, and of peace
A great abundance there shall be
Until the moon shall cease.
8. He'll ride from sea to sea, and from
The river to earth's end.
9. To him rude men shall bow, his foes
To lick the dust shall bend.
10. The kings of Tarshish, and the isles,
Shall send an offering,
Of Sheba and Seba the kings
Shall grateful presents bring.
11. And to him all kings shall bow down;
Serve him shall nations all.
12. For he the needy will relieve,
When they will to him call,
And wretched, destitute of help.
13. The worthless he will spare,
The poor, and he will save the souls
Of those, distressed that are.
14. From outrage and oppressive wrongs
He will their souls redeem;
And very precious too, their blood
Shall be in his esteem.

15. And he shall live; and give to him
Of Sheba's golden store.
And for him he shall always pray,
Him all day long adore.
16. Of corn an handful on the ground
On tops of mountains sow;
Its first fruit shall wave like Lebanon
When winds upon it blow,
They from the city flourish shall,
And they shall much abound
In number, even as the grass
That springs forth from the ground.
17. His name shall ever last; and spread
Far as the sun its rays;
All nations shall be blest in him,
And call him blest in praise.
18. Oh! blessed be Jehovah, God,
The God of Israel,
The worker of the wondrous works
In glory that excel.
19. And blessed be his glorious name
To all eternity;
The whole earth let his glory fill.
Amen! so let it be.

Psalm LXXIII.

1. God only good to Israel is,
Those in heart purified;
2. And my own feet were almost gone,
My steps nigh slipped aside.
3. For I envied the proud; the peace
Of wicked men would see;
4. For in their death there are no pangs,
And their strength firm will be.
5. They're not in toil like mortal men,
Nor like man are they plagued.
6. Therefore, as with a chain of gold,
They are with pride arrayed,
And clothed in robes of violence.

7. Their eyes their fatness shows,
And the imaginations vain
Of their heart overflow.
8. They mock, speak wickedness, and will
Oppression loudly talk.
9. They set their mouth in heavens, their tongue
On earth at large will walk.
10. Therefore His people in their thoughts
To this will turn about,
When waters, overflowing, have
Been unto them wrung out.
11. And they have said in view of this,
How is it God hath known?
And can their knowledge be with Him
Who is the Highest one?
12. Lo! there are bad men; still they are
Prospered and riches gain.
13. Then I've my heart cleansed, my hand washed
For innocence in vain;
14. For every day throughout I have
With sore stripes smitten been,
And every morning I received
My chastisement from Him.
15. If I had said within myself,
Thus I will speak, lo! I,
The generation of thy sons,
Would treat with perfidy.
16. I studied this to know; it was
A trouble unto me;
17. Till to God's holy place I came,
Then I their end could see.
18. In places slippery everywhere,
There thou didst set them all;
And thou into destruction deep
Hast left them down to fall.
19. How in a moment thus are they
To desolation sent;
Thus hurled are they away, consumed
With terrors violent.
20. As one awake regards a dream,
His thoughts in sleep may form,
So in thy rising up, O Lord,

- Thou their vain show wilt scorn.
 21. My heart embittered has become,
 My reins are pierced in me.
 22. I stupid was, and would not know;
 A beast I've been to thee.
 23. Yet I am with thee; thou hast me
 By my right hand held fast.
 24. Thou by thy counsel wilt me guide
 'And thus thou wilt at last
 Into thy glory me receive.
 25. 'Who is in heaven for me?
 And of those on the earth I have
 Envied, there's none with thee.
 26. My flesh and heart may waste away;
 But the strength of my heart,
 And to eternity, Oh! God,
 My portion prized, thou art.
 27. For lo! they, who are far from thee,
 Shall into ruin fall;
 And them, who from thee lusting go,
 Thou soon destroyest all.
 28. But as for me, its for my good,
 That I to God draw near;
 I in the Lord Jehovah trust,
 All thy works to declare.
-

Psalm LXXIV.

1. For what, O God, hast thou cast off?
 For perpetuity?
 Shall thy wrath smoke against the sheep
 Of pastures owned by thee?
2. The congregation which is thine,
 In thy remembrance hold,
 Thy people who were formed by thee
 Once in the days of old,
 And who thou didst redeem, the rod
 Of thine inheritance,
 The mount of Sion, this, where thou
 Hast had thy residence.

3. Do thou thy footsteps raise against
Ruins perpetual.
What to thy sanctuary this foe
Hath done was evil all.
4. Thine enemies their roaring have
Through thy assemblies sent.
They their own signs portentous have
For signs made prominent:
5. It too shall yet be known abroad,
That as the woodmen go
To work, with axes upwards raised,
To lay a thicket low.
6. So will they altogether yet
The ax and hammer take;
And they the sculptures all thereof
Will into pieces brake.
7. They have thy sanctuary cast
Into the fiery flame.
And down into the earth profaned
The dwelling of thy name.
8. They have said in their hearts, We will
Them wholly overturn,
As they the temples all of El
Within the land did burn;
9. We our own tokens have not seen,
There is no prophet now;
Nor is there with us any, who
The time, how long? do know.
10. How long, God, shall the enemy
Revilings thus outpour?
Oh! how long shall the foe thy name
Blaspheme? forevermore?
11. Wherefore thy hand and thy righthand
Back from us wilt thou take?
Out from thy bosom draw thou it,
And them to perish make.
12. And from of old God is my King,
Salvations worketh he
13. In midst of all the earth. Thou didst
By thy strength cleave the sea.
Thou broken on the waters hast
The heads of dragons rude ;

14. Heads of leviathans hast crushed,
Which thou dost give for food
To people in the wilderness.
 15. The earth thou didst divide
For fountains and for streams. Thou hast
The ancient rivers dried.
 16. Thine is the day and night; thou dost
The light and sun prepare,
 17. Set all earth's bounds, and formed by thee
Summer and winter are.
 18. Remember this; a foe the Lord
Hath treated with disdain;
And that a foolish people have
Contemned thy holy name.
 19. To the voracious here do not
Thy turtle dove give o'er.
The flock of thy afflicted ones
Forget not evermore.
 20. Look to the covenant. For in
The darknesses profound
That cover all the earth, the homes
Of violence abound.
 21. Let none of those, who are oppressed,
Be driven back with shame;
But let the humble and the poor
Give praises to thy name.
 22. Oh! God do thou arise, and plead
The cause that is thine own,
Remember the reproach by fools
Upon thee daily thrown.
 23. Be not forgetful of the voice
Of those who are thy foes,
The noise of thy assailants proud
Which always upward goes.
-

Psalm LXXV.

1. We do give thanks to thee, O God,
We do give thanks sincere;

- And all thy wondrous works declare
That thy dread name is near.
2. Because the congregation I
Shall have received from thee.
I judgment will administer
In perfect equity.
 3. The land and its inhabitants
Are in a state decayed;
And I the pillars all thereof
With carefulness have weighed.
 4. I to the boastful said, Do not
Yourselves with praise adorn,
And unto them that wicked are,
Lift ye not up the horn;
 5. Lift not your horn on high, nor speak
With stubborn neck in pride.
 6. For not from east or west or south
Is eminence derived.
 7. But God is Judge; he humbles one,
Another he lifts up.
 8. Because there is now in the hand
Of the just Lord a cup,
With turbid wine, and mixtures filled,
And from this he pours forth;
Its dregs wring out, yea, drink must all
The wicked of the earth.
 9. But I will ever tell, in psalms
I Jacob's God will praise.
 10. All horns, of bad men I'll cut off,
Of just men, I will raise.
-

Psalm LXXVI.

1. God is in Judah known; his name
Is great in Israel.
2. And he in Salem has his tent,
His home on Sion hill.
3. There he hath broken arrows, bow,
Shield, sword, and war's array.
4. Oh glorious one! splendid art thou

- Forth from the hills of prey.
5. The stout of heart succumbed to spoil:
They slept their sleep profound;
And though they were all men of might,
Yet none their hands had found.
 6. Oh Jacob's God, before the force
Of thy rebuke alone,
Both the war-chariot and horse
Into deep sleep were thrown.
 7. Thou art the one most to be feared,
Even thou; and, who is he
That can stand up before thy face
If thou shouldest angry be?
 8. From heaven thou judgment didst pronounce,
The earth feared and was still,
 9. When, to save all the meek on earth,
God rise to judgment will.
 10. Because the wrath of mortal man
Shall to thy praise redound,
And thou the residue of wrath
Wilt closely gird around.
 11. Vow to the Lord your God, and pray,
All ye who round him come.
And let your presents flow to him,
The venerable One.
 12. The spirit of the princes high
On earth break down will He;
And to the monarchs of the earth
Most terrible will be.
-

Psalms LXXVII.

1. I unto God will raise my voice,
And forth my cries will send;
I unto God will raise my voice,
He will to me attend.
2. In my distress I sought the Lord,
My hands, outstretched, did hold
By night unceasingly; my soul
Refused to be consoled.
3. I will remember God, still I

- Disquieted complain.
 I muse in mind, but overwhelmed
 In spirit I remain.
4. Thou hast my eyelids closed; smitten
 I am, and speak can not.
 5. On days of old, and on the years
 Of ancient times I thought.
 6. I will my music in the night
 Remember with desire;
 I in my heart will meditate,
 My spirit will inquire,
 7. Forever will the Lord cast off?
 And favour show no more?
 8. Forever has his mercy ceased?
 His word failed evermore?
 9. Forgotten to be gracious hath
 The mighty One above?
 Or is it so, that he in wrath
 Hath shut up all his love?
 10. And I said, This my sickness is,
 Which hath upon me come
 In years of the righthand of him
 Who is the Highest One.
 11. I will commemorate with praise
 Jehovah's doings all,
 For I thy wondrous works of old
 Will to remembrance call;
 12. And I will ponder well thy work,
 And thy deeds contemplate.
 13. Most holy is thy way. Like God
 What mighty one is great?
 14. Thou, the Almighty, wondrous deeds
 Hast done; thou hast made known
 Among the nations thy great power.
 15. Thou by thine arm alone,
 Jacob's and Joseph's offspring all,
 Thy people, didst redeem.
 16. The waters have thee seen, O God,
 The waters have thee seen,
 They trembled; yea, deep places quaked.
 17. The clouds poured waters out;
 The highest skies uttered their voice;

- Thine arrows flew about.
18. Thy thunder's voice sounded along
The track the whirlwind took.
Thy lightnings lightened up the world,
The earth trembled and shook.
 19. Within the deep sea is thy way,
Where mighty waters flow,
Thy paths are hid, and there is none
Who do thy footsteps know.
 20. Thy people like a flock of sheep,
Thou didst, under the hand
Of Moses and of Aaron, guide
Out of the bondage land.
-

Psalm LXXVIII.

1. Hearken, my people, to my law;
Your ear incline ye all
Unto the sayings of my mouth.
2. I'll in a parable
Open my mouth; and utter will
Some riddles of times old,
3. Which we have heard, and have them known,
And as our fathers told.
4. We will not hide them from their sons,
But tell the age to come
The praises of the Lord, his strength,
And wonders he hath done;
5. And he a testimony did
In Jacob set, and laid
On Israel a law; all which
He then our fathers bade
To make them to their sons well known;
6. That the next age that comes
Might know them, sons be born, stand up,
And tell them to their sons;
7. That they may place in God their hope,
And they remember may,
The deeds of the Almighty One,
And his command obey.

8. And not be, as their fathers were,
Race stubborn and austere,
A race not right in heart, with God
In spirit not sincere.
9. The sons of Ephraim were like
The archers armed with bows,
Who in the day of battle turn
Their back before their foes.
10. God's covenant they would not keep,
Nor in his law would go;
11. His deeds and wonders they forgot
Which he to them did show.
12. In presence of their fathers, he
Wonders, before unknown,
Within the land of Egypt did,
And in the plain of Zoan.
13. Asunder he did cleave the sea;
And them to pass through cause;
And he the water made to stand
As though a heap it was.
14. Beneath a cloud by day, at night
By firelight he them guides;
15. Splits in the desert rocks, and drink
As a great deep provides;
16. Drew streams from rock, and waters made
As rivers to descend.
17. Yet they continued more and more
Against him to offend;
Against the Highest to rebel,
Even in the desert waste.
18. There in their heart they tempted God,
To claim food for their taste.
19. They too concerning God did speak,
And in their murmurs said,
Can God within the wilderness
For us a table spread?
20. True! he smote rock, and waters flow,
And all the torrents gush.
But can he give his people bread?
And furnish them with flesh?
21. Therefore the Lord heard and was wroth,
And fire rose into flame,

- On Jacob, and in Israel
 Up indignation came.
22. For they did not trust God, nor in
 His saving strength confide;
 23. Though he the clouds bade from above,
 And heaven's doors opened wide;
 24. And rained on them manna for food,
 And corn of heaven them gave.
 25. Man ate of angels' bread; he sent
 Food more than they could crave.
 26. He did then in the heavens cause
 An east wind forth to go,
 And by his power he drove out
 A southern wind to blow;
 27. And rained down on them flesh like dust,
 Like sea shore sands, winged fowl;
 28. And let it fall within his camp,
 Around his dwellings all.
 29. They ate, and glutted were. Thus he
 Did their desire fulfill;
 30. From which they had not turned, their food
 Within their mouth was still,
 31. When God's wrath up among them came.
 And of their fat ones slew;
 And the choice youth of Israel
 Down very low it threw.
 32. For all this still they sinned, nor faith
 In his great wonders placed.
 33. So he, their days in vanity,
 Their years in dread, did waste.
 34. If he them slew, then they him sought,
 Early inquired again.
 35. For God, and that God was their rock
 They would remember then;
 And, that the Mighty, the Most High,
 Had their Redeemer been.
 36. Yet with their mouth they him deceived,
 With their tongue lied to him.
 37. Their heart with him not constant was,
 Nor to his covenant true.
 38. Yet he, gracious, forgave their sin,
 Nor wholly them o'erthrew.

- And he his anger oft recalled,
 Aroused not all his wrath;
 39. Remembered that they were but flesh,
 A fleeting, failing breath.
 40. How often in the wilderness
 Would they him there resist.
 41. And in the desert grieve; they would
 In tempting God persist.
 And Israel's Holy One repulse.
 42. Thus they remembered not
 His hand, the day when them from all
 Their enemies he brought.
 43. His signs in Egypt, wonders great
 In Zoan's fields he set.
 44. And rivers turned to blood, that none
 Drink from their streams could get.
 45. He sends on them flies to devour,
 And frogs them to despoil.
 46. Gave caterpillars, their increase,
 Locusts fruits of their toil.
 47. With hail he kills their vines, with frost
 Their sycamores he blasts;
 48. Their cattle to the hail, their flocks
 Into the flames he casts.
 49. He burning anger sends on them,
 Wrath, vengeance and despair,
 A mission of the messengers
 That dire disasters bear.
 50. He for his anger made a path;
 And he did not their soul
 Withhold from death, and of their life
 He gave the plague control.
 51. He smote in Egypt the first-born
 Of all, both beast and man,
 Yea, the first fruits of all their strength
 Within the tents of Ham.
 52. Then his own people as a flock
 Of sheep he did remove,
 And them into the wilderness
 Directed as a drove.
 53. And them in safety he did guide,
 And they from fear were free;

- When all their adversaries were
Covered beneath the sea.
54. He caused, that they should onward to
His holy border come,
Unto this mountain, which he had
With his own right hand won.
55. For them he drove the nations out.
Their lands he did divide
For heritage, and in their tents
Made Israel's tribes reside.
56. Yet they did tempt God, the Most High,
And him they more opposed:
His holy testimonies they
To keep were not disposed.
57. And they revolted still from him;
And as their fathers, so
They falsely dealt, and they were turned
Like a deceitful bow.
58. They with their heights him grieved, and made
His jealousy to burn
59. With idols dumb. God heard, was wroth,
And Israel did spurn.
60. He Shiloh's house forsook, the tent
He pitched for men below;
61. Gave to captivity his strength,
His beauty to the foe.
62. He also his own people then
Abandoned to the sword,
And he on his inheritance
His indignation poured.
63. His chosen youths the fire devoured,
His maidens were not praised,
64. His priests fell by the sword of war,
No wail his widows raised,
65. God then awoke as one from sleep,
As hero glad from wine.
66. He did his foes strike back, and them
To endless shame consign.
67. And he did Joseph's tent reject,
And Ephraim's tribe refuse;
68. But Judah's tribe, the Sion Mount
Which he loved, he did choose;

69. And built so high his sanctuary,
It fixed as earth did make.
 70. And David, as his servant, chose
And from the sheepfold take,
 71. Whom from the care of ewes he brought,
As shepherd to engage
To feed Jacob, his people now,
Israel his heritage;
 72. And after his integrity
Of heart, he did them feed,
And by the prudence of his hands
He will them onward lead.
-

Psalm LXXIX.

1. Nations, O God, thy heritage
Have entered, and defiled
Thy holy house; in ruins they
Jerusalem have piled.
2. The corpse of thy servants for food
Unto the birds of heaven,
And of thy gracious ones the flesh,
To wild beasts they have given.
3. Their precious blood, like water round
About Jerusalem
They have poured out, where there is now
None left to bury them.
4. We have been a contempt among
Our neighbors everywhere,
Derision and a scorn to them
That round about us were.
5. How long, Jehovah, wilt thou thus
Be angry? evermore?
As fire burns shall thy jealousy?
6. Thy wrath on nations pour,
That know thee not, on kingdoms which
On thy name have not called.
7. Because they Jacob have devoured,
His dwelling places spoiled.
8. Against us sins of former times
Do not remember now.

- Haste, let thy mercy meet with us,
 Who are brought very low.
9. For thy name's praise, help to us, God
 Of our salvation, give;
 And for thy name's sake set us free,
 And all our sins forgive.
10. Why say the nations, Where's their God?
 In our sight he'll be known
 To them, who shed his servants' blood,
 When he hath vengeance shown.
11. Before thy face suffer to come,
 The sighs the captives heave;
 After the greatness of thine arm
 The sons of death relieve.
12. And to our neighbors sevenfold
 Into their bosom be
 Requited the reproach, with which
 They have, Lord, condemned thee.
13. And thee forever thank will we,
 Who thine own people are
 Sheep of thy pasture, and thy praise
 From age to age declare.
-

Psalm LXXX.

1. Shepherd of Israel, who dost lead
 Joseph as sheep, thine ear incline.
 Reigning above the cherubim,
 Forth in thy glorious brightness shine.
2. For Ephraim, and Benjamin,
 And for Manasseh, now so low,
 Exert the greatness of thy strength,
 And forth for our salvation go.
3. Restore us, God, let thy face shine;
 And we shall then delivered be.
4. Lord, God of hosts, how long be wroth
 Against thy people's prayer to thee?
5. Tears thou hast made them eat for bread,
 And drink abundantly of tears.
6. Thou to our neighbors hast set us

- For strife; our foes cast on us sneers.
 7. Restore us; brighten, God of hosts
 Thy face, to us salvation grant.
 8. A vine from Egypt thou didst pluck,
 Drive nations out, and it replant.
 9. Thou didst the ground before it clear;
 And it took root and filled the land.
 10. Mountains were covered with its shade,
 And with its boughs the cedars grand.
 11. Its branches stretch out to the sea,
 And to the river its young shoots.
 12. Why hast thou torn its fences down,
 That passers-by pluck off its fruits?
 13. The wild boar from the wood it wastes,
 Beasts of the field feed on it now.
 14. Turn, God of hosts, look down from heaven,
 And see, and this vine visit thou;
 15. And now protect, what thy right hand
 Did plant; and is upon the Son,
 Whom for thyself thou hast made strong.
 16. With fire it's burnt; it is cut down;
 They perish when thy face rebukes.
 17. Let thy hand on the man be laid
 Of thy right hand, the son of man
 Whom for thyself strong thou hast made.
 18. Then we will not backslide from thee;
 Give life, we on thy name will call,
 19. Restore us, God of hosts; brighten
 Thy face, then saved shall we be all.
-

Psalm LXXXI.

1. To God, our strength, sing; Jacob's God
2. Extol; a psalm raise ye;
 And timbrel sound forth with the lyre,
 The harp of melody.
3. On our feast day, at full moon blow
 Monthly the trumpet loud.
4. For this a law to Israel is,
 A right of Jacob's God.

5. A witness he in Joseph set,
When he out of the land
Of Egypt came, where speech I heard
I did not understand.
6. From burdens I his shoulder turned;
His hands the hod eschewed.
7. In tribulation thou didst call,
And I have thee rescued;
I will thee in the secret place
Of thunder answer still;
Beside the waters too of strife
Make proof of thee I will.
8. Oh! ye my people, hearken now,
And I will witness bear
Unto thee, Israel, if thou wilt
But unto me give ear
9. There shall not in the midst of you
Be any foreign God.
And thou shalt not thyself bow down
To dumb gods from abroad.
10. I am the Lord, thy God, who did
Thee up from Egypt guide.
I now will freely fill thy mouth,
Do thou it open wide.
11. But my own people would not be
Attentive to my voice,
And even Israel in heart
Would not of me make choice.
12. And them in the depravities
Of their hearts forth I sent;
And in vain counsels of their own
Perversely on they went.
13. If me my people would but hear,
Israel in my ways go;
14. Soon I their enemies would bow;
My hand turn on their foe.
15. The haters of Jehovah would
Deny themselves to him,
And their own favoured time would then
Forevermore have been.
16. And he would make their daily bread
The finest of the wheat;

And I of honey from the rock
Would let thee freely eat.

Psalm LXXXII.

1. In the god's court God standing is
Among gods judge will he,
 2. How long judge wrong and partial be
To wicked men will ye?
 3. The weak and orphans judge; acquit
Injured and humble men.
 4. The weak and destitute discharge;
From bad men's hand free them.
 5. These know not nor consider will.
And they will walk about
In darkness. The foundations all
Are moved the land throughout.
 6. I said: gods are ye, and sons of
The Highest are ye all.
 7. Yet, ye as men shall die, and like
One of the princes fall.
 8. Oh God, do thou exalt thyself,
And judge thou on the earth;
For thou art he who wilt possess
The nations all henceforth.
-

Psalm LXXXIII.

1. Be not, O God, silent or mute,
Nor, Mighty One, be still.
2. For, lo! thy foes rage, and the head
Lift up thy haters will.
3. Against thy people they their plans
In craftiness do make,
And they against thy hidden ones,
In secret, counsel take.
4. They said, Come, let us cut them off,
The nation utterly;
So that the name of Israel

- May not remembered be.
5. For they in heart have all combined,
Against thee, leagued in schemes;
 6. The tents of Edom, Ishmaelites,
Moab and Hagarenes.
 7. Gebal, Ammon, and Amelek,
Philistia with Tyre.
 8. Yea, Assur joined with them, these all
The arm of Lot's sons were.
 9. Treat them, as Midian, Sisera,
Jabin, at Kishon's stream,
 10. At Endor they destroyed, as dung
Upon the ground now seen.
 11. Like Oreb and like Zeeb make
Them, ev'n their leading men;
Like Zebah and Zalmunah,
All princes over them.
 12. Who said: God's dwellings for ourselves
As heritage we'll get.
 13. My God, as whirlwind, as the chaff
Before the wind them set.
 14. As fire the forest will consume,
As flame burns mountains bare;
 15. Thou wilt pursue them with thy storm,
And with thy tempest scare.
 16. Their faces fill with shame, and, Lord,
Then seek thy name will men.
 17. They shall be shamed, ever appalled.
Confused and perish then.
 18. And men shall know, that thou, whose name
Jehovah is, alone
Art over all in the whole world,
Ever the Highest One.
-

Psalm LXXXIV.

1. How lovely is thy dwelling place,
Lord God of hosts, to me!
2. My soul has longed. yea, pined, O Lord,
Within thy courts to be.

- Praise to the living God, my heart
And flesh in shouts will sound.
3. Truly the lonely sparrow now
A quiet home has found,
And swallow for herself a nest
Where she may put her brood,
Even thine altars, Lord of hosts.
Oh! my King, and my God.
 4. How blest they in thy house who dwell!
They ever give thee praise.
 5. How blest the man whose strength thou art,
In whose heart are highways.
 6. They passing through the vale of tears,
Him as a fountain choose;
Also the early rain will there,
Its blessings free diffuse.
 7. They go from strength to strength, to God
In Sion they appear.
 8. My prayer hear, Lord God of hosts,
O Jacob's God give ear.
 9. O God, our Shield, see and behold
Thine own anointed face.
 10. For better, than a thousand days
In any other place,
A day is in thy courts to me;
The threshold low have I,
Within the temple of my God,
Chosen to occupy,
Rather than in the richest tents
Of wickedness to live.
 11. For God the Lord's a sun and shield,
He'll grace and glory give.
To walkers in an upright way
He will no good deny.
 12. How blest the man, Oh! Lord of hosts;
Who doth on thee rely.

Psalm LXXXV.

1. Thou didst, O Lord, befriend thy land.
Jacob's captivity relieve;

2. Thy people's guilt didst take away,
And all their sin freely forgive.
3. Thou all thine anger didst withdraw,
And thy displeasure just restrain.
4. O God of our salvation now
Do thou to us return again;
And thy wrath toward us annul.
5. Wilt thou be wroth forevermore?
From age to age thy wrath prolong?
6. Thy presence wilt thou not restore?
To make thy people glad in thee,
Wilt thou not cause that we should live?
7. O Lord, let us thy mercy see;
And unto us salvation give.
8. I'll hear what God the Lord will speak;
He'll to his people peace proclaim,
And to his saints; but let them not
Return to foolishness again.
9. Only to those who do him fear,
Is his salvation near at hand;
That glory thus may ever have
Its habitation in our land.
10. Mercy and truth met; righteousness
And peace each other kissed in love.
11. Truth from the earth springs, righteousness
Looks down well pleased from heaven above.
12. Also the Lord the good will give;
And our land shall produce its fruit.
13. Before him righteousness shall walk,
And for our way its footsteps put.

Psalm LXXXVI.

1. Incline, O Lord, thine ear,
And answer give to me;
For sorely I afflicted am,
And am in poverty.
2. Do thou my soul preserve,
A favoured one am I;
My God, ev'n thou, thy servant save
Who doth on thee rely.

3. Me pity, for I, Lord,
Will cry to thee always.
4. Rejoice thy servant's soul, for, Lord,
My soul to thee I raise.
5. For thou, Jehovah, good,
And thou forgiving art;
And dost, to all who on thee call,
Thy mercy rich impart.
6. Hear, Lord, my prayer, to my
Imploring voice attend.
7. In troublous days I'll thee invoke,
For thou wilt answer send.
8. Like thee among the gods,
Jehovah, there is none;
9. Nor works like thine. The nations all
Whom thou hast made, shall come,
And thy name to exalt
They, Lord, to thee will bow;
10. For thou art great and wonders dost;
The only God art thou.
11. Guide me, Lord, in thy way,
Then I shall walk aright
Within thy truth. To fear thy name
Do thou my heart unite.
12. I will, O Lord; my God,
Thanks unto thee proclaim
With all my heart, and evermore
Will glorify thy name.
13. For thy compassions have
Been very great to me;
And even from the deepest pit
My soul was snatched by thee.
14. Proud men against me rose,
And an assembly hard
Of lawless men sought for my soul,
And thee did not regard.
15. But thou, Lord, art a God,
Benign and merciful,
Longsuffering, and in thy truth
And mercy plentiful.
16. Turn to me, pity me,
Thy servant give for aid

- Thy strength; and thy salvation grant
 The son of thine handmaid.
17. Show me a sign for good;
 My haters then will see,
 And be ashamed, because thou, Lord,
 Didst keep and comfort me.
-

Psalm LXXXVII.

1. Upon the hills of holiness
 He his foundation makes;
 2. More than the homes of Jacob all
 The Lord loves Sion's gates.
 3. Things glorious, city of God,
 Have spoken been in thee.
 4. I, Egypt will, and Babylon,
 Mention, as knowing me.
 Behold! it shall be said of these
 Philistia and Tyre
 And, likewise, Ethiopia,
 This one was brought forth there.
 5. And, it of Sion shall be said,
 This man and that was born
 In her, and he, the Highest One,
 Himself shall her confirm.
 6. The Lord, enrolling nations, shall
 Count, This man was born there.
 7. And singers shall as players; sound,
 All my springs in thee are.
-

Psalm LXXXVIII.

1. By day and night to thee, Lord, God,
 Of my salvation cried have I;
2. Oh! let my prayer before thee come,
 Incline thine ear unto my cry.
3. For my soul's filled with grief, my life
 Draws near the grave; with those that go
4. Down to the pit I reckoned am;

- Am as a mighty man brought low,
 5. Among the dead, free, like the slain;
 Lying within the sepulchre.
 Whom thou rememberest no more;
 And by thy hand cut off they are.
 6. Thou hast me placed in a deep pit,
 In places dark, in depths profound;
 7. Upon me weighs thy wrath, thou hast
 Made all thy billows to resound.
 8. Me thou hast put far from my friends,
 Me their abomination made.
 Shut up I am, nor forth can go.
 9. Mine eyes from sorrows are decayed.
 I thee implore Lord, every day,
 And unto thee my hands I raise;
 10. Wilt thou do wonders to the dead?
 Will the deceased rise and thee praise?
 11. Shall thy love in the grave, thy truth
 In death be told? Thy wonders known
 12. In darkness? Or thy righteousness
 In regions of oblivion shown?
 13. But I to thee have cried, O Lord,
 My prayer at morn shall meet with thee,
 14. Why, Lord, shouldst thou cast off my soul?
 And! why conceal thy face from me?
 15. I'm wretched—dying from my youth—
 I've borne thy terrors—I despair.
 16. Thine indignations o'er me passed;
 Thy terrors my destroyers are.
 17. They daily me as floods beset,
 They me at once compass round.
 18. Thou hast put from me lover, friend,
 Acquaintances are darkness found.

Psalm LXXXIX.

1. The tender mercies of the Lord
 Forever sing I shall,
 And with my mouth thy faithfulness
 Make known to ages all.

2. For I have said, Forevermore
Mercy shall be up built.
As to the heavens, fix in them
Thy faithfulness thou wilt.
3. With my own chosen one I did
A covenant ratify;
And to my servant David sworn
In faithfulness have I.
4. Establish I forever will
The seed which is thine own,
And through successive ages all
I will build up thy throne.
5. And then thy wondrous work, O Lord,
The heavens shall confess,
In the assembly of thy saints,
Likewise thy faithfulness.
6. For who above within the sky
May to the Lord compare?
Who like the Lord, of those who sons
Of the Almighty are?
7. In secret counsel of his saints
God worthy is of fear;
Great, terrible, above all those
Who do round him draw near.
8. Oh! thou, Jehovah, God of hosts,
Who equal is to thee,
Almighty, Jah? Thy faithfulness
Shall ever round thee be.
9. Over the swellings of the sea
Thy power holds the sway;
And when its billows rise, thou dost
Them to a calm allay.
10. Rahab, like to the slain thou hast
Crushed into pieces small:
Thou with the arm hast of thy strength
Scattered thy haters all.
11. The heavens are thine, earth too, the world
And all it doth contain;
12. Them thou didst found, north, south are thine;
Thou didst create the same.
Tabor and Hermon in thy name
13. Resound. There is to thee

- An arm with strength. Strong is thy hand.
 High shall thy right hand be.
14. Justice and judgment, of thy throne
 Are the fixed dwelling place;
 Mercy, associate with truth,
 Shall go before thy face;
 15. How happy then the people are,
 The joyful sound who know;
 They, in the brightness of thy face,
 O Lord, shall onward go.
 16. They in thy name shall joyfully
 Exult from day to day,
 And in thy righteousness on high
 Exalted be shall they,
 17. Because the beauty of the strength
 They have, thou art alone;
 And thou our horn wilt elevate,
 By thy grace to us shown.
 18. For to Jehovah doth belong
 Our shield for covering.
 And to the High and Holy One
 Of Israel our King,
 19. In vision, of thy one beloved,
 Then thou didst speak and say,
 On a strong man, whom I raised up,
 My choice, I help did lay.
 20. One from the people. I, David,
 Who has my servant been,
 Have found; and with my holy oil
 I have anointed him.
 21. With whom my hand shall constant be;
 Him strengthen shall my arm.
 22. The enemy shall not him vex,
 Nor son of mischief harm.
 23. Before him I will crush his foes,
 His haters smite will I.
 24. My truth and grace with him shall be,
 His horn in my name high.
 25. His hand I in the sea will set,
 His right hand in the flood.
 26. And he shall call out unto me,
 My Father thou, My God,

- And rock of my salvation, art;
 27. Him all earth's kings above
 I'll also give. as my first-born;
 28. For him will keep my love
 Forever, and my covenant
 Is sure to him always.
 29. I will forever set his seed
 And throne as heaven's days.
 30. If his sons shall my law forsake,
 And from my judgments stray;
 31. If they my statutes shall profane,
 And precepts disobey;
 32. Then I will visit with a rod
 Their breaches of my law;
 33. Their guilt with stripes; but I from him
 My love will not withdraw;
 Nor to my truth will I prove false;
 34. Neither will I profane
 My covenant, nor will I change
 What my lips did proclaim.
 35. For once in my own holiness,
 An oath in truth I swore,
 36. If I to David lie, his seed
 Shall be forevermore;
 His throne before me, as the sun,
 37. As the moon fixed on high
 Eternally, as sure as is
 A witness in the sky.
 38. Yet thou hast loathed and spurned, thou art
 With thine anointed wrath,
 39. Thy servant's covenant abhorred.
 His crown soiled in the earth;
 40. Thou all his walls hast broken down,
 And forts a ruin formed.
 41. All passers by him spoil; and he
 By neighbors all is scorned.
 42. His foes' right hand thou hast raised up,
 His haters glad hast made,
 43. Turned his sword's edge, and him to stand
 In battle didst not aid.
 44. His brightness thou hast quenched, his throne
 Down to the earth hast cast;

45. Shortened his days of youth, and him
With shame thou covered hast.
46. How long, Jehovah, wilt thou hide
Thyself? forevermore?
Oh how long shall thine anger thus
Like to a fire devour?
47. Do thou remember, as to me,
How brief my present state.
Why didst thou all the sons of man
For vanity create?
48. What man is there who shall live on,
And death shall never see?
Or, from the power of the grave
Release his soul can he?
49. Where are thy mercies now, O Lord,
In former times that were;
Which thou in thy veracity
Didst unto David swear?
50. Mind the reproach, Lord, cast on those
Who thine own servants are;
What I, from many nations, do
Within my bosom bear:
51. With which they have reproached, O Lord,
Who are thine enemies,
Yea, have reproached the steps of him
Who thine anointed is.
52. Let thankful praises be ascribed
Unto Jehovah then,
Through ages of eternity;
So let it be! Amen.

Psalm XC.

1. O Lord, from generation thou
To generation ever hast
Our habitation been. Before
2. The birth of mountains in time past,
Before thou hadst brought forth the earth,
Or world, its habitable part;
God, even from eternity

- Unto eternity thou art.
3. Man thou wilt turn to dust; and thou,
Return ye sons of men, wilt say:
 4. For in thy sight, a thousand years
Are only as an yesterday
When past, and as a watch at night.
 5. Thou makest them away to rush,
They like a sleep are—like the grass.
At morn it flourisheth afresh,
 6. At morn it thrives and flourishes;
At eve, it lies cut down and dried.
 7. For in thine anger we are checked,
At thy wrath we are terrified.
 8. All the iniquities we do,
Near by before thee thou dost place,
And our sins done in secrecy,
Before the brightness of thy face.
 9. For our days in thy wrath decline,
And our years, as a thought, we spend.
 10. As for the days of all our years,
They may to seventy years extend;
And if from vigor they should reach
Up to four-score, yet is their dread
Toil and decline, for it is soon
Cut off, and we away have fled.
 11. Who of thine anger knows the power?
Thy wrath is, as of thee, the fear.
 12. Teach us to number thus our days,
So that wise hearts we may acquire.
 13. Oh! thou, Jehovah now return;
How long wilt thou now absent be?
And to all those, compassion show,
Who truly servants are to thee.
 14. Oh! in the morning satisfy
Our souls, with thy abundant grace,
That we may then in thee rejoice,
And gladdened be through all our days.
 15. And make us in thee to rejoice,
According as the days have been
In which thou hast afflicted us,
And years in which we ills have seen.
 16. Make thou the work which thou hast done,

- Unto thy servants to appear;
 And let thy glory ever be
 Apparent on thy children dear.
 17. And may the beauty of our God,
 Jehovah, be upon us now,
 On us establish our hands' work,
 Yea, our hands' work establish thou.
-

Psalm XCI.

1. He, who hath in the secret place
 Of the Most High his home,
 Under the shadow will be lodged
 Of the Almighty One.
2. I will unto Jehovah say,
 My refuge he hath been,
 And my strong fortress and my God;
 I will then trust in him.
3. For lo! he from the fowler's snare
 Will keep thee safely free,
 And from the direful plague. He'll with
4. His feathers cover thee.
 And thou under his wings shalt trust;
 Thy shield and buckler near,
5. His truth will be. The terror thou
 Of night need not to fear,
 Nor arrow that flies forth by day,
6. Nor plague that in the gloom
 Of darkness stalks, nor pestilence
 That desolates at noon.
7. Although a thousand at thy side,
 And thousands ten may die
 At thy right hand, yet it shall not
 For ill to thee come nigh.
8. And so thou only with thine eyes
 Shall an observer be;
 And thou the fearful recompense
 Of wicked men shalt see.
9. Thou, Lord, my refuge art. Thou hast
 Made the Most High thy home;
10. No ill shall thee befall, no stroke

- Shall near thy dwelling come.
11. For, thee to keep in all thy ways
His angels he commands;
 12. Lest thou thy foot strike on a stone
They bear thee on their hands.
 13. Thou shalt upon the lion then,
And on the adder, tread;
Shalt trample on the lion young
And on the dragon dread.
 14. For he has set his love on me,
So rescue him will I;
Seeing that he my name hath known,
I will him set on high.
 15. He unto me will call, and I
Will his request fulfill;
With him in trouble I will be,
And him relieve I will,
 16. And honor him. With length of days
I will him satisfy;
And my salvation, unto him
Make manifest will I.

Psalm XCII.

1. To render thanks unto the Lord
Is a good act always,
And to thy name, O thou Most High,
To sing the psalms in praise.
2. At morn thy mercy to show forth,
At eve thy faithfulness
3. On ten-stringed instrument and lyre
With harp in thoughtfulness.
4. For thou, Jehovah, by thy work
Hast caused me to rejoice;
Amid the doings of thy hand,
In shouts I'll raise my voice.
5. How great thy doings Lord! Thy thoughts
In depth all thought exceed.
6. A carnal man this will not know
Nor fool to this give heed.
7. When wicked men spring up like grass,

- And all ill doers bloom;
 It is that they in ruin may
 Have their eternal doom.
8. And thou, Jehovah, the Most High,
 Art to eternity.
9. For lo! my foes, Lord, lo! thy foes
 Will perish utterly;
 Ill doers all shall be dispersed,
10. My horn thou hast raised high
 As unicorns; and with fresh oil
 Anointed now am I.
11. And now mine eyes have looked upon
 Mine enemies; mine ear,
 Of those who do against me rise,
 Workers of sin, shall hear.
12. A righteous man is flourishing,
 Like the palm-tree in bloom;
 And he shall like a cedar grow
 That is on Lebanon.
13. Those planted in the Lord's house, shall
 In God's courts bloom retain.
14. They in old age shall fruit still bear,
 Thrifty and green remain.
15. To show, that righteous is the Lord.
 That he has ever been
 My rock, and that there cannot be
 Unrighteousness with him.
-

Psalm XCIII.

1. Jehovah ever reigns,
 And is in splendor bright
 Enrobed. The Lord himself enrobed
 And girds himself with might.
 Therefore the world stands firm,
 And moved it cannot be.
2. Thy throne is fixed of old, and thou
 Art from eternity.
3. The floods have lifted up,
 O Lord, the floods their voice
 Have lifted up, the floods will raise

- On high their confused noise.
4. Jehovah in the heights
Has more of might by far,
Than voices of the waters vast,
Or huge sea-billows are.
 5. Thy testimonials all
Are sure, yea, very sure.
Jehovah, holiness becomes
Thy house, while days endure.
-

Psalm XCIV.

1. Oh! thou avenging God, the Lord,
Avenging God, shine forth;
2. Arise, requital to the proud
Award, Judge of the earth.
3. How long shall bad men, Lord, how long
Shall they exult? How long
4. Prate, proudly speak, and vaunt themselves?
Shall they who practice wrong?
5. Lord, they thy people beat, and vex
Thy heritage will they;
6. The widow and the stranger kill
And fatherless will slay.
7. And they say, Jah will not behold,
Nor Jacob's God discern.
8. Ye brutish people, understand:
Ye fools, when wisdom learn?
9. He is the Planter of the ear,
And hearken shall not he?
Or, he the Maker of the eye,
Shall he not also see?
10. Of nations he reprover is,
And will he not chastise?
He teacheth knowledge to mankind,
And must he not be wise?
11. Jehovah knows the thoughts of men,
That they are vain within.
12. Lord, blest is man, when thou dost warn,
And from thy law teach him;

13. To give to him security
While days of evil last,
Until a pit be dug wherein
The wicked shall be cast.
14. For God will not his people leave,
His heritage desert.
15. For judgment shall to justice turn,
And all upright in heart
16. Shall follow it. 'Gainst wicked men
Who will rise up for me?
Who will for me stand against those
That work iniquity?
17. Unless the Lord himself had been
'To me a present aid,
Then soon my soul in silence would
Its dwelling place have made.
18. If I say, My foot slips. O Lord,
Thy mercy me upbears;
19. Thy comforts cheer my soul, amid
My many troublous cares.
20. Shall of iniquity the throne
Have fellowship with thee,
Which mischief, artfully contrived,
Sustains by a decree?
21. They on the just man's soul will rush,
And guiltless blood condemn.
22. But my fort is the Lord, my God,
My refuge sure from them.
23. Their crimes he will on them requite;
Amid their doings ill,
He will destroy them, them destroy,
Our God, Jehovah, will.

Psalm XCV.

1. Come, let us to Jehovah sing,
Let us the voice of praise
In joyful accents to the Rock
Of our salvation raise.
2. Let us approach before his face
With thanksgiving devout;

- And let us singing unto him
 In psalms with gladness shout.
3. For a great God and King, above
 All gods, Jehovah is,
 4. In whose hands are all depths on earth,
 The mountain's strength is his.
 5. To him the ocean great belongs,
 For He did make the same;
 The dry land also every where
 His hands at first did frame.
 6. O come then, let us humbly bow,
 And let us worship all,
 And on our knees before the Lord,
 Our maker, let us fall.
 7. For he our God is; people we
 Of his own pasture are,
 And of his hand the sheep. To day,
 If ye his voice will hear,
 8. Harden ye not your hearts, as once
 At Meribah did they,
 As in the wilderness was done
 On Massah's trying day;
 9. Where your forefathers did me tempt,
 Prove, and my doings see.
 10. During the space of forty years
 This race has grieved me.
 I said, this people strays in heart,
 And my ways do not know;
 11. To whom I in my wrath did swear,
 If to my rest they go.

Psalm XCVI.

1. A new song to Jehovah sing;
 Sing all the earth to God.
2. Sing to Jehovah, bless his name,
 And publish ye abroad
 His great salvation day by day.
3. To nations now declare
 His glory; and to people all

- What his great wonders are.
4. For infinite Jehovah is,
And he exceedingly
Is to be praised; above all gods
Most terrible is He.
 5. For all the gods are nulities,
Which nations to them take.
Jehovah by his power alone
The heavens immense did make.
 6. Honor and awful majesty
Abide before his face;
And power and beauteous splendor are
Within his holy place.
 7. Ye families of nations all,
Give ye unto the Lord,
Unto Jehovah, glory give
And strength with one accord;
 8. Yea, to Jehovah now give ye
The glory of his name;
Take ye an offering, and come
To his courts with the same;
 9. In beauty of true holiness
Down to Jehovah bow.
Before his presence tremble ye,
All on the earth below.
 10. To nations say, Jehovah reigns,
The world is fixed likewise,
Nor moved shall be. The people He
Will judge in equities.
 11. Let then the heavens gladdened be,
And let the earth rejoice;
Let ocean, with its fullness all,
Sing forth its roaring voice;
 12. In gladness let the field exult.
And all it doth contain;
Then all trees of the woods shall join
For joy in loud acclaim.
 13. Before Jehovah; for He comes,
He comes to judge the earth;
The world he will with justice judge,
And nations in his truth,

Psalm XCVII.

1. The Lord reigns; let the earth exult;
The many isles afar
2. All joyful be. About Him round
Clouds and thick darkness are.
Justice and judgment of his throne
Are the foundation firm.
3. Fire goes before him, all his foes
On every side to burn.
4. His lightnings light the world. Earth saw
And trembles in dismay;
5. Mountains are, from before the Lord,
Melted like wax away,
Before the Lord of all the earth.
6. The heavens clear unfold
His righteousness. The nations all
His glory thus behold.
7. All, who a graven image serve,
And boast of idols dumb,
Shall be confounded. All ye gods
Lowly to Him bow down.
8. Sion hath heard, and shall rejoice,
The daughters glad become
Of Judah's tribe, because, O Lord,
Of judgments by thee done.
9. For above all the earth thou art,
Jehovah the Most High;
Above all gods thou infinite
Art in supremacy.
10. Hate evil, ye who love the Lord,
His saint's souls keep will he;
And from the power of wicked men
He will them all set free.
11. Light for the just is sown; for him
Upright in heart, gladness.
12. Joy in the Lord, ye just, give thanks
Minding his holiness.

Psalm XCVIII.

1. A new song to Jehovah sing,
For he hath wonders wrought;
His right hand and his holy arm
For him salvation brought.
 2. Jehovah his salvation hath
Thus openly made known;
Before the eyes of nations he
His righteousness hath shown.
 3. His grace and truth to Israel's house
He hath in memory held;
And the salvation of our God
All the earth's ends beheld.
 4. Unto Jehovah all the earth
In shouts your voices raise;
Break forth and sing aloud to him,
And psalms sing ye in praise.
 5. With harp, with harp and voice of psalm,
Psalms to Jehovah sing;
 6. With trump and cornet's sound shout ye,
Before the Lord the King.
 7. The sea shall and its fulness roar,
Earth and its dwellers all;
 8. Rivers clap hand, together shout
For joy the mountains shall.
 9. Before Jehovah's face, for come
To judge the earth hath he.
The world he'll judge in righteousness;
Nations in equity.
-

Psalm XCIX.

1. Jehovah is the Governor,
With fear shall nations shake;
He reigns above the cherubim,
And all the earth shall quake.
2. Jehovah is in Sion great;
Above all nations high.
3. Thy name, fearful and great, they shall

- Confess, Holy is he.
4. The King's strength judgment loves; and thou
Dost equities adjust;
In Jacob thou dost execute
Justice and judgment just.
 5. Exalt Jehovah, our own God,
And reverently do ye
Low at his footstool worship him;
The Holy One is he.
 6. Moses and Aaron, of his priests,
And, of those on his name
That call, Samuel, called on the Lord,
And from him answer came.
 7. Out of the column of the cloud
He unto them did speak;
The testimonies and commands
He gave them, they did keep.
 8. Thou, Lord our God, didst answer them,
Thou unto them hast been
A pardoning God, and on their deeds
A God avenging sin.
 9. Jehovah, our own God exalt;
And at his holy hill
Bow down to him, because the Lord
Our God is holy still.
-

Psalm C.

1. Glad shouts unto Jehovah raise,
All on the earth in every place;
2. With joyfulness Jehovah serve,
With singing come before his face.
3. Know, that Jehovah, he is God;
He too, who made us, and not we
Ourselves, his people, and the sheep
Of his own pasture-fields to be.
4. Come ye within his gates with thanks,
Within his courts praise to proclaim;
Confess to him your gratitude,
And celebrate his glorious name.

5. Because Jehovah gracious is;
His mercy is forever sure,
And through successive ages all
Shall his fidelity endure.
-

Psalm C.

1. Unto Jehovah shout,
All on the earth each one.
 2. Jehovah serve with joy,
To him with gladness come.
 3. Know that the Lord is God;
He made us, and not we,
His people and the sheep
Of his pasture to be.
 4. Enter his gates with thanks,
His courts, praise to proclaim;
Show him your gratitude
And glorify his name.
 5. For good Jehovah is;
His mercy has no end;
And to all ages shall
His faithfulness extend.
-

Psalm CI.

1. I'll sing of mercy and judgment
I'll sing, Lord, psalms to thee.
2. And wisely act in a right way;
When wilt thou come to me?
I will about within my house
Walk with an heart upright.
3. And I no vicious practice will
Set up before my sight;
To work apostacies I hate;
To me it shall not cling.
4. The perverse heart shall turn from me;
I'll know no evil thing.
5. Him, who his neighbor privily
Defames, I will not spare;

- The haughty eyes and outspread heart
Of man I will not bear.
6. Mine eyes after the faithful look,
That with me dwell they may;
And I will him employ, who doth
Walk in the perfect way.
7. Within my house, one practising
Deception, telling lies,
Shall not abide; nor favored shall
He be before my eyes.
8. The wicked of the land destroy
I in the morning shall,
Off from the city of the Lord
To cut illdoers all.
-

Psalm CII.

1. My supplication hear, O Lord,
And let my cry to thee come near.
2. From me hide not thy face; in time
Of my distress, incline thine ear;
Now in the day I thee implore,
Answer at once to me return.
3. For my days are consumed in smoke,
And my bones, as dry fuel, burn.
4. My heart is scorched and dried like grass,
For I my bread untasted leave.
5. By reason of my groaning voice,
Unto my flesh my bones do cleave.
6. I am now like a pelican
Within a dreary wilderness;
And feel that I am like an owl
Alone in ruins' loneliness.
7. I've watched, and like a sparrow been
That on a house-top sits alone.
8. My foes have daily me reproached;
Their rage in oaths against me shown.
9. For I do ashes eat as bread,
And all my drink is mixed with tears;
10. Because thine indignation sore,
And thy dark wrath on me appears;

- For thou hast upward taken me,
And then thou hast me cast away.
11. My days like fading shadows are,
And I like withered grass decay.
12. Since thou, Lord, dost forever reign,
Eternal thy memorial prove,
13. Thou wilt arise, on Sion then
Thou wilt show forth thy yearning love.
For it's the time to favor her,
The time is come, before defined,
14. For now her stones thy servants prize,
And to her very dust are kind.
15. The nations shall Jehovah's name
The kings on earth thy glory, fear;
16. Because the Lord shall Sion build,
And in his glory shall appear.
17. He to the needy's prayer will turn,
And he their prayer will not despise,
18. This shall be written for an age
In after-time, and people wise
To be created, shall praise Jah.
19. For he viewed from his place on high,
From heaven to earth the Lord looked down;
20. To hear the captives' mournful cry,
To loose those who were doomed to death;
21. His name in Sion to declare
And his praise in Jerusalem;
22. When people met together are,
And kingdoms all to serve the Lord.
23. My strength he weakened in the way;
My days of life he shortened hath.
24. I'll say, Oh! take me not away,
My God, in mid-time of my days;
Thy years through ages all run on.
25. Thou didst in old time found the earth,
And heaven is work thy hands have done.
26. They perish shall, but thou shalt stand;
And all of them at last decay
Shall, as a robe and as attire,
Thou wilt them change and change shall they.
27. But thou the same art without change;
Thy years shall never ended be.

28. Thy servants' sons shall dwell, their seed
Shall be confirmed in life with thee.
-

Psalm CIII.

1. O my soul! praise the Lord, and all
In me, his holy name.
2. My soul, the Lord praise; all his deeds
In memory retain.
3. Who doth forgive thee all thy guilt,
All thy diseases cure,
4. Redeem thy life from death, crown thee
With love and blessings sure,
5. Thy soul with good fill, and to thee
Youth, eagle-like, renew.
6. Jehovah will for all oppressed
Justice and judgment do.
7. His ways to Moses he made known,
His deeds to Israel.
8. Kind, gracious, patient is the Lord,
In mercy liberal.
9. He'll not chide utterly, nor will
Forever wrath reserve.
10. With us he deals not for our sins,
Nor done as we deserve.
11. For as afar above the earth
The heavens are in height,
So above those who fear him is
His mercy in its might.
12. As east is far from west, our sins
From us he puts afar.
13. As father pities child, God does
All who his fearers are.
14. He knows our frame, minds we are dust,
15. Man's in this life like grass;
He blossoms as a field-flower does:
16. For soon a wind will pass
In its course o'er the blooming flower,
And it away is blown;
And in the place where once it was,
It shall no more be known,

17. But to those who Jehovah fear
His mercy never ends;
And to their children's children still,
His righteousness extends;
 18. To covenant-keepers, mindful of
His laws them to obey.
 19. In heaven Jehovah fixed his throne:
His reign o'er all has sway.
 20. Angels! mighty in strength, praise ye
The Lord, doing his word,
And to his words voice, listening.
 21. Praise ye his hosts, the Lord,
Ye ministers that do his will.
 22. Praise, ye his works abroad,
The Lord, in all parts of his realm.
Praise, O my soul, the Lord.
-

Psalm CIV.

1. Praise, my soul, the Lord! Lord my God
Thy greatness is immense!
With majesty thou art arrayed,
Amid magnificence!
2. With light, as with a robe, thou dost
Cover thyself about;
And as a curtain round thee, thou
The heavens hast spread out.
3. The beams he of his chambers high
Hath amid waters joined;
Makes clouds his chariot, and goes
Forth on the wings of wind.
4. He makes his angels, as the winds
His servants, fiery flame.
5. The earth he on its basis placed;
It ever fixed became.
6. As with a garment, over it
A deep flood thou didst spread.
Above the mountains waters stood.
7. At thy rebuke, they fled;
And at thy thunders' voice made haste—

8. As mountains rise again,
And vales descend—into this place,
Thou didst for them ordain.
9. To them a limit thou didst set,
Which they should not pass o'er,
And, thus to deluge all the earth,
They should return no more.
10. Springs he sends into streams; their course
Between the hills they take:
11. These to beasts of the field give drink,
Wild asses' thirst they break.
12. The birds of heaven over them
Their dwellings have from choice;
And from among the out-spread boughs
Give forth their pleasant voice.
13. He from his chambers watereth
The hills on every side:
And from the good fruit of thy works
The earth is well supplied.
14. He makes the grass for cattle grow,
And various herbs of use
To man, that he through culture may
Bread from the ground produce.
15. With wine he gladdens frail man's heart,
Making his countenance
To shine with oil, and to man's heart
By bread gives sustenance.
16. The trees which to the Lord belong
Are all luxuriant.
The cedars old in Lebanon,
Which he himself did plant.
17. There birds build nests; the stork her house
Has in the cypress tree;
18. High hills are for wild goats; to rocks
Conies for refuge flee.
19. The moon for stated times he made;
The sun its sunset knows.
20. Thou dost the nightly darkness cause,
The day in night to close;
When of the forests all the beasts
Begin to roam abroad,

21. The lions young roaring for prey,
 Seeking their food from God.
22. The sun dawns, they collected are,
 And in their dens recline.
23. Man goes forth to his work, and toils
 Till day to eve decline.
24. How manifold thy works, O Lord!
 In wisdom thou hast wrought
 Them all: and the earth everywhere
 Is with thy treasures fraught.
25. Here is the great and spacious sea!
 The gliding beasts are there,
 And without number, animals
 Both small and great that are,
26. There ships go; leviathan, this,
 Thou mad'st therein to sport.
27. All these wait for thee to give food
 In time for their support.
28. That which thou dost provide for them,
 They gather as their food.
 Thou openest thy hand to them,
 And they are filled with good.
29. Thou dost thy face hide—they are shocked.
 Thou dost withdraw their breath.
 So they expire, and to their dust
 They turn back at their death.
30. Thou sendeth forth thy breath of life,
 And such created are.
 And the broad surface of the earth
 Throughout thou dost repair.
31. The glory of Jehovah will
 Last through eternity.
 In all the works Jehovah does,
 He hath complacency.
32. If he but look upon the earth,
 It will with terror quake;
 If he the lofty mountain touch,
 Forth from it smoke will break,
33. Unto Jehovah I will sing,
 As long as I shall live;
 While I exist I will in psalms
 To my God praises give,

34. Of him my meditations shall
 Delight to me afford;
 And as for me, I ever shall
 Be joyful in the Lord.
35. Consumed are sinners from the earth,
 And bad men are no more.
 Oh thou my soul! Jehovah bless;
 Jehovah! all adore.
-

Psalm CV.

1. Confess the Lord, proclaim his name,
 His deeds to nations tell.
2. Sing ye to him, sing psalms to him.
 His wonders ponder well.
3. Applaud his holy name; their heart
 Who seek him, glad shall be.
4. The Lord seek and his strength, his face
 Forevermore seek ye.
5. His wonders done, signs of his mouth,
 And judgments recollect.
6. His servant Abram's seed, ye sons
 Of Jacob his elect,
7. Jehovah is our God. In all
 The earth his judgments are.
8. He ever doth his covenant
 In his remembrance bear,
 For thousand generations too
 The word he did command,
9. Who covenant made with Abraham,
 And made his oath to stand
10. To Isaac, and to Jacob then
 For a confirmed decree;
 An everlasting covenant
 With Israel to be;
11. Saying, I'll give thee Canaan's land,
 For heritage to you;
12. While they could numbered be, were few;
 And strangers in it too;
13. And when from nation to and fro
 To nation they did roam,

- From kingdom to a people, who
 Were diverse from their own.
14. He let none them oppress, for them
 Rebukes on kings he brought;
 15. Touch ye not mine anointed ones,
 My prophets injure not.
 16. And he upon the land called forth
 Famine in every place;
 And every staff of bread he broke.
 17. He had before their face
 Sent out a man in their behalf;
 For Joseph they had sold
 A bond slave to become; his feet
 18. With fetters rough they galled,
 And into iron came his soul.
 19. Till the fit time arrived,
 When his own ward, what the Lord said,
 Him with approval tried.
 20. A king sent and him loosed, a prince
 Of nations set him free;
 21. Made him lord of his house, and all
 His wealth to oversee.
 22. To bind his chief at will, and make
 His elders wisdom learn.
 23. And Israel thus to Egypt came,
 And Jacob did sojourn
 A time within the land of Ham.
 24. And he his people there
 Greatly increased, and stronger made
 Than their oppressors were.
 25. To hate his people them it turned,
 And them with craft to use.
 26. Moses his servant he sent then,
 Aaron, whom he did choose.
 27. The words of his dread signs they did
 Propound in midst of them,
 Of the great miracles he did,
 Within the land of Ham.
 28. He darkness sent, and it was dark.
 And they could not repel
 29. His words. Their water streams he changed
 To blood, their fish to kill,

30. Their land did, to the chamber of
Their kings, with frogs abound.
31. He spake, and then came flies and gnats
In all their borders round.
32. For rain, he gave them storms of hail,
And fire-flames in their land.
33. He vines and fig-trees smote, and broke
Down trees on every hand.
34. Locusts and caterpillars came
In number very great,
35. And all herbs of their land, and fruits
All of the ground they ate.
36. He smote each first-born in their land,
First fruits of all their strength.
37. And with much silver, and with gold
He brought them out at length,
Without a stumbler in his tribes.
38. Egypt was joyful then
At their out-going, for their fear
Had fallen upon them.
39. He spreads a cloud for covering,
At night a fire-light shed.
40. They asked, he sent them quails, with bread
Of heaven he them fed.
41. He opened rocks, and waters flowed,
As streams in wastes they ran.
42. For he remembered words he gave
His servant Abraham.
43. He lead his people out with joy,
His chosen with a shout.
44. Gave them the nations' land, and they
Works of the people got.
45. So that they might, on this account,
His statutes keep always;
And that they might his laws observe.
Give ye Jehovah praise.

Psalm CVI.

1. Jehovah praise, and thanks give ye
Unto the Lord, for he is good,
For his benignity endures
Forever in its plenitude.
2. Who can Jehovah's mighty deeds
Describe, or show forth all his praise?
3. How blest are they who judgment keep,
And practise righteousness always.
4. Remember me with favor, Lord,
Which to thy people thou dost show;
In thy good will now visit me,
That I may thy salvation know;
5. The good of thine elect may see,
In thy own people's good rejoice,
And may, with thine inheritance,
Lift up with thankful joy my voice.
6. We, with our fathers, all have sinned,
Transgressed, iniquity have wrought.
7. Thy works in Egypt they o'erlooked,
And mercies manifold forgot.
They at the sea, Red Sea, rebelled;
8. Yet he did, for his own name's sake,
Deliver them, that he thereby
His own strength to be known might make.
9. So he the Red Sea did rebuke,
And it dried up from side to side;
And them, as through a wilderness,
He did between the floods them guide.
10. Them from their haters' hands he saved,
And ransomed from the power of foes.
11. Their foes the waters covered up,
So that not one of them arose.
12. Then they did in his words believe,
His praise they sang; but from that state
13. Of mind they haste, his works forgot,
And for his counsel did not wait.
14. They in the wilderness did lust,
And the Lord in the desert tempt.
15. He granted to them their request;
But leanness in their soul he sent,

16. They envied Moses in the camp,
 Aaron, sacred one of God:
17. The yawning earth Dathan engulfed,
 And covered up Abiram's crowd.
18. A fire their guilty crowd devours,
 And flame consumes those sinners bold.
19. Making a calf in Horeb, they
 Worshipped that image from a mold.
20. Their glory they exchanged for what
 Was like an ox on grass that feeds.
21. They God forgot, who had them saved;
 Who had in Egypt done great deeds,
22. Deeds wonderous in the land of Ham,
 At the Red Sea things to be feared.
23. He said, that he would them destroy;
 But Moses, his elect, appeared,
 Standing before Him in the breach
 To stay his wrath and them not slay.
24. And they the beauteous land despised,
 And disbelieved what he did say.
25. They murmured in their tents, and from
 Jehovah's voice their ear withdrew.
26. He raised his hand to them, so he
 Them in the desert overthrew.
27. Their seed 'mong nations overthrew,
 And them in lands abroad he spread.
28. They joined themselves to Baal Peor,
 And ate of offerings to the dead.
29. They thus provoked him by their crimes;
 And in their midst broke out the plague.
30. Then Phineas stood forth, and he judged,
 And so through him the plague was stayed.
31. And that was reckoned unto him
 For righteousness through ages all.
32. At Meribah they Him provoked:
 And so ill Moses did befall;
33. For they his spirit did provoke,
 And his lips spake without due thought.
34. The nations they did not destroy,
 As the Lord's word told them they ought,
35. They with the nations intermixed,
 And thus their practices they learned;

36. And to their idols service gave,
Which to a snare, set for them, turned.
37. And they their sons and daughters young
For sacrifice to demons led;
38. The blood of innocence, the blood
They of their sons and daughters shed,
Whom they to Canaan's idols gave.
They did the land with blood pollute,
39. And by their works corrupt became,
In whoredom's deeds all dissolute.
40. The Lord was at his people wroth,
And did his heritage abhor.
41. Them to the hands of nations gave;
To them their rulers hatred bore.
42. Their enemies did them oppress,
And unto base subjection brought.
43. He many times delivered them:
But in the counsel of their thought,
They still against him did rebel,
And sunk through their iniquity.
44. But he, on their distress looked down,
And their complaints all hear did he.
45. His covenant he recalled to mind,
And them he did console again
46. In pity great. He did for them
Favor from all their captors gain.
47. O Lord our God, us save and bring
Back from the nations, and their ways
To thee, that we thy holy name
May praise, and glory in thy praise.
48. Praised be the Lord, Israel's own God,
Even throughout eternity.
And, let all people say, Amen,
Unto Jehovah praise give ye.

Psalm CVII.

1. Jehovah praise, for he is good,
His grace lasts evermore;
2. The Lord's redeemed say this, whom he
Redeemed from trouble sore;
3. And gathered from lands east and west,
From north and south, where they
4. Had wandered in the wilderness,
And in a desert way.
And still a city no where had
Of habitation found.
5. Hungry they were, and long athirst.
Their souls in them despond:
6. Distressed they cried to God. From straits
He did them free, and guide
7. In a straight course onward into
A city to abide.
8. Let such unto Jehovah give
Thanks for his mercy then,
And for his works of wonder done
Unto the sons of men.
9. Because he has now satisfied
The soul craving its food,
And he the famished soul has filled
Abundantly with good.
10. They dwell in darkness; and death's shade
In pangs and iron held;
11. As against the Almighty's word;
They sternly had rebelled,
And they the counsel had contemned
Even of the highest one.
12. He bowed their hearts with grief, they fell,
And to help there was none.
13. They in distress besought the Lord,
And he from straits them takes,
14. Brings them from darkness and death's shade,
And all their bonds he breaks.
15. Let such unto Jehovah give
Thanks for his mercy then,
And for his works of wonder done
Unto the sons of men.

16. Because the doors of brass he broke,
And bars of iron cut.
17. Fools, by their sinful course and crimes,
Themselves in trouble put.
18. All food their soul doth loathe, and they
Draw near unto the gates
19. Of death. And then unto the Lord
They cry out in their straits;
Them from their miseries he saves.
20. He sends his word—they cures,
And from their self-destruction, He
Escape for them secures.
21. Let such unto Jehovah give
Thanks for his mercy then,
And for his works of wonder done
Unto the sons of men.
22. And sacrifices sacrifice
Let them of gratitude,
And let them all his deeds recount,
Singing in joyful mood.
23. Some go to sea in ships, and on
The ocean business do.
24. The works and wonders of the Lord
On the great deep they view.
25. He spake, and stormy winds arise,
And high his billows roll.
26. Heavenward they mount; they sink to depths;
In peril melts their soul.
27. They reel and stagger like one drunk;
And all their skill is spent.
28. They in distress call on the Lord;
Them from their straits he sent.
29. He soothes the storm into a calm,
And hushed the billows are.
30. They joy that they have rest; whom he
Guides to their haven dear.
Let such unto Jehovah give
31. Thanks for his mercy then,
And for his works of wonder done
Unto the sons of men.
32. Let them in the assembly full
Of people him extol,

- And let them in the meeting great
Of elders praise him all.
33. He doth the flowing stream transform
To a dry wilderness.
Fountains to thirsty ground, and lands
34. Fruitful, to barrenness,
For sins of those who dwell therein.
35. He to a water-pool
A desert turns, and a parched land
To springs of water full.
36. And he has caused therein to dwell
Those men who famished were;
And they a city founded have
Of habitation there.
37. There they sow fields and vineyards plant,
And fruits of increase gain.
38. And he them largely blest, so that
They very great became.
And he their cattle lessened not;
39. Though they were poor before,
And brought low, by oppression great
Distress, and sorrows sore.
40. On princes he pours out contempt,
And makes them roam astray,
As vagrants in a desert waste,
Wherein there is no way.
41. But he from trouble lifts the poor,
Makes families like a flock,
42. The just shall see and joy; her mouth
Iniquity shall stop.
43. Whoso is wise, he will these things
With thoughtfulness regard,
And show himself attentive to
The mercies of the Lord.

Psalm CVIII.

1. My heart is fixed, O God; I'll sing
And I will sing a psalm,
2. My glory too. Wake harp and lute,
I will awake the dawn.

3. Praise thee 'mong people, Lord, the psalms
'Mong nations sing will I.
4. For great from heaven thy mercy is,
Thy truth to clouds on high.
5. Be thou exalted very far
Above the heavens, O God;
And let thy glory be above
All on the earth abroad.
6. To the intent that my beloved
May be delivered thus,
O do thou save with thy right hand,
And answer give to us.
7. In his own holiness God spake;
So then I triumph shall;
Shekem I shall divide, and I
Shall measure Succoth's vale.
8. All Gilead, Manasseh too,
My own now rightly are.
Ephraim is of my head the strength;
Judah my law-giver.
9. Moab my washpot is, I will
My shoe at Edom cast.
And o'er Philistia I will shout
In triumph that will last.
10. Who can conduct me onward to
The city fortified?
Who even up to Edom has
Been unto me a guide?
11. Is it not thou, O God, who us
Away from thee dost throw?
Yea, even thou, who now dost not
Forth with our armies go?
12. From trouble give us help, for vain's
The help which man bestows.
13. In God we strength exert; and he
Will tread down all our foes.

Psalm CIX.

1. Oh, thou, who art God of my praise,
No longer silent be;
2. For they a wicked guileful mouth
Have opened against me,
With a false tongue they spoken have,
3. And compassed me about
With spiteful words, and without cause
They have against me fought.
4. They for my love, are my fierce foes;
And I am still to pray.
5. Evil for good, hatred for love,
They do upon me lay.
6. Let over him a wicked one,
Let Satan as his foe,
Stand at his right hand. And when judged,
7. He condemned forth will go.
Also his prayer will be for sin.
8. Let all his days be few,
His office let another take,
9. His offspring orphans too;
And wife a widow left, and let
10. His sons be vagrants long,
And beg, and seek for sustenance
Their ruins from among.
11. Let creditors seize all he has,
His gains a stranger steal.
12. Let none for him mercy prolong,
Let there be none to feel
Compassion for his orphan ones,
13. Let his posterity
In the next generation end;
Their name extinguished be.
14. And of his father's guilt let all
By the Lord against him
Remembered be; not blotted out
Be his own mother's sin.
15. Let them before Jehovah be
Always, and let him blot
Out of the earth their memory.

16. Because that he did not
Mind to show mercy, when he should;
But persecuted still,
A man troubled and poor, and one
Smitten in heart, to kill.
17. As he himself had cursing loved,
It now on him has come;
In blessing he delighted not,
It far from him has gone.
18. And, as he cursing had put on
Like raiment, unto him
Like water it had come, and like
The oil his bones within.
19. Let it to him be as a robe,
Which he doth round him wrap;
And let him always gird it on
As a fit girdle strap.
20. To those, who adversaries are
To me, as their reward,
And theirs, who speak ill to my soul,
Let this be from the Lord.
21. And for the sake, Jehovah, Lord,
Of thy name for me do;
Since tender thy compassion is,
Oh! do thou me rescue.
22. Because I in affliction am,
And am in poverty;
Also my heart is sorely now
Pierced in the midst of me.
23. I'm, like a fleeting shadow, gone;
Off like a locust chased.
24. My knees through fasting fail, my flesh
Doth unto leanness waste.
25. I am to them a scorn: their head
They shake, when they me see.
26. According to thy mercy, Lord,
My God, help, rescue me.
27. Then they may know, this is thy hand;
Thou Lord, as I confess,
28. All this hath done. As they will curse,
So thou thyself wilt bless;

- They've risen up, and shall be shamed;
 Thy servant shall be glad.
29. My foes confusion shall put on,
 With shame, as clothes, be clad.
30. I with my mouth in measure great
 With thanks the Lord will bless;
 And in the midst of many, I'll
 To him my praise express.
31. Because he will at the right hand
 Stand of a man that's poor,
 From those that would his soul condemn.
 His safety to secure.
-

Psalm CX.

1. Jehovah saith thus to my Lord:
 Take thou at my right hand thy seat,
 Until I all thine enemies
 Shall, as a stool, place for thy feet.
2. Jehovah forth from Sion mount
 The rod of thy great strength will send;
 In the midst of thine enemies
 Thou thy dominion shall extend.
3. In thy strength's day, thy people are
 With holiness comely and true,
 Free offerings, from morning's womb
 Thy youth are to thee as the dew.
4. The Lord swore, and will not repent,
 That thou unto eternity,
 According to the order of
 Melchizedek, a priest shalt be.
5. Jehovah hath, on thy right hand,
 Kings smitten in his day of wrath.
6. Among the nations he will judge;
 With bodies slain filed them he hath;
 As he has smitten in his might,
 The heads over the earth widespread.
7. He'll from a brook drink in the way;
 Therefore shall he exalt the head.

Psalm CXI.

1. Praise ye the Lord. With all my heart
 Jehovah's praise I'll celebrate,
 In the assembly of the just,
 Wherever they may congregate.
 2. Jehovah's works are great; they reach
 All their desires who them explore.
 3. Honor and glory is his work,
 His justice stands forevermore;
 4. Of his achievements wonderful
 He a memorial doth raise;
 Jehovah ever gracious is,
 And is compassionate always.
 5. Unto all those who do him fear,
 He nourishment doth freely grant;
 And he throughout eternity
 Remember will his covenant.
 6. The power of his doings all
 He hath unto his people shown,
 By giving the inheritance
 Of nations to them as their own.
 7. His hands' works truth and justice are,
 All his commands are sure, each one;
 8. These are confirmed forevermore,
 Those are in truth and justice done.
 9. He unto his own people did
 Redemption send; and did ordain
 His covenant for eternity.
 Holy and dreadful is his name.
 10. Wisdom's beginning is the fear
 Of God, and they, who his commands
 Obey, good understanding have.
 His praise forever stable stands.
-

Psalm CXII.

1. Blest is the man who fears the Lord,
 In his commands has much delight.
2. Mighty on earth shall be his seed,
 And blest the race of the upright.

3. In his house gain and riches are;
His righteousness endures always.
 4. A bright light for an upright man
Shall on his darkness shed its rays;
He's kind, compassionate, and just.
 5. Happy the man who kindly cares
For others, and them lends; while he
Sustains with judgment his affairs.
 6. For he moved never more shall be;
Ever remembered are the just.
 7. He evil tidings shall not fear;
Fixed is his heart, the Lord, his trust.
 8. His heart is staid, he shall not fear,
Till he his foes in triumph face.
 9. He distributes, gives to the poor;
Forever stands his righteousness.
His horn in honor shall be high,
 10. The wicked shall this see, and fret;
Shall gnash his teeth, and melt away.
The bad man's wish shall perish yet.
-

Psalm CXIII.

1. Praise ye the Lord. Praise, ye that serve
The Lord; Jehovah's name praise ye.
2. May of the Lord the name be blest,
Now, and throughout eternity.
3. Praised be the Lord's name from sun's rise,
To where at evening it declines.
4. The Lord's, above all nations, high;
Above the heavens his glory shines.
5. Who is there like the Lord, our God,
Dwelling above in heights afar;
6. Humbling himself when he looks down,
On things in heaven and earth that are!
7. He'll raise the abject from the dust;
The poor from dung-hills elevate;
8. That he may such with princes seat,
The princes of his people great.

9. He causeth too the childless one,
To be within a family,
A mother glad of children dear.
Unto Jehovah praise give ye.
-

Psalm CXIV.

1. When forth the tribes of Israel
Issued from Egypt's land;
And Jacob's house from those whose speech
They did not understand;
 2. Judah his sanctuary, Israel
His kingdom then became.
 3. The sea beheld and fled at once;
Jordan turned back again.
 4. The mountains like to rams did leap,
The hills like lambs at play.
 5. What aileth thee now, O thou sea,
That thou dost flee away?
O Jordan! that thou turnest back?
 6. Mountains why leap apace
Like rams? Ye hills like lambs? O earth,
 7. Quake thou before God's face,
Before the face of Jacob's God.
 8. Who did into a pool
Of water turn the rock, and flint
Into a fountain full.
-

Psalm CXV.

1. Not unto us, Lord, not to us,
But to thy name as due,
Both for thy mercy and thy truth,
The glory all give thou.
2. Oh! wherefore should the nations say:
Where is the God they own?
3. Our God in heaven is: all that
He pleaseth he hath done.
4. Their idols, work of human hands,
Of silver are and gold.

5. Mouth have they, but speak not; have eyes
Yet naught can they behold;
6. Ears have they, but they cannot hear;
A nose, but smell can none;
7. Hands and feel not; feet and walk not;
Nor through their throat can moan.
8. Like them their makers are, and all
To them their trust who yield.
9. O Israel, trust thou in the Lord;
He is their help and shield.
10. Trust in the Lord, O Aaron's house;
Their help and shield is he.
11. Ye who the Lord fear, trust the Lord;
Their help and shield he'll be.
12. Jehovah hath remembered us;
And he will bless us still.
He will the house of Israel bless,
Bless Aaron's house he will.
13. He will the small bless with the great,
All who Jehovah fear.
14. May the Lord add to you, to you
And to your children dear!
15. Ye blessed of Jehovah are,
Maker of earth and heaven.
16. The heavens are the Lord's; the earth
He to mankind hath given.
17. None dead, or sunk in silence, will
Praise to the Lord accord.
18. But we'll bless, now and evermore,
The Lord. Praise ye the Lord.

Psalm CXVI.

1. I love—as the Lord hears my voice,
My supplications all;
2. For he inclines his ear to me,
And every day I'll call.
3. The throes of death had me enclosed,
Grave's pangs upon me came;
4. Anguish and grief I found. Then I
Called on Jehovah's name;

5. Lord, save my soul. God's kind and just,
Our God will mercy show.
6. The Lord the simple will protect;
I was myself brought low,
And he to me salvation brought.
7. Return unto thy rest,
Oh! thou my soul, for thee the Lord
Hath bountifully blest.
8. My soul from death, mine eyes from tears,
And feet from overthrow,
9. Thou dost withdraw. 'Mong those that live,
Before God forth I'll go.
10. I have believed, therefore I spake.
Extremely plagued was I.
11. In the alarm which I thus felt,
I said, all mankind lie.
12. How can I to the Lord, for all
His gifts acquital make?
13. I'll on the Lord's name call, as I
Salvation's cup uptake.
14. Before his people all, I'll pay
Vows I to him did plight.
15. The death of his saints precious is
Before Jehovah's sight,
16. Now, Lord, since I thy servant am,
Yea, am thy servant true,
And am of thy handmaid the son;
My bonds thou didst undo.
17. I'll offer thee the sacrifice
Of thanks, and I will call
Upon Jehovah's name. My vows
18. Before his people all,
I'll pay the Lord; Jerusalem!
19. Within the midst of thee,
Within the courts of the Lord's house,
Praise to the Lord give ye.

Psalm CXVII.

1. Praises unto Jehovah give
On earth ye nations all;
And him ye people everywhere
With fervent thanks extol;
 2. Since over us his mercy has
Been mighty heretofore,
And endless is Jehovah's truth.
Jehovah now adore.
-

Psalm CXVIII.

1. Praise ye the Lord, for he is good,
For his grace never ends;
2. Now let the house of Israel say,
For his grace never ends.
3. Of Aaron let the house still say,
For his grace ever lasts.
4. Let them, who fear Jehovah, say,
For his grace ever lasts.
5. In straits I Jah besought, Jah heard
Me in a wide place free.
6. The Lord's for me; I will not fear,
What can man do for me?
7. Jehovah is upon my side,
Part with my keepers took.
And upon those who do me hate,
In triumph I shall look.
8. It's better in the Lord to trust,
Than on man to rely;
9. It's better in the Lord to trust,
Than trust in princes high.
10. The nations in hostility
All round about me came;
That I shall wholly them cut off
Is in Jehovah's name.
11. They me surround on every side,
Yea, me surround again;
That I will wholly them cut off,
Is in Jehovah's name.

12. Like bees they me beset; soon are
 Extinct like thorns in flame;
 That I will cut them off, I say,
 It's in Jehovah's name.
13. Thrust, thrust thou didst to make me fall.
 The Lord me succor gave.
14. Jah is my strength and psalm. I him
 For my salvation have.
15. The glad voice of salvation fill;
 The tents of men upright;
 The right hand of Jehovah doth
 Exert resistless might.
16. The right hand of Jehovah is
 Uplifted in our sight.
 The right hand of Jehovah doth
 Exert resistless might.
17. That I Jah's doings may recount,
 I shall not die, but live.
18. The Lord did me sorely chastise,
 But not to death me give.
19. Oh! set ye open unto me
 The gates of righteousness.
 And I will enter in by them,
 And I the Lord will bless.
20. This is Jehovah's gate, by it
 The righteous enter in.
21. I'll praise thee. for thou hast me heard,
 And my salvation been.
22. The Stone, the builders slighted, has
 Head-corner-stone become;
23. This of the Lord is; in our eyes
 It's wonderfully done.
24. This day the Lord hath made; in it
 Shout and rejoice will we.
25. Lord, help, we pray; now prosper us,
 O Lord, we plead with thee.
26. Blessed be he who comes to us
 Forth in Jehovah's name.
 We bless you from the house, in which
 To dwell the Lord doth deign.
27. The Lord, the Mighty, hath on us
 Made the light to arise;

Bind ye unto the altar's horns
With cords the sacrifice.

28. Thou art my God, and thee I thank.
My God, I will thee praise.
 29. Give thanks to God, for he is good,
For his grace lasts always.
-

Psalm CXIX.

ALEPH. PART 1st.

1. How blest those upright in their way,
Who in the Lord's law walk with care.
2. Blest who his testimonies keep,
And seek him heartily in prayer;
3. Who likewise do not practice wrong,
But in his ways do walk aright.
4. Thy precepts thou commanded hast
To be observed with all our might.
5. Oh! that thy statutes to observe
All ways of mine might fitly tend!
6. Then I shall not be shamed, while I
To thy commandments all attend.
7. Learning thy judgments just, I will
With heart upright give thanks to thee:
8. And I thy statutes will observe;
Oh! me forsake not utterly.

BETH. PART 2d.

9. How can a youth make his path clean?
Let him thy word obey.
10. I've in my heart thee sought; let me
From thy commands not stray.
11. I've hid thy sayings in my heart,
That I offend not thee.
12. Oh! thou, Jehovah, blessed art,
Thy statute teach thou me.
13. I all the judgments of thy mouth
Do with my lips recount.
14. Thy testimonies give more joy,
Than wealth of vast amount.

15. I'll on thy precepts meditate,
And will thy path regard;
16. In thy statutes delight myself;
And ne'er forget thy word.

GIMEL. PART 3d.

17. Give to thy servant life, that I
May thy good word obey.
18. Open mine eyes, that wonders I
May in thy law survey.
19. From me a stranger on the earth,
Hide no commands of thine.
20. My soul breaks in its longings for
Thy judgments all the time.
21. Thou hast rebuked the proud, accursed,
Who from thy laws have strayed.
22. Turn from me scoffs and scorn, for I
Thy precepts have obeyed.
23. As princes sat and talked 'gainst me,
I on thy precepts muse.
24. Thy testimonies are my joys,
The counselors I choose.

DALETH. PART 4th.

25. My soul cleaves to the dust; my life,
As thy word is, uphold,
26. My ways I've shown, thou answered me;
To me thy laws unfold.
27. Thy precept's way me teach; I will
Muse on thy wonderous ways.
28. My soul from sorrow droops; do thou
As thy word is, me raise.
29. The way of lies turn off from me,
Thy laws grant me in grace.
30. The way of truth I choose; and thy
Judgments before me place.
31. To thy instructions, Lord, I cling,
Let me to shame not come.
32. Because thou dost enlarge my heart,
Thy precept's way I'll run.

HE. PART 5th.

33. Lord, to me show thy statutes' way,
Which I'll keep to the end.
34. Teach me, I'll keep thy law; to it
With my whole heart attend.
35. In thy law's path me guide, for I
Delight in it obtain.
36. My heart to thy instructions pure
Incline, and not to gain.
37. From seeing falsehood turn mine eyes,
In thy way quicken me.
38. To thy servant, fulfil thy word
To all those who fear thee.
39. Avert from me disgrace I dread,
For thy judgments are good.
40. Lo! for thy laws I long; quicken
Me in thy rectitude.

VAW. PART 6th.

41. Let thy grace come, as thy word is
With thy salvation, Lord;
42. Then I'll upbraiders answer give;
For I trust in thy word.
43. Leave thy true word with me; my hope
I in thy judgment place;
44. And will thy law keep evermore.
45. And walk in a wide space.
For I thy statutes do consult;
46. And will to kings recite
Thy testimonies, unabashed.
47. I will myself delight
In thy commandments which I love.
48. And will my hands upraise
O'er thy commands I love; musing
On thy statutes with praise.

ZAIN. PART 7th.

49. Thy word to me thy servant min ,
For thou me hope dost give.
50. This, in my grief, my comfort is;
And by thy word I live.

51. The proud have me derided much;
I've not from thy law swerved.
52. I reviewed thy old judgments, Lord;
This for my comfort served,
53. Me a fierce storm seized from bad men,
Who thy laws from them spurn.
54. Psalms were to me thy statutes then,
In my house of sojourn.
55. At night I ponder, Lord, thy name,
And do thy laws observe.
56. This has been to me, for with care
Thy precepts I preserve.

CHETH. PART 8th.

57. Its my part, Lord, I own, to keep
58. Thy words. Thy face I've sought,
Be gracious, as thy promise is.
59. On my own ways I've thought,
And to thy testimonies turned;
60. Neither did I delay,
But I with zeal made haste, that I
Might thy commands obey.
61. Bad men beset me; but thy law
I kept in mind always.
62. I, for thy judgments just, will rise
At midnight thee to praise.
63. I'm fellow to all who thee fear,
And who thy precepts do.
64. Thy mercy, Lord, on earth abounds;
Teach me thy precepts true.

TETH. PART 9th.

65. As thou hast said, Lord, thou hast done
Thy servant good, him to relieve.
66. To me good sense and knowledge teach,
For I in thy commands believe.
67. I, ere afflicted went astray,
But I observe thy sayings now.
68. Good art thou, and art doing good;
Thy statutes unto me teach thou.
69. Falsehood the proud against me forged;
Thy laws I'll keep with all my heart.

70. Their heart is wholly gross as grease;
Thy laws to me delights impart.
71. Trials were for my good, that I
Might of thy statutes learn the more.
72. Thy law to me is better far
Than gold and silver in great store.

JOD. PART 10th.

73. Thy hands did form and fashion me:
Teach me, that I thy laws may learn.
74. That on thy word I rest my hope,
Thy fearers shall with joy discern.
75. I know thy judgments, Lord, are right.
Faithful, in troubles on me laid.
76. Oh! let thy mercy comfort me.
As thou hast to thy servant said.
77. Let thy grace come, that I may live.
For thy law is the joy I choose.
78. Shamed be the proud, for they by lies
Me wronged. I'll on thy precepts muse.
79. They'll turn to me who do thee fear,
Those who thy testimonies know.
80. May my heart in thy statutes be
Sincere, and not to shame brought low.

CAPH. PART 11th.

81. My soul for thy salvation pines;
For thy word wait I do.
82. Mine eyes fail for thy word; I say,
When me console wilt thou?
83. Though, as a bottle in the smoke,
Thy laws I'll not forget.
84. How many are my days? When judge
Thou foes who me beset?
85. Proud, lawless men dig pits for me.
86. All faithful are thy laws;
Oh! help thou me; they persecute
Me without any cause.
87. They nigh consumed me from the earth
In thy laws I did stay.
88. Me kindly keep in life, and I'll
Thy tes'mony obey.

LAMED. PART 12th.

89. Jehovah through eternity
 Within the heavens thy word will last;
 90. Eternal is thy faithfulness.
 Earth thou didst found, and it stands fast.
 91. These by thine orders stand to-day,
 For all of them thy servants are.
 92. Had not thy law my solace been
 I would have perished in despair.
 93. Thy precepts I will ne'er forget;
 By them thou life in me hast wrought.
 94. I am all thine, Oh! save thou me,
 For I've thy testimonies sought.
 95. The wicked watch me to destroy;
 Thy testimonies I will heed.
 96. To all perfection bounds I've seen
 Thy law doth bounds immense exceed.

MEM. PART 13th.

97. Thy law I love; I muse on it
 All day. Commands of thine
 98. Make me more wise than my foes are,
 For its forever mine.
 99. I, wiser than my teachers, on
 Thy testimonies muse.
 100. More than old men I know, for I
 Thy laws in practice use.
 101. That I may keep thy word, I do
 All sinful paths avoid.
 102. I've from thy judgments not declined,
 Because thou art my guide.
 103. How sweet thy words, yea, sweeter far
 Than honey to my taste.
 104. I from thy precepts wisdom learn,
 And all false ways detest.

NUN. PART 14th.

105. Thy word is to my feet a lamp,
 And a clear light upon my way.
 106. I sworn have, and I will perform,
 Thy righteous judgments to obey.

107. I'm sorely troubled, me relieve,
O Lord, according to thy word.
108. The free-will offerings of my mouth
Accept: teach me thy judgments, Lord.
109. My life is always in my palm,
Yet thy law I do not forget.
110. I from thy precepts have not strayed,
Though bad men for me snares have set.
111. Forever of thy promises
I'm heir, for my heart's joys are they.
112. I to eternity stretch out
My heart, thy statutes to obey.

SAMECH. PART 15th.

113. Skeptics I loathe, and love thy law—
114. My hiding place and shield thou art;
I for thy word of promise wait.
115. Ill-doers all from me depart.
And I'll my God's commandments keep.
116. Me, as thy promise is, upraise,
And I shall live, and I will be
In my hope confident alway.
117. Sustain me, and I shall be safe,
And ever will thy statutes mind.
118. Contemn those wandering from thy law,
For lies as self deceit they'll find.
119. Sinners as dross, thou wilt cast off.
Thy testimonies I've admired.
120. My flesh shudders in dread of thee:
Thy judgments have me terrified.

AIN. PART 16th.

121. I right and good do; leave me not
To the injurious.
122. Thy servant's surety be; let not
The haughty me oppress.
123. For thy salvation and just word
Mine eyes in looking fail;
124. Deal with thy servant in thy grace;
Thy laws to me unveil.
125. Me well to understand and know
Thy testimonies make.

126. It's for Jehovah time to act,
For they thy law do break.
127. I thy commands love more than gold,
Than finest gold far more.
128. Thy precepts all, I think are right,
All false ways I abhor.

PE. PART 17th.

129. Thy testimonies wondrous are;
Therefore my soul them keeps with care.
130. The opening of thy word sheds light,
Instructing those who simple are.
131. My mouth I stretch, I pant, as I
At thy commands with longings aim,
132. Turn unto me and gracious be,
As meet for those who love thy name.
133. My steps by thy word fix, let no
Iniquity o'er me have sway.
134. From man's oppression me redeem;
And I thy precepts will obey.
135. Let thy face on thy servant shine;
And all thy statutes make me know.
136. Because they do not keep thy law,
From mine eyes streams of water flow.

TZADDI. PART 18th.

137. Righteous art thou, O Lord, and just
Thy judgments. Thou in righteousness
138. Thy testimonies hast ordained,
And in the utmost faithfulness.
139. My zeal hath me consumed, because
Thy word's forgotten by my foes.
140. Pure to perfection is thy word,
And love it well thy servant does.
141. I small 'am, and I am despised;
But I've thy precepts not forgot.
142. Thy righteousness eternally
Is right, and thy law truth throughout.
143. Distress and anguish seized on me;
Delight to me thy precepts give.
144. Thy testimonies are always right;
Enlighten me, and I shall live.

KOPH. PART 19th.

145. I call with all my heart; O Lord,
Hear me, thy will I do.
146. I've called on thee, me save; I'll keep
Thy testimonies true.
147. To thee, before dawn come, I cry;
For thy words do I wait.
148. Before the night-watches, I on
Thy promise meditate.
149. In thy grace hear, in thy judgments,
Lord, quicken me again.
150. Near they are, from thy law far off,
Who do at mischief aim.
151. Near thou, Jehovah art, and truth
In thy laws does abound.
152. I've known, thou didst for endless time
Thy testimonies found.

RESH. PART 20th.

153. My sufferings see, and rescue me;
For I thy law keep in my view.
154. Manage my cause and me redeem:
The promised life in me renew.
155. Salvation is from sinners far;
For they thy statutes will not seek.
156. In thy great mercy, Lord, in life,
Through thy own righteousness me keep.
157. Foes many do me persecute;
But from thy precepts I've not swerved.
158. Traitors I saw and have them loathed,
Those who thy law have not observed.
159. See how I love thy precepts, Lord;
Oh! in thy mercy quicken me.
160. Thy word's all truth; thy judgments all
Righteous are, for eternity.

SCHIN. PART 21st.

161. Princes without cause me assail;
Thy words my heart with awe inspire.
162. Over thy sayings I rejoice.
As one who doth much spoil acquire.

163. Falsehood I hate and I abhor;
 I love thy law. Thee will I bless
 164. Seven times a day in view of all
 The judgments of thy righteousness.
 165. Much peace have they who love thy law;
 No stumbling-block is in their way.
 166. I hope for thy salvation, Lord,
 And thy commandments I obey.
 167. Thy testimonies my soul keeps,
 And them I love exceedingly.
 168. Thy laws and testimonies I
 Keep, for my ways all thou dost see.

TAU. PART 22d.

169. Lord, let my prayer before thee come;
 That I may know thy word, teach me.
 170. My cry hear; in thy truth and save.
 171. My lips shall utter praise to thee:
 For thou wilt me thy statutes teach.
 172. My tongue shall to thy word reply,
 That thy commandments all are right.
 173. To help me let thy hand be nigh;
 For I thy precepts chosen have;
 174. And thy salvation, Lord, always
 Desire, and in thy laws delight.
 175. May my soul live, and give thee praise;
 And let thy judgment succor me.
 176. I roam about like a lost sheep;
 Thy servant seek; for thy commands
 I do in my remembrance keep.

Psalm CXX.

1. In trouble I besought the Lord,
 And he hath answered me.
2. From lip of falsehood, Lord, from tongue
 Of fraud, my soul set free.
3. What will he give thee, tongue of fraud,
 And what add to thee more?
4. Sharp arrows of a warrior strong,
 With coals of juniper.

5. Alas! that I by Mesech still
A sojourner abide!
And that I do near by the tents
Of Kedar drear reside.
 6. With him that hateth peace, my soul
Hath dwelt too long for her.
 7. I am myself for peace, but they
When I speak, are for war.
-

Psalm CXXI.

1. Shall I unto the mountain look?
Whence shall my help come forth?
 2. My help shall from Jehovah come,
Maker of heaven and earth,
 3. Thy foot to slip he'll not permit;
Nor slumber who thee keeps.
 4. Lo! Keeper of all Israel!
He slumbers not, nor sleeps.
 5. The Lord thee keeps; the Lord thy shade
At thy right hand is nigh.
 6. Ne'er sun by day nor moon by night
Shall smite thee from the sky.
 7. Thee from all ill the Lord will keep,
 8. Thy soul keep; keep will he
Thy going out and coming in,
Henceforth eternally.
-

Psalm CXXII.

1. Glad was I, when they said to me,
We to God's house repair.
2. In thy gates, O Jerusalem!
Our feet now standing are.
3. Jerusalem! so well built up,
A city that is joined
4. Closely together. Thither tribes,
The tribes of Jah, ascend,
An ordinance for Israel,
To praise Jehovah's name.

5. For Judgment seats, of David's house
The thrones, shall there remain.
 6. Pray for Jerusalem's peace. With peace
Thy lovers all be blest!
 7. Peace be within thy walls; within
Thy palaces a rest.
 8. Now for my brethren and friends' sake,
Peace to thee, let me speak.
 9. For the sake of Jehovah's house,
Our God's, thy good I'll seek.
-

Psalm CXXIII.

1. I raise my eyes to thee, who dost
Sit in the heavens high.
 2. Behold! as to his master's hand
A servant turns his eye,
Or maid her's to her mistress' hand,
Our eyes are lifted thus,
Unto the Lord, our God, till he
Have mercy upon us.
 3. Pity, Lord, pity us, for we
Are filled with much contempt;
 4. Our soul is filled with proud men's scorn,
And scoffs of insolent.
-

Psalm CXXIV.

1. Unless the Lord had been for us,
May Israel now exclaim,
2. Unless for us the Lord had been,
When man against us came;
3. They would have swallowed us alive,
Their wrath at us so glowed;
4. The waters would have us o'erwhelmed,
Floods o'er our soul have flowed;
5. Then would the waters in proud waves,
Over our soul have rushed.

6. Blest be the Lord, who gave us not
To their teeth to be crushed.
 7. Our soul has, like a bird, escaped
Out of the fowler's snare;
The snare itself has broken been,
And now escaped we are.
 8. At all times in Jehovah's name
Has been our present aid,
In his name who the heavens vast.
And all the earth hath made.
-

Psalm CXXV.

1. Those who do in Jehovah trust
Are all like Sion hill,
Which cannot shaken be, but stand
Firmly it ever will.
2. Hills are about Jerusalem;
And so the Lord will be
Around his people all henceforth
Throughout eternity.
3. For on the lot of just men shall
No evil sceptre lie,
That righteous men to wickedness
May not their hands apply.
4. Unto those that are good, do thou
Thy goodness, Lord, display,
And unto those upright in heart;
5. But as to those that stray
Aside into their crooked paths,
The Lord will them expel,
With doers of iniquity.
Peace be on Israel.

Psalm CXXVI.

1. When Sion's bondage God recalled,
We were as men that dreamed;
 2. Our mouth with laughter, and our tongue
With shouts of gladness teemed.
Among the nations then they said,
The Lord great things hath done
 3. For them. The Lord hath done great things
For us: glad we become.
 4. Reverse, Lord, our captivity,
As streams do southern droughts.
 5. Those who are weeping when they sow,
Shall reap with joyful shouts.
 6. Bearing a load of seed one goes,
He goes forth, and he grieves;
But he shall come, he shall come back
With singing, bearing sheaves.
-

Psalm CXXVII.

1. Unless Jehovah build the house,
Builders in vain have toiled;
Unless the Lord the city keep,
The guard on watch are foiled.
2. It's vain for you early to rise,
And late from rest to keep,
Eating the bread of cares—so he
Gives his beloved in sleep.
3. Sons are a heritage from God,
The womb's fruit his reward.
4. As arrows in a warrior's hand,
The sons of youth regard.
5. How happy is the man who doth
With them his quiver fill.
They'll not be shamed, for in the gate
Speak to their foes they will.

Psalm CXXVIII.

1. How blest are all who fear the Lord,
And walk on in his ways.
 2. Eating of thy hands' work, be blest,
And good be thine always.
 3. Thy wife shall, as a fruitful vine,
Within thy dwelling be;
Thy children round thy table like
Plants of the olive tree.
 4. Behold the man shall thus be blest,
Who fears the Lord aright.
 5. The Lord thee out of Sion bless;
And see thou with delight
The welfare of Jerusalem,
Till thy days here shall cease,
 6. And see thou sons of thy own sons,
On Israel be peace!
-

Psalm CXXIX.

1. They oft oppressed me from my youth,
Say thus may Israel,
2. They oft oppressed me from my youth;
Yet they could not prevail.
3. The ploughmen ploughed upon my back;
They made their furrows long.
4. Jehovah righteous is; he cut
Of wicked men the thong.
5. All Sion's haters shall be shamed,
And to turn back be made.
6. Like grass on housetops they shall be,
Which, ere its pulled, doth fade.
7. Of which enough to fill his hand
The reaper cannot find,
Nor in his bosom gather up
Into a sheaf to bind.
8. And of the passers-by, none say,
May blessings upon you
Come from the Lord—you in the name
Of the Lord bless we do.

Psalm CXXX.

1. Out of the deeps I thee implore,
 2. O Lord; my voice, Jehovah hear,
Unto my supplications' voice,
Oh! give thou an attentive ear.
 3. If thou iniquities should'st mark,
Lord, who could then stand before thee?
 4. Since with thee there forgiveness is,
That revered thou mayest be.
 5. I for the Lord wait, my soul waits;
And all my hope is in his word.
 6. More than some watch for dawn, watch for
The dawn, my soul does for the Lord.
 7. O Israel, in Jehovah hope
For there is mercy now with Him,
 8. And full redemption, and He will
Israel redeem from all his sin.
-

Psalm CXXXI.

1. O Lord, not haughty is my heart,
Mine eyes not lofty are;
Nor meddle I with things too vast,
Too wondrous for me far.
2. Assuredly I have my soul
Composed and hushed to rest.
As a young child, when it is weaned,
Upon the mothers breast.
My soul is, as the weaned, on me.
3. O Israel rely
Upon Jehovah, from this time
Ev'n through eternity.

Psalm CXXXII.

1. For David, his afflictions all
Remember, O Jehovah now.
2. How to Jehovah he did swear,
To Jacob's Mighty one did vow.
3. The tent, my home, I'll enter not,
Nor on the bed, my couch, repose;
4. I will not give sleep to mine eyes,
Nor eyelids will in slumber close,
5. Till for the Lord a place I find,
For Jacob's strong one, dwellings fit.
6. Lo! we of it in Ephrath heard;
We in fields of the wood found it:
7. Let us unto his dwellings come,
Let us before his footstool bow.
8. Arise, O Lord, into thy rest,
Both the ark of thy strength and thou.
9. Let thy priests righteousness put on;
And thy saints joyful shouting make.
10. Avert not thine anointed's face,
For thy own servant David's sake.
11. To David hath Jehovah sworn
In truth, turn from it will not He,
Of the fruit of thy body, I
Upon the throne will place for thee.
12. If thy sons keep my covenant,
And testimonies I make known
To them; then too shall their sons sit
From age to age upon thy throne.
13. Because the Lord did Sion choose;
He hath desired a dwelling there.
14. This ever is my rest; here dwell
Will I, for I do it desire.
15. I'll her provision bless, yea, bless;
Her poor with bread will satisfy,
16. Her priests I'll with salvation clothe,
Her saints shall shout, shall shout from joy,
17. There I'll cause David's horn to grow,
A lamp for mine Anointed trim;
18. His adversaries clothe with shame,
But flourish shall his crown on him.

Psalm CXXXIII.

1. Behold! how good it is itself,
How it will please them well,
For those that brethren are also
In fellowship to dwell.
 2. Like oil, the good oil, on the head,
That down the beard did flow,
On Aaron's beard, which to the skirts
Did of his garments go.
 3. As dew of Hermon, which upon
All Sion's hills descends;
For blessing there the Lord commands,
The life that never ends.
-

Psalm CXXXIV.

1. Behold! Jehovah bless all ye,
His ministers that are,
Ye who, within Jehovah's house,
Are standing nightly there.
 2. Your hands raised to the holy place,
And bless Jehovah still,
 3. Jehovah, who made heavens and earth,
From Sion bless thee will.
-

Psalm CXXXV.

1. The Lord praise ye, The Lord's name praise;
Him, ye his servants, laud,
2. Who in the Lord's house stand, in courts
Of the house of our God.
3. Give ye unto Jehovah praise,
For good Jehovah is;
And sing ye psalms unto his name,
For amiable is this.
4. For Jah chose Jacob for himself,
Israel to be his own.

5. For that the Lord is great, our Lord
O'er all gods, I have known.
6. Jehovah all that pleaseth him,
Can in the heavens do,
And in the earth, and in the seas,
And all deep places through.
7. Vapours from all ends of the earth
To ascend he doth cause;
Makes lightnings for the rain, and winds
Out of his store-house draws.
8. Of Egypt the first-born, from man
To all the beasts, smote he.
9. On Pharaoh and his servants all,
He sent in midst of thee,
O Egypt, signs and wonders great.
10. Smote many nations strong,
And mighty kings; Sihon the king
11. The Amorites among;
Og, king of Bashan, and the kings
With Canaan's kingdoms all,
12. Whose land he gave, for heritage,
His people Israel.
13. Thy name's eternal, Lord, endless
Is thy memorial;
14. For Judge his people, and repent
For his servants he will.
15. The heathen's idols, made by man,
Of silver are, and gold.
16. Mouths have they, but they cannot speak;
Eyes, but cannot behold;
17. Have ears, but hear not; in their mouth,
Likewise, there is no breath.
18. Like them their makers are, and those
All who in them have faith.
19. O house of Israel bless the Lord!
Jehovah bless all ye
20. Of Aaron's house. Jehovah bless
All Levi's family.
Ye, who the Lord fear, bless the Lord.
21. From Sion blessed be
The Lord, who in Jerusalem
Doth dwell. The Lord praise ye.

Psalm CXXXVI.

1. Thank ye the Lord, for good is he;
Forever is his mercy sure,
2. Thanks to the God of gods give ye,
For his grace ever will endure.
3. Thank ye the Lord of lords alone;
For ever is his mercy sure.
4. Who alone wonders great hath done;
For his grace ever will endure.
5. Him who the heavens in wisdom made;
For ever is his mercy sure.
6. The land above the waters spread;
For his grace ever will endure.
7. Who formed great lights within the sky;
For ever is his mercy sure.
8. The sun to rule by day on high,
For his grace ever will endure.
9. The moon and stars to rule at night,
For ever is his mercy sure.
10. Who Egypt's first born all did smite;
For his grace ever will endure.
11. And from among them Israel fetched,
For ever is his mercy sure;
12. With a strong hand, and arm outstretched,
For his grace ever will endure.
13. The sea of reeds he did divide,
For ever is his mercy sure;
14. And through the chasm did Israel guide,
For his grace ever will endure.
15. Pharaoh and hosts there off he shook,
For ever is his mercy sure;
16. And through the desert Israel took,
For his grace ever will endure.
17. Kings of renown he overthrew,
For ever is his mercy sure;
18. And mighty kings in battle slew,
For his grace ever will endure.
19. Sihon the Amorite king was slain,
For ever is his mercy sure,
20. And Og, who did in Bashan reign,
For his grace ever will endure.

21. Their land for heritage he gave,
For ever is his mercy sure.
 22. His servant Israel to have,
For his grace ever will endure.
 23. Remembered us when we were low,
For ever is his mercy sure;
 24. And rescued us from every foe,
For his grace ever will endure.
 25. Unto all flesh he bread hath given,
For ever is his mercy sure;
 26. Give thanks unto the God of heaven,
For his grace ever will endure.
-

Psalm CXXXVII.

1. Near Babel's streams, there we sat down;
And we, remembering Sion, wept.
2. In midst of it, our harps hung up,
We on the weeping willows kept.
3. Still, there words of a song from us,
They asked, who had us captive led;
And our oppressors, for their mirth,
"Sing to us songs of Sion " said.
4. Oh! how could we Jehovah's songs,
Sing here within a foreign land!
5. If I, Jerusalem, thee forget,
Forgetful be my own right hand.
6. My tongue may to my palate cleave,
If I shall not remember thee,
If I raise not Jerusalem
The highest joy of mine to be.
7. That sad day of Jerusalem,
In thy remembrance, Lord, retain,
Against the impious Edomites,
Against those, who did thus exclaim,
"Lay bare, lay bare, in every part,
Even to its foundation quite."
8. Daughter of Babylon! laid waste!
How happy he who shall requite,

- To thee in retribution just,
 The treatment thou to us hast shown.
9. How happy he be who shall seize
 And dash thy babes upon a stone.
-

Psalm CXXXVIII.

1. I will thee praise with all my heart:
 I'll sing psalms publicly
2. To thee O God, I'll bow towards
 Thy holy sanctuary.
 And for thy mercy and thy truth,
 Thy name will celebrate;
 Since thou, for sake of all thy name,
 Thy promise hast made great.
3. I have unto thee daily called,
 And thou hast answered me.
 To me thou fortitude wilt give;
 In my soul strength shall be.
4. All the kings of the earth, O Lord,
 With praise shall thee confess,
 When of thy mouth they shall have heard
 Thy precious promises.
5. And they will in Jehovah's ways,
 Sing to his praise each one,
 That the Lord's glory on the earth
 Had very great become.
6. Though the Lord is exalted high,
 Yet He looks to the low;
 But those self-raised in haughtiness,
 He from afar doth know.
7. Though I in midst of trouble walk,
 My life thou wilt defend,
 And lay thy hand on my foes' wrath,
 Me save with thy right hand.
8. What there is for me with the Lord,
 The Lord complete will make.
 His mercy lasting is. Do not
 Works of thy hand forsake.

Psalm CXXXIX.

1. O Lord, thou hast me searched and known;
2. My sitting down hast scanned
And rising up, Thou, all my thoughts
Far off, dost understand.
3. My path and lodging thou dost sift,
Frequent all ways I go;
4. For no word's on my tongue, but lo!
The whole, Lord, thou dost know.
5. Behind, before, thou dost me press,
And thy hand on me set.
6. Such knowledge wonderous is to me,
Too high for me to get.
7. Where from thy spirit can I go?
Or from thy presence fly?
8. Scale Heaven? There thou art, lo! there,
If in a grave I lie.
9. Take I the wings of dawn, to dwell
Far off beyond the sea;
10. Me even there thy hand would lead,
And thy right hand hold me.
11. If I say; Darkness me involves.
The night round me is light.
12. The darkness darkens not from thee;
But as day, shines the night,
As darkness is thus as the light.
13. For maker thou hast been
Of my veins; me thou woven hast
My mother's womb within.
14. I give thee thanks, that signalized
I have been wondrously.
Thy works are marvelous; and that
My soul knows thoroughly,
15. My person's not been hid from thee,
As I was formed for birth,
In secrecy embroidered was
As in depth of the earth.
16. Thine eyes have seen my sphere of life;
And in thy book wrote down.
Are all of them, the days observed;
And beside them there's none.

17. And to me, God, how dear thy thoughts,
How great the sum of them!
 18. I count them! They outnumber sand,
I wake, still with thee am.
 19. If thou God slayest bad blood-stained men,
Far from me be all those,
 20. Who speak of thee for wickedness,
And are profane, thy foes.
 21. Thy haters, Lord, should I not hate?
Them loathe who thee oppose?
 22. With utter hatred them I hate;
They are to me, as foes.
 23. Search me, Lord, know my heart; try me,
And know my thought; and see,
 24. If I'm in a wrong way, and in
The endless way lead me.
-

Psalm CXL.

1. From wicked man, Lord, rescue me;
Thou wilt me from the man
Of violence preserve, who do
2. In their hearts mischiefs plan;
They every day gather for war.
3. Like serpents they make sharp
Their tongues; under their lips there is
The venom of an asp.
4. Lord keep me from the bad man's hands,
From the outrageous man
Thou wilt me save, who to subvert
My steps have formed a plan.
5. Proud men have hid for me a snare
And cords, they have a net
Spread out for me by the roadside,
Traps for me they have set.
6. I have unto Jehovah said,
Thou art my God from choice;
O thou, Jehovah, hearken to
My supplications' voice.
7. Jehovah, Lord, the strength thou hast
Of my salvation been;

- Thou strongly covered hast my head
Amid the battle's din.
8. The wishes of the wicked men,
O Lord, do not concede;
That he may not elated be,
Let not his plots succeed.
 9. As for the head of those my foes,
Who so environ me,
The injuries of their own lips
Their covering shall be.
 10. Live coals upon them shall be thrown:
Them He will cause to fall
Into the fire, and water floods,
Whence rise they never shall.
 11. The man of slanderous tongues shall not
On earth established be:
Evil the man of violence
Shall hunt destructively.
 12. I know God to the meek does right,
And judgment for the poor.
 13. Only the just will praise thy name,
The just dwell thee before.
-

Psalm CXLI.

1. Jehovah, I do thee implore,
With haste to me draw nigh;
And listen thou unto my voice,
When I unto thee cry.
2. Oh, let my prayer accepted be,
As incense in thine eyes;
And the uplifting of my hands,
As evening sacrifice.
3. Set at my mouth a guard; the door
Of my lips watch, O Lord.
4. And let thou not my heart incline
In thought to an ill word,
To practice any practices
For wickedness with men
Who work iniquity, nor let
Me dainties eat with them.

5. Then would a righteous one me smite;
 Love also would me chide.
 Anointment of the head with oil
 My head will not make void.
 For oft and still I pray against
 The evils they have done.
 6. They by the strong hand of their Judge
 Will be at last thrown down.
 And then my kind word they will hear.
 7. As one ploughs the ground
 And breaks it up, at the grave's mouth
 Our bones are scattered round.
 8. Because Jehovah, Lord of all,
 Mine eyes unto thee are,
 Thee trusting, pour not out my soul.
 9. Keep me from the strong snare
 They set for me, from nets of those
 Who work iniquity.
 10. In their own traps let bad men fall,
 While safely I pass by.
-

Psalm CXLII.

1. I'll with my voice cry to the Lord;
 With my voice supplicate
2. The Lord; to him pour out my plaint,
 And my distress relate.
3. My spirit in me is perplexed,
 But thou my way dost know.
 They hidden have a snare for me.
 In the path I should go.
4. Look thou to the right hand and see;
 To know me none there are;
 Refuge has failed me, for my soul
 Not any one doth care.
5. To thee, Jehovah I have cried;
 I have said unto thee,
 Thou art my refuge, in this life
 My portion dear to me.

6. Since I am now brought very low,
Hearken unto my cry;
Me rescue from my foes, for they
Are mightier than I.
 7. From prison bring my soul, that praise
May to thy name redound.
When thou wilt favour to me show,
The just will me surround.
-

Psalm CXLIII.

1. Lord hear my prayer, unto my cries
For mercy, Oh! attend;
In thy truth, in thy righteousness,
To me an answer send.
2. With me, thy servant, enter not
In judgment him to try;
For in thy sight no living man
Himself can justify.
3. For foes pursue my soul, my life
Into the ground they tread;
And make me dwell in places dark,
Like those a long time dead.
4. My spirit in me harrassed is,
My heart made desolate.
5. I view in memory the days
Of old, I meditate
On all thy doings past; I'll speak
Of the works of thy hand.
6. To thee my hands I stretch, for thee
My soul's like a parched land.
7. Hasten, O Lord, and answer me;
My spirit is downcast.
From me hide not thy gracious face,
Lest I become at last,
Like those that go down to the pit.
8. Cause me to hear at dawn
Thy mercy, for in thee I trust.
Do thou to me make known
The way, that I should go, for I
Carry my soul to thee.

9. Now from my adversaries all
O Lord! deliver me.
With thee I hidden have myself,
10. Because thou art my God.
Teach me to do thy holy will;
Thy Spirit is the good.
Let Him guide me on level ground
11. O Lord! for thy name's sake,
Me quicken; in thy righteousness
My soul from trouble take.
12. Seeing I am thy servant, thou
In mercy wilt destroy
My foes, and to perdition bring
All who my soul annoy.

Psalm CXLIV.

1. Praised be the Lord, my rock, who taught
My hands for war their power,
My fingers skill; kindness to me,
2. My fortress, my strong tower,
My prompt deliverer, my shield,
Whom for my trust I choose;
Who in subjection unto me
My people all subdues.
3. Jehovah what is any man
That thou of him shouldst know
And what a son of man, that thou
Dost thought on him bestow?
4. Man is but vanity, his days
As shadows pass away.
5. Lord, bow the heavens, come down, touch thou
Mountains, that smoke they may.
6. Flash lightnings, them disperse, send out
Thy shafts, them to confound.
7. Stretch thy hand down, rid and me free
From water floods profound,
And from the hands of aliens strange,
8. Whose mouth speaks fallacies,
And their right hand is shown to be
A right hand full of lies.

9. I will to thee, O God, now sing
A song that's new to me;
As I play on the ten-stringed lyre
I'll sing the psalm to thee.
10. Thou unto kings that rightly rule
Deliverance dost afford;
Thou dost thy servant, David free
From the destructive sword.
11. Rid and me save from alien's hands,
Whose mouth speaks fallacies,
And their right hand is shown to be
A right hand full of lies.
12. So that our sons, as plants may be
Trained in their youth with care;
Our daughter's like choice polished stones
Which in a palace are.
13. Our garners with provisions good
Of every kind supplied;
Our flocks in pastures, bringing forth
To thousands multiplied;
14. Our oxen strong burdens to bear;
No breaking in occur,
Nor marching out, and in our streets
There may be no murmurs.
15. What happiness a people have,
In such a state as this!
What happiness do they enjoy,
Whose God Jehovah is.

Psalm CXLV.

1. I'll thee extol, my God, the King,
Thy name forever bless;
2. Thee daily bless, and evermore
Thy name with praise confess.
3. Great is the Lord, much to be praised,
His greatness search exceeds.
4. Age lauds to age thy work, and they
Publish thy mighty deeds,
5. On the majestic comeliness,
Of all thy glory great,

- And the words of thy wonders, I
Myself will meditate.
6. And of thy formidable deeds
Men notice will the force;
And of thy vast magnificence
I will with awe discourse.
7. Remembrance of thy goodness great,
They fluently express;
And they expatiate with joy
On thy strict righteousness.
8. The Lord is kind and pitiful,
And is to anger slow;
9. He great in mercy is. The Lord
To all doth goodness show,
His mercy is o'er all his works.
10. Thy works thy praise display;
11. Thy saints thee bless, speak of the might
And glory of thy sway,
12. To make known to the sons of men
His deeds of energy,
And of his boundless government
The glorious majesty.
13. Thy reign's an endless reign, and thy
Kingdom will ever last.
14. Those near a fall the Lord upholds,
And lifts up the downcast.
15. All eyes wait on thee, who to them
Their food in time dost give;
16. With opened hand thou dost supply,
The wants of all that live.
17. In all his ways the Lord is just,
And good in his works all.
18. The Lord's near all who call on him,
And in truth on him call.
19. His fearer's wish He'll do; and save
Them when to him they cry.
20. All loving him, He keeps; but all
The vile he will destroy.
21. My mouth shall still utter the praise,
The Lord from us doth claim.
Let all mankind forevermore
Adore his holy name.

Psalm CXLVI.

1. The Lord praise! praise, my soul, the Lord!
I'll praise him while I live!
 2. While I exist, I will in psalms
To my God praise give.
 3. Trust not in princes, in man's sons,
In whom no safety is.
 4. His soul goes forth, he turns to dust,
Then fails all thoughts of his.
 5. How blest the man, to whom the God
Of Jacob is an aid;
Whose hope is in the Lord, his God,
 6. Who heaven and earth hath made,
The sea, and all that is therein;
Who truth forever heeds,
 7. Justice for the oppressed maintains,
With bread the hungry feeds.
The Lord sets free the bound. The Lord
 8. Opens blind eyes to sight.
The Lord lifts up the bowed down.
The Lord loves the upright:
 9. Strangers Jehovah oversees,
The orphan he supports
And widow lone; and he the way
Of wicked men subverts.
 10. Jehovah over all maintains
Eternally the sway;
O Sion, He forever is
Thy God. Hallelujah!
-

Psalm CXLVII.

1. Jehovah praise; for it is good
Psalms to our God to sing;
For sweet and decorous it is,
Unto him praise to bring.
2. The structure of Jerusalem
Is what the Lord hath done;

- And the dispersed of Israel were
Gathered by him alone,
3. Him, who the broken-hearted heals,
And allays all their pains.
 4. He counts the number of the stars;
He calls them all by names.
 5. Greatness belongs unto the Lord,
His power of vast amount;
And as to his intelligence,
None can give full account.
 6. The Lord lifts up the meek; the bad
Down to the ground He'll bring!
 7. Answer the Lord with thanks, with harp
The psalms to our God sing.
 8. Him, who the heavens veils with clouds,
Provides rain for the earth,
Makes grass upon the mountains grow,
 9. Food to the beasts gives forth,
And to the ravens' young that cry.
 10. He in the horse's might
No pleasure has, nor in the legs
Of man takes he delight.
 11. Jehovah is well pleased with those
Who do him truly fear,
And in their time of need wait for
His mercy to appear.
 12. Laud! O Jerusalem, the Lord!
Zion thy God extol!
 13. For he thy gates' bars hath made strong;
And blest thy children all.
 14. He makes peace in thy bounds, and doth
Choice wheat to thee afford.
 15. He his command sends on the earth;
And swiftly runs his word.
 16. He gives out snow like wool; hoar frost
Like ashes scattereth wide.
 17. Casts out like crumbs his ice; who can
Before his cold abide?
 18. He sends his word, melts them; his wind
He blows, then waters flow.
 19. His word to Jacob, his statutes
And judgments he doth show

20. To Israel. To nations all
 Never done thus hath he;
 And, as for judgments, they knew not
 Of them. The Lord praise ye.
-

Psalm CXLVIII.

1. Praise Jah! Praise from the heavens the Lord;
 Him in the heights extol.
2. All ye his angels, give him praise;
 Praise him, his armies all.
3. Oh! praise ye him, the sun and moon;
 Praise him, each shining star,
4. Praise him, ye heavens of heavens; praise him
 Waters that o'er skies that are.
5. Let them the name praise of the Lord;
 For he gave a command,
 And they were formed; and he caused them
6. Forever firm to stand.
 And gave to them an ordinance,
 Which they cannot transgress.
7. The Lord praise from the earth; ye whales
 And every deep abyss;
8. Fire, hail, snow, clouds; and stormy winds
 Ready his word to do;
9. The mountains and all hills, fruit trees,
 And all the cedars too;
10. The wild beasts, and all cattle tame;
 The reptiles large and small,
11. And feathered fowls; kings of the earth
 Also the nations all,
 Chieftains and judges all on earth;
12. Young men, and maidens young,
 Old men and children; let all these
13. The Lord's name praise, each one;
 Because his name above all else
 Is in itself sublime,
 His splendor doth above the earth
 And the whole heavens shine.

14. Power for his people, and renown
 For all his saints he's raised,
 For Israel's sons, a people near
 To him. The Lord be praised.
-

Psalm CXLIX.

1. Praise ye Jehovah. A new song
 Sing ye unto the Lord;
 In the assembly of the saints
 Renown to him accord.
2. Let Israel in his Maker joy,
 And to him praises sing;
 Let all that Sion's children are
 Be joyful in their King.
3. Let them be moved with fervency
 To celebrate his name;
 Dancing with timbrel and the harp.
 In psalms his praise proclaim.
4. For in them, who his people are,
 The Lord doth pleasure take;
 And with salvation he the meek
 All beautiful will make.
5. In glory let the godly, then,
 Exultingly rejoice;
 Low on their beds let them in praise
 With joy lift up their voice.
6. Within their mouth shall ever be
 The praises of the Lord;
 Also in their right hand there shall
 Be a sharp two-edged sword;
7. Vengeance 'mong nations to inflict
 Rebukes people among.
8. To bind their kings with chains, their chiefs
 With iron fetters strong.
9. To execute the judgment thus
 Which is upon record;
 An honor this for all the saints.
 Give ye praise to the Lord.

Psalm CL.

1. Jehovah praise! The mighty God,
Praise in his sanctuary;
Within the spacious firmament
Of his power praise him ye.
2. Praise him in view of his great works
With praise him magnify,
According to the amplitude
Of his own majesty.
3. Praise him with trumpets' sound, him praise
With harp and psaltery.
4. With timbrel, dance, stringed instruments
And organ, praise him ye.
5. Praise him with cymbals sounding loud,
Praise him with sounds of joy.
From cymbals loud, let all who breathe
Him praise! Hallelujah!

EXPLANATORY NOTES.

Psalm 139 : 15, 16.

The word, in verse 15th, in our English Bible, translated "substance," is the word for bone, as translated in Gen. 2 : 23. This word is used in the Hebrew Bible, not unfrequently in a borrowed or secondary sense, to designate with emphasis the identity of that to which it relates. It is so used in regard to things, and translated *self-same*. Gen. 7 : 13, 17 : 23 ; Exod. 12 : 17. So "Its (the bone) as the heavens itself for brightness."

This word, bone, in its ancient Scriptural sense and use, expressed, also, personal identity in its relative import. "And bone of my own hand hath made for me this wealth." Deut. 8 : 17. I myself have made it. For the next verse shows, that by that plea in his heart, he claimed for himself personally what did not belong to him "By the bone of thy hand" that is, "thou wilt thyself entrap me," Job 30 : 27. "Her Nazarites were more ruddy in bone than rubies," Lamentations 4 : 7, translated "body," but it signifies what they were personally, in contrast with those described in the next verse. This word in the plural has the same special, personal reference, in some places, to the individual of whom any thing is affirmed. "His bones are full of his youth, and with him it shall lie down on the dust," Job 20 : 11. He did not personally feel old, and would

not, till at that untimely youthfulness in old age, that made him regardless of sin and death, "Shall lie down with him in the dust." The first use and significance of this word, *bone*, by Adam may have been the primitive suggestive occasion of the application of it to *persons*. Our own word, *person*, may be its near lingual kin by descent. The early Latins in forming that word ages ago, in providing themselves with a language of their own, according to the learned Joseph Scaliger, borrowed the verbal material of which it is composed, from the Greeks, as follows: *peri* (about) and *soma* (body) making *persona*. See Ainsworth's Latin Dictionary, London, A. D., 1823. The Greeks had a word of the same import, *prosopon*, *person*, so translated, 2 Cor. 10 ch. 10. See more Scriptural proof of this in Schleusner's Lexicon on the Greek N. T. Each of these words, in the ancient language to which it belongs, must have been in common use in its personal import long anterior to any dramatical exhibitions, for the actors were called persons, because they represented persons, characterised in a drama. *Persona* is the meaning given to this word in the Arabic version, Pool's Synopsis. The Septuagint translation gives, in an explanatory way, the same meaning to it: "not hid from thee was my bone which thou didst make in secret, and my *upostasis*, in the depths of the earth." That word is translated "person" where Paul wrote it in the New Testament, Heb. 1: 3.

Jehovah's universal and constant omniscience is the sublime and impressive truth unfolded in this psalm; and a personal truth to be recognized by every one who reads or sings the psalm. His creation, the divine origin of his nature, with all that makes him an intel-

lectual, moral and accountable being, susceptible of perfect happiness or of utter misery, with an inherent law, inseparable from his nature, and diverse from all natural laws in nature around, is confessed, in verses 13 and 14. It is not restricted or peculiar to king David. It is truly and equally applicable to every one, capable in thoughtful self-communion of knowing, in his intelligent consciousness, what his nature is, fearfully and wondrously constituted, as it is by God in its formation.

In verse 15th, the main subject of this psalm, the omniscience of God, is made prominent in a personal recognition and acknowledgement of it as follows :

“My person has not been hid from thee, as I was made in secret, embroidered was in the depths of the earth.”

The verbs in this verse are in the past tense and passive voice. I insert *as* instead of *when* for the relative pronoun in Hebrew. The pronoun with the letter chaph often hath that sense and sometimes without it, as in Ps. 10 : 6, Jer. 33 : 22 ; 2 Chron. 6 : 8, and should be v. 29. The negative statement in the first clause of this 15th verse, “my person has not been hid-den from thee,” is a strong affirmation, a personal avowal to God. I have been in my life always thoroughly known to thee. Every one who said or sung this psalm would realize, in his understanding and self-application of its truth, that all which constituted his being in his own consciousness of existence, all that pertained or affected him in any way personally, his faculties, capacities, his thoughts, his motives, his acts, his sins, his habits, his hopes, his fears, his sorrows, his comforts, had been fully known to God.

He subjoins, as a sufficient and valid reason for his assured belief and understanding of the omniscience of

God, "as I was made by thee," instead of *as*, it might be translated *for*, as the relative pronoun is, Gen. 32 : 49 ; Deut. 3 : 24. He was, as the verse before this shows, fully sensible with overwhelming emotions in his soul, that he had been formed by the Lord. But here he adds, not only in accordance with the import of the first clause in this verse, but as convincing evidence to him of the truth and certainty of his being wholly and always within the omniscience of God. "As I was made in secret, embroidered was in the depths of the earth." Literally in secret-figuratively to me, like that in the deep interior of the earth. This last clause lays bare the fact, the argument, that shows clearly the fact, the truth, affirmed in the first clause. This secrecy was not, of course, with God the creator. It belongs and cleaves to the created, as to the whole progressive, intricate, mysterious process of his formation into a human, rational being, a process of which, the created can have no memory, or intuitive conception or knowledge in his mind. But all was perfectly known to God. As God has known in the cloudless light of his knowledge all about me in that period of my existence, which is entire darkness to me, I am sure that my person at no time since, in no place, in no condition or relation has been hidden from Him. "God is light and in Him is no darkness at all." If I say, "surely the darkness shall cover me ; even the night shall be light about ; yea, the darkness hideth not from thee : but the dark night shineth as the day ; the darkness and the light are both alike to thee." The word, *for*, here is an important and significant word, as it refers to and refutes, what is in this apostate world universally said, as it was at first by Adam in Eden,

“And I hid myself.” This *for*, in its reference to what just precedes it, points, for evidence or illustration, of its truth, mainly to what is contained in verse 15th and 16th, but also to the devout appreciation of the thoughtful, searching, infallible omniscience of Jehovah, in the residue to the end of this Psalm, 16th v. Thine eyes have seen my sphere of life, and on thy book they all will be written; days will be noted, and besides them there is none.”

The leading word in this verse, for which is substituted “*substance*” in our English Bible, is a different word from that so translated in the former verse. This noun is derived from a verb which is found only in 2 Kings, 2: 8. “And Elijah took his mantle, and *enwrapped himself* and smote the waters.” There are no words in the Hebrew for “*it together.*” His mantle was a sign mysteriously connected with the prophetic and miraculous powers given to him by Jehovah. “He wrapped his face in his mantle,” 1 Kings 19: 63. “He cast his mantle upon Elisha,” v. 19th. This act doubtless betokened the final bestowment of the supernatural power, that made Elisha what Elijah had been. By this mantle around them, they were discriminated and known in distinction from other men. There is good ground for more than doubting the correctness of the above interpretation of the act of Elijah in regard to what he did after taking his mantle. He might have wrapped it around him. Had it been requisite to smite the waters with the mantle, there would have been some word to indicate it in connection with the act of Elijah, and afterwards of Elisha in smiting the waters, that the mantle was used for that purpose. But there is nothing of that kind on record. It must have been around

Elijah when he crossed the river, and till in his ascent it fell. Then Elisha took the mantle and smote the waters. There is not a word to intimate that it was wrapped together. But even if it was rolled up and used in smiting the waters, it was still a mantle fitted for the purpose for which it was made, in its use, closely around and outside the person to whom it belonged and to whom it was attached. But even if the mantle had been wrapped together or rolled up, neither the act of rolling it, nor its appearance when enwrapped would suggest the idea "an unformed mass, substance not yet wrought," is the true meaning of a Hebrew substantive which has the only root of its form and sense in the verb applied to what Elijah did after he took his mantle. Yet this important word, on which the divinely intended and expressed import of the whole verse hinges, has, under the sanction of Gesenius, has been adopted by Hengstenbergh, as follows: "Thine eyes saw me when I was unprepared," and by others since, in this country, with a little change in mere terms. These interpretations have their origin in the old Septuagint in an adjective as follows: "My incomplete thine eyes have seen." The plea of antiquity with some interpreters of the Old Testament, in modern times, as among geologists, the superficial interpreters of the material earth, has done more for the furtherance of error than of truth.

The noun derived from the verb, to *enwrap*, to envelop, may be seen in Ezek. 27 : 24, in blue cloths, in embroidered work, and in chests of rich apparel. It is the word for *clothes*. It means an outer garment, a cloak, a mantle in which a person was clothed, "was wrapped," as Gesenius, in his Lexicon, admits. I cite this passage to show the self-evident congruity of the

primitive, literal meaning of that noun to that of the verb from which it sprung. The mantle was so called in view of what it was to him, whose it was, attached to, and around his person. It was not so called because it was rolled together or folded up, for that was common to the rich apparel of all sorts in the chests of cedar. In this verse there is another *word* to which I will refer, as a signal and illustrative instance and proof of the light and profit we may gain in understanding the Sacred Scriptures, by keeping in mind, as means within our reach, the common and literal meaning of words, which the Spirit of inspiration, in his infinite and gracious wisdom, selected and applied, in a borrowed or figurative sense, so as to suggest or illustrate to a reading mind, some illustrative analogy, without identity. The word in this verse, to which I now refer, as a sample, is the same word that is in verse 15th in this psalm : but here it is literal in its primitive meaning ; but in the psalm it is metaphorical, descriptive of what pre-eminently pertains to the nature of man, in distinction from all nature around him. Metaphors and parables, unfolding spiritual and moral truth, and eternal truth, the most important and sublime, are taken from temporal things, scenes and events, common in the world everywhere, and for which there are words in every language, more or less, on the face of the earth.

As this word in Ezekiel signifies “mantles blue and embroidered in chests of apparel,” we may certainly infer from it, that the Hebrew word in this 16th verse of the psalm cannot differ from it in its import. They both have the same consonants, and the same that form the verb. That in Ezek. is in the plural, this in the singular. It is evident, however, from the personal pronoun, in the plural, that follows and refers to it, that it is here

a noun of multitude, comprehending all that enwrapped and encompassed his person individually in his relations to his fellow beings and to God. But whatever may have been the literal meaning of that word, its figurative import, in regard to every man who sang this psalm, comprehended, all that concerned and affected him, under all circumstances in every position his person had occupied through life, actively or passively, in temporal or spiritual interests, in his relations to his fellow beings, or in his relations and obligations to God. The same reason that assured him that his person had not been hidden from God, was in itself, and certainly, enough to assure him that all around him in the whole course of his life, at all times, in all places, and in all his relations within the compass of his moral accountability to God, the eyes of the Lord had seen. Other words for apparel are used in a figurative sense and application. They are like small parrables, plain and easily understood, and in their evidenced meaning, are often very important in their truth. I refer merely to a few, Job 29 : 14 ; Isa. 61 : 10 ; Rev. 3 : 18, 7 ; 14. I may here, also, direct the attention of readers to a remarkable promise or prophecy given ages ago, to Zion, to the Israelites, and worthy of their attention now in the latter ages. "As I live," saith Jehovah, "thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride," Isa. 49 : 18. What I particularly have in view, as to phraseology, is in verse 21 as to the word translated in the English Bible *desolate*, and I am bereaved, and *solitary* a captive, and removing to and fro. This Sion said. The first three consonants in the word for solitary are the same that form the noun, the first and main word in verse 16 : and also of the verb from which it

sprung. That word in Isaiah has a consonant with a vowel added to it, giving it a negative meaning in contrast with that of the word in this psalm. This word is *solitary* in special contrast with what the *solitary* had been and others were as to outward circumstances. That word is rightly translated in Job 3 : 7 as it should have been in ch. 15 : 34.

Whoever sang this psalm with understanding would confess to God in singing this verse—

1. Thine eyes have seen all about me, all that concerned me at all times in the whole course and sphere of my life. The word eyes is in the dual number, The Lord sees purposely and intently. There is nothing in my mind or body, in my experience, in my conduct, in my self-communion, in my intercourse with others, in my conversation in the world, secret or invisible to God.

2. In thy book all of them will be written to remain on record. The perpetual remembrance of what the eyes of the Lord saw, allied to his person, in the course of his life, is here acknowledged in terms which were applied to what was done by kings in regard to past events affairs and deeds under their reign, Esther 6 : 10, 2 ; Mat. 3 : 10. All were written in the indellible, invisible book of God's remembrance of every human being, and of his mental, actual, personal realities. That infinite volume of Jehovah's omniscience will comprise a full, complete, infallible biography of every human being that ever lived on the earth—His footstool. Its true that there are multitudes hardened into indifference to this book of God ; and besides these there are adepts in the wisdom of this world, even clerical officials, who treat it as a fictitious novel in their funeral services, at the burial of the Christless dead from the

Christless domicile of secrecy, as if their glory would descend after them and crown them on the day of judgment. But every man will have a complete and true biography in the book of God. God is Judge. The book of record in His omniscience will contain far more than any man himself can retain or have in thoughts or memory, in this world, or after he may leave it. For when the dead, small and great, shall stand before the great white throne, and the books be opened, and the dead be judged for those things written in the books according to their works, it is foreshown by Him who will sit on the throne of his glory in the last of days, that of those at his right hand the Lord sees more than they will see of themselves: and the Judge shall answer those at his right hand, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." All that they had done to the least thing was written in His book. To the general and vague plea of those on his left hand, He will answer: "Verily I say unto you, inasmuch as ye did it not to one of the *least* of these ye did it not to me." As proven from the book of his own omniscience, they had done nothing, not the least, for his sake, much as they may have done, each one for his own sake, pleasure or honor, in this evil world. Therefore

3. There all that was written was connected with dates. "Days were noted" or observed. The Hebrew word here is *natzar* not *jatzar*, to form. These two verbs are so much alike in the future tense that one is liable to be mistaken for the other. Gesenius, in his Lexicon, confesses this error as follows: "Where is my commentary? I have, with others, wrongfully derived *atzar* from *natzar*." It is stated by Venema, in his comment on *this* psalm, that the same mistake which ob-

scures this psalm, was made in the translation of Ps. 33 : 15, for which he substituted, "observe their hearts alike." So, also in Prov. 24 : 12, for which, in the place of what is in our common Bible, he would make it, "He who observeth thy soul, doth He not know ? Job 7 : 20. Oh ! thou observer of men." This word is translated *watch*, Ps. 141 : 3 ; Jer. 4 : 16 and observe Ps. 119 : 34.

Any reader may see that this word is connected with what was written, the days, the times, when the Lord saw all that was written in the book.

4. And, out of, besides them, there is not one. This is brief, but a very comprehensive and emphatic confirmation of what precedes it in this verse. The important copulative, *and*, embraces, within the compass of its connective sense, all that to which the pronoun *them* directly refers. Every one who sang these words, with the enlarged views and devout appreciation of the thoughts of God, expressed in the next verse, would connect *them* in the last clause of this 16th verse, not only with days, but also and mainly with what would be in his mind when *all them* would be on his lips. On the true and plain meaning of these two central words, as words, hinges, inseparably, the real and true meaning of those two words conjoined in Hebrew. Thine eyes have seen all about me, all with which I am enrapt, and arrayed, all connected with my activity, mental or bodily, with my experience, pleasant or painful, in my relations and sphere of accountability to thee, in public or private. All thine eyes have seen of me, will have been written in thy book with particular accurate dates. It is evident that the words *all*, *them*, are words that comprise in their reference all *that* comprehended in the one word *galam*, and was all which the eyes of the Lord had seen. Any one in the discernment and conscious-

ness of all this, might, in the full assurance of its truth, add, "And besides them there is not another, not one." The simple conjunction joins this last clause in the verse with the clause just before this, in which both the verbs are in the passive voice and future tense. The first is so translated in 69 : 29 and 102 : 18. The emphatic pronoun is the last noun in the 16th v.

The sublime, eternal, and influential truth unfolded in this psalm is the omniscience of Jehovah. That is a truth, a divine truth recognized by every rational human being that ever lived on the earth, and by every one now living ; and it is realized, more or less, independently of his own will, in his mental intuitive consciousness. It is what is implied in what the ancient Latins expressed by the word *conscientia* from which was derived our word, conscience, "the testimony and witness of his own mind," as defined in Ainsworth's Latin Dictionary. The word, *suneidesis*, used by the Greeks, is of the same import, John 8 : 9 ; Rom 2 : 15. Every one under the reign of grace, in his belief and knowledge of the omniscience and omnipotence of "Emanuel, God with us," will have cause in his experience to sing what is contained in the next two verses, and in his need the last two.

Psalm 141 : 5, 6.

Any one who reads this psalm with due thought, may discern that it is an earnest prayer to God, watchfully to guard and withhold the person who reads or sings it, from every wicked way and fellowship, in which, by connivance or co-operation, he would or might become associated with the workers of iniquity, even though it might be successful, and he himself be a participant of

its coveted results, its dainties. In the last of this psalm, he makes prominent the artful and mischievous schemes of those workers of iniquity to ensnare him.

The common interpretation makes a break in the tenor of this psalm. Besides it is not consistent with the rule or actuating principles of a strictly righteous man, in contrast with the good, to suppose that he would smite another without cause assigned. The verbs in the fifth verse are in the future tense and singular number. Anointment with holy oil is here meant, Ps. 23 : 5 ; 89 : 20 ; 133 : 2 ; Cant. 1, 3, 4, 10. "Break" here means just what is meant, when it is now said, that a man will not break his word or his vow ; that is make it of no worth or validity. That is the true meaning of the Hebrew word here in the future *hiphil*. See Ps. 33 : 10, last clause, Num. 30 : 6, disallow in Eng. 5, 8, 11. His prayers had been and were still not for a righteous or benign man, but for a plurality against their sins, or for them in their consequent and merited disasters—the same who practiced wicked practices. In verse 6th Judges is the plural number in Hebrew, as it is in Ps. 58 : 12. "Surely there is a God, who is Judge in the earth." Here it is literally by the hands of rock," that is, by the strong hands, by the power of their Judge, they shall be cast down. The same word, *rock*, means *strength* in Isa. 31 : 9. "And his strength from terror shall pass away." That is a prominent part of the prophetic history of the Assyrian power, as adverse and as zealous in modern as in ancient times against the King, who reigns in righteousness. As to the word "bones," in verse 7th, it may here signify *persons* in their conscious peril, as expressed in what follows.

Note on Psalm VIII.

The sublime subject of the devout prospective exclamation, with which this psalm begins and ends, is the glorious name of Jehovah in all this Earth. It was not merely His essential glory, but also the emphatically specified locality of its manifestation, that called forth this devout exclamation put into the lips, that its truth might be in the heart, the faith and hope of all who sang this psalm in private or public worship, under the Old Testament dispensation, or under the New.

The immensely important subject of this psalm, given by the Holy Spirit as a part of the rule of faith, and for use in divine worship, as summarily but definitely stated, in the latter clause of this verse, is the glory of the glorious name of Jehovah. The name, His name, is not created nature: but His own eternal, essential nature, uncreated, self-existent, with all His infinite perfections, dwelling in light that is inaccessible and full of glory, "For His name alone is excellent; His glory above the earth and heavens." Ps. 148 : 13.

The two clauses that form this verse are connected by two words in Hebrew in as evident relationship and local proximity, the one to the other, as they could be; the last word in the former verse being the "earth," and the first in the latter the relative pronoun *which*. It is thus clearly evident that this Earth was to be the scene or locality of this predicted signal manifestation of Jehovah's glorious name. The relative pronoun here has the same adverbial sense, which it often has in other places *where* there is a like need of it. "Get you straw where you can find it," Exod. 5 : 11 ; 20 : 24, "in places where I record my name;" also in ch. 30 : 6, Ps. 84 : 3, where she may lay her young," 95 : 9. There

is no other word than earth in the first clause that can be made the antecedent of this relative ; and there is no other word with which it can be connected, or has been in a translation without materially impairing, I might add, obliterating the true import of the whole introductory verse of this Psalm. There is in the latter clause of this verse, taken in its close direct relation to the former, a prophetic petition for a full manifestation of the essential and inseparable glory of Jehovah's name on the Earth, which would in its splendor extend above the heavens, and thus transcend the glory of God which the heavens declare.

It must be in mind, and kept in mind, for a right understanding of this psalm in harmony with its true divine import, that the word "*give*" in the Hebrew text of this verse, is in the imperative mood, the usual grammatical form of earnest prayer addressed to God. The same word is used in Psalm 86 : 16, in Gen. 30 : 26, give me, Num. 11 : 13, Give us flesh." Gesenius in his Lexicon affirms in regard to this word, that it occurs elsewhere twenty-three times in the imperative. It should thus be taken here. But I cannot assent to what he adds, "then there arises an apt and elegant sense which glory of thine places also above the heavens;" for the relative pronoun is, by that application of it, wrested from its direct and close relation to the earth, and attached erroneously to the noun *glory*, which the verb *give* does govern. He sanctions, in his Lexicon the meaning I have given to the pronoun, and I cling to the word *give* in its true and immense meaning, with respect to the divine glory so manifest, and on this earth, in the fullness of time. Then at first was fulfilled what was spoken of the Lord by the prophet Isaiah, "Behold !

a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us, Math. 1: 22, 23; Isa. 7: 14. "In the beginning was the Word, and the Word was with God, and the Word was God," John 1: 1, 8, to 14. "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth," v. 18th. No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father. He hath declared, "When the chief priests and scribes heard the children crying in the temple, and saying Hosanna to Son of David, they were sore displeased, and said unto Him, Hearest thou what they say? and Jesus said to them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise," Math. 21: 16. Read also what is recorded in Luke 10: 21. "In that hour Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid those things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight," 22 v. All things are delivered to me of my Father, and no man knoweth who the Son is but the Father; and who the Father is but the Son, and to whom the Son will reveal;" also in Math. 11: 25, 26, 27. When Nicodemus came to Jesus by night, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." To the two questions of the Pharisee, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit he cannot enter into the kingdom of God." Those born again, as new-born babes desire the sincere milk of the word, that they may grow there-

by : if so be ye have tasted that the Lord is gracious," 1 Pet. 2 : 2. Do not these passages and others that might be cited, in the N. T., prove that what was predicted in the eight psalm was fulfilled and verified by Jesus of Nazareth in the fullness of time. He himself said, "Father the hour is come," I have glorified thee on the earth ; I have finished the work which thou gavest me to do and now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was," John 17 : 4, 5. The word *name* is applied four times to the Father in this chapter.

The faithful and true Witness, in his humiliation for a time on this earth, "a little lower than the angels," made known, as He did to Nicodemus, why it was that there is eternal life in its beginning for any man in this world. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life," John 3 : 15 : 2 Cor. 4 : 6. This is full proof of which there is vastly more, that the glory of the name of Jehovah, that is, His essential glory upon this earth, anticipated and predicted in this psalm, was and is and will be the supreme personal glory of Him who, in His voluntary humiliation, said of his "sheep," I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand," John 10 : 28, 29. Read Phil. 1 : 6, 11 ; 1 Pet. 2 : 2. Read what the Apostle Paul wrote in his Epistle to the Hebrews, of which the learned and devout John Owen published a Comment. I only refer to two divinely selected and divinely significant Greek words in ver. 3, with respect to Son of God, "whom he hath appointed heir of all things, by whom also he made the world."

“Who, being brightness of the glory, and express image of the person of Him, and upholding all things by the word of his power, by himself making expiation of our sins, sat down at the right hand of the Majesty on high.” I insert the definite article as it is in the original. Any one may discern that the Greek word *character*, translated “express image,” is preceded by what proves and illustrates it. The Son of God, whom He appointed heir of all things, by whom also He made worlds, being brightness of the glory (and character) of the person of himself,” that is, of God the Father—the Son upholding all things by the word of his power, by himself having purged our sins, sat down at the right hand of the Majesty on high. This Greek word *character*, is not used elsewhere in the New Testament.

How happy are they, new creatures, born again babes in Christ, who will sing with the spirit and with the understanding also, O Jehovah! our Lord, our ruler, “how glorious thy name in all the earth.” Every creature that lives or moves or has its being on the face of the earth, has a law in its nature, an inherent law suited to and inseparable from its nature. Man is not an exception to this universal recognized truth. Every man, like all that ever was or will be, has an irrepealable constitutional moral law, suited and really congenial to his nature in its tendency to his well being. There is an other truth as self-evident and universal as the former, that every man has a nature essentially different from, and eminent above all nature around him in his attributes, faculties and capacities. Who will deny or doubt this? Even in extreme insanity it is shown. Yes, human nature is the highest portion of nature beneath the heavens, only a little below that of the angles. It would be strange indeed, if human nature

had no inherent law correspondent to its pre-eminence in a universally recognized distinction from all else, animate or inanimate, on the face of the earth, or in the skies around it, There is no unnatural and unseemly vacuity of that kind in human beings and never will be. All there is in the Sacred Scriptures is only a record or history. To a certain lawyer Jesus said, "What is written in the law?" And he answering, said, "Thou shalt love the Lord thy God," &c., Luke 10 : 25, 28. The Israelites at Mount Sinai, showed and were assured in their appalled consciousness, that the law was the benign and equitable law of their own nature, for "they entreated that the word should not be spoken to them any more : " and said unto Moses, let not God speak with us lest we die, Exod. 20 : 19. The law, of which it was predicted by Isaiah, 42 : 21, "The Lord is well pleased for his righteousness' sake: he will magnify the law and make it honorable ;" the same law summed up by the Lord Jesus, as recorded in Mark 12 : 30, 31, is in its requirements, obligations, holiness, equity and goodness, the natural inherent eternal law in every angelic nature there is in heaven ; and it is the entire spontaneous conformity to that law that makes heaven what it is in blessedness to the hosts of heaven, wherever it is located within the boundless immensity of heaven. John, in his first epistle, 4 : 8, 16, twice affirms by divine inspiration, "For God is love," "and God is love." In harmony with what God essentially and eternally is, His law is love, as God the Son, Jesus the Saviour affirmed, "The Lord our God is one Lord ; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second like this : Thou shalt love thy neighbor as thyself." That is the law,

in the violation of which by one man, sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned, Rom. 5 : 12. That divine law, summed up by Jesus, is unalterably inherent, and inseparably connected with its penalty incurred, as recognized more or less in the intellect and consciousness, in the immortal soul of every human being on the face of the earth. It is a law of human nature, and a law holy, just, and good in itself. It is my aim to show that it is a natural law of divine origin, and distinctly characteristic of human nature as it has been and ever will be. The violation of no natural law changes, annuls or obliterates the law violated. This is as true of the natural moral law, as of any physical law in nature. It has nothing for a violater of any one of its ten specific precepts but its penalty, the soul that sinneth it shall die: for the penalty enforces and honors the law broken.

The violation of this natural moral law at the entrance of sin into this world, and since, has carried along with it its penalty, from the nature of the law itself, as well as of those subject to it. A man's aversion to this law of God does not release him from his obligation under this nor will his aversion to its penalty release from its grasp and power. The law has nothing but death for him that breaks it; just as it is with other natural laws, common to man and other creatures, in nature far beneath him, that have the breath of life. Let him hang himself or cut his throat; and by thus breaking the law by which his body has life, he dies. So if a man on an eminent locality walk to the brink of a steep and deep precipice, and steps or slips off from it, by the very law he breaks, death to him is the inevitable result of its violation. This law of gravitation over every thing that has gravity is essential to keep matter in the form and

place for the use and end for which it was made. The suspension of it would instantly ruin the whole earth. There is no conceivable substitute for it. So there is no substitute for the moral law, the natural law of human nature,—a law and nature wholly and essentially diverse from every other law and nature on the face of the earth, and a law holy and just and good in itself, the transgression of which involves the transgressor in a loss great and irretrievable by any thing he may do or suffer, or may gain from this world. This law, in its origin, perfection and authority, was not of Moses. It came from Jehovah to him as he wrote it, and as he heard it, he realized personally in his consciousness that he was in his nature under that law, as all the Israelites did, who standing afar off said to Moses: “Speak thou with us, but let not God speak with us, lest we die,” *Exod. 2: 14*, and “Moses himself said, I exceedingly fear and quake,” *Heb. 12: 21*.

All mankind “Show the work of the law written in their hearts, their conscience bearing witness, and their own thoughts accusing or excusing one another,” *Rom. 2: 15*. “Knowing the judgment of God, that they who do such things are worthy of death,” *Ch. 1: 32*. They are by nature, in their apostacy from God, and by the inherent, and (as to any thing that they can do or may suffer), the irrevocable law of their nature, the children of wrath. Hence such despair and dread on death-beds. The salvation of sinners must be supernatural. It must be from the God of nature, Jehovah, the only true and living God. It became Him, for whom are all things and by whom are all things in bringing many sons unto glory to make the captain of their salvation perfect through sufferings, *Heb. 2: 10*.

That Saviour was born of a woman: "When the fullness of time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," Gal. 4: 4. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," the son who is consecrated for evermore, Heb. 7: 26.

The proper and true import of the first and last verse of this sublime evangelical psalm is in entire harmony with its intervening contents as applied and explained in the New Testament. We may know from the manifested glorious reality in the fullness of time, that there was in futurity, when this psalm was first sung, a greater predicted and anticipated manifestation of the glory of Jehovah, than there was or is upon the natural heavens. Isaiah said: "I saw the Lord sitting upon a throne high and lifted up, and the seraphin cried one to another and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory, mine eyes have seen the king the Lord of hosts," Isa. 6: 1-5, "These things said Isaiah, when he saw His glory and spake of Him," John, 12: 41. Jesus had also the unanimous and free testimony of a multitude of the heavenly host, who doubtless had seen a great deal of glory in the heavens, but in the glory that shone around them, they said, "Glory to God in the highest." They all knew what brought them down from heaven, what one of them told the overawed shepherds about the babe, the babe in the manger, who is Christ the Lord. See Luke 2: 8-14: "To those who prophesied of the grace unto you, the Spirit of Christ testified beforehand the sufferings and the glory that should follow,—which things the angels desire to look into," 1 Pet. 1: 11, 12. Jesus himself said: "Now is my soul troubled; and what shall I say?

Father, save me from this hour? but for this cause came I to this hour, Father glorify thy name," John 12: 27. He said in his glad tidings: "Marvel not, that I say unto you, ye must be born again." "Suffer little children to come unto me, for of such is the kingdom of God." "Whosoever will not receive the kingdom of God as a little child shall in nowise enter therein," Luke 18: 16. The apostle wrote, using the Greek word *psalo*, "I will sing psalms with the spirit, and with the understanding also," 1 Corin., ch. 14: 15. But what is not translated with a right understanding, cannot be sung with a true understanding of this psalm. Read what Paul wrote. Hebrews 2: 8-10.

Psalm 36: 12.

The incipient divergence of some translations from the true and full meaning of the first part of this psalm, is a mistranslation of the preposition prefixed to the word which specifies and makes prominent the *ungodly*, who, in his utter ungodliness, is described in the first four verses. The true meaning of the preposition, with respect to the ungodly here delineated, instead of *to*, as it is in our English Bible, is expressed by *for*, as it means often elsewhere. "The Lord is for us," Ps. 118: 6. "Had not the Lord been for us," Ps. 124: 1. "For a son or for a daughter," Lev. 12: 9; Num. 6: 7. Will ye speak wickedly for God, and talk deceitfully for him," Job 13: 7, 8. "Sin saith for the ungodly." The descriptive term applied to him, for whom sin speaks, is the same applied to those in Sodom and Gomorrah, "The wicked," Genesis 18:25, of whom the Lord said: "Their sin is very grievous," v. 20.

The sin that saith truly for the impious man what immediately follows, is, as expressed by the word here

used, sin of great heinousness. In showing the blessedness of a man pardoned by God, this is the first word used in Ps. 32: 1. It is called rebellion. "For he addeth rebellion unto his son," Job 34: 37, "and multiplieth his words against God." "They are of those that rebel against the light," etc., ch. 24: 13. "They are exalted for a little while, but are gone and brought low," v. 24. All sin, every sin is accurately defined by the Apostle: "for sin is the transgression of the law," anomia, lawlessness, 1 John, ch. 3: 4. But some sins in themselves are more heinous in the sight of God than others. Those are sins committed directly against God himself, in violation of either of the first four commandments. The sacred duties comprised and enjoined in the first table of the law are in equitable harmony with, as they are founded on, the immutable relations of man's entire dependance on God, and of his supreme accountability to God in whom he lives and moves and has his being. These four commands constitute the first and great command, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind."

"Sin saith:" The word for saith in the original here is not the same word that is in Ps. 14: 1, and in Ps. 53: "The fool hath said." But if the word so often used by the prophets in avowing to those to whom they were sent with a divine revelation, that as to its language and what it revealed, it was what the Lord himself said to them and by them as subordinate inspired agents. Even Balaam recognized this. "And the Spirit of God came upon him." And he took up this parable and said, "And the man whose eyes are opened hath said; he hath said, who heard the words of God," Num. 24: 34. This was fully and very expressly affirmed by

David in his last words with respect to every psalm he wrote; and "the sweet psalms of Israel, the Spirit of Jehovah spake by me and His word was on my tongue." This was assumed by the false prophets. "Therefore, behold I am against the prophets, saith the Lord, that steal my word every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and they will say, the Lord saith," Jer. 23: 30. They had on their tongues separately and stealthily, the same word which Jeremiah had used. The false prophets regarded it as a peculiar and rather sacred word. It is a verb and not a noun, a verb avering the truth of that with which it was connected, as such it is used seventeen times by Jeremiah in that chapter, although from the abuse of it, he used another word in the next chap. v. 5 and 8. I have no hesitation in affirming, that the meaning given to this word by Gesenius in his Lexicon, viz., "a song" is grossly incorrect. There is nothing in the word itself, or in its connection anywhere, to warrant or suggest such a definition.

The selection of this significant word, for the place and purpose it has here, was designed to evince or to develop the inherent truth of what sin is in itself and of itself sayeth :

V. 1. "Sin saith for the ungodly man, In my heart's inmost thought, the fear of God is not before His eyes." As man thinketh in his heart, so is he. He, for and in whom, sin saith what it does of God, was for that self-pleased as shown in the next verse.

V. 2. "So that he flattered hath himself in his own eyes, as to the finding out his iniquity, and his hating it." He is further described in the next two verses, and his doom in the last verse of this psalm,

Psalm 64: 6.

We have adopted the translation given by Venema in his valuable commentary on the book, being satisfied, that it is in condemnation of what immediately precedes this verse in regard to the wicked, as to their hiding snares, and especially their deceptive fearless question in their wicked security. Who will see them? The question itself avows a heedless presumption in their minds. In what immediately follows in this verse, there is nothing that indicates or implies what these were the reflections of those who would in secret shoot the upright, and do it without fear.

The first verb in the 7th (6th) verse is in the Passive voice and future tense. "Iniquities shall be searched out." The next word in this verse as it is now in most of the Hebrew Bibles, is *tamnu*. This verb *tamnu* signifies "to complete, to perfect, to finish," as it is defined by Gesenius. Venema in his translation, has substituted for this word in the Hebrew text the same verb that is used in the preceding verse in the infin. constr. and translated *hiding*. This word is the same in sound with that which he discards. It is used in Ps. 140: 6; 142: 4; *tamua*, "they have hid," in Alexander's translation. The first letter in this word is *Teth*, the first in the former is *Thau* with dagish. Venema adds as warrant for his translation. Which reading is confirmed from the first Venetian editions of Bibles in folio and quarto, where it is noted in the margin, that some books have *nuuv* with *Teth*, which Buxtorf also has observed. Which reading Luther also followed, and Cappellus mentions."

"Iniquities will be searched out, which they have hid with searching scrutiny, and the inside of man and heart is deep, and God will shoot an arrow at them suddenly,"

Psalm 74: 4-8 vs.

The prefix to this psalm is applicable, in the same sense and reference in which it is applied to others composed in the days of King David. According to the foregoing translation it is not a prophecy, or history of deplorable times and events, in regard to the Israelites after the death of David. It is an earnest argumentative appeal to Jehovah in prayer, indicating an apprehension, and a seemingly near approach of a general and perilous conflict with adjacent nations as superstitious and inveterate in their idolatry, especially the Philistines, as the Chaldeans were.

All left on record of this eventful and critical period and conflict as to the Israelites, is summed up briefly in 2 Sam. 8: 1. The Philistines, first mentioned by Samuel, were prominent zealous actors, and doubtless the primary instigators of that war, to which other adjacent nations would be naturally inclined, and ready to conjoin in their intense hereditary hatred and hostility to the Israelites, and to their religion. It was a kind of religious war. This should be noticed. There may be another of like kind, but far more widely spread, and far more formidable from the same origin.

We have no record of preparations, movements or reverses, incident to such a state of things, on the part of the Israelites. But the state of national affairs and interests must have been alarming and unlooked for, when viewed in contrast with the contents of the 7th chapter. There is nothing in that message from the Lord to David, to intimate what "after this came to pass." All was tranquil and hopeful in the mind and view of King David, "The Lord had given him rest round about from all his enemies." As he sat in his house of cedar,

in his interview with Nathen, his regret was, that "the ark of God dwelleth in curtains." Nathen in his private personal judgment saw nothing in public affairs to keep him from giving his sanction to the King's thoughts or purpose about the erection of a temple. That advice he had to revoke that night, when he was sent with a message from God to David, There is nothing, however, in the message to apprise him of the perils and hostilities that must have preceded the results briefly recorded in the next chapter. Indeed, there are some parts of the message that might have led him and the people to anticipate or look for exemption from the intrigues and invasions to which they had always been more or less exposed; as "neither shall the children of iniquity afflict them any more, as heretofore," v 10. In what he said devoutly before the Lord, he indicated no forethought or apprehension of scenes, events, uncertainties or perplexities which he must have met with subsequently, until he subjugated the Philistines and their confederates. God's message too, had its effect in leading his hopeful thoughts to "a good while to come."

The design of this introductory statement of facts, is, to show for proof, that there was a very critical period, and unlooked for, in the reign of David, to which this psalm has reference; and was appropriate, indicating great anxiety mingled with perplexity and alarm in the minds of the godly Israelites. It evinces the affinity which this psalm has to the period, ^{to} to which I have assigned it, that the Hebrew word *natsah*, usually rendered "*forever*" is in this 74th psalm used four times; and that *olam forever* is in God's message by Nathen, used three times; and by David in his communion with God five times. The former word is in verses 1, 3, 10 and 18, The word *forever* in 2 Sam. 7th chapter, sig-

nifies future duration without terminus, a great while to come, as David regarded it. But the word in this psalm signifies completely, totally. That is what gives that first verse its emphasis, earnestness and prominence in this psalm. That verse, I might add, the whole psalm, rather deprecates what was feared, than deplores what had transpired; fearing what was boastfully threatened, but not executed.

The Lord's "inheritance" v 2, was not a tribe. It was the Land of Canaan, where he pastured "the sheep." The same word "*rod*" in the plural is translated *tribes* in Isa. 63; 17: but inheritance there means the Promised Land, as is evident from the next verse, 18: "the people of thy holiness have possessed it but a little while." But of what had the Lord's servants, the Lord's sheep, been ejected? From the land, the territory measured out, with known and recorded limits or bounds of what was assigned by lot to each tribe and family. That land, with boundaries that separated and distinguished it from other adjacent territories, was the Lord's inheritance, including Mount Sion, to which the inspired author of this psalm, as it were, points with the Mount in view, "this," where thou hast thy dwelling place, and the land was then for pasture to his sheep, No one owned the land or any part of it as to the fee-simple. "The land shall not be sold forever; for the land is mine." Lev. 25: 23, All the Israelites had was possession.

We should keep in mind intently, what is too much lost sight of, that the inspired writer of a psalm was as much under the irresistible and infallible control of God, as Balaam avowed to Balak he was: "Must I not take heed to speak that which the Lord hath put in my

mouth." Num. 23: 12. "What the Lord saith that will I speak." 24: 13.

When the people read or sang this psalm, as it came for that use and end from Asaph, there was no special movement or interposition, in the providence of the Lord, to give them hope of escape from utter destruction. Therefore they prayed, as there was alarming occasion for it, as shown in verses 3, 11, 22, 23. It was an anti-religious persecution to which they were exposed and for success in their efforts to withstand it in self-defence, they realized their own insufficiency. The whole psalm, in what relates to them, betokens this. On the other hand their combined and powerful adversaries were publicly confident of success in a complete triumph. The Israelites had no reason, from past experience, to look for any lenity or forbearance on the part of their foes; for all their foes, especially the Philipians, had done to the sanctuary had been evil. Their roaring was heard in the land of Israel in public assemblies, religious or military. The lions roared when sure of seizing and devouring the prey. The roar was not only audible but intelligible.

They published and interpreted their own signs, as real signs, their prognostics, as the only sure criterion by which to judge or learn of future events. Those as given and published by themselves with great confidence, are with accuracy stated in four verses, 5, 6, 7, 8. This was a common and popular custom among all those idolatrous nations referred to in 2 Sam. 8 ch. They were as described, Deut. 18: 14, "For those nations which thou shalt possess, hearkened unto observers of times and unto diviners," so to v. 9. "And soothsayers like the Philistines," Isaiah 2: 6; "Who frustrateth the tokens (signs) of liars, and maketh divi-

ners mad," 44: 25. The Lord did so signally in this case; he revealed the high-toned revengeful prognostics in this psalm as follows:—

Fifth Verse—"It shall be known." This Hebrew verb is in the passive voice, future tense and singular number; "shall be known" as in Ps. 79: 10, 88: 12; Prov. 10: 9. It shall be known that as they go into a thicket of wood with axes upraised, v. 6, so they together will with sledge and hammers break in pieces the carvings.

Seventh—They have cast thy sanctuary into the fire and thrown to the ground where dwells thy name. The preposition for, *into*, is prefixed next before the word for fire, and there is none to the word for sanctuary, of which David in his interview with Nathan said, "the Ark of God dwelleth within curtains."

Eighth—"They have said in their heart, We will destroy them all together; they burnt all the temples of El in the land." It is clearly manifest, that they who said this were the combined inveterate vindictive adversaries of the Israelites, whom it was the design of this extensive popular war to exterminate. What "they said in their heart" includes the last clause as well as the first. They are inseparably connected in their origin and distinct meaning.

1. The purpose of this extensive and comprehensive confederacy, that originated and prosecuted this war against the Israelites was their total destruction. The verb in this clause is in the future tense.

2. The reason or cause they assigned and published for prosecuting this war, in which they were animated by favourable omens, was that those whom they meant to destroy had burnt all the temples of El in the land. The verb in this clause is in the past tense. We will

destroy them wholly. El was the name given by the primitive inhabitants of Canaan to the deity they worshipped, and from whom the omens came. This word *El*, is, in its primitive true meaning, applied to Jehovah, the living and true God. It was also the name given to the false gods among idolaters in the land given to the twelve tribes of Israel. Read what He commanded them, as recorded in Exodus 34: 10 to 18. Read what Balaam said to Balak, and all the princes of Moab, Numbers, chap. 23. The name El is in ver. 8, 19 and 23. In the next chap. from verse 15, there is a prediction by Balaam of what was done by David in the repulse and overthrow of the Moabites and other idolatrous nations, as recorded in 2 Samuel, chap. 8. There is self-evidence in the 8th verse of this psalm that it forms an important and the most influential part of the idolatrous omens, that animated those who commenced and prosecuted this war against the Israelites. There is self-evidence in this 8th verse, that it records what was an important, and the most influential part of the idolatrous omens that animated those nations, who commenced, and persisted in this revengeful war against the Israelites; whom its gainful and triumphant results aided in building afterwards their splendid temple.

Chandler in his *Life of David* did great injustice to David in attributing to him the rise of that war, as follows: "We are left utterly in the dark, with respect to time, manner and occasion, of David's commencing this war," Vol. II, page 17. He did not commence it.

These signs, the Israelites did not regard as signs to be heeded by them. Nathan was then alive; but during this perilous period he was as other men. He went beyond his sphere and warrant in saying to King David, "Do all that is in thine heart;" and he was sent back

that very night to withdraw that untimely counsel with what seem as an admonitory intimation to the prophet and to the king, that they were but servants. He himself being the Lord of hosts, Jehovah their God, 2d Sam. ch. 7.

There is nothing special from the Lord to certify or betoken when or how that perilous conflict was to end. This psalm is descriptive of, and suited to the state of the godly Israelites in that trying crisis in regard to their national and personal religious interests as long as it lasted. Those who sang this psalm each one would say lift thy feet, withdraw thy hand, thy right hand, from the midst of thy bosom; God is my being of old, working salvation in the midst of the land—how long shall the foe revile? condemn thy name, and this too deplored again and again, back to the covenant—arise O God, plead thine own covenant. The voice of thy foes, the noise of thy antagonists alway loud and boisterous has evident reference to warring of God's adversaries, and the defiant auguries in the first part of the psalm. There was real and appalling peril from the wide-spread and desperate hostility, that aimed at the destruction of the Israelites, as a nation and mainly at the suppression of their religion. There is nothing, however, to indicate that the Israelites had suffered, any loss or under any actual injury. They had no synagogues then; there were no "synagogues among the Jews till after the Babylonish captivity." So H. Pridaux records and shows in his work on the Old and New Testament, Vol. II, page 13.

Psalm 49.

There are two prominent and comprehensive sayings, of directly opposite import and of great personal importance, on the general subject of wisdom in this psalm, which the Lord, through its inspired author, urgently enjoins all inhabitants of this world, of every grade and condition not only to hear, but intently to heed, so that they might thoroughly understand and realize, what concerned them all alike in the relations in which they were equally indissolubly, though singly bound in moral accountability to God, the Judge of all.

They are summoned, as it were into one general assembly, upon one common level every one of them from the lowest to the highest, from the richest in robes of royalty to the beggar at his right hand, without rags to cover his filthy nakedness, all to hear personally, from the Lord of hosts the supreme omniscient Judge of all, the pointed piercing injunction," "Hear this all people; give ear all inhabitants of the earth."

Verse 3. "My mouth shall speak of wisdoms, and the meditations of my heart be of understandings;" wisdoms and understandings of all the inhabitants of the earth. In the Hebrew Bible both those words are in the plural number, though in our English Bible, as in the Septuagint they are erroneously in the singular. The last of the introductory part of this psalm is as follows:

Verse 4. "I will incline mine ear to a parable, and will explain my riddle on the harp."

As to the last clause in this verse, let it be kept in mind, though it has been much overlooked, that nothing could issue from the harp but inarticulate musical sounds; so that it must have been the musical utterance of the voice in singing this psalm from its beginning, that

opened the riddle in the last verse, so that what the Lord inclined his ear to hear forms a part of his exposition of it.

"I will incline mine ear." *Ear* is in the singular number, to reveal as to every one of that vast multitude, to whom he said: "Hear this," that He would intently listen to all that led them in their thoughts, in their consciousness and their worldly mindedness, to approve of the parable, which is connected by the simple conjunction with what precedes it to verse 12 (13).

It should be kept in mind, that from the uniform and unchangeable law of spiritual inspiration, the instrumental agent of divine revelation was only an amanuensis; not a word was left to his discretion or option. The testimony of David in proof of this is very express: "And the sweet psalms of Israel the Spirit of the Lord spake by me, and his word was on my tongue," 2 Sam. 23: 1. Hence the Psalms were called "The Songs of Jehovah," 1 Chron. 25. Whoever was the instrumental author of this psalm, even if it had been David, he was one of the inhabitants of the world. All the Israelites formed one of the nations.

The Lord himself, who bade all nations to "hear this," said also in the hearing of that immense audience, "I will incline mine ear to hear." Both these statements, the command and the notification were then divine realities in relation to mankind universally on a common level, as the children of Adam in their apostacy, and by nature the children of wrath, one as really as another; low and high, rich and poor alike. What was then true of all human beings on the earth in their alienation from God, has been since, and will be true to the end of the world, as shown in a subsequent verse, in what the Lord said of "those after

them," verse 12. The evidences, self-evidences of these two theistical realities or verities, distinct yet inseparable in the human conscience may, by those in whose souls they are implanted, be slighted, obscured, disliked and spurned, but cannot be eradicated; and the conviction of sin produced by them in the understanding, the secret home of conscience, independently of the human will, is to every sinner under guilt, even amid the pleasures of sin for a season, a just sentence of death, for knowing the judgment of God, that they who do such things are worthy of death, not only do the same, but have pleasure in them that do them," Rom. 1: 32.

This psalm delineates plainly and impressively human nature, in its distinctive intuitive recognition of moral responsibility to a cognizant punitive Power higher than any civil government, an accountability, too, with personal liabilities and results, as to which, the wisdom of this world, human reason, can furnish no exemption or relief. The startled, reflective and prospective personal question that follows is connected with what precedes it.

Verse 5. "For what shall I fear in the days of evil? The iniquity of my heels will environ me."

There is not in the Hebrew any word between the first and the last clause of this verse, nor is there in the old Septuagint. The personal intuitive question and answer, this spontaneous and appalling confession, which the Spirit of the Lord here recorded, the Lord heard from every one of the inhabitants of the earth, "the low and high, the rich and poor alike," "for there is no difference, for all have sinned and come short of the glory of God," Rom. 3: 23.

The primary and prealific error in the misinterpretation of this psalm is, in not recognizing that the Lord is the

speaker in the introductory part of it, and the hearer in what follows, including the parable. When Asaph wrote by inspiration the 78th psalm, he could not have reference to himself in the first two verses: "Listen, my people to my law, incline your ear to the words of my mouth. I will open my mouth in a parable. I will utter my riddles of old times;" for it was only the Lord who could in truth call the Israelites "my people" or say of law it is "my law." And He is the one made so plainly prominent to the end of that psalm.

The foregoing translation of what the Lord heard as recorded in verse 6 (5) is in entire harmony, word for word, with the Hebrew text. The first clause is a distinct question, and the second a direct answer to it, by every one who asked it in the omniscient hearing of Him who gave a record of what He heard from every one of the inhabitants of the earth, tending to, and ending in the parable. A correct literal translation of this verse in its import and relation to what precedes it, is essential to a right understanding of the rest of this psalm. Expunge the adverb *when* in our common English Bible, and the verse then would be in entire accordance literally with the Hebrew. Any one may see that the intrusion of the adverb *when*, between the definite question and the express answer to it, makes the whole of this verse an indefinite question and convertible into a negative. This has been done by biblical critics in various ways.

In the Latin translation by Junius and Tremmelius first published in 1575, this verse "Why should I fear in times of evil, that the iniquity of my footsteps will surround me?" Herman Venema in his Comment on the Psalms translates it as follows; "Wherefore should I fear in days of evil, in which the contorsion of my heels

will surround me?" and subjoins as to the contorsion "which is an enigmatic description of death." I have seen four of the recent English translations of the psalms. I will give as a specimen, Alexander's translation of this verse: "Why should I fear in days of evil, when the iniquity of my oppressors (or supplanters) shall surround me?" This translation, except as to heels, is the same, with those before it to which we have referred; and this is made plain and prominent in the note subjoined, as follows: "The theme of the whole psalm is the negative proposition, involved in this interrogation, that the righteous has no cause to fear." In the Hebrew text, the first clause is a distinct question, to which without an intervening word, there is given in the rest of the verse, a positive, explicit answer from the one asking the question. It is not, therefore, a negative question or proposition, nor is it the theme of all this psalm; far from it.

The translations, of which I have given these specimens, change by the arbitrary intrusion of one word the literal meaning of this verse into an assumed negative meaning in harmony with the arbitrary assumption that it was the instrumental author of this psalm who spake in this verse and the verse before it. This misinterpretation obliterates to a reader of these translations the real and true meaning of these two verses, and consequently blurs, I may say obliterates the true meaning of this psalm, making the parable and the riddle about of the same import, as they are in the old Greek Septuagint. It is far from being an improvement of our English Bible to substitute "iniquity of my supplanters" for "iniquity of my heels." Iniquity is guilt; and guilt is personal liability to the penalty incurred and deserved by every one who, subject to a law, violates it.

"Iniquity of my sin," Ps. 32 : 5. It is used twice in that verse, and translated *guilt* by Alexander. Now the guilt of an oppressor would never surround and center in the oppressed, for that wholly and inseparably adhered to the oppressor himself, for aught that he could do for himself or a brother do for him. This erroneous meaning supplants, in a translation of this verse, the true, literal meaning of the Hebrew word for heels. See Gen. 3 : 15, 25 : 26; Job 18 : 9; Jer. 13 : 22; Ps. 41 : 9, 77 : 19, footsteps, 89 : 52. The substitution of "supplanters" for heels in psalm 56 : 6 is not in harmony with what precedes and follows the word for heels. "They will gather themselves together, they will watch my heels," my steps, "as though they lay in wait for my life," "hide, lurk in ambush." Gesenius Lexicon.

The startled, reflective and prospective personal question and answer come from every one of the inhabitants on the face of the earth. Does not this unveil the common moral condition of all mankind, the natural rational susceptibility of every one, and his realized state of mind in the secrecy of spontaneous or self-constrained self-communion, even in occasional temporary impartial review of the unalterable past, and consequent troublous forethought, glancing into the endless, inevitable future, each one being in his own case and consciousness a witness to himself, and audible to his God, silent as he may be to his most intimate fellow-being, and mute as he may become to himself at times. What was true and characteristic of the redeemed, the righteous, in regard to iniquity is revealed in Ps. 51. The truth and wisdom referred to in verse 6 of that psalm is what God would make them in their souls, in their hidden part, to know. What the Lord heard, tending

to and ending in the parable, as recorded in this psalm, was true and is true of all mankind, as they are by nature, in their apostacy from God, the children of wrath.

Verse 6 : "Those confiding in their bulwarks and in abundance of their wealth, will in themselves glory."

The fear, of which the Lord heard, in the understanding and emotions of every one of them, as recorded in the former verse, must have been predominant and appalling. But there was some escape, suspension or relief from that fear for them in a resort to what is here figuratively called bulwarks. The Hebrew word in this verse is so translated in the last psalm before this, verse 13, also in Ps. 122 : 7, rampart, walls of defence; Isa. 26 : 1, bulwarks; Nath. 3 : 8, 2 Sam. 20 : 15 trench.

It is evident that of those from whom the Lord heard what is in this verse, he heard from every one singly and personally, as recorded in the verse next before this, what every one in his mental conviction and foresight feared he would suffer at last for his iniquity. As fear hath torment, all those from whom the Lord heard what is contained in this verse, would be earnestly inclined to whatever would avert or withdraw from their troubled minds that appalling conscientious fear. They all resorted for their defence and security to their subterfuges, their bulwarks.

What the Lord heard from all those trusting in their bulwarks and in abundance of their wealth is accurately stated in the last word of this verse, a verb. This verb is not in the present tense, as some have translated it, It is in the future. "Those trusting"—————"will of themselves glory." This was in their will, in their selfishness, in their worldly-mindedness. There is nothing to limit this anticipated self-glorification to the

wealthy, though they made themselves prominent in the hearing of God. See Mark 10 : 24. "How hard it is for them that trust in riches to enter into the kingdom of God."

The verb so prominent in this verse and in its grammatical form so personally significant, is used four times, and once as a participle, in what the Lord said by the prophet, Jeremiah, and is illustrative of this verse : "Thus saith the Lord : Let not the wise man glory in his wisdom, neither let the mighty man glory in his might. Let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth that I am the Lord, who exerciseth loving kindness, judgment and righteousness in the earth, for in these I delight, saith Jehovah." Chap IX, 23-24.

What the Lord heard from them individually, as to the subsidence or suspension of their fear of what in the evil days to come would encompass them, he expressed by the figurative and significant word, *bulwark*. The personal pronoun in the plural number is in the Hebrew affixed to the word bulwark as it is to the word for soul in the singular number in verse 9, and as every one of them had a soul, so every one of them had something in which he trusted, as in a bulwark, against what he feared in the evil day to come.

These bulwarks are diverse, of great variety and numberless. They are about the same as to their origin in the wisdom of his world, as to their baleful influence, their deceitfulness and vanity in all ages and among all nations. "The broad way that leadeth to destruction" is full of these bulwarks, for they are anything and everything which may avail or tend to keep out of a man's mind and fear, in his love and practice of sin, the wrath to come. "Knowing the judgment of God that they

who commit such things are worthy of death, they not only do the same, but have pleasure in them who do them." Rom. 1: 32. "These pleasures of sin for a season" are a very common, attractive and delusive resort, from which nothing results to those who enjoy them but a foretaste and earnest of what awaits them in the endless future. Infidel opinions are mere negative entrenchments, which men gather around them for their self-defence against what their own fear in their forethoughts of the endless future makes self-evident; so that they are not wise in their minds in believing what they contradict. Ps. 14: 1-5.

From every one of *those*, from whom the Lord heard what is contained in this verse, he heard what is in the verse next before it, and in the following verses.

Verse 7. A brother to redeem will not redeem; a man will not give to God his own ransom.

This is word for word, and in their relation one to another as this verse is in the Hebrew. Among *those* from whom the Lord heard this, there were brothers and other relatives, but not one of the brothers, doing his utmost, could, in his own thoughts or hope, redeem even a brother. A man, a brother, low or high, rich or poor, could not give to God his own ransom, to free him from what he feared in the evil days to come; he would suffer for his own iniquity. Though there "is no reflexive pronoun in the Hebrew language," yet the personal pronoun affixed to the Hebrew word for *ransom* often has the definite restrictive personality we have given to it in its connection with ransom. I will quote only one passage, in which this pronoun is used three times, but I do so mainly to show why it was, and why it is that of those to whom the Lord then inclined and now inclines his ear, a brother could not redeem a brother, nor a man,

any man, could give to God a ransom for himself. "*His own* iniquities shall seize the wicked *himself*, and he shall be holden by the cords of *his own* sins." Prov. 5 : 22. The same word for iniquity in verse 5 is here in the plural number. As for the pronoun, see also Ps. 4 : 3, 135 : 3 (4).

Verse 8 (9). "And the redemption of their soul will be precious ; and has ceased for eternity."

This is an important and critical part of what the Lord heard from every one of *those* to whom He inclined His ear ; and still hears from every one on the face or the earth in the same predicament. The symbolical brackets which have so often for three hundred years past enclosed this verse in translations, are a human device ; for there is, in its plain import, positive evidence of its close connection with what precedes it ; and of its avowed, decisive, practical result, recorded in the next verse, and tending directly into the parable. A brother would redeem, a man would give to God a ransom for himself, as in his thoughts and estimate the redemption of his soul from what in his soul he feared in his intelligent foresight of the final close connection of his soul with his iniquity, was desired and prized. But he could not give to God a ransom for himself, or whatever he did, as there is a great deal done in this world for that end, would be, in his own understanding and assurance, unavailing. For the redemption of their souls, the soul of every one of them, has ceased for eternity. The word for redemption here is not the word for *ransom* in the verse before ; here it is a noun derived from the verb *redeem*. The word for *soul* is the same so translated Ez. 18 : 20. "The soul that sinneth it shall die." The same is used in this Ps., verse 15, "God will redeem my soul," also in Ps. 34 : 23, 97 : 10, 119 : 75.

There is self-evidence enough in the meaning and origin of the thoughts which the Lord heard, and with plainness and accuracy reveals in verse 8, to show that the man's thoughts who realized that he could not give to God a ransom for himself, extended forward beyond time into eternity. In the redemption he prized, and realized to be an entire perpetual failure, there was nothing in his thoughts to connect it with eternity but his immortal soul in its conscious moral accountability to God for his iniquity. All the redemption any of them wanted was exemption from future punishment.

What is here revealed, of what the Lord heard from those to whom He said "Hear this : I will incline mine ear" to hear, is the actual widespread reality of a conscious incapacity in human nature, alienated from God, for any person low or high, rich or poor, literate or illiterate to liberate himself or another from penal bondage for violations of the indelible, inherent moral law of his own immortal nature—a bondage which holds him in his personal demerit and accountability, subject and bound in his own understanding, in his conscience, to God, a recognized judicial supreme Power far above himself, from which there is for him no release, no redemption in virtue of anything he may do or suffer in time or eternity. Though in time a man may still turn his back on what concerns and awaits him in the future, making, in the "wisdom earthly, sensual; devilish," his own glory his chief end, yet with a conscious liability to fear with trembling, the judgment to come after death. Even the governor Felix trembled. Acts 24 : 25.

The 9th verse, in its true and plain import, has a prominent place in what the Lord heard, in close connection with what precedes it and with what follows it, ending in the parable.

Verse 9. "And he will still live for glory ; will not see death."

This verse could not be verbally in Hebrew more closely allied than it is by the simple conjunction to the verse next before it. *Forever*, duration without end, is the real meaning of the word so translated in the former verse. But in this verse, the word generally so translated is a different word from that, How could any one of them say to himself in his thoughts, *the redemption of my soul has ceased* or *FAILED for ETERNITY*, and *I will live forever*, be his next thought ? How could he say, *I will still live forever*, when he had not before so lived ? No reason can be given why a different word was selected for this verse from that in the former, than the valid reason, that the latter often has a meaning which does not belong to the former. Gesenius, in his Lexicon, gives to this word *glory* as its meaning in 1st Sam. 15 : 29 instead of strength ; also in 1st Chron. 29, 11 *splendour* instead of "victory." This is probably the true meaning of the Hebrew word, *natsah* in Isai., 63 : 3, instead of "blood," and in verse 6 instead of "strength." In both verses the Septuagint translation is "their blood." This is what he did, "glorious in his apparel, traveling in the greatness of his strength." This word is in Lam. 3 : 18. It might be translated, "My glory and my hope is perished from the Lord."

The result of all those thoughts about exemption of their souls by God from what they feared in their forethought of eternity, was to every one of them, and what the Lord heard, "And he will still live for glory" as he had lived, making his own glory in his sinful selfishness his chief end. There are many and diverse ways to it, and what may be ardently prized by one may be deemed

worthless by another, but "many walk whose glory is in their shame, who mind earthly things."

The foregoing inherent characteristic of human nature in its moral alienation from God, as to conscious guilt and consequent apprehended penal evils in the future, from which all that any man might do for himself or another to gain release or escape was for eternity unavailing, was recognized by the wisdom of this world, with abundant evidence of its prevalence and power for ages throughout the world. It was by the perversion and abuse of what God heard in the understanding of every one of the inhabitants of the world, and in his deliberate thoughts, the wisdom of this world, earthly, sensual, devilish, originated and patronized idolatry everywhere, and created gods many and lords many, each as a substitute for the true and living God. Some learned modern naturalists and professional metaphysicians in the utmost self-denial, which they think it worth while in their bulwarks to reach, deny that the moral law is an essential constituent in human nature, in the very constitution itself of the immortal soul. Many aside from science, in the stubbornness or disturbance of their self-security, may deny that there is any conscience in man, except what is fanciful or superstitious from education. In that they belie themselves and contradict the testimony of their own accusing conscience. A man in the broad way, even in one of its darkest hiding places, might as well deny that there is any police-court in New York when he is doing all he can to keep out of the way and sight of a policeman. The wisdom of this world for ages before the Christian era among the Greeks and Romans, where there was as much intellectual capacity and culture as there is now, recognized conscience and personal accountability to a

supreme judicial Power, and based its whole system of idolatrous worship, expiatory sacrifices, and costly offerings on those inherent, innate and influential attributes of human nature which it always will retain ; and manifest their power, susceptibilities and effects more or less for good or for evil. Our common word *conscience* came from the good sense and intuitive understanding of the ancient Latins to express what they felt. In those early ages no man could free himself from what he dreaded, and had reason in his own consciousness to dread, from an invisible government higher than any temporal civil government. Every god had his priests to represent him, authorized to dispense pardons in return for offerings, as there are now priests, without number, within the extensive and variegated pale of nominal Christianity, who dispense pardons freely or for pay. But as it was of old, the Lord being witness in his omniscient and undeceivable and as it is now, those pardons may quiet fears and allay or suspend remorse by their deceptive influence on the minds of those who trust in them, but as they were anciently under idolatry, they are now, under what is tantamount to it, mere temporary fragile bulwarks.

In order to live still for glory, as he had lived, "he will not see death ;" he will not trouble his mind about it. The word *see* here means *consider*, as translated in the English Bible, in Ps. 9 : 13 25 : 19 31 : 7. He will not trouble himself about it. He would not see death, but he would live for honor. Something like this was heard not long since by quite a number of Honorables at the funeral of the Honorable Oakes Ames, from the ministerial conductor of the services in the text he took from one of Whittier's poems, "There is no death; what seems so is transition." The two sayings differ a

little in terms, the one from the other, But death unseen, and death only as it seems in the vague future, as it generally is to mortals in the safe enjoyment of life, even at funerals, is very different from death in its nearness and reality, with its frightful self-evidences of what it is, from scenes seen and screams heard on occasions of fatal peril, showing that it is universally and always, on sea or land, "the king of terrors." Therefore it was very natural for him who said in his thoughts he would still live for self-glory, to add that he would not see death as to himself. This was in the thoughts of every one of them.

Verse 10. "Though he will see, the wise will die alike ; the fool and brutish will perish and leave to those after them their bulwarks," that in which they trusted.

The last word is the same which I have so translated in verse 6. I substitute *though* in the place of "for," as the sense requires it and is given to it in the common Bible. Ps. 138 : 6, Job 27 : 8, Joshua 17 : 18, Deut. 29 : 19 (18). It is a special and consequently an impressive characteristic of this psalm, that it is in its style, and of course in its verity and intent, very personal. The Lord heard from every one of *those* inhabitants of the world in their way to the parable, what is here recorded. "And he will still live for glory and not see death," "though he will see" those die whom he may deem wise. They would of course have the same forethought of death, as their resolve not to see death implied. But they will not see death with any thought or emotions correspondent to what every one was liable to at last in his sensible realization of death and of his final separation from all he cared for in this world.

Verse 11. "Their mind is that their houses will last forever, their dwellings from age to age. They name their lands with their own names."

The first word in this verse signifies *mind*, the birth-place of thoughts. "Their mind is very wickedness." Ps. 5 : 9. "The mind of man and the heart is deep," Ps. 64 : 6. "Deceit in his mind," Prov, 26 : 24. "Vain thoughts lodge in the mind," Jer. 4 : 14. There is nothing in the mere thoughts which the Lord heard in the minds of those who summed up in the parable their chief end and rule of life, to certify or show that they then had all of them in their ownership or actual possession, what would, in their estimate, secure to them a lodge of honor at last, which is the utmost that the wisdom of this world promises, or the spirit of this world covets, leading multitudes, in their course of life, to bitter disappointment, and all of them at its end.

Verse 12. "And a man who will not lodge in honor may be likened to the beasts that are to be destroyed."

It is the Lord who called this a parable, the Hebrew word for which is taken from that here translated *likened*. It is connected by the conjunction with what precedes it. The common, and here the proper meaning of the verb so prominent in the parable is, *to lodge* at night, Ps. 3 : 5, Gen. 24 : 23-25, Judges 19 : 4. The noun derived from this verb means an inn, Exodus 4 : 24 ; a lodge, Isa. 1 : 8.

Verse 13. "This is their way, foolishness for them ; and those after them will approve what those say."

This, too, was their way of life when the sharp echo of what the Lord said, "I will incline mine ear to hear" penetrated through the understanding of every one of them, into the indestructible court of his conscience, the troublous inquiry and the appalling answer to it, recorded in verse 5. This record of what the Lord heard from those inhabitants of the world is a brief but very comprehensive biography of every one of them as given

by himself. "And those after them will acquiesce in what they say. Selah." As it was with all the inhabitants of the world then, it has been since, and will be to the end of time. "Now we know that whatsoever the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world become guilty before God," Rom. 3 : 19-23 ; "for all have sinned and come short of the glory of God." "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise, for the wisdom of this world is foolishness with God," 1 Cor. 3 : 18.

The parable, in the compass of its import and application, comprises and characterizes all who follow the wisdom of this world in its way and sway. It is not restricted nor peculiar to the wealthy or those who covet wealth. It reaches to all, as they naturally are, low or high, rich or poor, alike walking in the course of this world. The old, the very old parable, amid all the modern love and pride of novelty, comprehends and shows forth all the wisdom of the worldly-minded, young or old, male or female, learned or unlearned, walking in the course of this world. That wisdom sensual, so attractive in its various forms, is now as alluring, as fashionable, as influential, yea, impulsive, and as delusive in its practical tendency, and fatal in its final results, as it ever was. How many follies, vices, crimes and outrages prevail where the wisdom of this world has sovereign sway, unchecked by religion pure and undefiled? How many bitter and hopeless miseries, often concealed, flow from conscious guilt and pungent disappointment, in well-laid schemes and confident hopes, on the part of the worldly wise, well qualified by their knowledge to secure success? But they who will be

wise that they may glory in their wisdom, or will be mighty that they might glory in their influence, or rich that they might have honor in wealth, or will be honorable in any other way for self-glory, in private or public, in politics, on the platform, or in the pulpit, on thrones or on judgment seats, fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition. "Vanity of vanities ! saith the preacher ; vanity of vanities ! all is vanity ! For in much wisdom is much grief, and he that increaseth knowledge increaseth sorrow," Eccl. 1 : 16, And how dieth the wise ? As the fool. 2 : 16.

This parable, this baleful creed of the wisdom of this world, which the Lord, the God of truth, in mercy here exposes, with his decisive reprobation, in its deceptive, and in many cases blasphemous, and in such cases stupefying fallacy and folly, is applicable, as it is acceptable, to every one who will still live for honor in the sunlit regions of publicity or in the dark and cavernous regions of secrecy, where the artful, ambitious deceiver, who first said, "Ye shall not surely die, ye shall be as gods," is most at home on the face of the earth within the broad way that leadeth to destruction,

The word which I translate, *after*, is a preposition to which the pronoun is attached. Now, who were they to whose mouth, or to what came directly from them, those after them will assent ? They were those of whom the omniscient Witness and infallible Judge affirms, "This is their way, foolishness for them." Those after them on the earth, Jews or Gentiles, from generation to generation to the end of time will be of the same heart and mind and in the same degenerate alienation of their nature with that of those of whom the Lord heard what he records in this psalm and in the parable. This re-

cord, this self-revelation, as it was before this record was written, is self-evidence enough of what human nature has been in its degeneracy since the first sin committed in Eden, and will be in this world to its end.

Verse 14. "Like sheep they lay in the grave ; death will be their shepherd, and the righteous among them shall rule in the morning, and their form from home the grave is making old for itself."

"Like sheep they lay in the grave ; death will be their shepherd." There is nothing in this statement in its application or import, to any particular class of mankind or period of the world before the end of time. What is assigned to death, in its relation to all the dead, is in the Hebrew summed up in a word, a verb, for which we have no equivalent in English. The participle of the verb is translated shepherd in the 23d psalm and elsewhere. The participle of the verb is in Psalm 78 : 71, and means to have care of the sheep. In v. 62 it is the same that it is here, with the pronoun affixed to it, "He will rule them"—not feed on them. There is a good deal about shepherds in Ezek. 34 : 3, Jer. 23 : 1. The figurative or comparative phrase, "at sheep," indicates that all the dead lay in the grave like sheep in the sheep-fold asleep at night, under the oversight and ruling power of death as the shepherd of them all—Adam and Eve, with all their posterity, asleep in the dust of the earth.

"And the righteous among them will rule in the morning."

The preposition *among*, which I have substituted for *over*, is a very important word in its illustrative connection with the momentous and eternal truth contained in what precedes and follows it in this verse. I will refer to passages in our English Bible where the Hebrew

preposition is so translated, as it ought to have been here. Job 36: 14, Eccl. 7: 28, Cant. 1: 8, 2: 3, 4: 25, 5: 9, Jer. 5: 26, 6: 18, Nehem. 13: 26, Prov. 30:30, and in many others.

The erroneous translation of this significant verse, so long and so extensively prevalent, had its origin in the old Septuagint translation, as I will show. There was evidence in the inextinguishable consciousness, to the opened eye of the understanding of all whom the Lord heard in what precedes, especially in what is summed up of their thoughts in verse 8, that not one of the human race pass from this life at its end into extinction of being as to the soul or body. All the dead lay, as sheep gathered into a common fold, asleep, at night, under death as their ruling shepherd, In the morning, in distinction from all the rest of the dead, the righteous will rule. Now, they could not rule over the rest of the dead who were under the power of death, and over whom sin reigned unto death. There will be no morning for them. There will be nothing for the dead in Christ, the righteous, the redeemed, to rule but death itself in the resurrection of their bodies on the morning of the last day. "The last enemy that shall be destroyed is death." 1 Cor. 15: 26.

"And their form from home the grave is making old for itself."

This is word for word as it is in the Hebrew text. The connection shows plainly that what the Lord here reveals has sole respect to the righteous in the grave. Their form, their make, their fashion, but not the personal identity of what constituted the body of every one of them, when it came under the power of death, the grave is making old, wasting away for itself. From home on the earth, if he, a stranger and a pilgrim, had

any. But what I think is here meant is, from home in heaven where "the spirits of the righteous made perfect" will be, to be reunited each to his own glorified body in the morning. See Phil. 3 : 21, 1st John 3 : 2.

Let it be thoughtfully noticed, that in this verse it is said only of the righteous that they will rule in the morning, and nothing is said by the Lord of the resurrection of the rest of the dead. This was revealed by the prophet Daniel, ch. 12 : 2, "And the multitude sleeping in the dust of the earth shall awake, those to everlasting life, and those to shame and everlasting contempt." 3d v., "and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Let it be kept in mind:

1st. That the ancient predictions to which I have referred do not reveal anything with respect to the righteous who shall be alive on the earth at the last day,

2d. That the resurrection of the righteous who "will awake and rule in the morning," is the first resurrection and the only resurrection of life there will be. "Marvel not at this, for the hour is coming in the which all who are in the graves shall hear his voice and shall come forth; they who have done good unto the resurrection of life, and they who have done evil unto the resurrection of damnation." John 5 : 28-29. Until that *hour* comes *all* will be under death as their shepherd, as I shall further show, after a brief review of the rest of this psalm.

Verse 15. "Surely God will redeem my soul from the hand (from the grasp) of the grave, for he will take me. Selah!"

This is what the Lord put into the mouth of every one who sang this psalm. It is, in its terms and im-

port, what he promised by the prophet Hosea, ch. 13: 14 "I will ransom them from the power, the hand of the grave. I will redeem them from death." What Jesus said on the cross to the thief on the cross, "Verily I say unto thee, to-day shalt thou be with me in Paradise," He saith to the spirits of the just made perfect. Heb. 12 : 23, and to all who know Him and the power of His resurrection," Ph. 3 : 10, "having a desire to depart and be with Christ, which is far better," ch. 1:23. The redemption of their souls by God, and to be taken to God, is essentially diverse from that of which the Lord heard from those, whose only aim or desire was to redeem themselves from God and from the wrath to come, and to come in their personal, intellectual foresight of eternity, and who in their bulwarks make the parable their creed and rule of life, and their own glory on the earth their chief end.

Verse 16. "Fear thou not when a man may become rich, when the glory of his house will be increased."

Verse 17. "For in his death he will take nothing away, his glory will not go down after him."

Verse 18. Though in his life he will bless his soul, and others will praise thee when thou doest good to thyself."

There is nothing in this, or in any other part of this psalm, when rightly translated in its true import and connection, to require or allow in its main design, its application exclusively or mainly to the wealthy. The notification in the first part of this psalm shows this. They are not made more prominent than others were of whom he said, "This is their way, foolishness for them."

Verse 19. "Thou shalt go to the habitation of his fathers ; to perpetuity they shall not see light."

Habitation is the meaning given to the Hebrew word

by Gesenius in his Lexicon, and before him by Simonis in his. For every one of them to whom and of whom the Lord said this, "is reserved the blackness of darkness forever." Jude 13. This verse is the last of what the Lord said in the first part of the psalm He would do, "I will open my riddle on the harp."

Verse 20. "A man in honor and will not understand may be likened to the beasts that are destroyed."

It is only one letter in the Hebrew word for *understand* in this verse, and one letter in the word for *lodge* in the 12th verse that makes the great difference there is in the meaning of these two prominent verses in this psalm. In the Greek translation of these two verses by the Septuagint translators, the word for *lodge* was translated as if it had been the word for understand, thus making the parable of the same import with the riddle. That old translation was made two hundred and seventy-seven years before the Christian era, according to the learned Dr. Prideaux, Dean of Norwich, in his *Connections*, page 263, vol. 2d. It was renewed and sanctioned in this particular in A. D. 1870, by Four Friends in a Psalter which was published in London. All these translations I have seen, with explanatory notes appended, show in their purport that they are more in harmony with the Septuagint than with the Hebrew, especially with respect to the parable to which He inclined His ear, and the riddle of which He said, "I will open my riddle on the harp." It is the same word used by Samson, Judges, ch. 14: 12. It is not a parable, and far from being a repetition of that of which God said, it is foolishness for them in whom it originates. It is, in its form, a real riddle, divine in its origin, and very significant in its true inherent import, as opened and explained in this psalm. Every riddle has an internal

meaning, which it does not in its verbal envelope disclose, but will imply or express enough to attract investigation. Let the reader notice, that the negative in the parable relates to honor in a lodge, at night ; but the negative in the riddle relates to understand. The Lord, He who said to all peoples and to all inhabitants of the world, low and high, rich and poor alike, "hear this ; give ear," then said to them and of them all : "My mouth shall speak of wisdoms, and the meditations of my heart be of understandings." Wisdoms and understandings of those to whom He said, "Hear this," He did incline his ear to their parable and to what precedes, and led them, in their wisdoms, to it ; then He spake, "this is their way, foolishness for them ; and their posterity will acquiesce in what they say." See 1 Cor. 3: 18, 19. The Lord in his omniscient and infallible "meditations" knew from what He heard from all those to whom He inclined His ear that every one of them had understanding. Every one showed it in what He heard from them, as recorded, ending in the parable. Every one of them saw by "the eyes of his understanding" his iniquity, his soul and eternity. What the Lord heard, ending in the parable, and what He spake, ending in the riddle, opens or explains the riddle, showing that every human being, every man, has an understanding and will understand, and is not to be likened to the beasts that are destroyed, and that the last of them.

"Comparing spiritual things with spiritual, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," is a mode of investigating spiritual scriptural truth commended by the Apostle (1 Cor. 2 : 13, 14), and he signally exemplified it in his elucidation of the blissful supernatural truth to be realized

in the resurrection of life, as follows : "then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'" 1 Cor. 15 : 54. It was written by the prophet Isaiah, 25 : 8, "He will swallow up death in victory." The reason why the Apostle styles this "the word written," with the definite article before it, is evidently the reason which Isaiah himself gave at the end of the verse for his writing it, "For Jehovah hath spoken." This was then true, the prophet himself being witness. What the Lord had spoken, evidently as it is in this psalm, and was written by the prophet in his own inspired understanding of it, the inspired Apostle, applying it to all the righteous asleep in the dust of the earth, and those alive in their mortal bodies, on the last day, at the last trump, reaffirms forcibly, "Then shall be brought to pass the saying written." Then, and not before. Read what the Lord said by Hosea, ch. 13 : 14.

What the Apostle affirmed, "Behold ! I show you a mystery," 1 Cor. 15 : 51, implies that there was then no mystery with respect to the resurrection of the righteous dead. How he knew and what he knew, and others may know of the resurrection of life, the Apostle shows in 1 Thess. 4th ch.

Verse 14. "For if we believe that Jesus died and rose again, them also sleeping in Jesus will God bring with Him."

Verse 15. "This, therefore, we say unto you by the word of the Lord." This, he said by the word of the Lord in the last of the former verse. What follows has respect to those in Christ alive, about whom there was then no mystery, for we, the living, the remaining, at the coming of Christ will not precede them which are asleep.

Verse 16. "For the Lord himself, with a shout,

with the voice of an archangel, and with the trump of God, shall descend, and the dead in Christ shall rise first."

Verse 17. "Then we, the living, the remaining, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." Then, and not before.

What the Lord spake in this psalm is, "and the righteous among them shall rule in the morning." What the Apostle said by the word of the Lord is, "and the dead in Christ shall rise first." This really and evidently is the first resurrection; and here we have the positive testimony of the Apostle that it was revealed in the word of the Lord, and was no mystery when he wrote this epistle, in which he makes prominent the consolatory truth contained in the next verse of this psalm, inseparably connected with what the Lord heard from every one of the righteous in their faith and hope. As to their souls in this life, before their mortal, corruptible bodies fell asleep in death, "Surely God will redeem my soul from the hand, the grasp of death, for he will take me." The same words are used in what the Lord said by Hosea, "I will redeem them from the power of death." Chap. 13 : 14 What the Lord Jesus said on the cross to the thief on the cross, "To-day shalt thou be with me in paradise," he saith on their death to "all who know Him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." Phil. 3 : 10. That redemption of their souls to God and by God, is vastly more than there was or is, as the Lord heard and hears, in the thoughts of those who, with their understandings darkened, in their conscious guilt, fearless or forlorn, make the parable their chosen creed, the fountain of

their comfort and ground of their hope. What Paul expressly affirmed was in the word of God, is, that "the dead in Christ shall rise first on the last day." This was well known to the Apostle John when he wrote the Revelation. In his evangelical record he recorded what our Lord Jesus expressly affirmed, ch. 5 : 28, 29. "An hour is coming in which all that are in the graves shall hear His voice and shall come forth ; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The inspired Apostle recorded in the next chapter what he averred four times, of the resurrection of life on the last day. Read verses 39, 40, 44, 54.

There is, therefore no truth in the assumption or tradition, that John, in the Book of Revelation, refers to a resurrection of the dead in Christ to take place hundreds of years before the last day.

What is predicted of the beast in the last part of the 19th chap. shows the end of the 1260 days or years. That was evidently the end and not the beginning of the thousand years. There was the beast, there was with him the false prophet that wrought miracles before him, with which he deceived those that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire. There is nothing in that record to intimate or imply that Satan was anywhere then on the face of the earth. It is important, I might say essential, to a right understanding of the thousand years, to take and keep in mind what "the Amen, the faithful and true Witness (Rev. 3 : 4) said to his disciples when he rebuked Peter, as recorded in Math. 16 : 21, 23, Mark 8 : 31, 33, "looking on his disciples, he rebuked Peter, saying, 'Get thee behind me, Satan ; for thou savourest not the things that be of

God, but the things that be of men." Satan's imprisonment in the abyss did not take away or change "the things that be of men." The first part of 20th ch. Rev. is connected by the conjunction with the last of that next before it. What is recorded in the first part of the 20th ch. is all retrospective, as

Verse 1. He saw an angel come down from heaven, having the key of the bottomless pit. I will yet briefly, as John records, refer to what the old dragon felt and did in his foresight of what the angel did with him.

Verse 4. He saw thrones and they sat upon them, and judgment was given unto them. It was in the execution of their judgment in public or in secrecy that John saw what he here records.

"And I saw the souls of them having been beheaded for the witness of Jesus and for the word of God, and who had not worshipped the beast nor his image," The word translated "were beheaded," in our English Bible is a passive participle of perfect tense.

Verse 5. "And the rest of the dead lived not again until the thousand years were finished. Instead of *but*, I translate the Greek conjunction, as it is in our English Bible in Mark 4 : 37, "*And* the waves beat against the ship." Heb. 3 : 10, "*And* they have not known my ways." 1 Cor. 14 : 1, "*And* desire spiritual gifts." An error in one word may obscure the truth in those with which it is connected.

"Those beheaded, whose souls lived and reigned with Christ a thousand years ; and the rest of the dead in Christ lived not again till the thousand years be ended. This is the first resurrection." The definite article is used five times in this verse.

Verse 6. "Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no

power, but shall be priests of God and of Christ, and shall reign with Him a thousand years."

Verse 7. "And when the thousand years are expired, Satan shall be loosed out of his prison." The Greek verb here translated *expired*, is in verse 5th translated *finished*, and in verse 3d, *fulfilled*. The word translated "I saw" is in the past tense. Nothing in this chapter is said of the things that be of men, for which Jesus rebuked Peter. "The devil was cast into the lake of fire, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." verse 10.

In reading in chapter 12th what is introductory to what John records of Satan's great anger, take and keep in mind what He, born of a woman, made under the law to redeem them under the law, said to the seventy who said, "Lord, even the devils are subject unto us through thy name." And He said to them, "And I beheld Satan as lightning fall from Heaven," Luke 10 : 17.

Verse 12. "Rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, for the devil is come down unto you, having great wrath, knowing that he had but a short time."

Neither of the last two words are used in the 20th ch. The word for time in this verse means a definite, limited time, long or short. The end of that short time was near, and to Satan, as he assuredly and wrathfully knew, it was inevitable. Take and keep in mind what is revealed in the 14th verse, of the woman, the invisible church in the wilderness, in her place, "where she is nourished for a time and times and half a time, from the face of the serpent," the old serpent. This word *time* is in the 12th verse. Here *times* is in the dual

number, three years and a half, forty-two months, twelve hundred and sixty days, symbolical of *years*.

Verse 17. "And the dragon was enraged against the woman, and went to make war with the remnant of her seed."

Now read what the great red dragon did at the end of his foreseen short time, in making the beast a substitute for himself on the earth during his imprisonment with the rest of the devils in the bottomless pit.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of 'blasphemy.' And the beast which I saw was like unto a leopard, and his feet were as of a bear, and his mouth as the mouth of a lion; and the dragon gave his power and his throne and great authority to him." ch. 13 : 1-3. The significant and prominent resemblance of the dragon he imparted to the beast, "and power was allowed to the beast to continue forty and two months," verse 5. Now read what is on record in ch. 11 : 2 "But the court which is without the temple, leave out, and measure it not, for it is given unto the gentiles; and the holy city shall they tread under foot forty and two months." The beast then came up "out of the bottomless pit, and made war against the two witnesses, and shall overcome and kill them," 8th verse. "And their dead bodies be in the street of the great city, which is spiritually called Sodom and Egypt, *where also our Lord was crucified.*" "To the fifth angel was given the key of the bottomless pit, and he opened it." ch. 9, 1-2 v. But the beast did not then come out of it.

Now read what the Lord said to the seventy disciples in reply to what they said in their report to Him. "I

beheld Satan as lightning fall from heaven," Luke 10: 8. The word for throne, as I translate it here and elsewhere, is so translated in ch. 20. In Pergamos was Satan's throne then, and in those days wherein Antipas was a "faithful martyr, who was slain among you where Satan dwelleth." ch. 2: 13. By the angel of the church in Philadelphia it was written, "I will make them of the synagogue of Satan who say they are Jews and are not, but do lie." ch. 3: 2. "And I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan." ch. 2: 9.

Now read what Luke, in Acts of the Apostles, in A. D. 63, recorded of the Apostle Paul, chapter 22 to the end of the Book. I will only quote from the next chapter.

Verse 16. "And when Paul's sister's son heard of their lying in wait, he went and entered into the castle and told Paul."

Verse 19. "Then the chief captain took him by the hand and went with him aside, privately, and asked, 'What is it that thou hast to tell me?' And he said :

Verse 20. "The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat more perfectly.

Verse 21. "But do thou not yield unto them, for there lie in wait for him of them more than forty men, who have bound themselves with an oath, that they will neither eat nor drink till they have killed him; and now are they ready, looking for a promise from thee.'"

The forty and more were only a part "of them," the Jews, who agreed by an oath to bring down Paul to slay him. "So the chief captain then let the young

man depart, and charged him, 'Tell no man that thou hast showed these things to me.'"

Those Jews, of whom the chief captain then heard, were then a secret, self-organized combination of men, binding themselves, every one, by an oath, to kill Paul. Killing him or any other man would be a violation of the sixth commandment. All who took that oath, who were there or elsewhere, violated the *third* command in taking it. Exodus 20 : 7. Nothing more is here revealed of those so conjoined and zealous in their hostility to Christ. Paul, under the protection of the Roman government, was conveyed to Rome, where he "dwelt two whole years in his own hired house." ch. 28: 30-32.

Now read, as given by inspiration of God. Paul wrote in 2d Epistle to the Thessalonians, chap. 2d, verse 3: "There shall come the apostacy first, and the man of sin be revealed, the son of perdition ;

Verse 4. Who opposeth and exalteth himself above all that is called *god* or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God,

Verse 5. Remember ye not, that when I was yet with you I told you these things ?

Verse 6, And now ye know what withholdeth that he might be revealed in his time.

Verse 7. For the mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way.

Verse 8. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

Verse 9. Even him whose coming is after the work-

ing of Satan, with all power and signs and lying wonders.

Verse 10. And with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth that they might be saved.

Verse 11. For this cause God shall send them strong delusion, that they should believe a lie."

The last three verses show, as any reader may, with the eyes of his understanding, discern, that "the man of sin, the son of perdition," was a plurality of men, a self-organized, self-ruled, oath-bound combination of men, "whose coming is after the working of Satan; with all power and signs and lying wonders." "their signs," "their marks on their foreheads or in their hands," "and lying wonders." "And all the world wondered after the beast," except those whose names were written in the Book of Life. One of the heads of Satan had been broken and was then healed. It is evident that the beast was not an organized, recognized, civil public government.

The appropriate word, *beast*, given to Satan's obedient servants, and their subsequent prominent "image" among those subject to its sway, as recorded in chapter 13, is a different word from that given to the four so named erroneously in our English translation in chapter 4: 67, and 15: 7, where the word is *zoos* in Greek. That word is applied in the Septuagint to what in Hebrew is translated in our English Bible, "living creature," as may be seen in Ezekiel, chapters 1: 5, and in other verses after it. Read chapter 10, from which I will quote only two verses; 15th: "And the cherubim were lifted up. This is the living creature I saw by the river of Chebar." 20th: "This is the living creature

that I saw under the God of Israel by the river of Chebar; and I knew, that they were the cherubim."

Hebrews 9: 5: "And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly." It should be the four cherubim, in Rev. 14: 4.

One of the four cherubim gave unto the seven angels seven golden vials full of the wrath of God. Rev. 15: 7.

When the first poured out his vial upon the earth, there fell a noisome and grievous sore upon the men who had the mark of the beast, and on them," the men who worshipped its images as described, in chapter 13: 11, to its end.

"The fifth angel poured out his vial upon the throne of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."

"When the sixth angel poured out his vial of wrath on the great river Euphrates; and its waters dried up, that the way of the kings of the east might be prepared." He adds, verse 13, "I saw three unclean spirits like frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet;"

Verse 14. "For they are the spirits of devils, working miracles, going forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty, as predicted in its result." Chapter 19: 15.

As recorded in chapter 17: 1, "There came one of the seven angels, those having the seven vials and talked, saying unto me, Come hither; I will show unto you the judgment of the great whore sitting on many

waters," Verse 2, "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk by the wine of her fornication." Verse 3: "And he carried me away in spirit, (in mind) into a wilderness and I saw a woman sitting on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." Verse 4: "And the woman was, having been arrayed in purple scarlet colour, and having been decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead a name having been written MYSTERY, Babylon the great, the mother of harlots, and of the abominations of the earth." Any one who has learned the Greek grammar may discern, that I have translated those words as they should have been in our English Bible, being passive participles in the perfect tense. With respect to the great whore under the judgment that made her desolate and naked, Babylon the mother of harlots, was a part of her mystery of iniquity, so was her sitting, ruling, on the beast full of names of blasphemy.

Verse 6. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great wonder." Not "admiration." The noun is derived from the verb.

John had seen the beast, but he had not seen the woman, till in the desert in mind he saw her with the appropriate, significant, characteristic name, Mystery, having been written on her forehead. Read what John heard in the second "voice from heaven," showing the ecclesiastical apostacy of the woman made desolate.

2. And how she glorified herself before she was made desolate. Chapter 18: 4, 7.

Verse 7. "And the angel said to me, wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns." This mystery of the woman and the beast, he told unto John in what he wrote to the end of this chapter.

Verse 8. "And the beast thou sawest was and is not, and as had been before predicted, shall ascend out of the bottomless pit, and go into perdition," "who opened his mouth in blasphemy against God to blaspheme his name." Chapter 13: 6. The day of Christ will not come before "there come a falling away first and that man of sin be revealed, the son of perdition" whose coming in "the mystery of iniquity" is after the working of Satan with all power and signs and lying wonders. Read more in 2 Thess. chapter 2.

Verse 9. "And here is the mind having wisdom. The seven heads are seven mountains, where the whore sitteth upon them." The Greek verb translated, *sitteth* here.

Schleusner in his Lexicon, translates in Latin to be "imperare, dominark," also in verses 1 and 15, and chapter 15: 7.

Verse 10. "And there are seven kings; the five have fallen when the fifth angel poured out his vial on the throne of the *beast*, when his kingdom was full of darkness. And one is; the other hath not yet come, and when he comes he will remain a little time.

Verse 11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. The beast had then become his own head; and was so till with the false prophet cast into the lake of fire.

Verse 12. "And the ten horns are ten kings, which have received no kingdoms as yet: but receive as kings, one hour with the beast."

Verse 13. "These have one mind, and will give their power and strength to the beast."

The angel, one of the seven, having a vial of the wrath of God to pour out on the earth, in telling John the mystery of the woman and of the beast carrying her, refers twice to what John in the wilderness saw of the beast's horns, once in the 12th verse, and again in the 16th. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." For God hath put it in their hearts to fulfil his will, and to agree and give their kingdom unto the beast until the words of God shall be fulfilled." This is the judgment to be inflicted at last on the great whore, in the Providence of God by the agency of the beast itself with its ten horns. The ten kings of whom one was the sixth head of the beast, to continue but a little time, as the beast was of the seventh and became the eighth, its own and only head at last. The beast came up out of the bottomless pit two hundred and sixty years, before it became the chosen subordinate representative agent on the earth, of the old dragon having great anger imprisoned in the bottomless pit. Now it is evident, and as evident as it could be, in this complete, and only true and symbolical biography of the beast, that the beast was not a civil public national government. It was and is a self-organized, self-prolonged, self-governed combination of men; and their characteristic, or bond of union, was blasphemy.

The beast was not a constituent part of those symbolized by the word *woman*: the subsequent image of the

beast was. Hence there is in this seventeenth chapter no reference to the *image*, as they were of those burnt.

The beast as well as its image had a sign, and a mark by which they knew and recognized one another in their fraternity, when and where they could not speak the same language. There were divers nations and "tongues," languages, where the woman sits on the beast that carrieth her. Read what is recorded, chapter 20: 4, of those beheaded, who had not worshipped the beast, nor received his mark, his insignia, upon their foreheads or in their hands. A right understanding of this significant Greek word, *charagma*, rendered *mark* in our English Bible, will show, that the mark or sign shown, on their foreheads and by their hands, to one another, was the universal, internal, requisite secret characteristic of that combined anti-Christian association of men of many nations speaking diverse languages, symbolized by the name, Beast. That man of sin revealed, the son of perdition, whose coming is after the working of Satan with all power and signs, and lying wonders. 2 Thess. 2: 9. Those were the lying wonders, about which "all the world wondered as to the beast." The prominent Greek word to which I have referred is in chapter 13: 16, 17; chapter 14: 9, 11, 15, 16, 19, 20. Those receiving the *charagma*, the insignia of the beast.

Now take and keep in mind what, as John recorded, he had seen before the beast was cast into the lake of fire. "And I saw, thrones, and they sat upon them, and judgment was given unto them, and the souls of them having been beheaded for the witness of Jesus and for the word of God, and who had not worshipped the beast or his image, and not accepted the *charagma*, "the characteristic on the forehead and on the hand of

them." Chapter 20: 4. What John recorded in the first part of this chapter, with respect to the beast, and Satan's imprisonment for a thousand years, must be, as to time, before the beast "was cast alive into the lake of fire with the false prophet; and after, at the end of the short time of Satan's great wrath on the face of the earth as recorded in chapter 12: 12. "And power was given unto him to continue the forty-two months." ch. 13: 5. This beast came up out of the abyss of his own accord, two hundred and sixty years before the old dragon gave his power and throne and great authority to the beast, his chosen subordinate substitute from the first to the last of the thousand years, when he shall be loosed out of his prison a little season, and "go out to deceive the nations."

The beast was or is no constituent part of the woman, but the image of the beast was, and hence will be among those made desolate. The beast, as it was coming out of the abyss, or as it had been before, or as it became when patronized and enthroned by the old dragon or as it was at last being its own, its eighth head, making the great whore, it had carried for centuries, at last desolate, was not the Roman government nor any civil government on the face of the earth.

It is not proper to give to or abstract from a symbolical term any other meaning than what is expressed or shown by it where it is used. Nothing is verbally revealed of the woman and the beast in the record of what will be done by the seventh angel. One of the seven angels, after showing the judgment of the great whore, said to John, verse 18, ch. 17, "And the woman, whom thou sawest, is that great city which reigneth over the kings of the earth." That was a part of the mystery of the great whore, with that characteristic name, Mystery,

having been written on her forehead, as John first saw her portrayed to his view in the wilderness by an angel knowing all about her. Babylon is a symbolical term. "Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." The three parts into which the city was divided may be, 1st—The woman, the mother of harlots. 2d—The image of the beast. 3d—The beast itself, the men who blasphemed God.

"After these things I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory." 2. "And he cried mightily with a strong voice, saying, Babylon is fallen, is fallen, and is become the habitation of devils; and the prison of every foul spirit, and the prison of every unclean and hateful bird." The Greek word translated *hold* and *cage* in our English Bible, is the same word translated *prison* in chapter 20: 7, from which Satan will be released. That word is so translated in Math. 5: 25; 14: 3, 10; 18: 30; 25: 36; Rev. 2: 10; Mark 3: 19, and in other passages. Those at last in prison, as I think, any one may discern, were the three unclean spirits, that came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," as revealed in chapter 16: 13, 14. "For they are the spirits of devils, working miracles," (in their own estimate) going forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." The decisive and triumphant battle, by Him called Faithful and True, and in righteousness doth judge and make war." ch. 19: 11. "And He shall rule them with a rod of iron ; and he treadeth the winepress of the fierceness and wrath of Almighty God, and hath on his

vesture and on his thigh a name written, King of kings and Lord of lords." verse 15-16.

Verse 19. "And I saw the beast, and the kings of the earth and their armies, gathered together to make war against Him who sat on the horse, and against his army."

Verse 20. "And the beast was taken, and with him the false prophet that wrought miracles before him, by which he deceived them that had received the mark of the beast, and them that had worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Besides those, and prophetically in distinction from those symbolized by the beast and the false prophet, there had been, and then were, on that great day of God Almighty, men inspirited and actuated by the unclean spirits—"the spirits of devils which were imprisoned, every foul spirit, and every unclean and hateful bird, as the angel, who, coming down from heaven, lightened the earth with his glory, cried mightily with a strong voice." ch. 18 : 1-2. Babylon then became the habitation of devils.

"When the thousand years are expired Satan shall be loosed out of his prison for a little season," ch. 20 : 7.

What John heard by another voice from heaven, shows that the woman made desolate is an apostate church, ch. 18 : 4. "Come out of her, my people, and be not partakers of her sins," &c., shows also in her self-estimate the mystery of her iniquity. verse 7.

At the end of the thousand, or 1260 years, will be completed what in the 15th chapter is predicted of "them who had gotten the victory over the beast, and over its image, and over his mark, *his charagmates*, and over the number of his name, and they sang the ode of Moses, the servant of God, and the ode of the Lamb.

(Exodus, 15th chapter) for thy judgments are manifest." verse 4th. Now read what in chap. 19th, in the first part of it, is recorded of the victory over the beast and its image, over the false prophet and those imprisoned. I'll quote only the 4th verse as it ought to have been translated : "And the four and twenty presbyters and the four cherubim fell down and worshipped God who sat on the throne, saying, 'Amen, Allelujah.'" It has not been my purpose to comment, but to show in English what John by divine inspiration wrote in the Greek language, with respect to what would take place during the twelve hundred and sixty years.

The true invisible church, of Him born of a woman and "caught up to God and His throne," was in the wilderness, her place, where she is nourished for a thousand two hundred and sixty years "from the face of the serpent." chap. 12th. In "a little season," a short time after Satan shall be loosed out of his prison, "he shall be cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever," ch. 20 : 10.