

# PSALMS

## Book note for Psalms

**Psalm** = a (sacred) praise song. It is a Greek word (*psalmos*) used first in the New Testament in Luke 20:42. The Hebrew is *mizmowr* which means the same thing, namely, praise song. In Hebrew the name of the book of Psalms is “The Book of Praises.” The psalms were all vocal, with or without accompaniment.

(Continued from book note to Job 1:1.) Following the Tribulation is the Millennium, which is typed by the book of Psalms.

## Chapter note for Psalms 1

*1 The happiness of the godly. 4 The unhappiness of the ungodly.*

### Psa 1:1

Verses 1-3 the godly; verses 4-6 the ungodly.

Prov. 4:14.

Compare Mat. 5:1 v.f.

Walk/stand/sit interplays with counsel/way/scorn is a progression.

### Psa 1:2

Wycliffe’s original translation (not that later revised, as it is supposed, by John Purvey, meaning John the distributor, i.e. the purveyor) is “sweteli thinke” (sweat-ily think) for meditate.

### Psa 1:3

Eph. 3:17; Jer. 17:8. For water reference see Eph. 5:26 where it is identified as the word of God. For the fruit (of the Spirit) see Gal. 5:22 v.f.

Re. tree, Isa. 61:3; Mat. 15:13.

Re. prosper, Gen. 39:3; Psa. 128:2; 1 Tim. 4:8.

### Psa 1:4

Job 37:21; Isa. 5:24.

### Psa 1:5

The agnostic philosopher, Bertrand Russell, was once asked by a reporter, “What, if after you died, you found yourself facing God in judgment; what would you say?” Russell responded saying there is no God so that the question was nonsense. “No, I said what if.” “Well,” Russell is said to have responded, “I suppose I would say, ‘Sir, why did you not give me better evidence?’”

Russell supposed that such a response would justify himself, just shift the blame to God. But God could just as well respond, “Oh, well it would certainly not do to inflict you with the presence of such a faulty God. You would be a lot happier in hell.”

### Psa 1:6

Implies that to be known of God is to exist eternally. This is because the unrighteous deny reality (by lies, for example) and so cannot exist eternally. Mat. 7:23.

## Chapter note for Psalms 2

*1 The kingdom of Christ. 10 Kings are exhorted to accept it.*

Verses 1-3 are the voice of the world; 4-6 the voice of the Father; 7-9 the voice of the Son; 10-12 the voice of the Holy Ghost.

### Psa 2:1

This Psalm was written by David according to Ac. 4:25.

### Psa 2:2

The anointed is Christ and his Church.

### Psa 2:4

Pr. 1:26. The derision arises from this: according to verse 3 the heathen think of God and the Christians as restrictive in their ways, as enslaving; but history shows otherwise as in Roman Catholicism (Fascism, Nazism), atheism (Communism, Marxism), paganism (Islam, Hinduism, Buddhism, Catholicism, etc.) "Free thinkers," as they call themselves, think themselves free because they refuse to consider God in their thought, but they are not free to think with God whereas the believer is free to do either.

### Psa 2:7

Lu. 3:22; Jn. 1:14, 18; Ac. 13:33-34, **which refers this to the resurrection**; Pr. 8:22-23 note. Verses 7 and 8 combined with Ps. 82:8 and Mat. 16:16-17 indicate that Jesus is God.

The word "decree" (or "decreed") occurs 55 times, 48 of which are by earthly kings and never has God "decreed" anything except for inanimate matter (Job 38:10; Isa. 10:22). Calvinists claim that "God's decrees are eternal" (for that they claim that in Ps. 2:7 the "begotten" was before the beginning of time). Their philosophical system invented a "Decree of Reprobation" for the lost, which states that from eternity God foreordained his Son to die for the "elect" only and predestinated all others to hell.

This is the verse which was at issue when Calvin burned Servetus at the stake in Geneva.

Calvinists claim that "day" is not literal and that "the word 'begotten' could be eliminated as a verb and converted to a noun so that one could say the Son was 'eternally generated,' meaning he was a 'generation'." (Ruckman's words.) They appeal to such passages as 2 Cor. 1:14; Phil. 1:6; 2 Thess. 2:2; 2 Pe. 1:19; and 2 Pe. 3:8 to get rid of "this day." None of these says "this day," and not one refers to a day before time began when, the Calvinists say, is when Christ was begotten.

These ignore the context: this is a king, not a prophet; he reigns on a literal mountain (v. 6), not in heaven; people bow down and kiss the king's feet (v. 12), not nail him to a cross; he rules with a rod of iron (v. 9); and men serve him with fear and rejoice with trembling (v. 11). None of these speak of Jesus' first coming but of his second. If v. 7 refers to the first advent then it would stand with only parts of the first three verses as a partial fulfillment of Ac. 4:25-26. Not once does this Psalm refer to eternity before time.

Ruckman: "A Hyper-Calvinism always produces a Hyper-Arminianism: i.e., 'You are only "elected" if God "granted you repentance" and you live as godly a life as I live.' A Hyper-Calvinism always leads to a Hyper-Arianism: i.e., One unbegotten God and a second Begotten God -- 'begotten before time.' That was Arius' position (AD 325) exactly. It is the position of the NASV and the NIV."

### Psa 2:9

LXX says "Thou shalt rule" instead of "Thou shalt break," violating the "shalt dash them" later in the verse. It also loses the cross-reference to Rev. 19:10 v.f. The LXX is used to "correct" the modern, Critical Hebrew text.

### Psa 2:12

David used the Aramaic word for son (*var*) in stead of the Hebrew (*ban*) (cf. v. 7). The context is heathen at the end time, in particular (v. 1), so it makes sense to use the Babylonian (Aramaic) since it is Babylon that persists (according to Daniel) and is destroyed by the Lord at his return. Because of modern dating which rejects Aramaic loan words in the Masoretic text, they opt for the Hebrew meanings of *var* such as "clean" or "purity." Thus the critics say "kiss purely or reverently."

In so doing, they remove the reference to the Son, eliminating the Christology of this passage. The RSV and the Jerusalem Bible thus derive strange readings, in their case, "kiss the feet," supposing that the Hebrew words for "rejoice" and "son" are fragmented pieces of the word "on his feet." The NEB puts "kiss the mighty one" in the

margin on the assumption that *rav* (“mighty”) was accidentally spelled backwards. [Derek Kidner, 1973. *Psalms 1-72, An Introduction & Commentary on Books 1 and 2 of the Psalms*, (Downers Grove, IL: Inter-Varsity Press), pp. 52-53.]

### **Chapter note for Psalms 3**

*The security of God's protection.*

#### **Psa 3:1**

2 Sam. 15:30 v.f.

#### **Psa 3:2**

Selah = pause to evaluate and judge. Compare *salah* = “tread down” in Ps. 119:118 and Lam. 1:15 (first occurrence); “value” in Job 28:16 and 19. All Reformation texts except the French *Segond* read “selah.” The French says “pause.”

**Chapter note for Psalms 4**

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Man's happiness is in God's favour.

**Psa 4:1**

**Neginoth** = stringed instruments.

**Psa 4:2**

**Leasing** = the act of lying, deceit, falsehood; vanity. 5:6 adds a bloody sense.

**Psa 4:8**

Col. 3:15.

**Chapter note for Psalms 5**

*1 David prayeth, and profeseth his study in prayer. 4 God favoureth not the wicked. 7 David, professing his faith, prayeth unto God to guide him, 10 to destroy his enemies, 11 and to preserve the godly.*

**Psa 5:1**

**Nehiloth** = wind instruments.

**Psa 5:5**

Belies the saying: "God hates the sin but loves the sinner." (2 Chr. 19:2; Psa. 7:11)

**Psa 5:6**

Re. leasing, see note to 4:2.

**Psa 5:9**

Rom. 3:13.

**Chapter note for Psalms 6**

*1 David's complaint in his sickness. 8 By faith he triumpheth over his enemies.*

**Psa 6:1**

**Sheminith** = 8-strings. For Neginoth see 4:1.

Psa. 38:1.

**Psa 6:8**

Mat. 7:23 and note there.

**Psa 6:9**

1 Jn. 5:14-15.

**Chapter note for Psalms 7**

*1 David prayeth against the malice of his enemies, professing his innocency. 10 By faith he seeth his defence, and the destruction of his enemies.*

**Psa 7:1**

**Shiggaion** = rapturous poem, a turbulent lyric.  
Probably Shimei, 2 Sam. 16:7.

**Psa 7:11**

Contra “God loves the sinner but hates the sin.” (5:5; Mal. 1:3)

## **Chapter note for Psalms 8**

*God's glory is magnified by his works, and by his love to man.*

### **Psa 8:1**

*Geocentric*: implies that the frame of reference is outside the universe.

"Above the heavens" runs contrary to an infinite universe.

**Gittith** = Gittite harp. Gittite is an inhabitant of Gath. The harp was evidently a bass harp for the implication is that it was used in marches.

### **Psa 8:2**

Mat. 11:25; 21:16; Lu. 10:21; 1 Pet. 2:2.

### **Psa 8:3**

Note that the sun is not mentioned, but the heavens, moon and stars are ordained. Psa. 19:1.

### **Psa 8:4**

Heb. 2:6-8. For geocentric import see note to Job 7:17.

### **Psa 8:8**

Isa. 43:16. Matthew Maury (1806-1873) used this passage to search for optimum paths for shipping at sea. He discovered optimal wind and current patterns which are still used today. They are called the *shipping lanes*.

**Chapter note for Psalms 9**

*1 David praiseth God for executing of judgment. 11 He inciteth others to praise him. 13 He prayeth that he may have cause to praise him.*

**Psa 9:1**

**Muthlabben** = to die for the son. It is presumed to have been the title of a popular song at the time, although elsewhere the word is translated as "death" (Psa. 48:14).

**Psa 9:3**

Millennial, second advent.

**Psa 9:7**

The throne established for the Millennium, after the return of Christ.

**Psa 9:17**

Therefore hell exists. Dan. 12:2.

### **Chapter note for Psalms 10**

*1 David complaineth to God of the outrage of the wicked. 12 He prayeth for remedy. 16 He professeth his confidence.*

#### **Psa 10:7**

Rom. 3:14.

#### **Psa 10:9**

1 Pe. 5:8.

#### **Psa 10:11**

Islam's "kismet" is of this ilk.

#### **Psa 10:13**

**Contemn** = to regard with contempt; to scorn. This is the first occurrence of this verb, there are six more: 15:4; 107:11; Sol. 8:7; Isa. 16:14; Eze. 21:10, 13.

#### **Psa 10:18**

Man of the earth alludes to the environmentalist movement, among others. It is the *natural man* of 1 Cor. 2:14.

**Chapter note for Psalms 11**

*1 David encourageth himself in God against his enemies. 4 The providence and justice of God.*

**Psa 11:2**

Psa. 37:14.

**Psa 11:3**

Psalm 137:7-8 tells us who destroyed the “foundation.” It was the woman (Mat. 13:33) of Rev. 17:5. Her daughter (Psa. 137:4) was the nation of whom God said “Esau have I hated,” (Mal. 1:2; Rom. 9:13).

## Chapter note for Psalms 12

*1 David, destitute of human comfort, craveth help from God. 3 He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.*

### Psa 12:1

Sheminith was an 8-stringed instrument (harp?).

### Psa 12:6

This verse says the words used in the Holy Bible are pure; verse 7 says they're preserved. Although modern "scholars" say that the Hebrew is incompatible with the words being preserved, but that it is men which are kept (v. 7), history does not confirm this. When the Jews were expelled from Spain in the latter part of the fifteenth century, they fled to all parts of Europe. Many settled in Ferrara, Italy. There, in 1553, they translated their Hebrew text into Spanish (Ladino). Three copies of the Ferrara Bible, surviving to this day, read as do these two verses in the A.V. No modern version does so. It is Jesuit "scholarship" which led to the modern denial of the truth. [See note to verse 7 for a technical argument.]

A chain of texts dealing with preservation: 2 Sam. 22:31; Psa. 18:30; 119:140; Pr. 30:5-6; Isa. 40:8; 59:21; Mat. 5:18; 24:35; Mk. 13:31; Lu. 16:17; 21:33; 24:25; Ac. 24:14; 2 Tim. 3:16-17; 1 Pet. 1:25. Also see note to Isa. 48:10.

This verse can be taken to say that God specially prepares the language into which his words are expressed. The King James Bible is the seventh "purification" in a chain starting with the Wycliffe (circa 1380) to Tyndale (1526) .

1. Tyndale (1526)
2. Coverdale (1535)
3. Matthew's (1537)
4. Great (1539)
5. Geneva (1560)
6. Bishop's (1568)
7. King James (1611)

### Psa 12:7

See note to v. 6.

The preservation of the words of Scripture is assumed throughout the Bible. The men of his day no longer had the original manuscripts, yet Jesus claims men will be held responsible for rejecting them (Jn. 12:48). They must be preserved or God would be unjust. The prophecies and words must be perfectly preserved in the finest detail so one may match the minute details of the written prophecies with the minute details of their fulfillment (Isa. 34:16).

The following technical argument that it is the words that are preserved and not the people was written by Thomas M. Strouse and appears in "Thou Shalt Keep Them: A biblical theology of the perfect preservation of Scripture," K. Brandenburg, ed., (El Sobrante, CA: Pillar and Ground Publishing), pp. 29-33, 2003. In the below, fp stands for feminine plural, ms for masculine singular, etc.; ellipsis (...) indicates a word in hebrew characters; one Greek word is spelled out; and 2ms signifies second-person masculine singular, etc. Strouse writes:

"The verbs and pronominal suffixes of verse seven are critical. The LORD is addressed as the subject of the verbs 'shall keep them' (... *tishmeram*, Qal, imperfect, 2ms, with 3 mp suffix) and 'shall preserve them' (... *titsterennu* Qal, imperfect, 2ms with 3ms suffix). The object of the first verb, (*tishmeram*, 'shall keep them') must be the closest antecedent ('*amaroth*, 'words').[Footnote 22] Although '*amaroth* ('words') is fp and the suffix on the verb is ... ('*am*) and mp, this gender discordance is not unusual in other psalms dealing with God's Words. For instance, several examples are found in Psalm 119,[Footnote 23] showing the psalmist's deliberate emphasis on masculinizing this extension (i.e., pure words) of the patriarchal God of Scripture. In Psalm 119:111 the Psalmist used the personal pronoun 'they' (... , mp, *hammah*, 'they') to refer to the Lord's everlasting 'testimonies' (... , fp, '*thewotheka*, 'thy testimonies'). Clearly the Lord's testimonies are what made the psalmist rejoice, and not the wicked (... , mp, *resha'em*, 'wicked') of the previous verse (v. 110). Again, in Psalm 119:129, the Psalmist exalted the Lord's 'testimonies' (... , fp, '*athewotheka*, 'thy testimonies') and referred to them with the verb 'keep them' (... , mp, suffix, *yesathtam*, 'keep them'). Psalm 119:152 continues to demonstrate the Biblically accepted gender discordance between mp suffix and the fp antecedent. The psalmist knew of God's 'testimonies' (... , fp, '*athotheka*,

‘thy testimonies’) and that ‘I love them’ (... , mp suffix, *wa’ohevam*, ‘and I love them’). These examples show the importance of maintaining the Biblically accepted Hebrews grammar of closest antecedent and Biblically accepted gender discordance in exceptional cases for theological reasons.

“The second verb ... (*titsterennu*, ‘thou shalt preserve them’) has the pronominal suffix ... (3ms, ‘*ennu*, ‘him’)[Footnote 24] which refers to the individual Words. The pronominal suffix is not ... (1cp, ‘us’)[Footnote 25] and could not contextually be since the first verb does not have ... [enu] as its suffix. The first verb refers to all the Words the Lord preserved and the second to the very individual Words he preserved. The Lord promised to preserve every one and all of His Words for every generation, because every generation will be judged by the canonical Words (i.e., OT and NT) of the Lord Jesus Christ. The Lord stated this very truth, ‘He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day’ (Jn. 12:48).”

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**Footnote 22:** The mp nouns ... (‘*eniyyem*, “poor”) and ... (‘*enyonem*, “needy”) cannot be the antecedents of the pronominal suffix (‘*am*’) because they are not the closest antecedents and they violate the Biblically accepted gender discordance examples. Gesenius acknowledges this Hebrew phenomenon and states: “Through a weakening in the distinction of gender, which is noticeable elsewhere and which probably passed from the colloquial language into literature, masculine suffixes (especially in the plural) are not infrequently used to refer to feminine substantives.” H. F. W. Gesenius, *Gesenius’ Hebrew Grammar*, E. Kautzsch, ed., (Oxford: At the Clarendon Press, 1910), p, 440.

**Footnote 23:** Psalm 119 is the *locus classicus* on the complete and perfect Word of God.

**Footnote 24:** “Him” not “us” is the translation of the Hebrew in numerous passages including Ps. 5:12; 8:4; 21:3; 28:7; 34:19; 43:5, *et al.*

**Footnote 25:** The support for you shall keep “us” (cf. NIV) is found in the penultimate authorities of 11 Hebrew Mss. and the LXX (eta mu alpha sigma...eta mu alpha sigma, *hamas ... hamas*).

**Chapter note for Psalms 13**

*1 David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of divine mercy.*

## **Chapter note for Psalms 14**

*1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.*

### **Psa 14:1**

Psa. 53:1. Note that this is a heart problem, not a head problem. Thus any proofs of God's existence are superfluous to them, for their heart will blind them, being desperately wicked. Note, too, that "hath said" allows that the man may not have started out as a fool but became one after having said in his hearth that there is no God. Viz. Psa. 75:4;

### **Psa 14:3**

2 Chr. 6:36; Rom. 3:10. The context is the children of men (v. 2) and none, no not one, does good. Thus Jesus said to the rich young ruler that "there is none good but one, that is, God" ( Mat. 19:16; Mk. 10:17; Lu. 18:18). Since the Messiah is good, it means that he cannot be of the children of men but must be the Son of God and the seed of a woman.

### **Psa 14:5**

The wicked were in great fear and they are past tense in this verse because the generation of the righteous is eternal. They are identified in Psa. 22:30 and Mat. 1:1 as those whose faith is in the atonement of the Lord Jesus Christ.

**Chapter note for Psalms 15**

*David describeth a citizen of Zion.*

**Psa 15:1**

Allusion to Christ -- temporary residence followed by an eternal home.

**Psa 15:2**

Compare Ex. 29:20; 1 Jn. 3:7.

**Chapter note for Psalms 16**

*1 David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation. 5 He sheweth the hope of his calling, of the resurrection, and life everlasting.*

**Psa 16:2**

I.e., my goodness is nothing when compared to God's.

**Psa 16:4**

Contra the mass.

**Psa 16:5**

Eze. 44:28.

**Psa 16:7**

7:9.

**Psa 16:8**

Ac. 2:25-28.

**Psa 16:9**

1 Thes. 5:23: The heart is paired with the spirit (as motivator), the glory with the soul (as lovely), and the flesh with the body which rests in the hope of the resurrection (and rapture), the redemption of the body.

**Psa 16:10**

Ac. 2:27; 13:35. The Holy One is the God of Isa. 40:25.

**Psa 16:11**

Jn. 14:6.

**Chapter note for Psalms 17**

*1 David, in confidence of his integrity, craveth defence of God against his enemies. 10 He sheweth their pride, craft, and eagerness. 13 He prayeth against them in confidence of his hope.*

**Psa 17:12**

1 Pet. 5:8.

**Psa 17:15**

Speaks of the resurrection -- Rom. 8:29; 2 Cor. 3:18; 1 Jn. 3:2.

**Chapter note for Psalms 18**

*David praiseth God for his manifold and marvellous blessings.*

**Psa 18:1**

2 Sam. 22.

**Psa 18:2**

Isa. 26:4.

**Psa 18:15**

Cf. 2 Sam. 22:16; 2 Pet. 2:4. This is the second and last place that speaks for the foundation of the world in the plural (former is 2 Sam. 22:16).

**Psa 18:30**

12:6-7.

**Psa 18:34**

Note the existence of steel bows.

## Chapter note for Psalms 19

*1 The creatures shew God's glory; 7 the word his grace. 12 David prayeth for grace.*

Verses 1-4 speak of the heavens and vv. 4-6 speak of the sun in heavens; and these are alternated with verses 7-10 which speak of the Scriptures and vv. 11-14 which speak of Jesus in the Scriptures. Thus the heavens are identified with the Scriptures and the sun with Jesus. Note that it is the sun that moves about the earth (v. 6).

Another Psalm 19 outline --

vv. 1-6: the works of God

vv. 7-11: the word of God

vv. 12-14: the will of God.

At least one of Christ's attributes is reflected in every single verse of the Psalm. In the first verse he is present as the Creator, in the second as the Revelator, in the third as the Word, in the fourth as the Light, in the fifth as Bridegroom, in the sixth as the Judge, in the seventh as the Lawgiver, in the eighth as Healer, in the ninth as the Eternal One, in the tenth as the Pearl of Great Price for the believer, in the eleventh as Prophet, in the twelfth as the Atonement for sin, in the thirteenth as Savior, and in the fourteenth as Redeemer.

### Psa 19:1

Here the heavens, not nature, declare the glory of God. Compare Rev. 21:23; Psa. 50:6; 8:3. In addition to "signs and seasons," this is a supporting verse for the gospel-in-the-stars belief.

-- **HANDIWORK**

QV error: handiwork is spelled "handywork" in the A.V.

### Psa 19:4

"Line" is "sound" in Rom. 10:18. Job 38:5. See note to Am. 7:7. Line is to earth what word is to world

### Psa 19:5

Psa. 84:11; Jn. 3:29; Mal. 4:2. Heb. 12:1.

The chamber is but one room of the tabernacle.

### Psa 19:6

Ecc. 1:5; Isa. 13:10; Job 22:14; Rev. 6:14.

His going forth is a reference to Christ's coming from the creation of the heaven as well as from outside heaven, from the third heaven, so to say.

The circuit unto the ends of heaven is the yearly motion or wobble shared by all objects in the universe that accompany the sun's yearly path about the fixed earth.

This verse was once held in evidence that the Holy Bible could not be believed in the realm of "science." The Right Reverend Wilkins, Bishop of Armaugh about the time of Newton, was defending the heliocentric position and used this verse. He pointed out that the sun is here said to be hot. Well, according to the Bishop, everyone "knows" that the sun is not hot, that it is merely a giant mirror in the sky reflecting the light and heat from the lake of fire.

By the way, the heat of the sun reaches everywhere its light reaches, all the way to the edge of the universe.

### Psa 19:7

Psa. 93:5; Pr. 1:20-23.

First of fifteen occurrences of "convert." Cf. 51:13 for the next, Jas. 5:20 for last.

### Psa 19:9

The fear of the Lord is to hate evil (Pr. 8:13).

### Psa 19:13

Gen. 4:7; Mat. 12:31-32.

**Chapter note for Psalms 20**

*1 The church blesseth the king in his exploits. 7 Her confidence in God's succour.*

**Psa 20:8**

Resurrection overtones.

**Chapter note for Psalms 21**

*1 A thanksgiving for victory. 7 Confidence of further success.*

## Chapter note for Psalms 22

*1 David complaineth in great discouragement. 9 He prayeth in great distress. 23 He praiseth God.*

Some, especially Jews, insist that this psalm describes David's own suffering, but it is doubtful that David ever suffered as intensely as herein described. Others claim that it describes the suffering of the nation of Israel, but contexts and use of personal pronouns precludes that.

This is a Psalm of the cross -- the Lamb of God (Gen. 22:8) as a sin offering (Psa. 69). Psalm 23 follows as the Psalm of the church, and Psalm 24 of the crown.

### Psa 22:1

**Ajjeleth Shahar** = hind of morning. A deer-skinned instrument with the coloring of the dawn. Kimchi says "morning star;" which is wrong, thought one could say is "the day dawn."

My God...: Mat. 27:46; Mk. 15:34; Psa. 42:9.

Roaring: Job 3:24; Psa. 32:3.

### Psa 22:2

Describes the thoughts of Christ on the cross in daylight and in darkness, i.e., the darkness from the sixth unto the ninth hour. Jesus uttered the cry of v. 1 in the ninth hour (Mat. 27:46; Mk. 15:34), which was the hour of prayer (Ac. 3:1).

### Psa 22:3

Ruckman notes this verse, "has a metonymy of 'adjunct,' which means the 'praises' stand for the PLACE where God was praised: the Tabernacle." (*Metonymy* = A figure of speech in which one word or phrase is substituted for another with which it is closely associated, as in the use of Washington for the United States government or of the sword for military power. *AHD*)

### Psa 22:5

With v. 4, whence the skepticism of the Pharisees and the thieves on the cross. If God can and does deliver good men, such as Daniel in the den of lions and Shadrach, Meshach and Abednego in the furnace, the Christ was not a good man, for God did not deliver him from the cross.

### Psa 22:6

Job 25:6; ; Jn. 3:14, etc. All his bones were out of joint, v. 14. Also he's so bloodied that he looked like a worm. The red dye used for the tabernacle came from a worm. Thus he cleanses the tabernacle (templ) with his blood.

Mk. 9:44 shows that the worm is personal ("their worm"). Each of us is associated with a worm. Here, too, the Hebrew word is *towla* which stems from a root word meaning destruction.

Reproach: Isa. 53:3.

### Psa 22:7

Mat. 27:39-44; Psa. 109:25; Mk. 15:32; Lu. 23:35.

### Psa 22:8

They say this in Mat. 27:43.

### Psa 22:12

Ex. 21:28-32. Refers to the scribes, Pharisees, and Sadducees.

### Psa 22:13

The "bulls" of v. 12 are also called "scorpions" (Eze. 2:6) and "vipers" (Mat. 23:33). They do the work of a "roaring lion" because he is their father, the lion of 1 Pet. 5:8).

### Psa 22:14

Vss. 14-18 describe the scene around the cross.

1. Bones out of joint from the strains of hanging and stretching.

2. Traumatized muscles of the heart by stress, and dehydration (v. 15) and loss of blood.

**Psa 22:15**

Dust to dust.

**Psa 22:16**

Re. dogs, cf. verse 20 and note to Rev. 22:15. The dogs would have lapped the Lord's blood that trickled down the cross, even as the lapped Naboth's (1 Ki. 21:19). Note Ex. 11:7 for Passover reference.

The term dogs also refers to false teachers and preachers; false prophets.

Modern versions and Jews insist that "pierced my hands and my feet" is an error, that it should be "like lions" (*k'ari*), the marginal reading. Gill, in his *Expositor*, printed in 1810, writes:

"The modern Jews are for retaining the marginal reading, though without any good sense, and are therefore sometimes charged with a willful and malicious corruption of the text; but without sufficient proof, since the different reading in some copies might be originally occasioned by the similarity of the letters *yod* and *vav*; and therefore finding it in their copies, or margin, sometimes *koph-aleph-resh-vav*, and sometimes *koph-alef-resh-yod*, have chose that which best suits their purpose, and is not to be wondered at; however, their *masoretic* notes, continued by them, sufficiently clear them from such an imputation, and direct to the true reading of the words; in the small *Masorah* on the text it is observed that the word is twice used here as pointed, but in two different senses; this is one of the places; the other is Isa. 38:13 where the sense requires it should be read as a lion: wherefore, according to the authors of that note, it must have a different sense here, and not to be understood of a lion; the larger *Masorah*, in Num. 24:9 observes the word is to be found in two places, in that place and in Psa. 22:16 and adds to that, it is written *koph-aleph-resh-vav*, *they pierced*; and Ben Chayim [from whom the AV OT was translated] confirms this reading, and says he found it so written in some correct copies, and in the margin *koph-aleph-resh-yod*; and so it is written in several manuscripts; and which is confirmed by the Arabic, Syriac, Ethiopic, Greek, and Vulgate Latin versions; in which it is rendered, *they dug my hands and my feet*; and so took it to be a verb and not a noun: so Apollinarius in his metaphor; and which is also confirmed by the points; though taking *koph-aleph-resh-yod* for a participle, as the Targum, that reading may be admitted, as it is by some learned men, who render it *digging* or *piercing*, and so has the same sense, deriving the word either from *koph-aleph-resh* or *koph-vav-resh*, which signify to dig, pierce, or make hollow; and there are many instances of plural words which end in *yod*, the final-*mem* omitted, being cut off by an *apocope*; ... and either way the words are expressive of the same thing, and manifestly point to the sufferings of Christ, and that kind of death he should die, the death of the cross, and the nailing of his hands and feet to it whereby they were pierced. This passage is sometimes applied by the Jews themselves to their Messiah."

The two words, lions and pierced have the same Heb. radicals but different pointing. The Old Syriac (Peshitta) and LXX read "pierced."

**Psa 22:18**

Mat. 27:35; Mk. 15:24; Jn. 19:24; Lu. 23:34; Jn. 19:24. Not to be confused with the "robe" put on him by the Roman soldiers in Jn. 19:2.

**Psa 22:19**

This prayer is not answered until Christ died. Physical death had power over him.

**Psa 22:20**

**Darling** = beloved, favored; the Church, the little flock of the good Shepherd, the Bride. Compare Psa. 35:17. It could also be Christ's soul.

**Re. dog:** v. 16. The power of the dog is that of greedy (Isa. 56:11) false teachers, false prophets, false pastors, and the humanistic teachings of the heathen. Even the best trained shepherd dogs have to be watched carefully around lambs, especially when hungry.

**Lion's mouth:** similar to 2 Tim. 4:17. Deliverance from Satan is indicated.

**Psa 22:21**

**Lion's mouth:** 1 Pet. 5:8.

**Re. unicorns:** (Job 39:9-12, Psa. 29:6). For note on unicorn, see Num. 23:22.

**Psa 22:22**

Heb. 2:12 uses church for congregation. It reflects the passage now going from the crucifixion to the church age.

**The brethren** are identified in Mat. 28:10.

**Psa 22:23**

With v. 24: We are to praise the Lord, in the church dispensation (first clause) and the seed of Jacob and Israel, who come back into God's focus during the tribulation, and at that time the "afflicted" (v. 24) is heard and answered. **Thus we have gone on to the next dispensation, the Tribulation.**

**Psa 22:26**

The "meek" are the Tribulation saints who return to the Lord according to Hos. 6:1-3.

**Psa 22:27**

Note: the ends of the **world** remember. We now transition to the Millennium.

**Psa 22:28**

Never yet fulfilled, thus future and Millennial and, most likely, post Millennial, too.

**Psa 22:29**

Modern versions perpetuate the notion that the soul is immortal by changing the last clause to "those who cannot keep themselves alive." This verse is totally Millennial.

"They shall bow..." as Joseph's brethren bowed down and could not keep themselves alive through the famine.

**Psa 22:30**

The seed which serves Jesus Christ is accounted as a single generation. Mat. 1:1 introduces the book of that generation, that is, the New Testament. The generation is mentioned in Isa. 53:8, 10; Gal. 3:16; Mat. 23:36; 24:34; Mk. 13:30; Lu. 21:32; Ac. 8:33; 1 Pe. 2:9; Psa. 14:5; 24:6; 73:15; 78:6, 8; 102:18; 112:2; (145:4); Isa. 2:3; 66:19; Jer. 7:29; 31:36. The seed is mentioned in Gen. 17:9. This generation is not the same as the generations of Ex. 40:15. Contrast this generation with that of Deu. 32:5, 20.

Modern versions remove the reference to the new birth ("a seed") and change it to "posterity." The generation cross-reference is removed by changing the last clause to "future generations will be told about the Lord" (NIV).

**Psa 22:31**

Rom. 3:26 fulfills this.

"They" is the seed God gave birth to. Cf. Acts and Romans, esp. Rom. 10:9.

"...he hath done this": Given birth to a "people," even the Gentiles.

"The new birth had to be in the crucifixion Psalm," comments Ruckman in his commentary, "because when Jesus explains the New Birth to Nicodemus he goes right into the serpent that was raised up in the wilderness [John 3:14, see Ruckman's Psalms vol. 1 commentary under his comments under v. 6]. There was the seed of the woman, and the seed of the serpent. God's 'seed' came from the woman, and he begat 'a people' according to 1 Jn. 5:1."

**Chapter note for Psalms 23**

*David's confidence in God's grace.*

**Psa 23:1**

Psalm of the shepherd, John 10.

## **Chapter note for Psalms 24**

*1 God's lordship in the world. 3 The citizens of his spiritual kingdom. 7 An exhortation to receive him.*

### **Psa 24:1**

Psalm of the king.

Isa. 34:1. Re. possession of the earth also see Ex. 9:29; 1 Cor. 10:26, 28.

### **Psa 24:2**

2 Sam. 22:16; Psa. 18:15.

### **Psa 24:3**

Isa. 14:13 and note. Rom. 10:6.

The ascension to heaven, or here the hill of the Lord, coupled with descending to hell is geocentric. It puts the earth in a special place between the two because the earth is always the starting point in the context of these references.

### **Psa 24:5**

Mat. 5:8.

### **Psa 24:6**

22:30; Mat. 6:33.

This implies that Jacob is a type of Christ.

The critical text, following the LXX, changes "your face, O Jacob" to "your face, O God of Jacob." Modern versions like the NIV and RSV follow the LXX, assuming that the Masoretic text cannot be correct. Thus they remove the cross reference to Jacob seeing the Lord's face at Peniel (Gen. 32:30).

**Chapter note for Psalms 25**

*1 David's confidence in prayer. 7 He prayeth for remission of sins, 16 and for help in affliction.*

**Psa 25:14**

1 Cor. 2:16.

**Chapter note for Psalms 26**

*David resorteth unto God in confidence of his integrity.*

**Chapter note for Psalms 27**

*1 David sustaineth his faith by the power of God, 4 by his love to the service of God, 9 by prayer.*

**Psa 27:2**

Note the reference to the cannibalistic Roman Catholic mass and the unworthy partaking of the Lord's supper -  
- 1 Cor. 11:27.

**Psa 27:4**

The temple wasn't built until after David's death. Davids looks to a resurrection and not the temple of Solomon but the temple of Eze. 40 on.

**Psa 27:5**

31:20.

**Psa 27:10**

Isa. 49:15.

**Psa 27:11**

The *plain path* must make the way readily available. This implies preservation of the Bible.

**Chapter note for Psalms 28**

*1 David prayeth earnestly against his enemies. 6 He blesseth God. 9 He prayeth for the people.*

**Psa 28:5**

Re. operation: This is the first of four occurrences of this word in Scripture. The others are in Isa. 5:12; 1 Cor. 12:6; and Col. 2:12. 1 Cor. 12:4 relates the operation here to the Holy Ghost, though it speaks of diversities of gifts there (q.v.).

**Chapter note for Psalms 29**

*1 David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.*

**Psa 29:1**

The seven voices of Rev. 10:3 v.f.

**Psa 29:2**

His name is the Word of God (Jn. 1:1; Rev. 19:13).

**Psa 29:3**

Gen. 3:8.

**Psa 29:4**

Tied to the creation by Rom. 1:20.

**Psa 29:5**

==> the voice is the voice of the Lord.

**Psa 29:6**

Sirion is in the Mt. Hermon area.

Unicorn: (22:21, 92:10). A rhino could hardly skip like a calf. For note on unicorn, see Num. 23:22.

**Psa 29:7**

Ex. 19:18.

**Chapter note for Psalms 30**

*1 David praiseth God for his deliverance. 4 He exhorteth others to praise him by example of God's dealing with him.*

**Chapter note for Psalms 31**

*1 David shewing his confidence in God craveth his help. 7 He rejoiceth in his mercy. 9 He prayeth in his calamity. 19 He praiseth God for his goodness.*

**Psa 31:6**

Jonah 2:8.

**Psa 31:18**

Jude 1:15 adds that these speak against the Lord, too.

**Psa 31:20**

27:5; Pr. 30:5; Job 5:21; Rev. 13:5.

**Psa 31:24**

Jas. 1:9.

### **Chapter note for Psalms 32**

*1 Blessedness consisteth in remission of sins. 3 Confession of sins giveth ease to the conscience. 8 God's promises bring joy.*

#### **Psa 32:1**

Psa. 51:1; Rom. 4:6-8, cf. note to Rom. 4:8. Note, under the law, sins and transgressions are “covered,” but they are not redeemed (Heb. 9:15). They are “forgiven” without clearing the guilty (Ex. 34:7). Their iniquity is not “imputed,” but the sins are not taken away (Heb. 10:4).

Re. blessed, see note to Gen. 1:28.

#### **Psa 32:2**

Note, the man to whom God does not impute iniquity has a spirit in whom there is no guile. There are many Christians in whom is a spirit of guile, so this is not the same as Christian forgiveness of sin, cf. note to v. 1.

#### **Psa 32:3**

Job 3:24; Psa. 22:1.

#### **Psa 32:5**

Under the law, the sacrifice takes away the iniquity, but not the sin. Therefore David was forgiven his iniquity, which is his alone, but the sin remained as can be seen by its consequences.

#### **Psa 32:8**

As a servant watches the eye of his master for instructions.

#### **Psa 32:9**

That is, they will bite and kick you if they are not bridled.

**Chapter note for Psalms 33**

*1 God is to be praised for his goodness, 6 for his power, 12 and for his providence. 20 Confidence is to be placed in God.*

**Psa 33:5**

Note, the heavens are discounted.

**Psa 33:6**

Job 26:13.

**Psa 33:9**

The context is the earth and the world, thus standing fast implies a stationary earth.

**Psa 33:13**

Geocentric, for a closed (spherical or spheroidal) earth surrounded by heaven.

**Psa 33:18**

Psa. 147:11.

### **Chapter note for Psalms 34**

*1 David praiseth God, and exhorteth others thereto by his experience. 8 They are blessed that trust God. 11 He exhorteth to the fear of God. 15 The privileges of the righteous.*

#### **Psa 34:1**

Abimelech = Achish, 1 Sam. 21:10, 13.

#### **Psa 34:7**

91:11; Heb. 1:14.

#### **Psa 34:9**

Mat. 6:33

#### **Psa 34:10**

Young lions are at the mercy of the females for feeding. Adult males feed from a kill first. (Commentary on 1 Pet. 5:8.)

#### **Psa 34:11**

Pr. 2. The teaching starts in verse 12.

The fear of the Lord is to hate evil (Pr. 8:13).

#### **Psa 34:15**

1 Pet. 3:12.

#### **Psa 34:16**

1 Pet. 3:12.

#### **Psa 34:19**

2 Tim. 3:12.

#### **Psa 34:20**

Ex. 12:46; Jn. 19:36; Num. 9:12.

#### **Psa 34:21**

E.g., Soviet Union, Africa, etc.

**Chapter note for Psalms 35**

*1 David prayeth for this own safety, and his enemies' confusion. 11 He complaineth of their wrongful dealing: 22 thereby he inciteth God against them.*

**Psa 35:5**

Job 37:21, see references there.

**Psa 35:11**

Mat. 26:59.

**Psa 35:13**

The Spirit given the believer always prays, but our conscious prayer comes and goes. The Spirit always prays in our stead.

**Psa 35:16**

E.g., transubstantiation in the eucharist.

**Psa 35:17**

I.e., the darling is the church. Psa. 22:20. The lions are Satan and his cronies (see refs. at 1 Pet. 5:8).

**Chapter note for Psalms 36**

*1 The grievous estate of the wicked. 5 The excellency of God's mercy. 10 David prayeth for favour to God's children.*

**Psa 36:9**

Implies two kinds of light.

**Psa 36:11**

Pride was the sin of Sodom.

**Psa 36:12**

Hence every attempt to eradicate the Bible and believers has failed.

**Chapter note for Psalms 37**

*David persuadeth to patience and confidence in God, by the different estate of the godly and the wicked.*

**Psa 37:1**

**Fret** = inscribe grooves or ridges, as the frets of a guitar. It also means to eat like an animal. Psa. 73:3.

**Psa 37:2**

Job 8:16.

**Psa 37:5**

55:22; Php. 4:6. Pr. 16:3; Mat. 6:25; Lu. 12:22; 1 Pet. 5:7.

**Psa 37:9**

I.e., the meek -- v. 11.

**Psa 37:11**

V. 9; Mat. 5:5.

**Psa 37:14**

Psa. 11:2.

**Psa 37:17**

Zec. 11:17.

**Psa 37:28**

I.e., the seed of Satan.

**Chapter note for Psalms 38**

*David moveth God to take compassion of his pitiful case.*

**Psa 38:8**

Psa. 22:1 -- David's suffering to sin parallels Christ on the cross, thus the transference of sin.

**Chapter note for Psalms 39**

*1 David's care of his thoughts. 4 The consideration of the brevity and vanity of life, 7 the reverence of God's judgments, 10 and prayer, are his bridles of impatience.*

**Psa 39:5**

Man is basically evil. Ecc. 7:20; Isa. 64:6.

**Chapter note for Psalms 40**

*1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 The sense of David's evils inflameth his prayer.*

**Psa 40:2**

Resurrection. Psa. 69:2.

**Psa 40:3**

Praising the Lord spreads fear of and trust in the Lord.

**Psa 40:4**

The pagan world has always turned aside to lies; but in these days (late 20th & early 21st centuries), even those who profess a personal walk with Christ spurn sound doctrine and turn aside to lies.

**Psa 40:6**

Ex. 21:6. Deu. 15:17.

**Psa 40:7**

Jesus as per Heb. 10:7. Refers to Scripture.

**Chapter note for Psalms 41**

*1 God's care for the poor. 4 David complaineth of his enemies' treachery. 10 He fleeth to God for succour.*

**Psa 41:2**

27:12.

**Psa 41:10**

Reference to resurrection.

**Psa 41:11**

2 Chr. 16:9.

**Chapter note for Psalms 42**

*1 David's zeal to serve God in the temple. 5 He encourageth his soul to trust in God.*

**Psa 42:5**

V. 11; 43:5.

**Psa 42:6**

Num. 6:26. **Mizar** = little.

**Psa 42:7**

Jonah 2:3.

**Psa 42:9**

Psa. 22:1; Mat. 24:46; Mk. 15:24.

**Psa 42:10**

22:13-14, 17.

**Psa 42:11**

Verse 5.

**Chapter note for Psalms 43**

*1 David, praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.*

**Psa 43:3**

Isa. 14:13.

**Psa 43:5**

42:5, 11

**Chapter note for Psalms 44**

*1 The church, in memory of former favours, 7 complaineth of her present evils. 17 Professing her integrity, 24 she fervently prayeth for succour.*

**Psa 44:4**

Before Pilate, Israel confessed to no king but Caesar (Jn. 19:15, q.v.). The entire nation thus condemned itself, but note the singular here; individual Jews can be saved.

**Psa 44:19**

Dragons, (Job 30:29, Psa. 74:13).

**Psa 44:22**

Rom. 8:36.

## **Chapter note for Psalms 45**

*1 The majesty and grace of Christ's kingdom. 10 The duty of the church, and the benefits thereof.*

### **Psa 45:1**

Theme is Christ's Bride as is Song of Solomon, especially Sol. 6:8-13.

**Shoshannim** = lily-like trumpet.

**Maschil** = instruction.

**Indite** = to compose in writing. This should not be confused with *idict* which means to accuse of wrongdoing.

### **Psa 45:2**

This description of Christ at first reading appears to contradict Isa. 53:2, but the latter was written of his earthly form and this speaks of his glorified form.

### **Psa 45:3**

Rev. 19:11.

### **Psa 45:4**

Rev. 19:11-16.

### **Psa 45:6**

Heb. 1:8-9 where this is applied to Jesus Christ. Psa. 93:2.

### **Psa 45:7**

Heb. 1:9. Note: with v. 6, God anoints God here, proving the deity of Christ.

### **Psa 45:8**

Apparently the ivory came from the land of Minni, near Ararat, which land is mentioned in Jer. 51:27, q.v.

### **Psa 45:13**

Note similarity to tabernacle ornaments in Ex. 26 here in this verse and the next.

### **Psa 45:14**

The virgins are the Tribulation Jews

**Chapter note for Psalms 46**

*1 The confidence which the church hath in God. 8 An exhortation to behold it.*

Verse 2, which echoes Isa. 24, hints that this Psalm speaks of the second advent.

**Psa 46:4**

Tabernacles -- the bodies of the saints.

**Psa 46:10**

Don't try to work out your own troubles: turn to God. Man's tendency is to turn to God only in times of trouble. The word of God, man says, is the final authority; but in practice, they esteem their teachers and peers more.

**Chapter note for Psalms 47**

*The nations are exhorted cheerfully to entertain the kingdom of Christ.*

**Psa 47:7**

Contra glosallalia. 1 Cor. 14:14-15.

**Psa 47:9**

The crystalline granite of the continents are called shields, e.g., Canadian shield.

**Chapter note for Psalms 48**

*The ornaments and privileges of the church.*

**Psa 48:1**

A picture of the New Jerusalem

**Psa 48:2**

The sides of the north are also mentioned in Isa. 14:13. For geocentric impact see Isa. 14:13 note. Heb. 12:22.

**Psa 48:7**

Tarshish had large ships.

**Chapter note for Psalms 49**

*1 An earnest persuasion to build the faith of resurrection, not on worldly power, but on God. 16 Worldly prosperity is not to be admired.*

**Psa 49:4**

78:2; Mat. 13:35.

**Psa 49:7**

Contra Catholicism's purchasing one's way out of purgatory.

**Chapter note for Psalms 50**

*1 The majesty of God in the church. 5 His order to gather saints. 7 The pleasure of God is not in ceremonies, 14 but in sincerity of obedience.*

**Psa 50:1**

Re. Asaph: 1 Chr. 6:39.

**Psa 50:5**

That is Jesus's sacrifice on the cross.

**Psa 50:6**

Note, future here, so not evidence for the gospel in the stars. But contrast with 97:6.

**Psa 50:16**

Mat. 7:23: False priests, pastors, teachers, Pharisees, liberals, ecumenicists, etc.

**Psa 50:18**

E.g., Billy Graham did not reprove President Clinton's thieving, adulteries, and murders.

**Psa 50:21**

Rom. 1:23.

**Psa 50:23**

Conversation: includes the use of right words, not just conduct.

## **Chapter note for Psalms 51**

*1 David prayeth for remission of sins, whereof he maketh a deep confession. 6 He prayeth for sanctification. 16 God delighteth not in sacrifice, but in sincerity. 18 He prayeth for the church.*

### **Psa 51:1**

2 Sam. 12:1.

Re. "blot," cf. notes to Psa. 32:1-2; Col. 2:14.

### **Psa 51:2**

-- **THOROUGHLY**

KJB says "thoroughly", not "thoroughly." Thoroughly means that the "effect" is from the outside in and may be only temporary. "Throughly" means eternal, from the inside out and permanent..

### **Psa 51:7**

Ex. 12:22; Jn. 19:29; Heb. 9:19; Lev. 14:4.

### **Psa 51:11**

"Holy spirit" is lower case in Cambridge edition, at least. This relates to the "free spirit" of v. 12, which should not be capitalized. The significant point to bear in mind here is that the spirit of man goes back to God, who gave it, upon his death (Eccl. 12:7). The death of Jesus Christ similarly released the Holy Ghost, which is given in full whereas the holy Spirit is not. Here, David refers to his human spirit which has been made holy by the Lord's covenant with David.

### **Psa 51:13**

Is this a resolution or a consequence? Also v. 14-15. Note v. 16 versus v. 17.  
(Psa. 19:7, Isa. 1:27) Second of fifteen occurrences of "convert."

### **Psa 51:16**

There is no sacrifice for adultery or murder.

### **Psa 51:17**

God's sacrifices, not ours.

### **Psa 51:18**

The walls of Jerusalem theme, which types the personality of the believer (Neh. 4:1-2, cf. notes there).

**Chapter note for Psalms 52**

*1 David, condemning the spitefulness of Doeg, prophesieth his destruction. 6 The righteous shall rejoice at it.  
8 David, upon his confidence in God's mercy, giveth thanks.*

**Psa 52:1**

**Maschil** = instruction. 1 Sam. 22:7 v.f.

Because of grace, God is longsuffering. The evil doer mistakes this for “getting away with it.”

**Psa 52:2**

-- **RAZOR**

Spelled rasor in the A.V. Found in Nu. 6:5; Judg. 13:5; 16:17; 1 Sam. 1:11; Psa 52:2; Isa. 7:20; Eze. 5:1.

**Psa 52:5**

“Root thee out...” as with cancer and weeds.

**Psa 52:8**

Eternal security.

**Chapter note for Psalms 53**

*1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their own conscience. 6 He glorieth in the salvation of God.*

**Psa 53:1**

**Mahalath, Maschil** = a mournful song of instruction.  
Psa. 14:1; Rom. 3:10.

**Psa 53:3**

Isa. 48:8.

**Chapter note for Psalms 54**

*1 David, complaining of the Ziphims, prayeth for salvation. 4 Upon his confidence in God's help he promiseth sacrifice.*

**Psa 54:1**

**Neginoth** = stringed instruments. **Maschil** = instruction. 1 Sam. 23:19; 26:1.

## Chapter note for Psalms 55

*1 David in his prayer complaineth of his fearful case. 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.*

This psalm is not simply about David's personal problems, or even the Messiah. It also deals speaks of the nation of Israel during the time of Jacob's trouble. The Psalm presents the relationships between David and, most likely, Ahithophel (2 Sam. 15:12), between Jesus and Judas, and between Israel and the Antichrist.

### Psa 55:1

**Neginoth** = stringed instruments. **Maschil** = instruction.

Because of the prayer requests ("Give ear" v. 1; Hide not thyself, v. 1; "attend unto me," v. 2; "Hear me," v. 2; vss 12 & 13) Spurgeon (*Treasury*) says the Psalm is about the sufferings of the Lord Jesus Christ. But Christ never complained, never mourned, and was never afraid (v. 4). This is Israel in the midst of Daniel's 70th week, i.e., in the Tribulation.

### Psa 55:3

The voice of the enemy (contrast Jn. 10:4-5) and the oppression of the wicked will cause the Jews to flee into the wilderness (c.f v. 7).

The son of perdition's supporters are here and in Psa. 53:4, 44:16, and 36:12. They blame him for their own sins. This is obvious in the case of Christ, but as a turnaround, the Jews are and will continue to be blamed for the sins of the Gentiles (Jews & pornography, Jews & banking, etc.).

### Psa 55:6

Dove: (2 Ki. 6:25, Psa. 68:13).

To fly into the wilderness of v. 7. We may say troubles have wings like eagles, and we must pray to out-fly them to "be at rest."

### Psa 55:7

Hos. 2:14; Rev. 12:6. Oppression and hate, v. 3, will cause Israel to flee into the wilderness. There Israel will repent (Hos. 2:14) and God will feed her (Rev. 12:6) for 1260 days, signifying the last half of Daniel's seventieth week (Dan. 9:24 v.f.).

There is a mountain there (Psa. 11:1, Isa. 25:6).

### Psa 55:8

The "blast" of Isa. 25:4.

### Psa 55:9

Since Babylon is reigning again (Rev. 17:5), the tongues need to be divided as they were at Babel (Gen. 11:7). The psalmist prays for a split in the enemy's ranks that their tongues may be confounded.

This is most likely achieved by a single lie, such as that salvation can be earned by good works, leaving the question "What constitutes a 'good work'?" as a point of contention. Their tongues as thus divided by different interpretations, even as in the Laodicean church age the workers of iniquity divided the churches by different interpretations of the mythical "original" languages.

Believers are called hate mongers and heretics because of their anti-Catholic, anti-one-world, and anti-sin stance. They are viewed as trying to destroy the unification of unsaved men (Gen. 11:4). When the unsaved do finally get together, however, the Lord burns them (Zeph. 3:8; Mat. 13:38-40).

### Psa 55:10

During the Tribulation, Jerusalem is so filled with violence and strife (vss. 10-11) that it is called "Sodom and Egypt" in Rev. 11:8.

### Psa 55:12

Probably Ahithophel in David's case, and we know it is Judas in Jesus' case. It will be the Syrian antichrist in the Jews' case. Jesus did hide himself from his enemies, e.g., Jn. 7:4 & 8:59

The A.V. does not capitalize the pronouns when they refer to God. Capitalizing the pronouns for the deity produces problems: does David speak here (no capitals) or does Christ speak (with capitals)? They both do, but capitalizing the pronouns would exclude one or the other. Ditto “mine” in v. 13.

## **JUDAS ANTICHRIST NOTES**

It is on the basis of verses 11-14 that Arthur Pink, in his book entitled *The Antichrist*, concludes that: “These verses describe not only the base treachery of Judas toward Christ, but they also announce how he shall yet, when reincarnated in the Antichrist, betray and desert Israel. The relation of Antichrist to Israel will be precisely the same as that of Judas to Christ of old. He will pose as the friend of the Jews, but later he will come out in his true character. In the Tribulation period, the Nation of Israel shall taste the bitterness of betrayal and desertion by one who masqueraded as a ‘familiar friend.’”

Pink’s notes continue with Isa. 28:18.

### **Psa 55:13**

“Mine equal” cannot apply to Judas and Jesus except in this one sense, the name Judas is the Greek form of Judah, whence Christ came. Judas did walk with Jesus into the house of God (v. 14), and was a guide, albeit a false one who guided Christ to Calvary (Ac. 1:16).

### **Psa 55:15**

Psa. 109.

### **Psa 55:16**

2 Sam. 18 for David, Heb. 5:7 for Christ.

### **Psa 55:17**

Daniel’s three seasons of prayer.

### **Psa 55:18**

David’s deliverance from Absalom via Joab.

### **Psa 55:19**

If God takes time to disappoint & frustrate a man, he usually learns the fear of God and gets saved by the changes, but not so for the unbridled (Hos. 4:14; Prov. 26:3) who are unchastened (Heb. 12:4-8).

### **Psa 55:20**

The Antichrist breaks his covenant with the Jews in Dan. 9:27; 11:21-24.

### **Psa 55:21**

Refers to the blasphemer of Psa. 52, (Rev. 13:3-6).

### **Psa 55:22**

“Thy” burden reflects that my burden is not the same as another’s. Gal. 6:5 says these burdens (not to be confused with irritations) unto Christ, himself.

### **Psa 55:23**

Bloody and deceitful men often live well beyond “half their days.” Prov. 10:27 is a good comment on this, but Job 36:14 is even better, given that Job is a picture of Israel in the tribulation. The tribulation generation is a special generation of sinners. With the events that happen during the tribulation, including what happens to those who do not take the mark of the beast, none will reach age 35, if they are 20 when the tribulation starts. If they are older when the tribulation starts, it may mean that they will not survive half their remaining days.

**Chapter note for Psalms 56**

*1 David, praying to God in confidence of his word, complaineth of his enemies. 9 He professeth his confidence in God's word, and promiseth to praise him.*

**Psa 56:1**

**Jonath-elem-rechokim** = dove of the congregation of ancients.

**Michtam** = a marking, a poem.

**Psa 56:4**

138:2.

**Psa 56:7**

According to communists, they only are the people.

**Psa 56:8**

Lu. 7:38. There were those who collected their tears in a bottle, according to traditional accounts.

**Chapter note for Psalms 57**

*1 David in prayer fleeing unto God complaineth of his dangerous case. 7 He encourageth himself to praise God.*

**Psa 57:1**

**Al-taschith** = do no destroy.

**Michtam** = a marking, a poem.

The incident is related in 1 Sam. 22:1.

**Psa 57:3**

Geocentric: the earth is at the center of God's plan.

Re. truth, see Jn. 14:6.

**Psa 57:10**

Clouds above the atmosphere.

**Psa 57:11**

Implies the glory is centered on the earth and thus, by implication, it is geocentric.

**Chapter note for Psalms 58**

*1 David reproveth wicked judges, 3 describeth the nature of the wicked, 6 devoteth them to God's judgments, 10 whereat the righteous shall rejoice.*

**Psa 58:1**

**Al-taschith** = do no destroy.

**Michtam** = a marking, a poem.

**Psa 58:3**

The word "estranged" here indicates that neither circumcision nor infant baptism are capable of altering their estranged state. There are those who are born wicked and lie from birth (perhaps by faking needs).

**Psa 58:4**

An adder can stop its ear.

**Psa 58:8**

Probably refers to dead snails as death is in the context, and not to the trail left as a snail moves along.

**Psa 58:9**

-- **AWAY**

Proverbs 10:25

**Psa 58:10**

Rev. 14:20; 19:15.

**Chapter note for Psalms 59**

*1 David prayeth to be delivered from his enemies. 6 He complaineth of their cruelty. 8 He trusteth in God. 11 He prayeth against them. 16 He praiseth God.*

**Psa 59:1**

**Al-taschith** = do no destroy.

**Michtam** = a marking, a poem.

1 Sam. 19:11.

**Psa 59:6**

With v. 14. A crowd will bark “Woo, woo, woo,” sounding like dogs, when pleased or in anticipation of something pleasant. This verse equates the heathen, particularly wicked transgressors, with dogs. For more on dogs, see Rev. 22:15 note.

**Psa 59:14**

See note to v. 1.

**Chapter note for Psalms 60**

*1 David, complaining to God of former judgment, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereupon he trusteth.*

**Psa 60:1**

**Shushan-eduth** = lilly-shaped trumpet.

**Michtam** = a marking, a poem.

2 Sam. 8:3.

**Chapter note for Psalms 61**

*1 David fleeth to God upon his former experience. 4 He voweth perpetual service unto him, because of his promises.*

**Psa 61:1**

**Neginah** = stringed instrument.

**Chapter note for Psalms 62**

*1 David, professing his confidence in God, discourageth his enemies. 5 In the same confidence he encourageth the godly. 9 No trust is to be put in worldly things. 11 Power and mercy belong to God.*

**Psa 62:9**

In particular, this applies to the “scholars” who criticise the Holy Bible.

**Psa 62:10**

Jer. 17:4.

**Psa 62:11**

Once, the Old Testament; twice, the New Testament overtones.

**Chapter note for Psalms 63**

*1 David's thirst for God. 4 His manner of blessing God. 9 His confidence of his enemies' destruction, and his own safety.*

**Psa 63:1**

1 Sam. 23:14.

**Chapter note for Psalms 64**

*1 David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, that the righteous shall rejoice at it.*

**Chapter note for Psalms 65**

*1 David praiseth God for his grace. 4 The blessedness of God's chosen by reason of benefits.*

**Chapter note for Psalms 66**

*1 David exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits. 12 He voweth for himself religious service to God. 16 He declareth God's special goodness to himself.*

**Psa 66:9**

Speaks of eternal security.

**Psa 66:18**

Mat. 6:15.

**Chapter note for Psalms 67**

*1 A prayer for the enlargement of God's kingdom, 3 to the joy of the people, 6 and the increase of God's blessings.*

**Psa 67:1**

**Neginoth** = stringed instruments.

### **Chapter note for Psalms 68**

*1 A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 for his great works.*

#### **Psa 68:1**

Chapter: Rev. 14; Isa. 63; Joel 2; and Rev. 19.

#### **Psa 68:4**

This implies that the heavens move. V. 33. The name JAH means vehement, cf. Sol. 8:6. For JEHOVAH cf. Ex. 6:3.

#### **Psa 68:9**

2 Sam. 23:4; Hos. 6:3.

#### **Psa 68:11**

This can be said of the King James, but not of any other version since each is privately published; thus they are not given by the Lord.

#### **Psa 68:13**

**Lien** = security, mortgage.  
Re. dove, (55:6, Sol. 1:15).

#### **Psa 68:16**

114:4.

#### **Psa 68:18**

Thou = Jesus: Lu. 24:51; Ac. 1:9; Eph. 4:8.

#### **Psa 68:23**

With Jer. 15:3, dogs used in the wrath of God for and against Israel. Here, for.

#### **Psa 68:27**

First mention of a council. Councils are negative; see: Mat. 5:22; 12:14; 26:59; Mk. 14:55; 15:1; Lu. 22:66; Jn. 11:47; Acts 4:15; 5:21, 27, 34, 41; 6:12, 15; 22:30; 23:1, 6, 15, 20, 28; 24:20; 25:12.

#### **Psa 68:31**

Primary fulfillment is the visit by the Queen of Sheba. Secondary, yet to come? Is. 45:14; Zeph. 3:10; Ac. 8:27.

#### **Psa 68:33**

Verse 4.

## **Chapter note for Psalms 69**

*1 David complaineth of his affliction. 13 He prayeth for deliverance. 22 He denoteth his enemies with destruction. 30 He praiseth God with thanksgiving.*

### **Psa 69:1**

**Shoshannim** = lily-shaped trumpet.

The psalm is of the Lamb of God in the trespass offering. Compare Psalm 22.

Spiritual waters? the flood, tears, baptism of repentance. Jonah 2:3, 5; Psa. 40:2.

### **Psa 69:2**

Jonah 2:3.

### **Psa 69:8**

The Psalm is about Jesus (v. 9 with John 2:17). Here Jesus' mother is said to have children. The Roman Catholic church is absolutely in error with its dogma of the perpetual virginity of Mary. If, as Catholicism insists, Jesus' brothers and sisters were children of Joseph but not of Mary, the psalm should say "my father's children," or more exactly, "my mother's husband's children," not "my mother's." Even so, Joseph was not Jesus' father. Mat. 12:46.

### **Psa 69:9**

John 2:17; Mat. 21:12; Lu. 20:45.

### **Psa 69:11**

Job. 17:6.

### **Psa 69:14**

V. 2.

### **Psa 69:21**

Vinegar and gall: Mat. 27:34; Mk. 15:23 identifies this as a wine vinegar with myrrh. Vinegar only: Mat. 27:48; Mk. 15:23; Jn. 19:29; Lu. 23:36.

### **Psa 69:22**

Rom. 11:9. The sacrifice was taken away in A.D. 70 for the Jews, and for the Romans (Catholics) transubstantiation is a form of cannibalism.

### **Psa 69:26**

God only chastises his own (Heb. 12:6).

**Chapter note for Psalms 70**

*David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.*

**Chapter note for Psalms 71**

*1 David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul. 14 He promiseth constancy. 17 He prayeth for perserverance. 19 He praiseth God, and promiseth to do it cheerfully.*

**Psa 71:3**

Isa. 66:1.

## **Chapter note for Psalms 72**

*1 David, praying for Solomon, sheweth the goodness and glory of his, in type, and in truth, of Christ's kingdom. 18 He blesseth God.*

### **Psa 72:5**

The sons of the needy "shall fear thee" is what the text says. The LXX emends the verb and, with a supposed Hebrew example, reads "and he will prolong" (RSV: "May he live ...," NIV, "he will endure"), omitting the important teaching to fear the Lord (Pr. 1:7). The variant reading alters God's promise, and thus his veracity. There is no Hebrew support for the LXX reading.

### **Psa 72:10**

Some maintain these kings to be the wise men of Mat. 2:1 v.f., but Tarshish is to the west. These kings are from diverse places and cannot be expected to travel in a group. Apparently it is from this psalm that stems the fable that the wise men were kings. Cf. Isa. 60:6.

### **Psa 72:14**

116:15.

### **Psa 72:15**

V. 10. Also see Job 6:19.

### **Psa 72:17**

"Continued" is not the same as endure (also v. 7). But note that neither does the scripture say that the sun will pass away -- Rev. 21:23; 22:5.

### **Psa 72:20**

This is the last psalm David wrote. He wrote it for Solomon who was already king at the time (v. 1). David and Solomon has a six-month co-regency.

This ends Book two of the Psalms.

### **Chapter note for Psalms 73**

*1 The prophet, prevailing in a temptation, 2 sheweth the occasion thereof, the prosperity of the wicked: 13 the wound given thereby, diffidence: 15 the victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.*

#### **Psa 73:1**

Starting Book Three of the Psalms.

#### **Psa 73:4**

That is, as ghosts they are free to roam(??)

#### **Psa 73:7**

Instead of "their eyes stand out in fatness," the LXX, Syriac, and NIV read "from their callous hearts comes iniquity." This has an adverse affect on the doctrine of sin. The Masoretic text and KJB give the manifestation of sin--materialistic covetousness. The LXX gives the reason for sin--callous hearts. Which aspect of hamartiology was the Lord revealing, the root or manifestation of sin? The context argues for the latter.

#### **Psa 73:15**

22:30.

#### **Psa 73:20**

Awakening of the Lord (as opposed to LORD) refers to that part of God that awoke at the resurrection. Contrast 121:3-4.

#### **Psa 73:25**

Col. 3:2.

## **Chapter note for Psalms 74**

*1 The prophet complaineth of the desolation of the sanctuary. 10 He moveth God to help in consideration of his power, 18 of his reproachful enemies, of his children, and of his covenant.*

### **Psa 74:1**

**Maschil** = instruction.

### **Psa 74:12**

Also see note to Eze. 38:12. Compare “heart of the earth” of Mat. 12:40. The “midst of the land” is Israel.

Earth is defined in the Bible as the dry land (Gen. 1:10) and not necessarily the whole sphere. *Midst of earth:* Gen. 48:16; Ex. 8:22; Psa. 74:12; Isa. 5:8. *Above earth:* Gen. 1:20; 7:17. *Under:* Ex. 20:4; Deu. 28:23; Php. 2:10; Rev. 5:3, 13. *Beneath:* Deu. 4:18; 5:8; Jos. 2:11; 1 Ki. 8:23. Does this, with Jer. 31:37, indicate a “hollow” earth, that is, with hell in the center not counted as part of the earth?

### **Psa 74:13**

Dragon: (44:19, 91:13).

### **Psa 74:14**

Leviathan: (Job 41:1, Psa. 104:26). Job. 41:6 (making a banquet of him). Rev. 13:1 says he has seven heads.

### **Psa 74:16**

Hence light was there before the sun, Gen. 1:3, 16. Also, for the end times.

**Chapter note for Psalms 75**

*1 The prophet praiseth God. 2 He promiseth to judge uprightly. 4 He rebuketh the proud by consideration of God's providence. 9 He praiseth God, and promiseth to execute justice.*

**Psa 75:1**

**Al-taschith** = do not destroy.

**Psa 75:6**

North is omitted and replaced by God in v. 7.

The Balfour declaration that led to the creation of modern Israel was signed by the king of England, to the north.

**Chapter note for Psalms 76**

*1 A declaration of God's majesty in the church. 11 An exhortation to serve him reverently.*

**Psa 76:1**

**Neginoth** = stringed instruments.

**Chapter note for Psalms 77**

*1 The psalmist sheweth what fierce combat he had with diffidence. 10 The victory which he had by consideration of God's great and gracious works.*

**Psa 77:19**

Nah. 1:3.

## **Chapter note for Psalms 78**

*1 An exhortation both to learn and to preach the law of God. 9 The story of God's wrath against the incredulous and disobedient. 67 The Israelites being rejected, God chose Judah, Zion, and DAvid.*

### **Psa 78:1**

**Maschil** = instruction.

Verses 1-8 speak of the preservation of Scripture.

### **Psa 78:2**

49:3-4; Mat. 13:35.

### **Psa 78:6**

Verse 8; 22:30. Preservation: Deu. 6:7.

### **Psa 78:8**

Verse 6; 22:30.

### **Psa 78:12**

Verse 43. Zoan was the city where Pharaoh reigned. Num. 13:22; Isa. 19:11; 30:4.

### **Psa 78:18**

Jas. 4:3.

### **Psa 78:25**

Angels need to eat.

### **Psa 78:33**

Their pride consumed the days, which went in vain. They said to God, "We do not trust you," and he allowed them to rely on themselves; thus their years were troubled.

### **Psa 78:34**

Hos. 5:15.

### **Psa 78:40**

Eph. 4:30; Heb. 3:16.

### **Psa 78:41**

Tempting God limits him. Jas. 4:3.

### **Psa 78:43**

V. 12.

### **Psa 78:44**

Verse 12.

### **Psa 78:46**

Ex. 10:12. Apparently the crop was attacked by caterpillars which consumed the profit margin (increase) and then assailed by locusts which ate the rest.

### **Psa 78:47**

Ex. 9:22 v.f.

### **Psa 78:49**

The angels that killed the firstborn, for instance. The spirit that hardened Pharaoh's heart is another.

### **Psa 78:54**

The context demands that “this mountain” is Mt. Sinai. That was where the law was given, and the law is the word of God, which is present in our hand. Since it makes little sense that “this mountain” refers to something far away in time and space, it must refer to the word of God, even the Holy Bible.

**Psa 78:56**

I.e., they did not defend (keep) his word, even his words.

**Psa 78:67**

To whom had gone a double blessing.

**Psa 78:69**

Apparently protons etc. don't decay.

**Chapter note for Psalms 79**

*1 The psalmist complaineth of the desolation of Jerusalem. 8 He prayeth for deliverance, 13 and promiseth thankfulness.*

**Chapter note for Psalms 80**

*1 The psalmist in his prayer complaineth of the miseries of the church. 8 God's former favours are turned into judgments. 14 He prayeth for deliverance.*

**Psa 80:1**

**Shoshannim-Eduth** = lily-shaped trumpets.

**Psa 80:8**

Israel as a vine.

**Psa 80:14**

God looking down from heaven implies the earth is in a central position.

**Chapter note for Psalms 81**

*1 An exhortation to a solemn praising of God. 4 God challengeth that duty by reason of his benefits. 8 God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*

**Psa 81:1**

**Gittith** = Gittite harp. See note to 8:1.

Note the change of speakers in this psalm. It starts out in the third person, becomes first person in v. 5, third again in v. 15, back to first person in v. 16. In this verse, the Holy Ghost speaks.

**Psa 81:5**

Jesus (the Word) speaks (Mat. 2:13 v.f.) for the Father.

**Psa 81:7**

Ex. 17:7.

**Psa 81:10**

Deity of Christ.

**Psa 81:12**

Ac. 7:42; Rom. 1:24.

**Psa 81:15**

Holy Ghost speaks.

**Psa 81:16**

The Word (honey) speaks at the close of this verse.

## **Chapter note for Psalms 82**

*1 The psalmist, having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.*

### **Psa 82:1**

Re. gods: Gen. 3:5; 1 Cor. 8:5; those to whom the law is given (cf. John 10:34). The judges -- chain Ex. 4:16; Mat. 23:1-3; 1 Cor. 8:5.

### **Psa 82:5**

The context is judgment, therefore a prophetic reference. Note, Isa. 24:18-20 describes this state. Since the earth is defined as the dry land, the foundations are probably the mantle under the continents..

As the upholder of all things, the ultimate foundation of the earth is Christ. The reference to "out of course" thus seems to speak of the imputed sin for which Christ, the foundation, died on the cross and was resurrected. Sin was (and is) unnatural for Christ.

### **Psa 82:6**

Gen. 3:5; Jn. 10:34-36. Compare Ex. 22:28. Cf. v. 1.

### **Psa 82:8**

See note to Ps. 2:8 for the deity of Christ indication here.

**Chapter note for Psalms 83**

*1 A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the church.*

**Psa 83:6**

The Old Testament names of what the moderns call *Palestinians* (e.g., Palestine Liberation Organization). Hagarenes are probably descendents of Hagar.

**Psa 83:8**

1967 was the first time that these nations confederated against Israel.

**Psa 83:11**

Judg. 7:25; Isa. 10:26; Judg. 8:5.

**Psa 83:18**

JEHOVAH: (Ex. 6:3, Isa. 12:2).

**Chapter note for Psalms 84**

*1 David strengtheneth his prayer by the conscience of religion, 5 by the goodness and power of God. 11 He desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of God's goodness.*

**Psa 84:1**

**Gittith** = Gittite harp. See note to 8:1.

**Psa 84:5**

That is, the ways of those that dwell in the house (v. 4).

**Psa 84:6**

**Baca** = mulberry tree; lit. mourning; weeping -- they turn their tears into a well.

**Psa 84:7**

**Zion** = sign, way mark.

**Psa 84:11**

19:4-6.

**Chapter note for Psalms 85**

*1 The psalmist, out of the experience of former mercies, prayeth for the continuance thereof. 8 He promiseth to wait thereon, out of confidence of God's goodness.*

**Psa 85:6**

For the sequence of factors in revival, see 2 Chr. 34.

**Psa 85:11**

Christ is the Truth. The springing out of the earth is the resurrection.

**Chapter note for Psalms 86**

*1 David strengtheneth his prayer by the conscience of his religion, 5 by the goodness and power of God. 11 He desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of God's goodness.*

**Psa 86:11**

The world divorces the way and the truth to the extent that they'd have it read "Teach truth and I will walk in your way." But what they do is not necessarily truth.

**Psa 86:13**

The levels of hell.

**Psa 86:16**

The handmaid is Jerusalem which is above, the mother of all believers according to Gal. 4:26.

**Chapter note for Psalms 87**

*1 The nature of the glory of the church. 4 The increase, honour, and comfort of the members thereof.*

**Psa 87:4**

Psa. 89:10; Isa. 51:9. Not the Rahab of Joshua 1 but an epithet of Egypt. This word means *proud*.

**Psa 87:6**

Ne. 7:5; Rom. 10:12.

## **Chapter note for Psalms 88**

*A prayer containing a grievous complaint.*

### **Psa 88:1**

**Mahalath Leannoth** = literally, a pipe-utterer; prob. a melancholic or mournful instrument akin to a recorder.

**Maschil** = didactic, instructive, teaching.

Probably the Heman of 1 Chr. 6:33.

A psalm describing Christ in hell.

### **Psa 88:7**

Jonah 2:3.

### **Psa 88:13**

Alludes to the resurrection.

### **Psa 88:18**

The lover is the bride, the church. The friend is Abraham and his seed (Jas. 2:23).

## Chapter note for Psalms 89

*1 The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his church, 19 for his favour to the kingdom of David. 38 The complaining of contrary events, 46 he expostulateth, prayeth, and blesseth God.*

### Psa 89:1

Possibly the Ethan of 1 Chr. 6:44.

### Psa 89:10

87:4; Isa. 51:9. Not the Rahab of Joshua 1 but an epithet of Egypt; rahab means *proud*.

### Psa 89:11

Cf. 2 Sam. 22:16.

### Psa 89:12

**Tabor** = broken region; stone quarry.

**Hermon** = destruction; dedicated; abrupt (nose).

### Psa 89:14

For geocentric import see note to Isa. 66:1. Pr. 16:12; Psa. 97:2.

### Psa 89:29

How can there be days in heaven if earth's rotation marks a day? The verse says that the procession of days of heaven is eternal. Geocentricity says the second heaven rotates once every 24 hours with respect to both the surface of the earth and the third heaven. From that it follows that a day (rotation period) of the third heaven is eternal. Therein lies a problem.

However, note that the context is David's throne (the kingdom of heaven). Thus the verse is to be understood in an earth-bound context, where the procession of days is that produced by the rotation of the second heaven. By placing the time-keeper (the rotation of the second heaven) between the earth and the third heaven, both can regulate their days with a common, synchronized clock.

### Psa 89:30

E.g., Solomon.

### Psa 89:36

2 Sam. 7:16; Jer. 31:35-36; 33:20-21; Lu. 1:33; Jn. 12:34. These references all point to the Lord Jesus Christ, who is typed by the sun, but there is a seed the serves him, too. Cf. Psa. 22:30. That seed is typed by the moon (v. 37).

### Psa 89:37

N.B., the throne is established and the seed is the witness, not the moon. The moon is a type of the believers, and they are the witness-seed (see Psa. 22:30).

### Psa 89:38

The anointed are the priests and the kings, and even the Messiah. The following verses reflect Jesus's crucifixion, death, burial, and resurrection as well as Israel's fate over the last two millennia, ending with its yet-future restoration.

### Psa 89:43

I.e., dulled it.

**Chapter note for Psalms 90**

*1 Moses, setting forth God's providence, 3 complaineth of human frailty, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.*

**Psa 90:1**

Beginning of Book Four of the Psalms.

**Psa 90:4**

2 Pet. 3:8, see note there.

**Psa 90:10**

This is 1/100th of 7,000 years. Note the 60 + 10 break which reflects the rule of Christ for 1,000 years. Note, too, that Adam's age (930 years) + 70 = 1,000.

"Fly away," reference to the rapture (Rev. 4:2).

**Psa 90:11**

Reference to the tribulation, appearing after the rapture (v. 9).

### **Chapter note for Psalms 91**

*1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friend; with the effects of them all.*

#### **Psa 91:1**

A Christian's life, i.e., his eternal dwelling place, is hidden with Christ in God (Col. 3:3), which is the secret place.

#### **Psa 91:3**

A fowler catches birds. Birds are a type of the spirit, be it good, as the dove representing the Holy Ghost and as in v. 4, or evil, as the birds eating the sower's seeds (Mat. 13:19).

#### **Psa 91:4**

Reference to the Holy Ghost, the dove of God (Mat. 3:16; Mk. 1:10; Lu. 3:22; Jn. 1:32).

#### **Psa 91:8**

A tribulation reference signifying that the righteous of v. 1 will see the tribulation but will not be affected by it (v. 7).

#### **Psa 91:11**

Mat. 4:6; Mk. 1:13; Lu. 4:10; Heb. 1:14; Rev. 1:20.

Tying this together with verse 1, given our lives are hid with Christ, God has permissive control over our lives so that as long as we do the things in Christ, this promise applies. If we do that, "all of thy ways" are God's ways.

#### **Psa 91:13**

Compare Lu. 10:19. 1 Pet. 5:8.

All three animals are types of Satan (Gen. 3:15, in particular with respect to the dragon).

Re. dragon: (Psa. 74:13, 148:7).

#### **Psa 91:16**

Long life, to the Christian even eternal life. Also singularly fulfilled in the life of Jesus Christ. Pr. 3:2.

**Chapter note for Psalms 92**

*1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.*

**Psa 92:6**

94:8. The brutish man because he will not think, the fool because of Psa. 14:1.

**Psa 92:10**

Unicorn: (29:6, Isa. 34:7). This verse has one horn per unicorn. For note on unicorn, see Num. 23:22.

**Chapter note for Psalms 93**

*The majesty, power, and holiness of Christ's kingdom.*

**Psa 93:1**

Compare 1 Chr. 16:30 and Psa. 96:10. The world is established (stabilized) immovable, not necessarily the earth. Psa. 96:10 applies future tense to the world.

**Psa 93:2**

Psa. 45:6.

**Psa 93:5**

19:7.

**Chapter note for Psalms 94**

*1 The prophet, calling for justice, complaineth of tyranny and impiety. 8 He teacheth God's providence. 12 He sheweth the blessedness of affliction. 16 God is the defender of the afflicted.*

**Psa 94:8**

92:6.

**Psa 94:20**

See Rom. 13:1 note. E.g., laws protecting sodomy, leasing, and the guilty against the righteous etc. Also see Isa. 10:1.

**Chapter note for Psalms 95**

*1 An exhortation to praise God, 3 for his greatness, 6 and for his goodness; 8 and not to tempt him.*

**Psa 95:7**

Jn. 10:11. Heb. 3:7-11.

**Chapter note for Psalms 96**

*1 An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 13 for his general judgment.*

**Psa 96:10**

1 Chr. 16:30. Compare Psa. 93:1.

**Chapter note for Psalms 97**

*1 The majesty of God's kingdom. 7 The church rejoiceth at God's judgments upon idolaters. 10 An exhortation to goodness and gladness.*

**Psa 97:2**

Psa. 89:14; Pr. 16:12. For geocentric import see note to Isa. 66:1.

**Psa 97:6**

Present tense -- gospel in the stars? Compare 19:1; 50:6.

**Psa 97:7**

1 Jn. 5:21.

**Chapter note for Psalms 98**

*1 The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all creatures to praise God.*

**Psa 98:8**

Isa. 55:12.

**Chapter note for Psalms 99**

*1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of forefathers, to worship God at his holy hill.*

**Chapter note for Psalms 100**

*1 An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.*

**Psa 100:3**

Contra evolution and human psychology.

**Psa 100:4**

Entryway to worship.  
Heb. 13:15.

**Chapter note for Psalms 101**

*David maketh a vow and profession of godliness.*

**Psa 101:1**

What to sing about.

**Psa 101:3**

Re. eyes, cf. Lam. 3:51.

**Psa 101:4**

Mat. 7:23 and note there.

**Psa 101:5**

-- **PROUD**

At this point Strongs apparently linked the underlying Heb. word to H7342 (meaning "large") instead of H7293 which means "proud."

### **Chapter note for Psalms 102**

*1 The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are to be recorded. 23 He sustaineth his weakness by the unchangeableness of God.*

#### **Psa 102:1**

The psalm is a Tribulation psalm in which God's promise to restore Zion is recalled (v.13), and performed (v. 16).

#### **Psa 102:8**

"Mad" here means crazed and angry.

#### **Psa 102:16**

The Lord appears in the midst of tribulation to restore Zion. Note that there is no hint of repentance on Israel's part. That does not come about until Jesus physically appears to them (Zech. 12:10). The deliverance of Israel comes about because of the arrogance of the Gentiles, even as Edom (Eze. 25:12 v.f.).

#### **Psa 102:18**

The generation of Mat. 1:1, that is those whose faith is in the Lord Jesus Christ. Psa. 22:30. The people created are those that enter the Millennium with a new heart created in them (Psa. 51:10; Eze. 18:31; 36:26).

#### **Psa 102:25**

Heb. 1:10-11.

#### **Psa 102:26**

Isa. 34:4.

### **Chapter note for Psalms 103**

*1 An exhortation to bless God for his mercy, 15 and for the constancy thereof.*

#### **Psa 103:1**

This verse and verse 2 constitute the middle verses in Scripture insofar as verse count is concerned. (There are two verses since the total number of verses, 31,102, is even and so does not give a single middle verse.) As far as word count is concerned, Job 8:17 is the middle verse with its middle two words, "heap and," as the middle of Scripture by word count. Of these two verses, here, the middle four words are "bless his holy name."

#### **Psa 103:5**

Isa. 40:31.

#### **Psa 103:9**

Satan is God's anger -- cf. 2 Sam. 24:1 (q.v.) with 1 Chr. 21:1.

#### **Psa 103:11**

Indicative of a large universe.

The earth appears in a central, symmetric position. Eph. 3:18.

**Chapter note for Psalms 104**

*1 A meditation upon the mighty power, 7 and wonderful providence of God. 31 God's glory is eternal. 33 The prophet voweth perpetually to praise God.*

**Psa 104:1**

The Creation Psalm.

**Psa 104:2**

Job 38:14.

Re. stretching the heavens: Isa. 40:22. This indicates an inflationary universe, if past tense, and a currently expanding one given the present tense here.

**Psa 104:8**

That is, the mountains pushed up the waters

**Psa 104:9**

The "bound" is "surface tension."

**Psa 104:19**

The moon marks the months and marks the seasons such as the "harvest moon." It is a type for the church.

The sun is a type of Jesus. Jesus knew his "going down" (descent to hell) and the implication is that the sun is also aware of the daily rotation of the firmament about the earth.

**Psa 104:26**

Leviathan: (Isa. 27:1).

**Chapter note for Psalms 105**

*1 An exhortation to praise God, and to seek out his works. 7 The story of God's providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.*

**Psa 105:1**

A psalm of the faithfulness of God throughout Israel's history.

**Psa 105:8**

Deu. 7:9, q.v.; 1 Chr. 16:15.

**Psa 105:16**

Lev. 26:26; Isa. 3:1.  
Compare Amos 8:11.

**Chapter note for Psalms 106**

*1 The psalmist exhorteth to praise God. 4 He prayeth for pardon of sin, as God did with the fathers. 7 The story of the people's rebellion, and God's mercy. 47 He concludeth with prayer and praise.*

**Psa 106:1**

A psalm of the mercy of God. It has millennial overtones.

**Psa 106:8**

Rom. 9:22.

**Psa 106:24**

Dan. 8:9.

**Psa 106:33**

That is, the spirit of Moses. Moses was to speak to the rock, not to the people. Num. 20:8.

**Chapter note for Psalms 107**

*1 The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travelers, 10 over captives, 17 over sick men, 23 over seamen, 33 and in divers varieties of life.*

**Psa 107:1**

Beginning book five of the psalms.

**Psa 107:12**

Because of their insistence that salvation must be by works, their own righteousness instead of God's.

**Psa 107:15**

Deu. 32:3; Psa. 14:1. The everlasting gospel of Rev. 14:6.

**Psa 107:25**

Jonah 1:4.

**Psa 107:26**

Is there a relationship between the waves and the troubles of sin through the second law of thermodynamics (entropy)?

**Psa 107:28**

Mk. 4:38.

**Chapter note for Psalms 108**

*1 David encourageth himself to praise God. 5 He prayeth for God's assistance according to his promise. 11 His confidence in God's help.*

**Psa 108:4**

Ac. 1:9, the ascension.

**Chapter note for Psalms 109**

*1 David, complaining of his slanderous enemies, under the person of Judas devoteth them. 16 He sheweth their sin. 21 Complaining of his own misery, he prayeth for help. 30 He promiseth thankfulness.*

**Psa 109:1**

Christ's prayer against those who reject his sacrifice.

**Psa 109:9**

Judas had a wife and children.

**Psa 109:25**

22:7; Mat. 27:39.

**Psa 109:31**

Mat. 5:3; 2 Cor. 9:9; Jas. 2:5.

**Chapter note for Psalms 110**

*1 The kingdom, 4 the priesthood, 5 the conquest, 7 and the passion of Christ.*

**Psa 110:1**

The dead return to the dust of the earth, and the earth is God's footstool (Isa. 66:1).

**Psa 110:4**

Melchizedek: Gen. 14:18; Heb. 5:6, 10; 6:20; 7.

**Psa 110:5**

Strike: Heb. *machats* from came the word matchette. The day of wrath, Rev. 19:15.

**Chapter note for Psalms 111**

*1 The psalmist by his example inciteth others to praise God for his glorious, 5 and gracious works. 10 The fear of God breedeth true wisdom.*

**Psa 111:10**

Job 28:28; Pr. 1:7.

**Chapter note for Psalms 112**

*1 Godliness hath the promises for this life, 4 and of the life to come. 10 The prosperity of the godly shall be an eyesore to the wicked.*

**Psa 112:2**

Seed of Psa. 22:30.

**Psa 112:4**

The light arises, as in Mal. 4:2, giving this a geocentric tone.

**Chapter note for Psalms 113**

*1 An exhortation to praise God for his excellency, 6 for his mercy.*

**Psa 113:6**

It is humbling to God to concern himself with us. The earth is central to his attention here.

**Chapter note for Psalms 114**

*An exhortation, by the example of the dumb creatures, to fear God in his church.*

**Psa 114:2**

Ex. 14:21 v.f.; Josh. 3:14 v.f.

**Psa 114:3**

This implies that “seeing” goes beyond fleshly eyes. Note the expression “I see.”

**Psa 114:4**

Verse 7; Ex. 19:18; Hab. 3:6.

**Psa 114:7**

Verse 4; Isa. 24:18-20; Hab. 3:6; Rev. 6:12 v.f.; Rev. 20:11.

**Psa 114:8**

Ex. 17:6; Num. 20:11.

**Chapter note for Psalms 115**

*1 Because God is truly glorious, 4 and idols are vanity, 9 he exhorteth to confidence in God. 12 God is to be praised for his blessings.*

**Psa 115:8**

Verses 4-8 relate to a mechanistic society.

**Psa 115:16**

Some maintain that this means man has no business exploring outer space, but to be consistent one must then also argue that we should not fly in the atmosphere either, for it is the first heaven. I know of people who have used this verse against the space program and yet fly in airplanes. And after all, the earth is the Lord's, too. See note to Deu. 4:19 or Gen. 1:15. The implication is, however, that there are no other inhabited planets except for angels.

**Psa 115:18**

Implies a belief in eternal life. Contrast with verse 17.

**Chapter note for Psalms 116**

*1 The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.*

**Psa 116:10**

2 Cor. 4:13.

**Psa 116:11**

Rom. 3:4.

**Psa 116:15**

See Eze. 18:32 for comments and contrast. Ecc. 7:1.

**Chapter note for Psalms 117**

*An exhortation to praise God for his mercy and truth.*

**Psa 117:1**

The shortest chapter in the Bible.

## **Chapter note for Psalms 118**

*1 An exhortation to praise God for his mercy. 5 The psalmist by his experience sheweth how good it is to trust in God. 19 Under the type of the psalmist the coming of Christ in his kingdom is expressed.*

### **Psa 118:8**

The middle verse of the Bible. The middle words of this verse are “the LORD.”

### **Psa 118:14**

I.e., Jesus = LORD

### **Psa 118:22**

Isa. 8:14; 28:16; Mat. 21:42; Mk. 12:10; Lu. 20:17; Ac. 4:11; Rom. 9:32; 10:11; Eph. 2:20; 1 Pet. 2:4, 7.

Jesus Christ is that stone which hears (Josh 24:27) and lives (1 Cor. 10:1-4 and 1 Pet. 2:8). In history, there is the philosopher’s stone which supposedly changed metals to gold; a liquid gold which could produce a “new birth.” It was able to cure all diseases and enable man to conquer all sins. Hermes Trismegistus (thrice great Hermes, a counterfeit Trinity) wrote much about this as did Paracelsus (1493-1541).

The mythology links the stone to gold, but there’s more. The alchemists called mercury “quick silver,” referring to its power to “give life,” that is, to “quicken” (Eph 2:1-4). In Greek mythology the god Mercury was Hermes (Acts 14:12) who was just short of being God Almighty when it came to wisdom. From him we get the term “hermeneutics.”

Whence these heathen traditions? Most likely they stem from Daniel (Dan 2:34-36) from which they concluded that the image of a “god” (or “goddess”) would be a rock (Acts 19:35) or a stone (Dan. 2) which would come down from heaven. Two stones show up and both are black (meteoritic). The papacy got one (along with the “Blarney stone” :)) and the Moslems got the other, the Hajera el-Assouad, the “heavenly stone.” God’s “Headstone” and “Cornerstone” are white, however (Sol. 5:10).

### **Psa 118:26**

Though the people cried this during the triumphal entry into Jerusalem, (Mat. 21:9; Mk. 11:9), the prophecy was not fulfilled at that time (Mat. 23:39; Lu. 13:35) but awaits the second coming.

### **Psa 118:27**

Ex. 27:2; Mk. 15:1.

## **Chapter note for Psalms 119**

*This psalm containeth sundry prayers, praises, and professions of obedience.*

### **Psa 119:1**

The admonitions in the psalm cannot be kept unless the Bible is preserved inerrant.  
ALEPH corresponds to A.

### **Psa 119:9**

BETH corresponds to B and V.  
Jn. 15:3; 13:10.

### **Psa 119:11**

Implies the word is still available.

### **Psa 119:17**

GIMEL = G.

### **Psa 119:21**

Deu. 27:26; Gal. 3:10.

### **Psa 119:25**

DALETH = D.  
I.e., man cleaves to the corruptible things of the world.

### **Psa 119:26**

In v. 25, particularly.

### **Psa 119:29**

2 Cor. 12:9.

### **Psa 119:33**

HE = H, E

### **Psa 119:41**

VAU = V, F.

### **Psa 119:45**

2 Cor. 3:17.

### **Psa 119:49**

ZAIN = Z.

### **Psa 119:51**

Common atheistic or evolutionist view of Bible believers (Creationists).

### **Psa 119:57**

CHETH = H, guttural G.

### **Psa 119:65**

TETH = T.

### **Psa 119:73**

JOD = I, J, Y.

### **Psa 119:79**

I.e., turn unto Christ (David).

**Psa 119:81**

CAPH = K.

**Psa 119:83**

A hardened skin bottle, hardened by smoke to brittleness.

**Psa 119:89**

LAMED = L.

The word is settled in heaven and revealed in earth (cf. note to Ex. 24:12 for an example of how “originals” fare on earth; Ac. 2:41; 17:11; 1 Thes. 1:6; 2:13; etc.). It is not discovered, as claimed by the new versions which claim precedence on the basis of new discoveries or new finds.

**Psa 119:90**

Ecc. 1:4.

**Psa 119:97**

MEM = M.

**Psa 119:99**

If one is instructed by the Lord, then one has access to all the wisdom granted him by the Lord. Such a man may truly claim that “I have more understanding than all my teachers.” First, notice the passage does not say “knowledge;” it says “understanding.” Second, would this mean that the man claiming that so claims to understand more than God, since God is one of his teachers? The answer is “No.” God is infinite, and Bertrand Russell proved mathematically that the set of all sets is not a member of any set. God is effectively the set of all sets, and so God is not a member of the set “all my teachers.”

**Psa 119:100**

This verse implies man’s understanding (as opposed to knowledge) is decreasing in time. Contrary to evolution.

**Psa 119:103**

Eze. 3:3.

**Psa 119:104**

Linking precepts with false ways implies there’s a false Bible.

**Psa 119:105**

NUN = N.

**Psa 119:113**

SAMECH = S.

**Psa 119:115**

Mat. 7:23 and note there; 25:41.

**Psa 119:121**

AIN = I

**Psa 119:129**

PE = P.

**Psa 119:137**

TZADDI = Z, TS.

**Psa 119:140**

Psa. 12:7; Pr. 30:5.

**Psa 119:145**

KOPH = Q.

**Psa 119:153**

RESH = R.

**Psa 119:160**

True from Gen. 1:1, from the creation, on. New versions omit “from the beginning.”

**Psa 119:161**

SCHIN = S, Sc.

Modern versions change “standeth in awe” to “trembles.” This is a truism, for when the critics tremble at the word of God while believers stand in awe of it.

**Psa 119:169**

TAU = T.

**Chapter note for Psalms 120**

*1 David prayeth against Doeg, 3 reproveth his tongue, 5 complaineth of his necessary conversation with the wicked.*

**Psa 120:1**

The songs of degrees are typically on trouble, trust, and triumph. This Psalm is about trouble. The degrees supposedly means that the psalm rises to a climax.

**Psa 120:4**

Rev. 21:8.

**Psa 120:5**

**Mesech** = **Meshach** = precious, drawn-out, mixture. Gen. 10:2.

**Kedar** was a son of Ishmael (Gen. 25:13). Kedar = mourning; duskiness; heaviness: the Bedouins?

**Chapter note for Psalms 121**

*The great safety of the godly, who put their trust in God's protection.*

**Psa 121:6**

Job 31:26-27. E.g., lunatic. Jericho. Swedenborg first obtained LaPlace's nebular hypothesis for the origin of the solar system during a seance with the "inhabitants" of the moon.

**Chapter note for Psalms 122**

*1 David professeth his joy for the church, 6 and prayeth for the peace thereof.*

**Psa 122:1**

David was the tenth generation from Pharez (Gen. 38) and so the first of that branch of Judah to enter the congregation of the LORD. Deu. 23:2; Ruth 4:18-22.

**Chapter note for Psalms 123**

*1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.*

**Chapter note for Psalms 124**

*The church blesseth God for a miraculous deliverance.*

**Chapter note for Psalms 125**

*1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.*

**Chapter note for Psalms 126**

*1 The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.*

**Psa 126:1**

The captivity which returned with Nehemiah.

**Psa 126:4**

The captivity which returned with Jesus.

**Chapter note for Psalms 127**

*1 The virtue of God's blessing. 3 Good children are his gift.*

**Psa 127:3**

“Fruit of the womb” is broader than human birth. It includes flocks as well as Christ’s virgin birth.

**Chapter note for Psalms 128**

*The sundry blessings which follow them that fear God.*

**Psa 128:3**

Olive plants can grow from shoots off the parent tree. Olive trees are also associated with witnesses (Zech. 4:3, 14; Jer. 11:16).

**Chapter note for Psalms 129**

*1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.*

**Chapter note for Psalms 130**

*1 The psalmist professeth his hope in prayer, 5 and his patience in hope. 7 He exhorteth Israel to hope in God.*

**Chapter note for Psalms 131**

*1 David, professing his humility, 3 exhorteth Israel to hope in God.*

**Psa 132:1**

*1 David in his prayer commendeth unto God the religious care he had for the ark. 8 His prayer at the removing of the ark, 11 with a repetition of God's promises.*

**Psa 132:6**

Mic. 5:2; Mat. 2:5 -- the birthplace of Jesus the LORD.

**Psa 132:7**

99:5.

**Psa 132:9**

Rev. 19:8.

**Psa 132:10**

That is, Jesus.

**Chapter note for Psalms 133**

*The benefit of the communion of saints.*

**Psa 133:1**

Eph. 4:3, 13 are the only New Testament occurrences of the word *unity*.  
To dwell together in unity means to dwell in one mind and judgment.

**Psa 133:2**

Ointment relates to Spirit. Eph. 4:3; Lev. 8:12. See Ex. 30:25 for unity of diversity.

**Psa 133:3**

Hos. 14:4.  
Hermon = "consecrated."

**Chapter note for Psalms 134**

*An exhortation to bless God.*

**Chapter note for Psalms 135**

*1 An exhortation to praise God for his mercy, 5 for his power, 8 for his judgments. 15 The vanity of idols.  
19 An exhortation to bless God.*

**Psa 135:4**

Re. peculiar, c.f. note to Ex. 19:5.

**Psa 135:7**

Vulcanism and crustal plates.

Lightning (electricity) is needed for mist to form raindrops. Cf. Job 38:26; Jer. 10:13; 51:16.

**Psa 135:11**

136:20.

**Psa 135:15**

The work of men's hands are performed for profit, even as making idols brings profit to the maker. But the maker of idols becomes just like the idol, neither speaking, nor seeing, nor hearing; and there is no breath (spirit) in them. An idol would do nothing with the word of God, and so these people who make and those who worship idols. The people themselves become idols, such as movie idols, sports idols, music idols, etc.

### **Chapter note for Psalms 136**

*An exhortation to give thanks to God for particular mercies.*

#### **Psa 136:6**

Gen. 1:9-10. Refers to the fact that the land is higher than the water table.

#### **Psa 136:7**

Gen. 1:16. This includes the stars as great lights (see verse 9). "Great" includes purpose, not necessarily brightness of size.

#### **Psa 136:8**

The sun is used to navigate throughout the day. For geocentric import see note to Gen. 1:16.

Jesus spoke of a day and night that does not refer to physical day and night as we normally think of them. See note to Jn. 9:4 for the exposition.

#### **Psa 136:9**

The moon and stars are used to navigate throughout the night. For geocentric import see note to Gen. 1:16. Note the coregency.

#### **Psa 136:10**

Great wonders, v. 4., from this verse on down.

#### **Psa 136:20**

135:11.

**Chapter note for Psalms 137**

*1 The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.*

**Psa 137:7**

Psa. 11:3 shows the consequence of razing this foundation. Edom's foundation is dust (Job 4:19); it is humanism.

**Psa 137:8**

Edom is the daughter of Babylon. Thus the Lord said of Esau that he hated him (Mal. 1:2; Rom. 9:13). Her mother is seen in Rev. 17:5.

### **Chapter note for Psalms 138**

*1 David praiseth God for the truth of his word. 4 He prophesieth that the kings of the earth shall praise God.  
7 He professeth his confidence in God.*

#### **Psa 138:1**

The reference to gods includes men and the heathen idols.

#### **Psa 138:2**

The lovingkindness is embodied in Jesus.

56:4. God swore by himself (his name) to keep his word (Christ) and magnified it above all his name. Would God thus not preserve the Bible?

“[T]he NIV editor makes the following inane and inaccurate statement of this verse: ‘The Hebrew at the end of the verse is unclear in its syntax and thus difficult to translate. It can be translated the way the KJV has it, or it can be rendered as it is in the NIV. Since either rendering is possible...we chose ours on theological grounds. It is inconceivable that God would exalt His Word above His name which, in Hebrew usage, represents one’s very person and character. The KJV choice is actually saying that God has exalted His Word above His very own person, essence, and character (“name”). This is theologically inconceivable.’ [Ken Barker, *Accuracy Defined and Illustrated* (Colorado Springs: Int. Bible Soc., 1995, p. 48.) Quoted by Thos. Strouse, “Christ’s Use of Targums,” *Emmanuel Bapt. Theol. Jnl.*, 3(1):18. Dr. Strouse concludes: “Contrary to Dr. Barker’s sentiments, the Hebrew is quite elementary even for first year Hebrew students, the KJV gives the only possible formal equivalent translation, and the Lord Jesus Christ did indeed submit Himself to the written Hebrew text preserved in His lifetime (Lu. 4:4).”

#### **Psa 138:4**

How can they unless the words are inerrant and preserved?

**Chapter note for Psalms 139**

*1 David praiseth God for his allseeing providence, 17 and for his infinite mercies. 19 He defieth the wicked. 23 He prayeth for sincerety.*

**Psa 139:7**

God's omnipresence.

**Psa 139:8**

Eph. 4:8-10.

Contra the Pope's and Billy Graham's claims that hell is separation from God.

**Psa 139:9**

Implies the morning moves, not the earth.

**Psa 139:13**

**Reins** = kidneys and the renal system. That part of the body which controls the rest of the body (akin to reign, horse reins, etc.). The seat of emotions. The latter is the Biblical use according to *The Oxford English Dictionary*.

**Psa 139:15**

*Wrought* implies entwining work. Shades of the genetic code.

**Psa 139:16**

Unperfect is not the same as imperfect.

Written in the book of life: the genetic code? "As yet there was none of them" -- the body of believers from the foundation of the earth.

"Continuance:" no true quantum?

**Psa 139:19**

Cf. Mat. 7:23 and note there.

**Psa 139:21**

Contra those who say we should love those who hate God. Psa. 5:5.

**Chapter note for Psalms 140**

*1 David prayeth to be delivered from Saul and Doeg. 8 He prayeth against them. 12 He comforteth himself by confidence in God.*

**Psa 140:3**

Serpents have a pocket in which the tongue is slipped in order to “taste” the air. Evidently it also cleans the tongue and sharpens the sensing ability of the tongue.

**Chapter note for Psalms 141**

*1 David prayeth that his suit may be acceptable, 3 his conscience sincere, 7 and his life safe from snares.*

**Psa 141:2**

Rev. 8:4.

**Chapter note for Psalms 142**

*David sheweth that in his trouble all his comfort was in prayer unto God.*

**Psa 142:1**

1 Sam. 24.

**Chapter note for Psalms 143**

*1 David prayeth for favour in judgment. 3 He complaineth of his griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for sanctification, 12 for destruction of his enemies.*

**Psa 143:2**

Implies it is necessary to die to self for justification.

**Chapter note for Psalms 144**

*1 David blesseth God for his mercy both to him and to man. 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom.*

**Psa 144:3**

For geocentric import see note to Job 7:17.

**Chapter note for Psalms 145**

*1 David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 for his saving mercy.*

**Psa 145:1**

The Psalm looks like an acrostic. Each verse begins with the succeeding letter of the Hebrew alphabet. But there are 21 verses whereas there are 22 letters. The psalmist jumped from the letter *mem* of v. 13 to *samech* in v. 14, omitting *nun*. Critics claim that the *nun* verse is missing. Undaunted, they have found the verse in the LXX which reads in this place “Jehovah is faithful in all his words and gracious in all his works,” adding words to the text for which there is no Hebrew evidence.

**Psa 145:4**

22:30.

**Chapter note for Psalms 146**

*1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.*

### **Chapter note for Psalms 147**

*1 The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy: 7 to praise him for his providence: 12 to praise him for his blessings upon the kingdom, 15 for his power over the meteors, 19 and for his ordinances in the church. [The term meteors above refers to aerial phenomenon, particularly falling things.]*

#### **Psa 147:2**

Neh. 3, 4. Also, Jn. 14:2; Gal. 4:26; Rev. 21:2. Ezr. 1:1; Isa. 61:1; Eze. 39:23.

#### **Psa 147:3**

Isa. 53:5.

#### **Psa 147:4**

Isa. 40:26; Dan. 12:4; Rev. 2:1.

#### **Psa 147:5**

Implies infinite density, too: a plenum. Isa. 40:28.

#### **Psa 147:6**

Mat. 5:5.

Rev. 12:9; Isa. 26:5; Lu. 1:52.

#### **Psa 147:7**

Eph. 5:19-20. Rev. 15:2-3. The harp is connected with bowels in Isa. 16:11 which see.

#### **Psa 147:8**

Na. 1:3. Mat. 6:25 v.f.

#### **Psa 147:10**

32:9; 33:17; Hos. 1:7. Pr. 1:16.

#### **Psa 147:11**

33:18.

#### **Psa 147:13**

Gal. 4:26.

#### **Psa 147:14**

The manna of God; bread of live.

#### **Psa 147:15**

19:3-4; Rom. 10:18. The gospel had reached England, Germany, India, and the Americas by the end of the first century.

#### **Psa 147:16**

Snow, like wool, insulates.

The verse suggests that hoarfrost condenses in clusters.

#### **Psa 147:17**

Job 38:22-23; Rev. 16:21.

#### **Psa 147:19**

Rom. 3:2.

**Chapter note for Psalms 148**

*1 The psalmist exhorteth the celestial, 7 the terrestrial, 1 and the rational creatures to praise God.*

**Psa 148:3**

By contrast, there must be stars of darkness, akin to black holes.

**Psa 148:4**

Gen. 1:7, waters above the firmament are still there in David's day, so the antediluvian canopy theory is wrong. Also see note to Psa. 68:33.

**Psa 148:6**

A decree for the waters Jer. 5:22.

**Psa 148:7**

Vss. 1-6 in heaven, now in earth.

Dragons: (91:13, Isa. 13:22).

**Chapter note for Psalms 149**

*1 The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to the church.*

**Psa 149:6**

Twoedged: Prov. 5:4; Heb. 4:12; Rev. 1:16; 19:15.

**Psa 149:8**

Rom. 13:1. Note the presence of the word of God (sword) in v. 6.

**Psa 149:9**

The saints shall even judge angels (1 Cor. 6:3).

**Chapter note for Psalms 150**

*1 An exhortation to praise God, 3 with all kind of instruments.*