

Psalms

The title, *Psalms*, is the one used for this book in the Septuagint (LXX). The Hebrew name of the book is *Tehillim*, which signifies "Praises." This portion of the Hebrew Scriptures was the liturgical hymn book used regularly in the Temple.

The Old Testament was divided by the Hebrews into *The Law*, *The Prophets*, and *The Writings*. In some manuscripts *Psalms* appears first in *The Writings*, but in others *Job* is placed first, as is done in our Bible.

The Psalter, as the collection of Psalms is also called, is the prayer book of all churches and synagogues in the Judeo-Christian tradition. In range and scope this is the most comprehensive book of the Bible. Its historical range spans the period from Moses to the Exile. The book has been called "an epitome of the Bible," and all elements of the Biblical system find some expression in *Psalms*.

In the historical section of the Bible we have become acquainted with David the King. In the *Psalms* we see David the Poet, the "sweet singer of Israel." Here we find him on his knees, pouring out his heart to God in repentance, in thanksgiving, in faith, and asking God for assurance, strength, deliverance, and instruction.

This is the book to which the soul naturally turns for its devotional needs. Coming into the secret place of the Most High, the soul finds here the satisfaction it seeks for its yearning and aspiration after God. Through the *Psalms*, in a special way, the soul of man reaches up to the Infinite, sings its praises to God, speaks its fears, pours out its griefs, expresses its abiding faith, and seeks spiritual nourishment in the pastures of the Divine Shepherd.

In the *Psalms* we find ourselves mirrored, because we recognize in the words of the inspired writers our own deepest desires, our own searching after God, and our own spiritual longings that only God can satisfy.

In meeting needs such as those here catalogued, the *Psalms* stands alone. There is no other book like it in all literature. In the book of *Job* we see our suffering humanity struggling with one problem; in the *Psalms* we see ourselves struggling with a far greater range of problems connected with our spiritual nature. In this book we see the suppliant as he struggles with misgivings and fears, as he is beset by temptations and harassed by foes; and still, we see him rise from the pit of sin, humiliation, and defeat to new heights of triumph by God's grace and power.

No other book in the Bible more truly magnifies God and His Word. No other book in the Old Testament sets forth in greater range the person and work of the Messiah. *Psalms* portrays Him from His advent to His resurrection and ascension, together with a graphic description of His universal and gracious sovereignty over the whole earth.

A summary statement as to the place and power of the *Psalms* is found in these words: "The book that has such Scriptural range, that so distinguishes the glory and majesty of the Bible, that has plumbed the depths of the human soul and carries us to the bosom of the Father can never be outgrown or become obsolete."

BOOK OF PSALMS

THE FIVE BOOKS

Book I, Pss. 1-41

1. Davidic Psalms. David's name usually prefixed
2. The name Jehovah used 272 times; Elohim 15 times

Book II, Pss. 42-72

1. About 18 are Davidic
2. Compiled possibly in the time of Hezekiah
3. Name Elohim used some 200 times; Jehovah 43 times

Book III, Pss. 73-89. Interest centers in the time of Hezekiah

Book IV, Pss. 90-106

1. Chiefly psalms suitable for use in ritual
2. The divine name Jehovah used exclusively
3. Few titles in this collection

Book V, Pss. 107-150

1. Fifteen ascribed to David
2. Name Jehovah used almost exclusively
3. The Hallel, 113-118; the songs of degrees, 120-134

DEDICATION AND ASCRIPTION OF AUTHORSHIP

1. To Moses, Ps. 90. Earliest in point of date
2. To David—group known as Davidic Psalms. About half of the Psalter
3. To Solomon, Pss. 72, 127 and perhaps 132
4. To Asaph, Pss. 50, 73-83
5. To the Sons of Korah. Pss. 42, 44-49, 84, 85, 87, 88
6. To Heman the Ezrahite, Ps. 88; to Ethan the Ezrahite, Ps. 89
7. To a Babylonian captive, Ps. 102. Unknown authors—about 44

HISTORICAL PSALMS

1. Time of Moses, Pss. 106, 114
2. Period of the Judges, Ps. 106, 34-36
3. Period of David, especially Pss. 3, 7, 18, 30, 34, 51, 52, 54, 56, 59, 60
4. Period of Solomon, Ps. 72
5. Exilic and post-Exilic periods, especially Pss. 74, 79, 80, 84, 85, 126, 137

CLASSIFICATION

1. Prayers: penitential—8; affliction—about 32
Persecuted church—about 11; trust and assurance—about 33
2. Didactic or instructional—about 50
3. Thanksgiving and praise—about 110
4. Songs of the sanctuary and of public worship—about 27
Songs of degrees, Pss. 120-134
5. Songs of nature, Pss. 8, 19, 29, 65

MESSIANIC PSALMS

1. Coming, and mission of Messiah, Ps. 40, 6-10
2. Peter quotes Messianic psalm in Acts 2:25
3. The Crucifixion, Pss. 22, 69, 17-32
4. Resurrection and Ascension, Ps. 16, 8-11
5. Kingship and glory of Messiah, Pss. 2, 72, 110, 118, 19-23, 132, 111

THE BOOK OF PSALMS

What the introductory statement says concerning this book should be carefully read. It will be readily seen that this book is not subject to the same sort of analysis as are other books of the Bible. The number of psalms given by the Septuagint and the Massoretic Hebrew text is 150, as in our Bible. In the Septuagint the 9th and 10th are one, and also 114th and 115th, but it divides the 116th and 147th.

The Five Books

This is an ancient division of the Psalter. Each book ends with a doxology, while the 150th, the last psalm, is the doxology to the last book and to the entire collection.

Book I. Ps. 1-41.

1. With the exception of the first psalm this collection is wholly Davidic, as given by the superscriptions, there being no trace of any but David's authorship.

2. Ancient titles. In the first three books nearly all the psalms have titles which indicate the author, the character of the psalm, the supposed historical occasion, the musical setting and liturgical use.

3. The use of the Divine names. In this book the name of Jehovah is used 272 times, while Elohim is used but 15 times.

Book II. Ps. 42-72.

1. About 18 of the psalms of this book are Davidic: 51-65, 68-70.

2. Compilation of the collection. From the date of its latest psalm, the 46th, it appears to have been compiled in the time of Hezekiah, but comprises the Levitical and Davidic psalms of earlier periods.

3. The use of Elohim greatly dominates, being employed 200 times, while Jehovah is used 43 times.

Book III. Ps. 73-89.

1. The 86th Psalm is Davidic.

2. The interest of this collection centers in the time of Hezekiah, but the last two psalms carry the time to the reign of Manasseh, and may have been compiled in the time of Josiah.

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Book IV. Ps. 90-106.

1. The Davidic Psalms of this book are 101, 103.

2. This book contains the balance of the psalms to the time of the Exile.

3. The name Jehovah is used exclusively.

4. None of the psalms of this collection have titles.

Book V. Ps. 107-150.

1. Fifteen of these psalms are ascribed to David. Thus David was the author of about a half of the Psalter.

2. This book contains the psalms relating to the Restoration. The collection may have been compiled in the time of Nehemiah.

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Authorship and Date of the Psalms

1. Moses, 90. The earliest in point of date and describes the period in the wilderness.

2. Davidic Psalms, 2-41, 51-65, 68-70, 86, 101, 103, 108-110, 122, 124, 131, 133, 138-145.

3. Solomon, 72, 127, and possibly 132.

4. Asaph, 50, 73-83. Asaph was one of David's chief musicians. Some of these psalms relate to events of a later period as in the case of psalms 74, 79, 80. This difficulty may be overcome by assuming that the name applied to the sons of Asaph. Also the fact that the family for a considerable period continued in its relation to the service of the Temple.

5. Sons of Korah, 42-49, 84, 85, 87.

6. Heman, 88, and Ethan, 89, the Ezrahites.

7. A Babylonian captive, 102.

8. Authorship unknown, 1, 66, 71, 91-100, 104-107, 111-121, 123, 125, 126, 128-130, 134-137, 146-150.

9. Songs of Degrees, 120-134. "Internal evidence," says Dr. William Smith, "refers these to the period when the Jews under Nehemiah were, in the very face of the enemy, repairing the walls of Jerusalem, and the title may well signify 'Songs of goings up upon the walls,' the psalms being, from their brevity, well adapted to be sung by the workmen and guards while engaged in their respective duties."

It may be noted that many of the later psalms are referred by some critics to the Maccabean period. This has been discredited quite conclusively by Bishop Westcott who makes clear that "they do not contain the slightest trace of those internal divisions of the people which were the most marked features of the Maccabean struggle."

Classification of the Psalms**I. Prayers.**

1. Internal Psalms. Ps. 6, 25, 32, 33, 51, 102, 130, 143.

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Classification of the Psalms**I. Prayers.**

1. Pentateuchal Psalms. Ps. 6, 25, 32, 33, 51, 102, 130, 143.

2. Under affliction. Ps. 6, 7, 10, 13, 17, 22, 31, 35, 39, 41-43, 54-57, 59, 64, 69-71, 77, 86, 88, 94, 102, 109, 120, 140-143.

3. A persecuted church. Ps. 44, 60, 74, 79, 80, 83, 89, 94, 102, 123, 137.

4. Prayers of trust and assurance. Ps. 3-5, 11, 12, 16, 20, 23, 27, 28, 31, 42, 43, 52, 54, 56, 57, 59, 61-64, 71, 77, 86, 108, 115, 118, 121, 125, 131, 138, 141.

II. Didactic—Instruction.

1. Dealings with the righteous and unrighteous. Ps. 1, 3-5, 7, 9-15, 17, 24, 25, 32, 34, 36, 37, 41, 50, 52, 53, 58, 62, 73, 75, 82-84, 91, 92, 94, 101, 112, 119, 121, 125, 127-129, 133, 149.

2. Magnifying the Law of God. Ps. 19, 119.

3. Views of life. Ps. 14, 39, 49, 53, 73, 90.

III. Psalms of Thanksgiving.

1. God's goodness to Israel. Ps. 21, 46, 48, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

2. God's mercies to the Psalmist and to others. Ps. 9, 18, 30, 32, 34, 40, 61, 63, 75, 103, 108, 116, 118, 138, 144.

IV. Psalms of Praise.

1. Extolling the goodness of God. Ps. 3, 4, 9, 16, 18, 30, 32, 34, 36, 40, 46, 65, 66, 68, 84, 85, 91, 99, 100, 103, 107, 111, 113, 116, 117, 121, 126, 145, 146.

2. Praising God's glory, omnipotence and majesty. Ps. 2, 3, 8, 18, 19, 24, 29, 33, 45, 46, 48, 50, 65-68, 76, 77, 89, 91-100, 104-108, 110, 111, 113-118, 135, 136, 139, 145-150.

V. Songs of the Sanctuary and Public Worship. Ps. 15, 24, 26, 27, 30, 42, 43, 63, 65, 84, 92, 95-100, 118, 122, 132, 133, 144-150.

VI. Historical and Messianic Psalms. These will be treated separately.

VII. Songs of Nature. Ps. 8, 19, 29, 65.

Historical Psalms

It is futile to attempt to connect all the psalms with some historical event, since several psalms would be applicable to different events. There are, however, quite a number that are related to points of Israel's history from the time of Moses to the time of the Exile and the Return.

I. The time of Moses. Ps. 106. 6-33.

1. God's doings in Egypt.

2. The Exodus. At the Red Sea. 136. 10-15.

3. Israel's faith, Moses' Song.

4. The period of wandering. 106. 13, 33; 114.

Complaint, rebellion, judgment.

The sin at Sinai, intercession of Moses.

Defection of Moses and Aaron at Meribah.

The sin in the plains of Moab.

II. Period of the Judges.

1. Idolatry left in the land and Israel's idolatry. 106. 34-39.

2. Oppression of the nations. 40-42.

3. Deliverance of Israel. 106. 43-46.

This psalm should be studied in connection with the six invasions set forth in the book of Judges.

III. The Davidic Period.

1. Period of David's outlawry.

a. Ps. 7. Saul's insane jealousy of David and his persistent persecution.

b. Ps. 11. When David was advised to escape from Saul. The psalm might refer to his leaving Jerusalem at the time of Absalom's rebellion.

c. Ps. 34. Read 1 Sa. 21. David's escape to Nob and then to Gath where his feigned madness was hardly justifiable (ver. 13).

d. Ps. 34. In the wilderness of Ziph (1 Sa. 23).

2. David's reign.

a. Ps. 24. The ark brought to Jerusalem.

b. Ps. 30. Dedication of David's house. Note how he contrasts his time of persecution with his present happy condition.

c. Ps. 60. Conquest of Edom. The victory in the Valley of Salt (2 Sa. 8).

d. Ps. 51. The great penitential psalm. David's sin with Bath-sheba.

e. Ps. 32. Follows Ps. 51 expressing the consciousness of pardon.

f. Ps. 3, 55. Absalom's rebellion. Ps. 3 refers to David's flight from Jerusalem. The taunt of his adversaries and David's faith. Ps. 55 refers, no doubt, to the desertion of Ahithophel to Absalom (2 Sa. 15.12-31).

g. Ps. 18. The Song of David. This is also 2 Sa. 22. The statement, "He delivered me from my strong enemy" probably refers to Saul.

IV. Solomon. Ps. 72.

This is also one of the great Messianic Psalms. It describes the glory of Solomon's reign, the period of peace and prosperity.

V. Exilic and Post Exilic Periods.

1. Fall of Jerusalem. Ps. 74, 79. A vivid description of the destructive work of Nebuchadnezzar in 586 B. C. The Temple and city laid in heaps.

2. In Babylon. Ps. 80, 137. The captives languishing in exile, 80. Jehovah's former mercies. The figure of the vine. Ps. 137 portrays their sad lot "by the rivers of Babylon," their harps hanging upon the willows.

3. The Restoration. Ps. 85.1-6; 126.

The release from captivity is set forth

by the first of these psalms. The second presents a picture in striking contrast to that of Psalm 137. They are filled with laughter and singing. It is one swelling anthem of joy.

Messianic Psalms

In our studies we have traced the development of the Messianic idea in the Law and in Hebrew history. We are now to see how the person and work of the Messiah are portrayed by the Psalter. Our Lord distinctly declared that the things predicted of Him in the Psalms should be fulfilled (Lu. 24.44), and the Messianic significance of the psalms to be noted is supported by the New Testament. This is the court of highest appeal. The utterances of a psalm that could refer only to the person and circumstances of the Christ would not require for their Messianic vindication a New Testament reference. If, for example, the Messianic character of Is. 53 were not supported by the statement in the Acts, we would be none the less sure that it possessed such significance.

I. The Coming and Mission of the Messiah. Ps. 40.6-10.

1. The coming One.
2. According to the Scriptures.
3. The purpose of the coming.

No Biblical writer ever declared that the Scriptures had announced or predicted his advent and mission. The author of the Epistle to the Hebrews declares it is Christ who is speaking in this psalm (10.5-10).

II. The Betrayal of Jesus.

1. Ps. 41. Note especially verse 9. This passage can easily apply to the treachery of Ahithophel as referred to by Ps. 55. Our Lord gives it an added significance by quoting it in speaking of the treachery of Judas and says, "that the Scripture may be fulfilled," etc. (John 13.18.)

2. Ps. 109. Between the ascension and Pentecost the apostles had the place of Judas filled by the selection of Matthias. Peter declares (Acts. 1.20) that the statement in this psalm, "let another take his office," specifying a particular person, referred to Judas. A portion of Peter's reference is taken from Ps. 69.25.

III. The Crucifixion.

1. Ps. 22. The first twenty-one verses so clearly portray the crucifixion that they might have been written by one of the Four Evangelists. The psalm opens with the words used by Jesus in His cry to the Father. Four of the "seven words" of the cross are taken from this psalm. The happenings at the cross are minutely described (Mt. 27.43). The parting of the garments and casting lots for the cloak are declared by John to have been fulfilled on the day of the crucifixion (Jo. 19.24).

2. Ps. 69. Just prior to His death Jesus declared that verse 4—"They hated me with-

out a cause"—was fulfilled in Him. Verses 12, 20, 21 are of special significance: He trod the winepress alone, was given vinegar to drink. The statements by Matthew and John abundantly establish the Messianic character of these passages.

IV. The Resurrection and Ascension.

1. Ps. 16.8-11. There are three things in which the speaker rejoices: that his flesh will dwell in safety; that his soul shall not be left in Sheol; that his body shall not see corruption. These words refer to the death, burial and resurrection of our Lord. It is the great Easter announcement of the Old Testament.

That these words refer to Jesus and to Him only is fully demonstrated by Peter in his great sermon on the Day of Pentecost, Acts 2.25-32, and by the apostle Paul in his address at Antioch on the resurrection, Acts 13.34-37.

2. Ps. 68.18. The ascension of Christ. Paul declares that this is the meaning of this passage (Eph. 4.8-10).

V. The Kingship and Glory of the Messiah.

1. Ps. 132. 11. The Messiah of the royal line of David.

Peter's interpretation showing that Solomon was not meant (Ac. 2.31).

2. Ps. 118. 19-23. The rejected stone, the head of the corner. This passage is quoted five times by the New Testament as relating to Christ's rejection by the Jews. Note Christ's use of it in Ma. 21.42. Peter's statement is most emphatic, Ac. 4.11; 1 Pe. 2.4-10.

3. Ps. 2. The kingly reign of the Messiah. This psalm is called "Messiah's Coronation Hymn" and the description is justified by the number of times it is quoted by the New Testament. It is one of the most distinctive of the Messianic Psalms.

4. Ps. 72. A portrayal of the kingship and kingdom of Messiah. That it is a description of the glory of Solomon's reign is fully conceded, but there are statements that cannot possibly apply to Solomon and can apply to Christ alone. "A greater than Solomon is here."

5. Ps. 110. This is the most distinctive of the Messianic Psalms in this respect, that every passage applies to Christ. It sets forth not only His kingship, but His priestly kingship—"Thou art a priest forever after the order of Melchizedek." Note also He. 5.6,10; 6.20; 7.17.

Thus Christ is in the Psalms in His incarnation, betrayal, sufferings, resurrection, ascension, pre-eminence and kingship. If these psalms with their New Testament references are called in question as to their Messianic significance, there is nothing in the Old Testament that can be interpreted in Messianic terms. It is quite sufficient that Jesus declared that He is spoken of in the Psalms, and that what they say concerning Him must be fulfilled (Lu. 24.44).

The Twenty-third Psalm

With the exception of the "Lord's Prayer" there is no portion of Scripture with which people are so familiar as this psalm. It is a favorite psalm in the Sunday school and is repeated more than any other. It is the psalm of our childhood learned at our mother's knee. It has pillowed many a soul passing through the valley of death, and through the tears of sore bereavement we have spoken it to the consolation of our hearts. It breathes the peace, security and confidence of the trusting soul.

I. In the Shepherd's Pastures, 1-3.

In nothing are they wanting—"I shall not want."

1. Beds of green for the weary.
2. Refreshed by still waters—waters of rest.
3. Restoration of soul.

4. The Shepherd's guidance in the paths of the pastures.

II. With the Shepherd in the Valley, 4.

In the shadow of death

1. There will be no fear.
2. Because of the Shepherd's presence—"For thou art with me."
3. Because of the comforting, supporting rod and staff.

III. The Shepherd's Bounty, 5,6.

1. A prepared table in the midst of adversities.
2. The Shepherd's anointing oil of assurance and joy.
3. The over-running cup.
4. The perpetuity of this bounty—throughout life.
5. The final dwelling in the Shepherd's home of unending blessedness.

NEW TESTAMENT QUOTATIONS

Ps. 2.7	Ac. 13.33; He. 1.5; 5.5.
4.4	Ep. 4.26.
5.9	Ro. 3.13.
6.8	Ma. 7.23.
8.2	Ma. 21.16.
8.4-6	He. 2.6-8.
8.6	1 Co. 15.27.
10.7	Ro. 3.14.
14.1-3	Ro. 3.10-12.
16.8-11	Ac. 2.25-28; 13.35.
18.49	Ro. 15.9.
19.4	Ro. 10.18.
22.1	Ma. 27.46; Mk. 15.34.
22.18	Ma. 27.35; Jo. 19.24.
22.22	He. 2.12.
24.1	1 Co. 10.26,28.
31.5	Lu. 23.46.
32.1,2	Ro. 4.7,8.
34.12-16	1 Pe. 3.10-12.
35.19	Jo. 15.25.
36.1	Ro. 3.18.
40.6-8	He. 10.5-7.
41.9	Jo. 13.18.
44.22	Ro. 8.36.
45.6,7	He. 1.8,9.
51.4	Ro. 3.4.
68.18	Ep. 4.8.

Ps. 69.9	Jo. 2.17; Ro. 15.3.
69.22,23	Ro. 11.9,10.
69.25	Ac. 1.20.
78.2	Ma. 13.35.
78.24	Jo. 6.31.
82.6	Jo. 10.34.
89.20	Ac. 13.22.
91.11,12	Ma. 4.6; Lu. 4.10,11.
94.11	1 Co. 3.20.
95.7-11	He. 3.7-11; 4.3.
97.7	He. 1.6.
102.25-27	He. 1.10-12.
104.4	He. 1.7.
109.8	Ac. 1.20.
110.1	Ma. 22.44; Mk. 12.36; Lu. 20.42,43; Ac. 2.34,35; 1 Co. 15.25; He. 1.13; 10.12,13.
110.4	He. 5.6.
112.9	2 Co. 9.9.
116.10	2 Co. 4.13.
117.1	Ro. 15.11.
118.6	He. 13.6.
118.22,23	Ma. 21.42; Mk. 12.10,11; Lu. 20.17; Ac. 4.11; 1 Pe. 2.6,7.
118.26	Ma. 21.9; 23.39; Mk. 11.9; Lu. 13.35; Jo. 12.13.

MUSIC

Jubal, son of Lamech, a Cainite, was the inventor of musical instruments (Ge. 4.19-21), "the father of all such as handle the harp and organ," i.e., of all players upon stringed and wind instruments.

1. Cultivation of Music Among the Hebrews.

Following the Deluge, the first mention of music is in connection with Laban's interview with Jacob (Ge. 31.27). It is possible

that the Levites had practised music and that a musical service was a part of the worship of the tabernacle. To the time of Saul there does not seem to have been among the Hebrews a systematic cultivation of music. With the institution of the schools of the prophets music became an essential part of the practice of the students, and we are told that David had a musical organization of "singing men and singing women." The great school of music was the Temple and this art was consecrated to the service of God.

2. The Use of Music.

Music was employed in the crowning of kings, 1 Ki. 1.39,40; in the triumphs of the nation, Jud. 5; in seasons of worship, frequently mentioned; at sacrificial offerings, 2 Ch. 29.27; in the worship of idols, Da. 3.4-7; in mirth and revelry, Ec. 2.8; Am. 6.5; in mourning and funerals, 2 Ch. 35.25; Ma. 9.23. It was omitted in times of desolation as during the Exile, Ps. 137.1-4. Bridal processions, as they passed through the streets, were attended with music, and on special occasions minstrels and singers accompanied armies to battle.

3. Musical Instruments.

Several musical instruments are mentioned in the Scriptures. The word *shophar* is usually rendered "trumpet," but the more correct translation is "cornet," 2 Ch. 15.14; Da. 3.5,7,10,15; Ho. 5.8. It was made of the horn of a ram. It was used by the Hebrews for signals, for announcing the Jubilee, for proclaiming the new year, used in time of war. Silver trumpets were used for the calling of the assembly, for sounding the alarm of war, for festivals and new moons, and in the orchestra of the Temple.

The cymbal consisted of two plates of brass attached to the hands and struck together. They were employed for religious and military purposes and in national dances. The dulcimer was a double pipe (probably bagpipe), Da. 3.5,15. The harp, the national instrument of the Hebrews, had, according to Josephus, ten strings. It was made of almug wood. David was skilled in the use of it (1 Sa. 16.16). It was used in worship (1 Sa. 10.5), in national jubilees (2 Ch. 20.28), in mourning (Job 30.31). The symbol used to indicate when the harp was to be introduced in the music was *Neginoth*.

The psaltery was a stringed instrument to accompany the voice. In some passages it is translated viol (Is. 5.12; 14.11; Am. 5.23; 6.5. The ancient viol was a six-stringed guitar. The Greek word *psalterium* denotes an instrument played with the fingers.

David used cypress in making this instrument (2 Sa. 6.5), while the psalteries of Solomon were made of almug wood. When Nebuchadnezzar set up his golden image (Da. 3.5,10,15) the psaltery was one of the instruments played.

The timbrel was a tambourine. It was used at an early day by the Syrians. It was played with the fingers chiefly by the women (Jud. 11.34) and accompanied the song or dance.

The pipe was one of the simplest of musical instruments and hence was probably one of the most ancient. It was used at the Hebrew banquets (Is. 5.12), and in the simpler religious services. "The sound of the pipe was apparently a soft wailing note, which made it appropriate to be used in mourning and at funerals (Ma. 9.23), and in the lament of the prophet over the destruction of Moab (Je. 48.36)." The pipe was made of the reed which gave a softer sound than metal. It was used very much by the Egyptians. The flute was the pipe.

4. Musical Symbols.

There has been considerable conjecture as to the significance of musical symbols. The word *Higgaiion* in Ps. 92.3, signifies, according to Gesenius, "the murmuring tone of a harp, and hence that the music should be rendered in a plaintive manner." In Ps. 9.16 it is combined with "Selah," and this may indicate there should be a pause in the vocal music while the instruments rendered an interlude. Its use in Ps. 19.14 is thought to indicate that the music should be rendered so as to stimulate devout meditation. One meaning of the word carries the idea of thought or reflection.

The terms *Mahalath*, *Maschil*, *Leannoth*, found in the titles of Ps. 53 and 88, are obscure. Authorities tell us they may denote the instruments or the melodies. The musical sign *Maschil* occurs in the titles of several psalms the meaning of which is not clear. When it occurs elsewhere it signifies "instruction," or by instruction to become wise (Ps 47.7).

The term *Michtam* occurs in the titles of Psalms 16, 56, 57-60. Ewald interprets it as signifying a plaintive manner.

The use of *Neginah* in the titles of Psalms 4, 54, 55, 61, 67, would seem to indicate that the song should be accompanied by stringed instruments.

The word *Selah* occurs seventy-one times in the Psalms. Its meaning is a matter of conjecture. It is thought that it denoted a pause in the vocal music while an instrumental interlude was rendered.