

Evidence of

Divine Arrangement in

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By J. R. K.

LONDON:

G. MORRISH, 20, PATERNOSTER SQUARE

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EVIDENCE OF

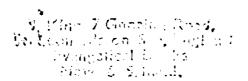
DIVINE ARRANGEMENT

IN THE PSALMS.

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EVIDENCE OF DIVINE ARRANGEMENT IN THE PSALMS.

INSPIRED PSALM-HEADINGS.

As forming part of the inspired volume of the Holy Scriptures, and not severed from the context, as in our English Bible, the headings of the Psalms are well deserving of attention. Equally with other parts of the inspired word, they come as a voice from God to our spiritual intelligence. It is not therefore curiosity, idle or interested, which should dictate our inquiry as to how the headings are to be regarded, to what purpose they have been given, and the most probable signification of some which seem obscure. On the contrary, it is believed that a study of them, in regard to the considerations named, cannot but be attended with blessing, the Lord, by His Spirit, helping writer and reader alike.

The division of the entire collection into five books, ending with the 41st, 72nd, 89th, 106th and 150th respectively, is well known. In addition to this, there are other groupings determined by the headings; and

of these we may consider a few at the outset, by way of illustration. The "Songs of degrees" (lit. "goings up") not only give us the exercises of the faithful remnant of Israel in the day that is fast approaching, when moving towards the consummation of their long cherished hopes in Zion; but, as a group, those songs divide the fifth book of Psalms into three parts, each of which is of commanding interest for those who cherish hopes, in this day, of our Lord's speedy return. The book itself is retrospective, and gives the end of all God's dealings with His earthly people: each part, too, gives a distinctive view of that end. In the first (cvii.-cxix.), righteousness, in regard to man, is mentioned at least seven times: it is the characteristic term. What is said of Jehovah in Psalm cxi., "His righteousness endureth for ever," is said of the upright man in cxii.; and these two, in consequence, are followed by the first hallelujah psalm* in book v., namely, cxiii. Then, in cxviii., the upright man can praise in the triumphal strains of Moses' song. (Exo. xv.)† He can there add, "Open to me the gates of righteousness: I will go into them." He awaits the coming One—can say, "Blessed is he that cometh in the name of the Lord." Thus a climax is here reached, on the line of righteousness; and in Psalm

^{*} That is, opening and closing with hallelujah. Psalm evi. is the first such psalm of the entire collection, the last of book iv., that in which the utter failure of man is at length seen and confessed.

[†] Compare Exodus xv. 2 et seq., where the name Jah first occurs, with Psalm exviii. 14 et seq., where it occurs four times, suggesting a praise which shall be universal.

cxix. we see the law written in man's heart, every letter of God's writing—the twenty-two of the Hebrew alphabet—having its due weight and importance, bearing its quota of eight verses, a resurrection testimony to the perfection of God's ways.

The second section of book v. (cxx.-cxxxiv.) has Zion in view, the place of God's rest. It is seven times mentioned here; and His people are seen on their way to that rest. (Heb. iii., iv.) They are, so to speak, in the final stage of their journeyings through hostile surroundings; but a climax is reached which is full of "blessing," and consequent "praise"—in Zion and in the sanctuary respectively.

In the third part of the book are six hallelujah-psalms (cxxxv. and cxlvi. to close), which, with the one already mentioned in book v., make seven in all.* The climax is reached when the Lord can take pleasure in His people, and when everything shall be to His praise. (cxlix. 4, cl.) The first, second and third sections may thus be said to be characterised respectively by righteousness, rest and reconciliation. It may be suggested, moreover, that they correspond to the three days of Daniel xii. and Revelation xi., xii. Thus:

1260th day. † Christ coming in the name of the Lord.

^{*} It is interesting to note that the name Jah is given four times in Psalm cxxxv., making fifteen occurrences in all, fourteen connected with praise (cxxxv. 3, cl. 6 included), in this last section of book v. "Jah" seems to be mostly appropriated to praise, when souls are made buoyantly conscious of His supremacy and His interest in His people. (See Psalm lxviii. 4.)

[†] Approximately. (See Rev. xi. 7-15.)

1290th day. Blessing reached in Zion—the rest of God.

1335th day. Joys of reconciliation, "everything that hath breath" praising Him.

It is remarkable that from Psalm xci. to cl. the psalm-headings are so few. Omitting the Songs of degrees, some twenty-eight of the remaining forty-five have none. About ten have "Psalm of David"; and only three have headings longer than this.

On the other hand, the omission of headings from the first ninety psalms is quite exceptional: only six are without them; and the change is practically coincident with a change in the remnant's apprehension of covenant relations with Jehovah. They are viewed as at a moral distance from Him; and, from Psalm xlii. to lxxxiii., He is most frequently spoken of as God, rarely as Jehovah, the covenant name. It is almost exclusively "God" in the first four of the second book. (xlii.-xlv.) One ventures to conclude, therefore, that the frequency of the headings in the first three books, contrasted with their scarcity in the last two, has a definite bearing upon the people's state. If we view the headings as means of directing special attention to their immediate context, what could be more reasonable than that the Spirit of God would make use of such means of reaching His poor people, in their depression, with a view to their encouragement and uplifting? While, finding in the last two books evidence of their relieved state of mind and soul, psalm-headings in these books would not be so necessary.

Thus, it would greatly conduce to the solace and encouragement of the deeply afflicted remnant, as it does to believers of the present day, that the sorrows and exercises of such as David are recorded in detail. The circumstances in which he was often placed are alluded to in certain of the headings; and his confidence in God, in his circumstances and exercises, is given in the context-all in a form in which believing hearts may look beyond David to the blessed Messiah Himself; and all calculated to enlighten the remnant as to His exclusive claims to their allegiance. could sing in the midst of his trials; and his utterances will be treasured by them, producing, perhaps unconsciously, moral formation of soul, and an appreciation of David's great Son, Antitype and Lord, such as will fit them for the coming kingdom.

A brief reference may here be made, in passing, to the difference between the remnant of Israel in the Psalms, and the assembly of God now on earth. Opposition from the world, and its contempt, are the portion of both companies. The ministry of the new covenant is known in the assembly now, and its benefits will be shared by the remnant by and by—anticipatively of the covenant being formally made with the house of Israel and the house of Judah. Earth, however, will be the scene of Israel's blessedness, and this will be realised consequent upon the destruction of her enemies; while the assembly—"the church"—is destined for heavenly blessedness with Christ: into that He is coming to take "His own," enemies being left for a time in possession of this scene. The heavenly

calling of the assembly is recognised in Old Testament scriptures, in type and statement more or less distinct.* Consistently with this, it is at least implied in the great new covenant psalm (lxxxix. 22, 36, 37): David's enthroned Seed, "in whom" saints of the present time have their part, is to "be established for ever as the moon and a steadfast witness in the sky." (Compare Rev. xxi)

The psalm just referred to is the pivot of everything in this portion of the collection—in a sense, of the whole Book of Psalms. It is anticipative of new covenant relations, and speaks of the sure mercies (Chasedim)† of David. Further references to it will be found later on; but here it may be pointed out that the original word for mercy occurs in Psalm lxxxix. seven times, five times translated mercy, and twice lovingkindness. It is once used here, also, in the personal form, Chasid‡ (ver. 19) of the blessed Person in whom mercy and goodness are expressed and known, the One in whom the sure mercies of David are secured, for the heavenly as well as the earthly people of God. (Isa. lv. 3; Acts xiii. 34-39; Rom. xii. 1.)

The psalm following is "A Prayer of Moses the

^{*} E.g., Psalm cxxxix. 16; Daniel vii. 18-22 (marg.), compare Ephesians i. 3, Hebrews iii. 1.

[†] Plural of Chesed—the key-note of the Psalms. Rendered ninety-three times as "mercy"; twenty-three times as "lovingkindness"; seven times as "goodness." (Psa. cvii. 8, 15, 21, 31, etc.)—some one hundred and twenty-three times in all, plainly indicating God's gracious desire and purpose to be known. (Heb. viii. 11)

Differing from "Holy One" of verse 18, which is Kodesh.

man of God," which we could scarcely have surmised but for the heading. It is interesting to consider why this prayer is introduced here. Is it not because, when Israel will be conscious of having reached disaster through vainly attempted law-keeping, as realised according to the first three books of Psalms, the remnant will be prepared to take refuge in God Himself, in what He has always been, the I AM, as made known to their great leader, before ever the law was given? Thus, as taught even by Moses in his "Prayer," they will sing, "Adonay,* thou hast been our dwelling place [place of rest] in all generations." Thenceforth they† will nestle under Jehovah's cherishing wings (Psa. xci. 4; Matt. xxiii. 37); and will enjoy the Sabbath of holy rest. (xcii., heading.)

Referring now to the psalms in the first three books which are devoid of headings, it is manifest that the opening two are exceptional and introductory, presenting to us the conditions under which man can be acceptable to God. These have been fulfilled in the blessed Man of His purpose and pleasure, the Son in whom He finds His delight, who in consequence must reign. The remaining four psalms, without headings, clearly are the continuations severally of those immediately preceding. Psalm x. dwells upon the opposition of "the wicked" (Antichrist, in fully developed form in 2 Thess. ii. 8) to God's needy and poor man of

^{*} LORD, as in blessing. G.V.W., Pres. Test., vol. ii. N.S., p. 13.

[†] Primarily, the Messiah.

ix. 18.* Psalm xxxiii. encourages the rejoicing of the upright, commenced in xxxii. 11; Psalm xliii. continues the theme of xlii.; and the same may be said of lxxi., following lxx. This being accepted, it follows that all the psalms of the first three books, except the first two, are ranged under headings.

It will be noticed that thirteen headings in the first three books, with another in the fifth (cxlii.)—making fourteen in all—definitely refer to incidents in David's life. They are arranged in moral, rather than historical order. Those of Psalms iii. and vii. are probably consecutive; yet, of all the incidents taken together, they stand last in order of time.

The placing of these two psalms indicates, in a very distinct way, the hand of God, a fact also illustrated in the placing of Psalm xc., already noted, and as we shall see in other instances. Nothing is haphazard in the whole collection. Everything bears the imprint of the divine hand; and in the perception of this we are greatly aided and confirmed by the headings. Thus we learn from the heading of Psalm iii. that Absolom's rebelliousness was weighing on David's mind when, as he tells there, his confidence in God enabled him to enjoy undisturbed repose. The guilt of the rebellious son is shewn up in its true heinousness by being placed side by side with, and in contrast to, the perfection of the Son.

Israel, through such a son as Absalom, shall learn that, wicked as they have been, God's purpose stands undisturbed—Israel is the rebellious son; and God in

^{*} The LXX. reckons Psalms ix. and x. as one.

His never failing mercy undertakes their recovery. That will be reached when, as we have seen in Psalm cxix., His law will be written in their hearts; the recovered man shall finally be in accord with the perfect Man of Psalm i.

But recovery must be by the complete setting aside of man in the flesh—rebellious man, man under the curse—by judgment, as foretold in Psalm vii. 13–16. Here, as the heading informs us, David writes concerning Shimei (Jah is fame), but named Cush, the offspring of the irreverent Ham, brother of the cursed Canaan and father of the violent Nimrod, founder of Babel. The judgments upon such an one—"prepared instruments of death and flaming arrows" (lit. Psa. vii. 13–16)—accord with those of 2 Thessalonians, with which this rebellious scene is to be cleared of iniquity, of all "who know not God, and obey not the gospel of our Lord Jesus Christ," preparatory to the righteous reign of the Son of man. (Psa. viii.)

References to Nehiloth and Sheminith in the headings of Psalms v. and vi., which lead up to the consummation just mentioned, are suggestive of encouragement to the people of God in view of those judgments, and will be found later on (pp. 34, 35). Enough probably has been said here to illustrate the significance and general bearing of the psalm-headings and their perfect arrangement in the inspired word. We shall next inquire as to a purpose which has been attained and obviously intended in the placing of them.

GROUPING OF PSALMS ACCORDING TO HEADINGS.

It cannot be questioned that the arrangements of the Psalms as we find them, seriatim, and grouped into five books, are of God. But in the unfathomable mine of wisdom, such as we have in this divine collection, it is obvious that other groupings may exist without clashing with the former or with one another. These groupings may run parallel, may coalesce in parts and in parts diverge, or, yet again, be entirely independent of each other without confusion. We shall take them in the order suggested by the first occurrence of the terms upon which the subsidiary groupings are based.

GITTITH.*

The small group of psalms containing this singular expression (viii., lxxxi., lxxxiv.) begins with the anticipation of universal dominion in the Son of man, above referred to, and ends with the assembling of Israel in Zion—appearing before God, and finding their joys in connection with His house. Gittith has been

^{*} Wine-press or wine-pressing. See Appendix for the full expression "Upon the Gittith" (Al Hagittith) in each heading.

regarded as a musical instrument "either used by the people of Gath, or . . . as used in the vintage with the songs of the wine-treaders."* There is a temptation, in this view of the Gittith, to regard it only as suggestive of pleasure, such pleasure as is indicated in Pharaoh's cup prepared by the chief butler-or that purposed for One greater than Pharaoh, of which the people of God are also invited to partake (Cant. v. 1); but, just as in both these instances judgment preceded the joy, we cannot ignore that side of the wine-pressing. Judgment indeed is the common connection of the term in scripture. It is of interest therefore that other authorities definitely take this view of Gittith, and regard it as referring to the judgment upon the enemies of God and His people.† This is the necessary background of Psalm viii. Revelation xix. as well as Isaiah lxiii. 4 mus precede the setting up of the kingdom. Then faith, changed to sight, will utter its reiterated cry of long-expected triumph: "O Jehovah our Lord, how excellent is thy name in all the earth!" (Vers. 1, 9.) The Son of man‡ for whom all things were purposed, is He who, through death, is bringing all to pass according to purpose for God's pleasure and

^{*} Gesonius, Lexicon Ed. by Tregelles. G.V.W. regarded it as doubtful.

[†] Parkhurst, Lex. quotes Bates' Crit. Heb. as follows: "The word regularly, as derived from Git, signifies wine-pressing, i.e., when—in the spiritual metaphor—the Redeemer comes to execute vengeance on the enemy and bring salvation to His redeemed. (Isa. lxiii. 4.)"

[‡] Adam, i.e., man without any implication of weakness, not Enosh, weak, mortal man, mentioned in the first question. (Ver. 4.)

to His glory. Visited when here, and in death, He is now risen and glorified "above the heavens," having secured a company of His own order on earth, the babes and sucklings, whose cry will, in God's due time, be the occasion of stilling "the enemy and the avenger" alike.

The second Gittith psalm (lxxxi.) is the celebration of redemption, as typified in Israel's deliverance from Egypt, on the basis of judgment, the wine-press trodden. Consequent upon this, praise ascends (vers. 1-4), testimony goes forth (ver. 10), and a walk in the ways of God may be expected (ver. 13). Then in the third (lxxxiv.), the people gather together to God's centre and dwelling-place; and the Psalmist can sing, "O the blessings of the man whose strength is in thee!" God's strength is manifest in the defence of His people (viii. 2), in their deliverance (lxxxi. 1, compare Exo. xv. 1, 2), and in bringing them finally to the consummation of their blessedness. (lxxxiv. 5.)

MICHTAM.*

In the first psalm with this term as heading (xvi.), the perfect Man of the introductory section (i.-viii.) places Himself in the path of submission and dependence, for the pleasure of God. It is "the path of life," but led through death; and beyond this there were pleasures for evermore. He would have a company to

share all the blessedness with Him—the saints, in whom was all His delight. His path was to be theirs; but, not having gone that way hitherto, they would have to follow the ark of the covenant at a distance of two thousand cubits; accordingly we have to pass over thirty-nine psalms, to the fortieth, following, for the next golden psalm. (Ivi.) It is the first of a sub-group of five, suggestive of human weakness. Submission and dependence also characterise this feeble remnant. Christlikeness, in measure, was theirs. Hence their record is "golden" in the thought of God.

In those five psalms we not only see a weakness which clings, as in Jacob's case, but a confidence that prevails, "Thou tellest my wandering [Heb. Nod*]. Put my tears in thy bottle [Heb. Nod]. . . . When I cry, then shall mine enemies turn back; for God is for me." (Ivi.) Again, "I will cry unto God most high" (Ivii.); "Verily there is a reward for the righteous" (Iviii.); "I will sing of thy strength, and will shout for joy, in the morning, of thy mercy." (lix. 16, 17.) If the remnant have to say, "Thou hast shewed thy people hard things: thou hast made us drink the wine of astonishment"; God answers, "Gilead is mine, Manasseh is mine; Ephraim also is the strength of my head; Judah is my lawgiver." (lx.)—all are precious to Him.

But all will have to undergo crucial testing. "Every-

^{*} Same word as vagabond in Genesis iv. 12, 14. There is doubtless a touch of self-accusation and abasement; but it is *God* who puts such words in their mouths, and withal expresses thus His willingness to treasure up their sorrows.

one shall be salted with fire," preparatory to the day of deliverance and victory; and it is significant that the heading of the last golden psalm records victory, in which, as stated, the suggestions of perfect administration and thorough discipline are apparent—twelve thousand slain in the Valley of Salt!

MASCHIL.*

Thirteen psalms have this term, properly speaking, in their first verses. In one case (Psa. cxlii.) the heading, like book v., in which it occurs, is retrospective, leaving twelve, distributed in three sub-groups of four psalms each, through the first three books.

Psalm cxlii. gives the consummation reached, the end aimed at, in the Maschil psalms. God becomes known as the portion of the soul. In Deuteronomy xxxii. we read, "Jehovah's portion is his people"; and at length He will find in them a due response, HE becomes their portion! Satisfaction is realised.

In the first Maschil psalm (xxxii.) the other extreme, the start, is seen; man in misery without God, totally insufficient for himself, "My bones waxed old through my roaring all the day long, my moisture is turned into the drought of summer." Casting himself upon God, he obtains pardon, learns non-imputation of iniquity, is without guile, tastes the security of God's preserving care, and thus reaches the condition to receive *instruc*-

tion (ver. 8), "I will instruct* thee and teach thee in the way that thou shalt go: I will guide thee with mine eye upon thee." In the next three psalms of this sub-group, souls are utterly disquieted, feeling the oppressions of the enemy, but cast upon God in prayer and in the buoyancy and brightness of hope. This is prophetic of the remnant's experiences of a future day; but it is thus also with believers in the present period (Rom. viii. 36), who occupy, while on earth, the position of the remnant in reproach.

Looking at these psalms—xlii., (xliii.), xliv., xlv.— in detail, souls, even though blest according to Psalm xxxii., thirst for God, the living God. who becomes their "exceeding joy," the Object of their hearts, the Subject of anticipated, fullest praise. They are, nevertheless, yea, for this reason, a "reproach," a "scorn" and a "by-word" to those around them. (Psa. xliv.) But God's disciplinary ways through such treatment only lead to a true appreciation of the blessed Man of His counsels, One fairer than the children of men, God's King, around whom, seated in Zion by-and-by, the remnant—His earthly bride—will occupy the nearest place. With her will be associated the encircling cities of Judah, in the gladness of redemption.

^{*} Aschil (instruct), the verb from which the noun Maschil is derived. The same verb is found in the sentence, "When the wise is instructed he receiveth knowledge." It is also found in Psalm xli. 1, where it is rendered considereth, which may be suggestive of the manner in which true instruction is imparted. Teach (or) is to indicate, or point out the way, which supposes nearness. Guide (Yaatz), also translated counsel (Psa. xvi. 7), implies constant nearness, perhaps intimacy. A guide accompanies.

(xlv.) These precious psalms are songs for the sons of Korah, and as such will demand notice, as belonging to another group, later on. (pp. 23, 24.)

Troubles multiply upon the righteous remnant associated with the Messiah, as described in the next sub-group. (lii. to lv.) This section follows the acknowledgement of an utter breakdown. (Psa. li.) Judah had "profaned the holiness of Jehovah" (Mal. ii. 11), and laid himself open to the enemies' taunts. Lying accusations of the wicked (type of Antichrist) are directed against the people of God; but they are stayed by One who is "like a green olive tree in the house of God," and trusts in His mercy. Thus, the knowledge of Christ, gleaned in the first Maschil subgroup, prepares souls for the machinations of the Antichrist in the second. Contact with the "corrupt," "filthy" and "despicable" (liii. 5) makes the heart long for the putting forth of God's power in judgment. (liii.) The righteous has not only to contend with the virulence of enemies around him, but strangers and oppressors seek after his soul. (liv.) Violence is in the city; deceit and guile are in the streets, and it is from an intimate that organised opposition comes. Antagonism culminates in such as Judas. But the Leader of God's remnant, associating Himself with them in their trials, can thus exhort, "Cast thy burden on the Lord. . . . He will never suffer the righteous to be moved." (lv.)

The third sub-group (lxxiv., lxxviii., lxxxviii., lxxxix.) reaches a higher pitch; thoughts in which God's interests are considered are paramount; with

this also souls touch lower depths of sorrow. Zion is recalled, but is in "perpetual desolations"; the enemy's wicked doings are seen even in the sanctuary of God; the dwelling-place of His name is cast to the ground, and His "name" (four times mentioned) blasphemed! Withal, God's poor and needy—the remnant, His turtle-dove (ver. 19, compare Cant. ii. 14)—are exhorted to praise His name. (lxxiv.)

The humiliating history of Israel in the wilderness and in the land is reviewed in the light of Jehovah's doings on their behalf in Egypt, the field of Zoan. But their sad departure from Him only formed the background upon which would shine forth His sovereign mercy. Typically of this, He discarded the old order of things, the tabernacle of Joseph, the tribe of Ephraim, the tabernacle of Shiloh, and "chose" (three times occurring) the tribe of Judah, the mount Zion which He loved, and David His servant. (lxxviii)

We pass over nine psalms before reaching the eleventh Maschil: it is linked with the previous ones not only by the occurrence of this term in the headings, but is also, in a sense, connected with Psalm lxxviii. by affording us a further development of God's purpose in His elective grace towards David. First, then, his zeal for God shines forth, even in overwhelming sorrow. It is typical of that which will be made good in the remnant, but which shone in perfection in Christ. He was counted with them that go down to the pit, wrath lying hard upon Him, afflicted with all God's waves of judgment; nevertheless He considers

for God: "Shall thy lovingkindness be declared in the grave? thy faithfulness in destruction?" But as Leader and Inspirer of His afflicted people He bows to God's righteous dealing. (lxxxviii.)

The magnificent psalm following is God's answer to such sorrow, perplexity, zeal and devotion. David, typical of the blessed Saviour, sings of the mercies (lovingkindnesses) of the Lord. He has, through death, secured to the remnant, Israel, all men, the benefits of an inalienable covenant—the sure mercies of David. "God has brought again from the dead our Lord Jesus through the blood of the everlasting covenant"—thrice referred to in the psalm, and confirmed by oath, twice mentioned. (lxxxix. 3, 28, 35, 39, 49.)

Previous remarks on this psalm are found on p. 10. Great as are the blessings secured to believers in the present period, according to this and other psalms, it must be noted that the revelations unfolded here do not make God known as Father; they do not give us sonship in the Spirit, with the height of intelligence which this relationship implies; nor yet the distinctive relations of the assembly to Christ, as heavenly bride of the earth-rejected, heaven-crowned Man. Hers are sensibilities corresponding to His, if not so deep, produced during her earthly sojourn, by experiences like His own, while here. The Psalms unfold kingdom blessings which are the foundation of and lead up to those distinctive of the heavenly company.

FOR THE SONS OF KORAH.

Another grouping of paramount interest occurs under this head: there are few interested believers who do not know the allusion which gives to the phrase its deep significance. "The sons of Korah" were a remnant saved through divine mercy, when those with whom they stood connected by nature's ties, came under the unmitigated judgment of God. (Num. xvi. 32; xxvi. 11.) The first book of Psalms gives us the conditions in Israel when their blessed Messiah went in and out at Jerusalem, followed by a feeble remnant true to Jehovah, while the people at large were filling their cup of bitterness by refusing Him. In the second book the Lord and His company are prophetically regarded as cast out. (Compare John ix. 34 and Heb. xiii. 12-14.) At this juncture then God, so to speak, meets the faithful ones on the border of the outside place, and hastens to remind them, through psalms "For the sons of Korah," what He could and would do for them, in the same unfailing mercy, when His wrath should descend upon the rebellious people. Hence the first of this group of psalms is the opening one of the second book—a sub-group of seven occurring in succession (xlii.-xlix.), four others (lxxxiv., lxxxv., lxxxvii., lxxxviii.) forming a sub-group later on.

In order that blessing might come to the remnant they had to learn death in association with their Messiah (xlii. 7)—the only terms upon which God could command lovingkindness in the daytime (ver.

8); expiatory sufferings, in which they could have no part, had been already endured by Him. (Psa. xxii.) If He has gone into death, the stronghold of the enemy, enduring its bitterness to the full, in behalf of His people, it was to wrench the power of death from his hand and deliver them from his grasp (xliv., compare Heb. ii. 14.) They will yet rejoice under the gracious sway of One greater than David or Solomon (xlv) and enjoy the assurance through Him of an unfailing refuge in God. (xlvi.) His sway will be universal; and it will be exercised through them, subduing people under them, and nations under their feet. (xlvii.) Zion shall be established as the centre of government over "all the earth" (xlvii. 7; xlviii.); and men without the true knowledge of God will be regarded as "brutish," however "wealthy"--"like beasts that perish," however "honourable" (xlix. 10, 12.)

The first three songs for the sons of Korah are coincident with three of the Maschil group, suggesting that instruction is necessary for a due appreciation of the encouragement which God offers. Seven songs are suggestive of perfect encouragement; and this applies itself in leading faithful, exercised souls from the lowest experiences at the hand of oppressors (xlii.-xliii.) to supremacy above their adversaries, nations being placed in subjection to them. In the four remaining songs we have universal blessing, nations being brought to rejoice with His people. (Deut. xxxii. 43.)

The steps which lead to this situation are of surpassing interest. Delights experienced in the taber-

nacles of Jehovah, anticipated in Psalm lxxxiv.—by the remnant in a future day, as they are by heavenly saints in higher measure through grace now-banish the haughty selfishness of pharisaic pride, and give impulse to the awakened interest which extends to the full compass of God's purposes for the earth. (Isa. lvi. 6, 7.) The blessedness of knowing* Him shall be universal. (Heb. viii. 11.) Hence, inasmuch as they can, and will, sing, "Thou hast brought back the captivity of Jacob," "He will speak peace to his people ... that glory may dwell in our land," etc., they shall also rejoice in this, that "Truth shall spring out of the earth, and righteousness shall look down from heaven" (lxxxv.) ["All nations shall come and worship before thee, O Adonay, and shall glorify thy name." (lxxxvi.)] Rahab (Egypt), Babylon and the rest come under His eye for blessing; in His great enregistration He will take account of the place where each distinguished one will have been born, and Zion will have its double quota of distinguished sons. (lxxxvii.) The last of these songs "for the sons of Korah" (lxxxviii.) shews that all the foregoing is but anticipated as yet; but all this, and nothing less, is God's intention, outlined beforehand, for the encouragement of the remnant in the fiery trials of the future day.†

It is of much interest that Heman, set in the central place, when David appointed his service of song—

[•] Consciously, not merely by report (είδω not γινώσκω).

[†] It need scarcely be said, that Christians of the present period experience similar trials—in measure. (1 Pet. iv. 12.)

Asaph on his right hand and Ethan on his left (1 Chron. vi. 23-43)—was descended from Korah, grandson of Kohath. Heman had fourteen sons and three daughters, descendants therefore of, and, in a sense, children of Korah; and "all these were under their father's hand for song in the house of the Lord," with musical instruments. (1 Chron. xxv. 5, 6.) There was double perfection, so to speak, of energy for song, in proclaiming the goodness of God; and a state, represented by the three daughters, worthy of the triune God. However greatly Asaph figured, frequently referred to through the psalms, it is plain that Heman* justified the selection that assigned to him the central place. How wonderful and glorious will be the antitypical scene arranged by One greater than Heman (Faithful)!

SHOSHANNIM.

Taking such leading terms as this as connecting links between the psalms containing them, we find that xlv., lxix. and lxxx form an interesting if a

^{*} There can be little doubt that Heman and Ethan, "the Ezraites," named in the headings of Psalms lxxxviii. and lxxxix., are those appointed by David, though who Ezra was is doubtful. It is almost certain that it could not be the name of a common ancestor; and it is a remarkable coincidence that there were brothers of these names—Heman and Ethan—far back in the genealogies, but both of the tribe of Judah. (1 Chron. ii. 6.) It seems to be on the strength of this that Bagster's interlinear Psalter gives Heman the Zarahite, &c. The LXX. gives "Heman the Israelite" and "Ethan the Israelite."

[†] Lilies.

small group. Psalm lx is another which we may view as belonging to it, headed Shushan-eduth (lily of testimony). Lilies recall the Song of Songs; the term is emblematically referred to there, some six or eight times. Feeding among the lilies is the acme of spiritual bliss. Israel is to blossom as the lily for Jehovah's pleasure (Hos. xiv. 5)—beautifully figurative of souls unitedly true to Him, perfect in form, spotless in purity, glowing with whiteness, appropriately representing "children of the light." We may perhaps say that, in Canticles, lilies suggest what the Lord thinks of His people; in the Psalms what His people think of Him!

Lilies (if, with some,* we regard "Upon Shoshannim" as indicating a form of musical instrument) joyously utter their appreciation of His moral excellences. While the sons of Korah might be expected to dwell upon the power and majesty by which He will effect the deliverance of His people, and establish His universal dominion, lilies appreciatively tell forth the moral perfections of One who is "fairer than the children of men"—who "loved righteousness and hated wickedness" and is in consequence set on high, "anointed with the oil of gladness above his companions." (xlv.)

In the next Shoshannim psalm (Jxix.) His people contemplate Him in the scene of suffering, reproach,

* Others, for such reasons as are shewn in the Appendix, view the phrase as indicating the subject matter of the context: in either case, in the present instance, this part of the heading suggests the inward breathings of souls taught of God.

sorrow and death, and extol Him in His perfections there. They are in sympathy with Him—rather He through divine grace has stooped to identify Himself with them—in it all. (Vers. 26, 33.) Wondrous grace indeed!

Psalm lxxx. bears in its heading the term Shoshannim-eduth (lilies of testimony), and, consistently with the thought that the term relates to the subject matter of the psalm, we find references therein to Israel's march through the wilderness—the progress of the ark,* the centre of interest for Jehovah—"Before Ephraim, Benjamin and Manasseh," &c. (Num. x. 22–26.) His people will be given "tears to drink in great measure," and will feel their desolation; but they will have recourse to the Man of God's right hand, and will not go back from Him. (Vers. 17, 18.)

Shushan-eduth. (Psa. lx.) The singular here seems expressive of the remnant's unitedness of purpose in the maintenance of their testimony. Their faithfulness will be an occasion for—an incentive to—the greater opposition of their enemies; but they will cling to and "display" the banner given them in the cause of the truth; and God will answer their faithfulness. Succoth and Shechem are before Him; it is His land. Gilead, Manasseh, Ephraim, Judah—all are His; and the enemies are as nothing. His people are assured of

^{*} The ark of the testimony, according to God's intention, as in Exodus. In Numbers it is simply the ark, or the ark of the testimony, and twice the ark of the covenant. In Joshua it is the ark of the covenant; and, when things had gone wrong with Israel in the land, it was the ark of God.

victory, "Through God will we do valiantly," and the psalm heading illustrates how complete the victory shall be—"twelve thousand slain in the valley of salt"! (See p. 18. Compare Rom. xvi. 20 and 1 Cor. xv. 57.)

AL-TASCHITH.

Destroy not. This term forms a prominent part of each heading in a small group of psalms (lvii.-lix.); with a supplementary one added, of a similar character. In all, David's attitude towards his enemies is manifestly restrained, perhaps gracious, under circumstances of greatest provocation. He could afford to be thus, through abiding confidence in God's preserving care. Though "lying down [among] them that breathed out flames . . . whose teeth were spears and arrows," his heart was fixed, and he would sing. (lvii. 4, 8.) Altaschith, therefore, would seem to indicate a reflection, with encouragement for himself, in circumstances of trial.

The other Taschith psalms bear out this suggestion. He counts upon God; not exactly crying for vengeance, but expecting necessary judgment upon those who, in self-will, refuse to hear; so that the righteous will rejoice when he seeth the vengeance. (Iviii. 3-6, 10.) He prays, "Be not gracious to any plotters of iniquity." Yet, "Slay them not lest my people forget." (lix. 5, 11.) Then in Psalm lxxv. he exhorts, "Boast not yourselves"; and, to the wicked, "lift not up the horn.... Speak not arro-

gantly." Exaltation comes only from God. In all this David speaks representatively of Christ, who (alone) could say, "When I shall receive the assembly I will judge with equity" (ver. 2); and none more freely than David would acknowledge that such could apply only to Him. (2 Sam. xxiii. 3-5.)

MORE OBSCURE HEADINGS.

THERE are many terms incorporated in psalm-headings, the use and application, if not also the origin of which are somewhat obscure. Some have been already referred to; and it is proposed to consider others here, in the light of such knowledge as is immediately available, trusting that the suggestions which they afford may not only prove interesting, but helpful towards a better understanding of the Psalms themselves. consideration of the phrase, "To the chief musician" -which, however, is by no means obscure-has been postponed to this point in our review, because the association of the term chief musician would naturally be with musical instruments; and many of the obscure terms are supposed, whether rightly or wrongly, to be musical instruments, or intimately connected therewith. The names of many, if not quite all the known instruments mentioned in the Psalms, and other parts of the Old Testament scriptures, are given in the Appendix; and it is a striking fact that few of these names correspond with the supposed instruments mentioned in the headings. Whatever the signification of these latter may be, it will be apparent that a remarkable spiritual connection exists between the meaning of the obscure terms and the context; and it is surely the privilege of a spiritual mind to inquire into the connection. The writer has done so with profit, through God's goodness.

THE CHIEF MUSICIAN (Menatsecha).

The headings of some fifty-five psalms have this expression: nineteen in book i., twenty-five in book ii., eight in book iii. and three in book v. The last three (Psa. cix., cxxxix. and cxl) obviously concern our Lord, as opposed, misunderstood and treacherously delivered up by man (Judas); watched over, perfectly understood and preserved by God: and He, conscious alike of man's hatred and of God's care, is, as seen in the third, in prayerful dependence. These three psalms appropriately find their place in the last and retrospective section—they give the great moral features of the situation filled by Him.

The term Menatsecha is rendered "overseer" in the margins of our Bibles, and "chief singer" in Habakkuk iii. 19. Chenaniah (meaning established of Jehovah) was appointed to this office by David (1 Chron. xv. 27): and it is noteworthy that the word for "song" there (ver. 22) is "lifting up" (marg.), from which we may gather that the chief singer was supposed to initiate, if we may not, in his case, say inspire, the song. We perceive the significance of this when we consider the blessed Antitype. He is the great Inspirer and Leader of His people's praises—in every circle of the redeemed. (Psa. xxii. 22-27.) This view, also, seems confirmed by the verse in Habakkuk

iii. The prophet could foresee in Him One who could be sympathetic in His people's desolations, could understand the prophet's note of triumph too, when, in spite of the desolations, the Lord God made his feet like hinds' feet, and set him upon his high places.

In this light we understand the heading of Psalm iv., the first addressed "to the Chief Musician." Who better than our Lord Jesus could know what it is to be "enlarged when in distress," to have His "glory turned to shame by the sons of men," or have gladness of "heart, more than the time when their corn and their wine increased"? Psalm vi., another thus headed, throws additional light on the subject, occuring conjointly, as it does, with the term Sheminith. (See p. 35.)

NEGINOTH—

Stringed instruments. This term occurs in Habakkuk iii. 19 (mar.), as in Psalm iv., and is there rendered as above. It is also found in Psalms vi., liv., lv., lxvii. and lxxvi., with application that is obvious. The singular is Neginah, slightly differing from the expression Neginath (heading of Psa. lxi.).* This word is preceded by the preposition "upon" (al)—not "on" (be), by far the most common, in speaking of the use of musical instruments. Neginath, it may accordingly be noted, bears the rendering "song," as in the phrase rendered

^{*} As given in the Hebrew Bible and Bagster's Psalter; not Neginah as given in our English Version.

34 EVIDENCE OF DIVINE ARRANGEMENT IN THE PSALMS.

"Song of David" (Psa. lxxvii. 6), and in Job xxx. 9, where the same original word occurs.

NEHILOTH (or Nechiloth).

In the New Translation of Psalm v. (footnote), this term is rendered "Perhaps wind-instruments"; and as flöten (flutes) in the German edition (J.N.D.). Other authorities* also give this rendering, with similar misgivings; and the difference between the term and that rendered "flute" or "pipe" is so striking, that there seems to be good reason for the doubt. The supposed necessity for seeing in it the name of a musical instrument may have influenced the judgment in favour of the doubtful rendering.

The translation given by the LXX., sanctioned by ancient authorities, and followed by the Vulgate, is based upon another derivation for Nechiloth. As thus derived, it signifies inheritance, or more literally possessions, the term being plural. The alternative reading then would be, "Concerning the inheritance." This is peculiarly interesting, because suggestive of a divinely supplied motive, for the patient endurance of suffering and opposition, such as is predicted for the godly

- Parkhurst, Gesenius and S. Newman.
- + Chalil.
- † Of the complete heading-phrase, Al ha-nechiloth.
- § Aquila, Symmachus and Theodotian—according to Parkhurst. The root term of Nechiloth is identical with the word for heritage in Psalm xvi. 6, Isaiah xlix. 8, and many other scriptures.

remnant in this and many psalms following, preparatory to the restoration of the *inheritance* to Israel. (Compare 1 Pet. i. 4-7.) Another *motive* seems suggested by the term next to be considered.

SHEMINITH

occurs in the headings of Psalms vi. and xii., and is one of the terms like Nechiloth of doubtful rendering.* The context in either psalm does not directly throw much light upon the meaning. The first dwells upon the sorrows of the blessed Messiah in the midst of many enemies (ver. 6); the second (xii.) upon the sorrows and afflictions of the remnant ("poor" and "needy" of ver. 5 are both plural) at the hand of the treacherous wicked.

In the circumstances, the following note from a pious author,† of a century ago, is deserving of attention. Referring to 1 Chronicles xv. 21, he says, "Here it is evident that Sheminith cannot possibly denote a musical instrument, as it has been supposed to do, in the Psalms. It seems much more natural to interpret that word, which is preceded by Al, concerning, of the subject matter of their hymns. . . . And if the 6th and 12th Psalms be understood as spoken prophetically, in the Person, of the Man, Christ Jesus, Sheminith

^{*} The New Translation gives "perhaps upon 'the octave,' or 'with eight strings.'" The French Edition gives "the bass octave," with a query.

[†] John Parkhurst, M.A. 1811. Heb. Lexicon, p. 749.

in their titles may well be explained of that oil of gladness with which He was anointed." (Psa. xlv. 8: compare Acts x. 38.)

Shemen, with its feminine form Sheminah, is variously rendered superabundant fertility, fat, oil. eight, i.e. the superabundant number. The eighth day is over and above the complete round. The simple derivative Shemini, m. and Sheminith, f. also combine the thought of eight with fatness or fat—so prominently kept before us as God's portion in the sacrifices. was characteristic of the Lord Jesus in His devotedness to God; and while especially seen in His death, it was the same devotedness which inspired Him in associating Himself with His tried people, as prophetically portrayed in the psalms, among them in vi. and xii. There is strong ground, therefore, for Parkhurst's suggestion as given above; and it may be pointed out, that while the mention of musical instruments in Psalm vi. may possibly suggest the rendering "octave" for the heading there, there is no such reason for this in Psalm xii. The translation of the full phrase al ha-sheminith would seem to be, "Concerning the [Eighth or] Superabundant One "-God's appreciation of Him who bore the sorrows of others, His people (Isa. liii. 4); and who will ever be the wealth of their inheritance.

SHIGGAION (Psa. vii.)

is also regarded as of doubtful signification,* and has been variously rendered "Song of wandering," "Elegy," "Passionate song," "Hymn" and "Dirge," each of which falls short of the full meaning, and one or two seem somewhat misleading. The plural form of the word is found in Habakkuk iii. 1, where Shigionoth may be perhaps translated "Impassioned utterances," in which indignation, sadness and triumph intermingle.

The prophet was moved by deep feelings of self-judgment, pronouncing woe upon himself (chap. iii. 16, 17), as did Isaiah (chap. vi.), while he contemplated the degraded moral condition of the nations which necessarily called for the judgment of God. The scene must be cleared of evil, so that the glory of God may cover the heavens, and the earth be filled with His praise. (Vers. 2, 3.) This result, as already seen, follows the judgments suggested by the treading of the wine-press (Gittith). And it is interesting to see that Psalm vii., which gives those judgments, is, correspondingly with Habakkuk iii., headed with Shiggaion. David, sad and wandering, indignant also with "the man of sin" of that day, could foresee the ultimate overthrow of evil, and soliloquised: "God is a righteous Judge, and a

^{*} It is derived from the Hebrew verb Shagah or Shog (Gesenius), to wander, err, transgress, run wild or be intoxicated (Selig Newman), luxuriate or expatiate (Parkhurst). Also from Shigi, to be sad; and in the intense form (Piel) to magnify—giving the renderings "hymn" and "dirge," respectively, as mentioned above.

God who is indignant all the day. . . . He hath prepared instruments of death; his arrows hath he made burning" (lit., into flaming ones). (Psa. vii. 11, 13; compare 2 Thess. i., ii.)

Summarising the introduction to the entire collection, as given in Psalms i.-viii., we see the blessed Messiah in contrast to "the wicked"; as God's King and Son, in contrast to the rebellious son (ii., iii.); and as Inspirer and Leader of His people's praises. (iv.) With Israel's inheritance in view (v.), we see Him as the eighth—the superabundant One, the fatness of their possessions. (vi.) Then Psalm vii. gives us the condemnation and setting aside of the first order of man, rebellious and irreclaimable, giving place to the second Man, with the universal sway of the Son of man, who makes Jehovah's name excellent in all the earth.

MUTH-LABBEN.

Pursuing the consideration of the more obscure headings, the phrase next to be noticed, in Psalm ix., has been rendered, though with some doubt, "The death of [his] Son."* The LXX. give "the secret [things] of the Son"; † and the context does not enable us to fix definitely upon either translation to the exclusion of the other. "Thou that liftest me up from

^{*} New Trans. (J.N.D.) French and German editions have "death of the Son."

⁺ The full phrase Al muth-labben is rendered ὑπὲρ τῶν κρυφίων τοῦ νίοῦ.

the gates of death" (ver. 13) would harmonise with the first rendering; while "Thou maintained my right and my cause" is at least in sound accord with the second. (Ver. 4.) Who the Son in the Book of Psalms is can scarcely be questioned. The believer recognises Him with holy reverence (ii. 12), while seeing in Him also God's oppressed, afflicted, needy Man (ix. 9, 13, 18), ever sympathetic with His afflicted people. (Ver. 12, marg.) Incognito here (John i. 26), but ever the Object of Jehovah's pleasure; how faithfully was His holy confidence, expressed in verses 1-4, answered by God!

Psalm x. is devoid of heading, which, as already suggested, places it under that of Psalm ix. The theme of the latter is evidently continued, the same terms are repeated. (Vers. 2, 9, 14, 18.) They are alike expressive of the place taken by the blessed One and of the character of those associated with Him. In contrast to His "hapless ones" (lit. ver. 10), were the "strong ones" of the world—the wicked, so much in evidence in the two psalms.

AIJELETH SHAHAR—Hind of the morning.*

This in the next somewhat obscure heading (xxii.) is obviously suggestive of a new day. It gives the

* In the striking imagery of the orientals, as the writer has been informed, the rising sun, shooting its beams upward athwart the horizon at dawn, is likened to the branching antlers of the hind, appearing above the sky-line of a neighbouring eminence, signalising her approach from the distant side.

divine standpoint of this momentous and well-known psalm. It records the glorious transaction in which two eternities meet, that in which the old is virtually replaced by the new order of things. And while expiation and death are presented in their full gravity, as the consequence of sin, God would engage His believing people, redeemed at infinite cost, with the results in resurrection of that which has brought everlasting glory to His name. The results, as is well known, are presented in the form of praise in the three circles of blessing-"the assembly," the "seed of Jacob" and "all the ends of the world." These results characterise the new day brought in for God's eternal pleasure, because fraught with blessing for His whole intelligent creation, and subordinately for the deliverance of other creatures of His hand. (Rom. viii. 21, 22.)

'ALAMOTH (Psa. xlvi.).

Authorities are in agreement that this expression probably refers to the young female voice, soprano.* The appropriateness of the high musical pitch for the psalm is apparent. The remnant triumph in God. It corresponds to the triumph celebrated by Moses (Exo. xv.) in which Miriam and her company with timbrels took up the refrain.

The New Trans. (J.N.D.) gives "Perhaps [voice of] young girls." Thus also Gesenius. It is derived from Alemah (f. sing), girl, maid, virgin—a word apparently occurring some eight times in the O.T. (Gen. xxiv. 43; Exo. ii. 8; Psa. xlvi.; lxviii. 25; Prov. xxx. 19; Cant. i. 3; vi. 8; Isa. vii. 14.)

MAHALATH (or MACHALATH).

The meaning of this word in the headings of Psalms liii. and lxxxviii. is uncertain* in such a connection, especially when obscured by supposing a musical instrument.† Whether Al Machalath implies this, or (as the writer believes) affords the suggestion of a melancholy theme, ‡ the context of Psalm liii. agrees with the latter. God looked down from heaven to see whether there was anything to His mind among men, but could find nothing: all "corrupt," "filthy," "despicable" (vers. 3-5); apart from the operation of His Spirit, through grace, all dark and dead as chaos!

In Psalm lxxxviii. the same term occurs, with the significant addition leannoth; this introduces an element which changes the face of things for God and for faith. The scene no longer presents the silence of

- * Compare English and French editions. (J.N.D.)
- † See Rev. Ed. of this Psalm (liii.).
- ‡ G.V.W. (Pres. Test.. Vol. ii. N.S., p. 19) and other authorities agree that the word means sickness, disease, perhaps decrepitude. Gesenius derives it from the verb *Chalah*, to be wasted or worn (as by attrition), pained, sick, &c. Parkhurst—languor, faintness. *Al* before the word here as in many other instances is best translated "concerning."
- § The Revised Version renders eannoth "for singing"; so also does J.N.D., though doubtfully. In his French edition he has "with moderate voice." Gesenius says the word may be rendered "singing"; but that it frequently conveys the thought of "giving answer," "reply," "response." Thus also S. Newman. G.V.W. suggests "wormwood," expressive of the bitterness of the sorrow; but gives "to sing" as a second meaning.

death; for, from the very portals of death itself, comes that for which God had previously looked in vain, namely, a response according to His mind. This is from the one perfect Man, inspiring with something of His own devotion the company associated with Him. In His distress He considered for God! "Shall thy lovingkindness be declared in the grave or thy faithfulness in destruction?" The first order of man lay in ruin according to Psalm liii. in the next Machalath psalm the second Man, having entered the scene in grace, gave forth that response, though counted "with them that go down to the pit," God's wrath lying hard upon Him, afflicted with all His waves, utterly friendless. God's recognition of His faithfulness in Psalm lxxxix. has already been dwelt upon. (p. 22.)

JONATH-ELEM-RECHOKIM.

This phrase in the heading of Psalm Ivi. has been translated, "The mute dove in the distance," or "The dove of silence in far off places." David's enforced sojourn in Gath no doubt prefigured the exclusion of the remnant from their God-given inheritance and privileges, to be enjoyed by-and-by; but how the "dove" and "silence" apply is not at once apparent. It is therefore of interest that the term Jonath may be rendered sheaf, figurative of a company pressed together

^{*} New Trans. (J.N.D.). The alternative rendering here: "distant terebinths" is difficult to trace. G.V.W. has "The dove of silence among strangers."

by adversity; or dove because emblematic of the meekness shewn by defenceless ones afflicted by the predatory ways of their adversaries. Elem also applies in either case, because it is the silence due to terror or oppression. Rechokim implies being thrust away, and has a moral as well as a geographical signification as in Psalm lxxiii. 27—"far from thee" where the same root-word occurs.

Parkhurst gives an interesting extract from Fenwick* in this connection: "I am for agreeing with those who translate Jonath-elem... the oppression of the handful; but would understand handful to mean... the handful or little flock of true believers, dispersed and distressed among the Gentiles," &c.

Thoughts on the Hebrew titles of the Psalms," pp. 57, 60.

APPENDIX.

As noted in the foregoing pages, some of the terms in the psalm-headings seem to have been unnecessarily obscured by attempts to read them as musical instruments, or in some technical sense connected with music or song. In most cases this is done because the terms are preceded by the preposition al (upon), which it is proposed to consider here; but, first, to illustrate the nature of the confusion, we may refer to the term Higgaion. In a footnote to Psalm ix. 16 the New Trans. (J.N.D.) says, "This term may mean to be played upon the harp,' if not 'to meditate.'" In xix. 14 it is rendered "meditation" without comment; and in xcii. 3 (4), "Perhaps an instrument of music, or softened tones of a harp or meditation." Bagster's Interlinear Psalter gives "meditation" in all three cases; and Young's exhaustive Concordance gives under Higgaion: "This word occurs three times in the Book of Psalms and it would seem to have two meanings, one of a general character, implying thought, reflection; and another in Psalms ix. 17 (16) and xcii. 4 (3) of a special technical nature, bearing the import of musical sounds or signs not now easily determined."

The reason why "An instrument" is given as a possible rendering may be that Higgaion is preceded or

governed by ali (poetic form of al)—the phrase being Ali higgaion bekinnor. Obviously much depends upon the force which we are to attribute to al. The lexicons give for its meaning, "concerning," "on account of," "for the sake of," as well as "upon"; so that we cannot suppose the word governed by it necessarily means or even implies a musical instrument. Attention has been directed to the alternative readings of several doubtful terms preceded by the preposition al. The terms are here classified and references given for the convenience of readers. A list of the musical instruments-known as such-in the Old Testament is also given, none of which, it will be noted, correspond to the doubtful terms. The number of instances in which the name of each instrument is governed by the preposition be is added; only in two instances (Psalm xcii. 3) have the names been found governed by the preposition al when the instrument is used. May we not conclude, therefore, that the occurrence of al in the psalm-headings is a better reason against than for supposing musical instruments in the words thus governed? It may be mentioned here that the particle al in some cases has the meaning "not," as in the expression al-Taschith.

^{*} May be rendered "For meditation on (or with) a harp."

NAMES OF HEBREW AND CHALDEAN MUSICAL INSTRUMENTS, with number of instances in which they are construed with Be, when reference is made to their use, in the Scriptures.

No.	. Name. Scriptures.		Equivalent.			In- stances			
1	Asor	• •	Psa. xcii. 3.;	• •		Ten stri		stru-	
2	Chalil		1 Kings i. 40	• •	• •	Pipe	••	• •	1
	Chatsotser	ah	Num. x. 8 to	Noh, x	ii. 41	Trumpet	• •	• •	16
3	Keli-nebel		Psa lxxi. 22 xvi. 5.	; 1 Cl	ron.	Psaltery	••	• •	2
4	Keli-shir	-	Neh. xii. 36	• •	• •	Musical of Da	instrum vid	ents	1
5	Kinnor*		Gen. xxxi. 27			Harp			1
6	,,	• •	1 Sam. xvi.	16 to	Neh.	,,	• •	• • •	12
			Psalms and I	sa. xx	x. 32;	,,		• • •	9
7	Monaanvin	ı	Psalms and I 2 Sam. vi. 5	• •	!	Cornets	• •	:	1
8	Metsiltayin	n j	1 Chron. xiii. xii. 27	8 to 3	Neh.	Cymbals	••	• • !	8
9	Minnim		Psa. cl. 4			Stringed	instrum	entsi	15
10	Nebel		Isa v. 12			Viol	• •	• • ,	
	,,		2 Sam. vi. 5 to	Neh.x	ii. 27	Psaltery	• •		7
			Psa. xxxiii. 2						4
	"	Ţ	Psa. xcii. 3!			,,		• • •	
11	Neginoth .		Psa. xcii. 3; Psa. iv. to lx:			Stringed	instrum	entsi	6
ĺ			(headings)						1
1.0	7	• •	Hab. iii. 19 Josh. vi. 5 1 Sam. xviii. Eccles. ii. 3	- •	••;	71	"		I.
12	Qeren .	• •	JOSH. VI. 5		• • į	Horn			1
13	Shalish .	••	I Sam. xviii.	C	• •	Instrume	ne or m	usic	1
14	Shiddah .	••	Eccles. 11. 3	• •		Musical	nstrume	nt	_
15	_ : :		2 Chron. xv. 1			Cornet	• •	• •	1
16	Taphaph .	• • }	Psa. Ixviii, 25			Timbrel	• •	• •	
17	Toph .	• •	2 Sam. vi. 5; 3; cl. 4		ŀ	"	• •	• •	4
18	Tseltselim .		2 Sam. vi. 5 to	o Psa.	cl. 5	Cymbals	• •	• •	3
19	Uggab .	[Gen. iv. 21; I	Psa. cl	. 4	Organ	• •	• • •	
20	Yobel .	-	Exo. xix. 13	• •	••	Trumpet	• •	• • 1	
21	Mashrogeth	n l	Dan. iii. 5	_		Flute			
$\frac{21}{22}$	Pesanterin.			• •	- 1	Psaltery	• •	• • .	
$\frac{23}{23}$	0	ŀ	. ,,	• •	••	Cornet	• •	• • •	
$\frac{23}{24}$	Ŏikh a man		1)	• •	••]	Harp,	• •	••;	
25	Sabbeka .		11	• •	• •	Sackbut	• •	• • '	
			1)	• •	•••		• •	}	
26	Sumponeya	ш	, ,	• •	••	Dulcimer	• •	••'_	
1		-			}			j	94

^{*} Several other occurrences of Kinnor and Nebel but not immediately preceded by prepositions.

[†] Translated lute by J.N.D.

Only instances of known musical instruments in use preceded by preposition Al Total number of known instances, met with, preceded by preposition Be=94

TERMS OF DOUBTFUL IMPORT IN PSALM-HEADINGS.

All construed with Hebrew preposition Al.

No.	Term.		Scripture References. Where considered.
1 2 3 4 5 6 7 9 10 11 12 13	Aijeleth Shahar Alamoth Gittith Jonath-elem-rechok Mahalath leannoth Muth-labben Nehiloth Neginath Sheminith Shiggaion Shoshannim Shushan-eduth	im	Page Psalm xxii

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