

**THE PSALMS: THE COMMON  
VERSION REVISED FOR THE  
AMERICAN BIBLE UNION, WITH  
AN INTRODUCTION AND  
OCCASIONAL NOTES; PP. 1-209**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649683154

The Psalms: The Common Version Revised for the American Bible Union, with an Introduction and Occasional Notes; pp. 1-209 by Thomas J. Conant

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**THOMAS J. CONANT**

**THE PSALMS: THE COMMON  
VERSION REVISED FOR THE  
AMERICAN BIBLE UNION, WITH  
AN INTRODUCTION AND  
OCCASIONAL NOTES; PP. 1-209**



THE  
P S A L M S.

---

THE COMMON VERSION REVISED

FOR

THE AMERICAN BIBLE UNION,

WITH

AN INTRODUCTION AND OCCASIONAL NOTES.

---

BY THOMAS J. CONANT.

---

New York:

AMERICAN BIBLE UNION, No 32 GREAT JONES STREET.

LONDON: TRÜBNER & CO., 69 PATERNOSTER ROW.

1871.

---

Entered, according to Act of Congress, in the year 1869, by

THE AMERICAN BIBLE UNION,

In the Clerk's Office of the District Court of the Southern District of New York.

---

## TO THE READER.

---

THE reader, who may take the trouble to compare the following version with the Hebrew text, will please bear in mind, that it is a revision of the common English version, and not an independent translation. No other changes have been made than seemed necessary to the clear expression of the sense. It has been the writer's aim, in all cases, to give the true sense of the Hebrew text, but with as little change as possible of the familiar phraseology of the common version. Mere verbal correspondence with the original has not been sought, either in words or in their order, except where emphasis or point of expression seems to require it.

The Hebrew text followed in the revision is that of Baer's new critical edition of the Hebrew Psalter.\*

The notes are not intended to be exegetical, but only to furnish such occasional hints as seem necessary to the intelligent reading of the psalm.

Where there is an alternative rendering or textual reading, in the margin, it is given as of nearly equal authority with that in the text, and may be substituted for it. The text and margin are equally parts of the revision.

Where a word used in the first member is, by the Hebrew construction, necessarily implied in the second, it is inserted without brackets, the sentence being incomplete without it.

The Introduction is not designed to be a critical discussion of the topics treated of, but only to give such information as may be useful to the general reader.

---

\* Liber Psalmorum Hebraicus. Textum masoreticum accuratius quam adhuc factum est expressit, brevem de accentibus metricis institutionem præmisit, notas criticas adiecit S. Baer. Præfatus est Fr. Delitzsch. 1861.

The following are the later critical and exegetical works on the Psalms, used in the preparation of this revised version, as representing the present state of critical learning.

Maurer, *Psalmi* (*Commentarius Criticus*, vol. iii.). 1838.

Vaihinger, *die Psalmen metrisch übersetzt und erklärt*. 1845.

Delitzsch, *Symbolæ ad psalmos illustrandos isagogicæ*. 1846.

Phillips, *the Psalms in Heb., with Crit., Exeget., and Philolog. Com.* 1846.

Lengerke, *die fünf Bücher der Psalmen*. 1847.

Hengstenberg, *Commentar über die Psalmen*, 1ster Band, 2te Aufl. 1849.

Alexander, *the Psalms Translated and Explained*. 1850.

Olshausen, *die Psalmen erklärt*. 1853.

De Wette, *Commentar über die Psalmen*, 5te Aufl. von Bauer. 1853.

Hitzig, *die Psalmen übersetzt und ausgelegt*. 1863.

Kamphausen (*Bunsen's Bibelwerk*). 1863.

Ewald, *die Psalmen erklärt*, 3te Ausg. 1866.

Hupfeld, *die Psalmen übersetzt und ausgelegt*, 2te Aufl. von Riehm. 1867.

Delitzsch, *die Psalmen, neue Ausarbeitung* (*Bibl. Com. 4ter Theil*). 1867.

Ehrt, *Aufassungszeit und Abschluss des Psalters*. 1869.

Moll, *die Psalter, 1ste Hälfte* (*Lange's Bibelwerk*). 1869.

Perowne's recent work on the Psalms has been accessible to me only in the second volume. Dr. Noyes' elegant version of the Psalms differs too much from mine, in the theory of translation, to be of use to me.

T. J. CONANT.



## INTRODUCTION.

---

### § 1.

#### *Divine Authority and Inspiration of the Book.*

In respect to its divine authority and inspiration, the Book of Psalms rests on the same grounds as the other canonical books of the Old Testament, namely, the attestation of Christ and his inspired apostles. It belonged to that collection of sacred writings,\* denominated in the New Testament, "the Word of God" (Mark 7 : 13), "the Oracles of God" (Rom. 3 : 2), "the Scriptures" (John 5 : 39; Acts 17 : 2), and "the Holy Scriptures" (Rom. 1 : 2; 2 Tim. 3 : 15). Of these, collectively, the Apostle Paul says (2 Tim. 3 : 16), "All Scripture is given by inspiration of God" (is inspired by God); and they are referred to by Christ himself, and by his accredited apostles, as the authoritative teachings of the Divine Spirit. See, for example, such passages as Matt. 5 : 17-19; John 5 : 39; Rom. 3 : 2; Matt. 22 : 43, and Mark 12 : 36; 2 Tim. 3 : 16; 1 Pet. 1 : 10-12; 2 Pet. 1 : 21.

Of no portion of the Old Testament is this attestation more direct and explicit, than of the Book of Psalms. In Matt. 21 : 42, the Savior expressly recognizes it as part of that divine Canon: "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" In this quotation (from Ps. 118 : 22, 23) the book is included in "the Scriptures," as an integral part of them. Referring to it in Mark 12 : 36 by its customary designation (compare Heb. 4 : 7), and quoting its language, he expressly asserts that David said it "by the Holy Ghost," or, (as it may be rendered) "in the Holy Spirit," meaning, by

---

\* The proof that the Hebrew Scriptures, as they have come down to us, constituted this collection, and that the Book of Psalms was an integral part of it, belongs to a general Introduction to the writings of the Old Testament.

direction, or under the influence and guidance, of the Holy Spirit. Of the book as a whole he again says, in Luke 24 : 44, "All things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me;" placing it in the same rank with the most authoritative portions of the Old Testament, and recognizing its divine teachings respecting himself.

A similar attestation is given by the sacred writers of the New Testament; as in Acts 4 : 25, "Who by the mouth of thy servant David hast said," referring to the book by its familiar and customary designation; and in Heb. 3 : 7, "As the Holy Spirit says, To-day if ye will hear his voice" (Ps. 95 : 7).

Thus the Savior and his apostles affirm of the book, what the Royal Psalmist, the principal writer, says of himself: "The Spirit of the Lord spoke by me, and his word was in my tongue" (2 Sam. 23 : 2).

## § 2.

### *Collection of the Psalms.*

THE Book of Psalms is a collection, or rather a series of collections, of the sacred poetry of the nation, designed for private devotion and for the public worship of the sanctuary. The whole consists of five distinct collections, made at different times, in the order in which they now stand. The close of each is indicated by a doxology.\*

1. The collection first made included Pss. 2-41,† almost all of which are noted as David's, and was doubtless intended to be a collection of his psalms. There are but three which are not noted as his, namely the 2d, 10th, and 33d; and nothing in their contents forbids the supposition that he was the writer.

2. The second (Pss. 42-72) is a collection of levitical psalms (42-50), seven by the sons of Korah and one by Asaph, chiefly of a national character, followed by nineteen psalms of David, and three of which the writer is not named, closing with one by Solomon. The appended note, "The prayers of David the son of Jesse are ended," was probably inserted here when the next collection was added, in order to show where the productions of the Royal Psalmist, as then collected, closed.

\* The several collections are also distinguished, in part, by characteristic peculiarities in the use of the divine names. (See *Smith's Bible Dictionary*, art. Psalms, fourth paragraph.)

† The first psalm appears to have been intended as an introduction to the whole when collected into one book, most probably in the time of Ezra.

3. The third (Pss. 73-89) contains a collection of eleven psalms by Asaph, and one of four psalms by the sons of Korah, and one psalm by Ethan. Only the 86th Psalm is ascribed to David; and with this exception, the whole collection is from those connected with the temple service, and was probably added as a supplement to the two former ones, which were chiefly from the pen of the Royal Psalmist.

4. The fourth (Pss. 90-106) includes but three whose writers are mentioned, namely, the 90th Psalm by Moses, and the 101st and 103d Psalms by David. Except these three, they are very general in their contents, and were apparently intended for use in the temple service and at national festivals.

5. The fifth (Pss. 107-150) was a collection, apparently, of all the psalms extant when it was made, and not included in the previous ones. It contains fifteen psalms of David\* and one of Solomon, and twenty-eight of which the writers are not given. It includes smaller separate collections of an earlier date; the Pilgrim Songs, fifteen in number (Pss. 120-134), and Pss. 111-118 designed for the temple service and for festival occasions. There is also a collection of David's psalms placed by themselves (Pss. 138-145), and the whole is appropriately closed with songs of praise to Jehovah (Pss. 146-150).

The evident grouping of psalms related in contents, design, or authorship, shows that the arrangement in the several collections was systematically made. It is also seen that minor collections had previously been made from time to time, and were incorporated in those which now compose the book.

The object of each collection is apparent from the above view. It also accounts for the repetition of the same psalm in different parts of the book, as in the case of Pss. 14 and 53. Some have regarded Pss. 57 and 108 as a similar case. But only the last five verses of the former and the first five of the latter are the same in both, with some verbal variations; and as both are by the same writer, it is more probable that he employed in part the same language in composing two different psalms.

At what time or by whom these several collections were made, is unknown. In the time of Hezekiah, the psalms authorized to be sung in the temple service were those of David and of Asaph the Seer (2 Chron. 29 : 30).

\* It has been suggested, that by the name David, in the titles to psalms of the third, fourth, and fifth collections, may be meant his representative in the royal head of his family, representing his name and sovereignty at the time when the psalm was written. Compare this use of the name in 1 Kings 12 : 16; Hos. 3 : 6; Jer. 30 : 8; Ezek. 34 : 23, 24. (See *Smith's Bible Dictionary*, art. *Psalm*, last half of the seventh paragraph.)