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Observations and Reflections on the Giant Psalm

Raymond F. Surburg

Psalm 119 is outstanding in a number of ways. It is the longest of the 150 poems comprising the Book of Psalms. Its 176 verses make it the longest chapter in the Bible. Psalm 119 is two chapters removed from the middle chapter of the English Bible (which is also the shortest chapter of the Bible). It is one of thirty-four psalms which in the Hebrew have no superscription (and is therefore called an orphan psalm). One of the Dead Sea manuscripts from Cave 11 has 114 of the original 176 verses.¹ This unique poem has been called the "alphabet of Divine Love," "the school of truth," "the storehouse of the Holy Spirit," "the paradise of all Doctrines as well as the deep mystery of the Scriptures, where the whole moral discipline of all virtues shines brightly."²

The author of this giant among the psalms is not known. Luther and Spurgeon believed David to be its author.³ Others favor Ezra⁴ or some individual living in the time of Ezra and Nehemiah.⁵ Pieters does not believe that the author lived during the postexilic period but at a time when the author is being persecuted by "princes" (v. 161). Pieters would assign it to the period immediately before the captivity, under Manasseh or Jehoiakim or one of the wicked kings, when the ungodly party was in the ascendancy at Jerusalem.⁶ The times of Jeremiah would be a fitting time; perhaps Jeremiah was the author or one of his disciples. Those who favor Ezra are motivated by the fact that under the latter there was a public reading of the law and a special effort by Ezra to promote its study.

Utilizing certain verses of Psalm 119 scholars have suggested that the composer was a young man (vv. 9, 99, 100, 141),⁷ others that he was a king or a member of a royal family or household (vv. 23, 46, 161).⁸ Two of the verses would suggest that the writer had suffered for his faith (vv. 61, 83); still others believe that his life was in jeopardy (v. 109).⁹ From verse 126 it has been concluded that the author lived in a time of skepticism, when people ranged from double-minded men (v. 113) to individuals who were thoroughly profane, described as the wicked who "lie in wait to destroy men" (v. 95).¹⁰

In describing the life and times of the psalmist, Kidner in his commentary on this psalm has written:

The attacks on the psalmist are taking the form of derision (22), slander (described by a curiously modern

touch, as smearing him) by devious means suggests that the regime is not openly apostate; but such verses as 87 and 109 show how murderous such pressure can be. And he is young, it seems (the 'young man' of verse 9 is himself to judge from the context; see also 99f.), and sensitive to scorn (the reproach which I dread', 39); his isolation makes him low-spirited: 'small and despised' (141), drained of vitality and dried up (25, 28, 83). Like Jeremiah, another thin-skinned personality he is alternately saddened and infuriated by what he sees, reacting now with tears (136), now with hot indignation and disgust (53, 158).¹¹

Finding himself in such a situation which involves a serious struggle to survive, the psalmist clings to the Word of God. Although the chords of the wicked ensnare him (v. 61f., 54, 147f), he like Silas and Paul rises at midnight to praise God. The observant reader is impressed by the contrasts expressed by the psalmist, who in one line is dejected and in the next utters firmness. Thus the psalmist says: "My soul languishes for thy salvation; I hope in thy word. My eyes fail with watching for thy promise; I ask, 'When wilt thou comfort me. For I have become like a wineskin in the smoke, yet I have not forgotten thy statutes?" The psalmist is humble, for he is aware of temptations to worldliness (v. 36f.). He also recognizes the fact he ought not to stray from God's commandments, still he "has gone astray like a lost sheep and needs to be looked for and found" (v. 176).

The Psalm as an Acrostic Poem

There are a number of psalms which employ the acrostic principle: Psalms 9, 10, 25, 24, 37, 111, 112, 145, and 119. Psalm 119 is divided into twenty-two sections, each comprised of eight verses. Each verse in section 1 (vv. 1-8) begins with the first letter of the Hebrew alphabet, aleph. The next section (vv. 9-16) has each verse beginning with the second letter of the Hebrew alphabet, beth. And thus in the twenty-two sections the author works, through the whole alphabet, from aleph to tau. This same literary device is also found in the first four chapters of Lamentations and in the poem of "The Virtuous Woman," with which the Book of Proverbs ends (31:10-31).

The Subject of the Psalm

Luther described Psalm 119 as "The Christians' Golden Alphabet Concerning Their Praise and Love of God's Word and Its Power and Blessing."¹² Luther loved this psalm and knew its contents well, because as he reminds his readers "its four

divisions were sung and read daily in the churches at prime, terce, sext, and noon." But he proceeds to add "all the priests read it everyday, not knowing in the least what they read"; for "although there has been a good reason for reading this psalm above others daily, it has been of no avail; Christendom has become filled with *human* laws nevertheless, and even this psalm, contrary to its own intent, has been tied down to *human* laws."¹³

One single theme binds the 175 verses of Psalm 119 together—the praise of the law. The psalmist does not feel the law as a burden at all. In fact, he loves it. The law is his joy, his recreation, his diversion. In the midst of persecution and trouble, it is the study of the law that keeps him firm and on a steady course. Jonathan Edwards is reported to have said that there is no part of the Holy Scriptures where the nature and evidence of true and sincere godliness are so fully delineated as in this psalm.

Artistic or Artificial?

Scholars have given varied evaluations of this psalm.¹⁴ Artur Weiser in his *The Psalms*, originally appearing in the well-known German commentary series, *Das Alte Testament Deutsch*, wrote about Psalm 119: "This psalm, the most comprehensive of all psalms, is a particularly artificial product of religious poetry. . . In accordance with the number of the letters of the Hebrew alphabet twenty-two such poems are joined together; these, however, neither show a consistent thought-sequence one with another nor represent units complete in themselves. This formal character of the psalm stifles its subject matter. This psalm is a many coloured mosaic of thoughts which are often repeated in a wearisome fashion."¹⁵ Contrast this judgment with the opinion of Leupold: "In spite of these artificial restrictions the psalm has an unusual warmth and devoutness of tone."¹⁶ Spurgeon wrote: "Many superficial readers have imagined that it harps upon one string and abounds in pious repetitions and redundancies; but this arises from the shallowness of the reader's own mind: those who have studied this Divine hymn and carefully noted each line of it are amazed at the variety and profundity of the thought. The more one studies it, the fresher it becomes."¹⁷ The Jewish commentator Cohen introduces his remarks in the *Soncino Commentary* with this encomium: "An extraordinary declaration of the joy and help which Torah brings to those who conduct their life under its direction fills the longest of the Psalms."¹⁸

Types of Poetry in Psalm 119

Weiser claims that the author of Psalm 119 has included or borrowed from many different types of poetry, such as sayings

concerning blessedness (vv. 1-3) and cursing (v. 21), hymns (vv. 13f., 54, 71f., 89ff., 105, 172), thanksgivings (v. 7), confessions (vv. 31ff.), laments and supplications (vv. 8, 107, 153ff.), affirmations of trust (v. 42), and wisdom sayings (vv. 9, 99).¹⁹ Rhodes, by contrast, sees only four distinct literary types reflected in this psalm. First, it is the most elaborate acrostic poem in the Bible. Second by, the psalm is a hymn of praise to God. Thirdly, it is a wisdom poem. Fourthly, it contains some characteristics of a lament.²⁰

Psalm 119 as a "Word of God" Psalm

There are three psalms in the Psalter that may be called "torah psalms," namely, 1, 19, and 119. Leslie has classified 19:7-14 and 119 as "hymns of the revelation of God."²¹ According to the Old Testament, God is the author of the law, whether the word "torah" is employed in its basic sense of "instruction" or used of the ten commandments or of the Pentateuch (the Law of Moses) or as a term representing both law and gospel.

Psalm 19 speaks of two different revelations of God—the one in nature and the other in the tora. To understand properly the various synonyms utilized in Psalm 119, the reader must consult the different expressions used by David in Psalm 19:8-10. Cohen claims, "that the author was acquainted with xix. 8-10 is certain because he adopts the key-words there used; and taking them and others as his motif weaves them into a verbal fugue. It is an individual who draws so lavishly upon his resources of language to convey his love of the Torah and what a force it is in his life; but he is a spokesman of many of his coreligionists who would endorse his tribute."²²

The Jewish Publication Society Version of the Old Testament translated Psalm 19:7-10 as follows:²³

The law of the LORD is perfect,
restoring the soul;
The testimony of the LORD is sure,
making wise the simple.

The precepts of the LORD are right,
rejoicing the heart;
The commandment of the LORD is pure,
enlightening the eyes.

The fear of the LORD is clean,
enduring forever;
The ordinances of the LORD are true,
they are righteous altogether.

The six key words in the Hebrew are: *torah*, *'eduth*, *piqqudh*, *mitzwah*, *yir'ah*, *mishpat*. In commenting on these words Rhodes described their respective meanings as follows:

The law is known by different names: law, testimony, precepts, commandment, fear, and ordinances (vv. 7-10). Although these words as used here are virtually synonymous, they do have distinctive shades of meaning. As Torah the "law" is instruction; as testimony it is a witness to God's will of the personal God; as fear it is that which enjoins reverence for God; and as ordinance it is a group of divine judgments.²⁴

However, scholars differ as to the number of different synonyms employed by the author of Psalm 119. Some have found as many as ten different words in the Hebrew, and this fact has led Wright to discuss Psalm 119 under the caption: "The Psalm of the 'Ten Words.'"²⁵ Perowne also speaks of ten words.²⁶ In the Hebrew Massorah to verse 122 of Psalm 119, the reader will find this statement:

Throughout the whole of the Great Alphabet (i.e., the Alphabetic Psalm, 119) there is in every verse one of the following ten expressions: DEREK (=Way), 'EDUTH (=Testimony), PIKKUDIM (=Precepts), MIZVAH (=Commandment), 'IMRATH (=Saying), TORAH (=Law), MISPAT (=Judgment), ZEDEK, ZEDEKAH, and ZADDIK (=Righteousness), HOK and HUKKAH (=Statutes), DABAR (=Word), which correspond to the Ten Commandments; except one verse, in which there is none of these: viz. verse 122.²⁷

Leupold also agrees that ten synonyms are utilized by the psalmist belonging to the school of Ezra and Nehemiah: Law, word, saying, commandment, statute, precept, testimony, way, and path.²⁸ In expounding these terms Leupold opines that the word "torah" has a broad meaning. Thus he writes: "It apparently includes the whole wide range of what God has revealed in His Word, words of instruction, of caution, of precept, and of comfort. To tell the truth, the things that the *prophets* offer do not receive special treatment in our psalm; but the word law dare not be understood in the narrow sense."²⁹ Again he observes: "In each section of eight verses the majority of these appear; and though they are distinctive terms that convey the many-sidedness of the Word of God, the specific connotation of the root meaning of the Hebrew word dare not always be pressed too precisely. The use of the various terms is the author's way of securing variety of treatment of his subject."³⁰ In his *Treatise on Confession* Luther stated about Psalm 119:

And it is especially strange that each verse, from

beginning to end, prays for nearly the same thing and has the same content, that in so long a psalm one and the same matter is treated, though in different words, so many times, viz. one hundred and seventy-six times.³¹

The one matter and subject of this unique poem is the Word of God. In kaleidoscopic fashion the wonders and riches and effectiveness of God's Word are declared under the inspiration of the Holy Spirit.

Twenty-two times, once for each letter of the Hebrew alphabet, the psalmist calls the revealed Word of God "testimony" or "testimonies," because in it God testifies for truth and against sin. Again, twenty-two times in his prayer to God the psalmist calls God's revelation "Thy commandments," and once more in verse 115, partly in the very words which Christ will speak to many "in that day," he says: "Depart from me, ye evil doers; for I will keep the commandments of my God" (cf. Matthew 7:23). "Commandments" are fundamental directions in the Word of God for our conduct, both enjoining and forbidding things. Twenty times the psalmist calls the Word "statutes" and twenty-one times "precepts," or directions and laws which derive their force from divine appointment, whether the reasons for them are apprehended or not. "Thy Word" occurs thirty-four times; "Thy Words" four times; "the Word of thy righteousness" once; "Thy Law" twenty-three times; "the Law of the Lord" and "The Law of Thy mouth" each once; "Thy judgments" nineteen times; "Thy righteous judgments" five times; "the judgments of Thy mouth" once ("judgments" being rules of conduct formed by God's judicial decisions of approval as well as condemnation); "His ways" three times; "Thy way" once; "Thine ordinance" once. In view of all these occurrences, how can anyone assert that the Bible does not claim to be the Word of God? In only one verse (122), where none of these synonyms occur, do we lack a direct assertion about God's Word. But even in verse 122 the proud are called such because they do not "fear" the Word of God. In verse 132 the designation "Thy name" may be understood to mean "the Word," since it is only in the Word that God's true name may be known.

The Verbs Used in Psalm 119

An interesting feature of this giant among the psalms is the abundance of verbs used by the psalmist in setting forth his attitude toward the Word of God. It should be noted that while the verb "quicken" or "revive," is found outside this psalm but three times in the Psalter (namely, Psalm 71:20; 80:18; 143:11), this same verb occurs eleven times in Psalm 119. In nine dif-

ferent verses the psalmist requests God "to quicken" him, and twice he asserts that by God's Word he has been "quickened." The Psalmist recognizes that the Word of God has quickening power. The following are the passages that use the verb "quicken":

Quicken Thou me according to Thy word (v. 25).

Quicken Thou me in Thy way (v. 37).

Quicken me in Thy righteousness (v. 40).

Quicken me, O Lord, according unto Thy word (v. 107).

O Lord, quicken me according to Thy judgment (v. 149).

Quicken me according to Thy word (v. 154).

Quicken me according to Thy judgments (v. 156).

Quicken me, Lord, according to Thy loving-kindness (v. 159).

The writer of Psalm 119 speaks of the quickening work of the word in his soul. In verses 50 and 93 he states:

This is my comfort in my affliction; for Thy word hath quickened me (v. 50).

I will never forget Thy precepts; for with them Thou hast quickened me (v. 93).

From verse 88, "Quicken me after Thy loving-kindness; so shall I observe the testimony of Thy mouth," it is evident there is a vital connection between "quicken" and obedience.

Every verse of Psalm 119 is addressed to God, except verse 1, 2, 3, 115, and 128. The psalm has been ridiculed as a crossword play. But the theme is treated with enthusiasm, sincerity, and spiritual warmth. It is neither monotonous nor mechanical, but vital and ingenious.

Psalm 119 and Deuteronomy

There is a Jewish tradition that the organization of the Pentateuch in five books was the inspiration for the division of the Psalter into five books. Book I comprises Psalms 1-41; Book II, Psalms 42-72; Book III, Psalms 73-89; Book IV, Psalms 90-106; and Book V, Psalms 107-150. Thus, Psalm 119 belongs to the fifth book of the Psalter. Interestingly enough, it has noticeable points of contact with the fifth volume of the Pentateuch, Deuteronomy, a book which emphasizes respect and love for the law of Yahweh.³² The psalmist prays no less than five times in Psalm 119: "teach me Thy statutes" (vv. 12, 26, 64, 68, 124, 135). Five times also the psalmist asks for "understanding" in the law of God (vv. 27, 34, 73, 125, 169).

In Deuteronomy *love* as a motive for keeping God's commandments is stressed. The same appeal is made in Psalm 119, as may be seen from the following verses:

And I will delight myself in Thy commandments, which I have loved (v. 47).

My hands also will I lift up unto Thy commandments, which I have loved (v. 48).

O how love I Thy commandments (v. 97).

Thy word is very pure; therefore Thy servant loveth it (v. 140).

Consider how I love Thy precepts (v. 159).

I hate and abhor lying; but Thy word do I love (v. 163).

My soul hath kept Thy testimonies; I love them exceedingly (v. 167).

For ever, O Lord, Thy word is settled in heaven (v. 89).

Psalm 119 and God's Objective Revelation

Psalm 119 indicates that by the time of its composition there existed a considerable body of moral teaching which was recognized to have been given by Yahweh. There was an objective written revelation, referred to in Psalm 119 as "statutes," "ordinances," "precepts," "testimonies," "ordinance," and "law." When the psalmist speaks of the "word of God" he is not speaking of some inner light like that sought by the Quakers. The author is writing about a definite, formulated, objective, written revelation of God. The word "torah" certainly could include the Mosaic law, which was turned over by Moses to his successor Joshua. Already Hosea refers to the Mosaic law, when he writes: "I wrote for him [Israel] the ten thousand things of My law, but they are accounted as a strange thing" (8:12). We, therefore, have in this psalm one of the oldest discussions of one of the great basic truths of the Hebrew and Christian religion, namely, the existence of an objective divine revelation. Psalm 119 may be said to be in the form of a meditation. Albertus Pieters has appropriately commented as follows:

The writer does not seek to prove that God has spoken; he knows that to be true and seeks to enter deeply into the religious values of it. The Psalm is not a piece of reasoning and therefore there is in it no clearly discernible progress of thought. It is a meditation in which the same idea is taken up and looked at from many angles. It was not hastily written and must not be hastily read; but if we will take our time for it and read it little by little, thinking every verse over carefully, we shall find it very precious. There is much in it to be pondered.³³

Famous Verses of Psalm 119

Dr. Thomas Manton, chaplain to Oliver Cromwell, and later to Charles II, preached on Psalm 119 no fewer than one hundred and ninety sermons, which still are extant in three large

volumes. Spurgeon in his *Treasury of David* devoted nearly four hundred pages to Psalm 119. Spurgeon quotes from William De Burgh:

It is recorded of the celebrated St. Augustine, who among his voluminous works left a Comment on the Book of Psalms, that he delayed to comment on this till he had finished the whole Psalter; and then yielded only to the long and vehement urgency of his friends, "because," he says, "as often as I essayed to think thereon it always exceeded the powers of my intent thought and utmost grasp of my faculties."³⁴

The Law of God a Delight, Not a Burden

The poet who composed this remarkable poem felt the divine law to be a delight and not a burden. A good title for Psalm 119 would be "The Psalm of Delight in the Law of the Lord." This spiritual attitude is one of the outstanding characteristics of the man who is born again. The unregenerate man does not give expression to the sentiments that repeatedly are met with in this psalm. An unbeliever simply cannot find delight in God's Word, for in it is the law of God which reproves him, accuses him, shames him, and makes him tremble. For the person not in fellowship with God the life of the God-fearing man seems to be a narrow life, crabbed by irksome restraint, a life without the spontaneity of joy.

While the author of Psalm 119 lived under the Old Dispensation, the Dispensation of the Law, his attitude was that of a New Testament Christian. The promise of Jeremiah 31:33 was for the New Testament era, the Messianic Age, and the writer of this psalm may be said already to live spiritually in that new age. In verse 45 he exclaims: "I shall walk at liberty, for I have sought thy precepts." This man had experienced the assertion and promise of Christ: "The truth shall make you free" (John 8:32).

Here is a psalm that every Christian would do well to master thoroughly. Matthew Henry's father suggested that Christians take one verse of Psalm 119 for meditation every morning and go through the poem at least twice in a year; the result will be, said he, to "bring you in love with all the rest of the Scriptures." To this statement he added: "All grace grows as love to the word of God grows."³⁵

Storing the Memory with Verses from Psalm 119

Many verses from this psalm have become a customary part of the vocabulary and thinking of the pious down through the centuries. The following are some of the verses that have been memorized and treasured by many Christians:

How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth (v. 103).

Thy word is a lamp unto my feet, and a light unto my path (v. 105).

Thy word have I hid in my heart that I might not sin against Thee (v. 119).

Thou art my hiding place and my shield; I hope in Thy word (v. 114).

I will speak of Thy testimonies before kings and will not be ashamed (v. 23).

The law of Thy mouth is better unto me than thousands of gold and silver pieces (v. 72).

Open, Thou mine eyes that I might see the wondrous things in Thy law (v. 18).

Verses 9 and 105 would be excellent mottos for young people: "Wherewith shall a young man cleanse his way? By taking heed thereto according to Thy Word," and "Thy Word is a lamp unto my feet and a light unto my path." Concerning these two verses O. W. Wismar wrote over fifty years ago:

These two verses may also serve as a key for a proper appreciation of the beauty of this elaborate psalm. If a young man can cleanse his way by taking heed thereto according to God's Word, is not that Word, then, a most wonderful thing? Do you know of anything else wherewith a young man *can* cleanse his way? Again, is there anything else besides the Word of God of which you may truthfully say that it is a lamp unto your feet and a light unto your path? Now, that is one of the very things the psalmist is doing in this long and elaborate psalm: praising the unique and supreme excellence of the *revealed* Word.³⁶

Luther and Psalm 119

We have previously mentioned that Luther called Psalm 119 "The Christians' Golden Alphabet Concerning Their Praise and Love of God's Word and Its Power and Blessing." Luther took his introductory thoughts on auricular confession from this psalm in *The Treatise of Confession, Whether the Pope Have Power to Enjoin Same*, dated June 1, 1521. While writing this work, Luther decided to append a new translation of this "giant among the psalms." But the wretched work of the printer caused the Reformer to change his mind. Later the translation was published separately. In 1527, Luther began a new Latin translation of the Bible which was to replace the faulty Vulgate, the official translation of the Roman Catholic Church. In that same year Luther published as a sample of his new proposed version a translation of Psalm 119 under the title of *Octonarius*

David. Two years later Luther again was found at work on this psalm, issuing an edition with explanatory notes. John Gutknecht in Nuremberg published this effort of Luther as *The Hundred and Nineteenth Psalm, A Prayer That God Would Keep Us in His Word and Not Suffer Us to Fall Away From It*. The Reformer treasured this psalm because he was thoroughly in sympathy with its sentiments and teachings.

Outline

Some Bible commentators believe that it would be difficult to outline the contents of this psalm. Jensen is of the opinion that "there is no logical outline from stanza to stanza." His recommendation is to study each unit by itself.³⁷ As a student comes to grips with the inspired thoughts and assertions of this poem, the reader is encouraged to write out what the psalmist teaches about: (1) God, (2) the psalmist, (3) persecution, (4) cause and effect, (5) the heart, (6) meditation, (7) the believer's walk (8) instruction, (9) love, (10) holiness, (11) joy.³⁸ Yet while there may not be a logical connection or progression from one Hebrew letter to the other, still each of the sections can be treated separately as setting forth a particular thought. Yates makes the following suggestions:³⁹

1. Aleph (1-8) The Blessing of Obedience
2. Beth (9-16) The Way of Cleansing
3. Gimel (17-24) The Delight of Experience
4. Daleth (25-32) The Strength of Understanding
5. He (33-40) The Need for Guidance
6. Vav (41-48) The Courage of Witnessing
7. Zayin (49-56) The Source of Comfort
8. Heth (57-64) The Resolution of Faithfulness
9. Teth (65-72) The Discipline of Affliction
10. Yodh (73-80) The Justice of Retribution
11. Kaph (81-88) The Hope of Darkness
12. Lamedh (89-96) The Triumph of Faith
13. Mem (97-104) The Rapture of Enlightenment
14. Nun (105-112) The Light of Life
15. Samekh (113-120) The Inspiration of Loyalty
16. Ayin (121-128) The Time of Intervention
17. Pe (129-136) The Wonder of Illumination
18. Tsadhe (137-144) The Challenge of Righteousness
19. Koph (145-152) The Assurance from Prayer
20. Resh (153-160) The Consciousness of Need
21. Shin (161-168) The Peace of Love
22. Tav (169-176) The Determination of Steadfastness

Conclusion

Since the Word of God is the greatest treasure given by God

to the Church, this psalm has a unique significance especially for this age of church history, when the Bible is under attack both from without and from within the Church. It is as Wismar wrote over a half century ago:

. . . . for the Church in the true sense consists of such whose attitude toward the Word is that of the psalmist. The Church can afford to lose everything else if but the Word of God remains hers. Having it, she possesses all things necessary for the life and godly work of her members; for by and by its power, grace and peace are multiplied unto her: "through the knowledge of God and Jesus, our Lord, according as His divine power has given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1, 2-4.⁴⁰

As Wismar further states, if the Church does not hold to the Scriptures as given to her by the inspired penmen, the result will be chilling: "the Church is absolutely and hopelessly doomed, if she has lost the word of God. Or having been exposed to an adulterated or contaminated word, she will slowly, surely, suffer spiritual death by poisoning. Hence the two greatest crimes which can be perpetrated upon the Church are the rape and perversion of the Bible."⁴¹ When studying the Bible, therefore, let us imitate the author of Psalm 119 who prayed:

Open Thou mine eyes that I may behold
Wondrous things out of Thy Law (v. 18).

And after studying God's Word, let us join the psalmist in his request:

Let my tongue sing of Thy Word,
For all Thy commandments are righteousness (v. 172).

FOOTNOTES

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33. Pieters, *op. cit.*, p. 107.
34. Spurgeon, *op. cit.*, p. 3.
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41. *Ibid.*