

**What are the Psalms?**  
**A Book of Prayers**  
**Psalm 3**  
**III. Psalms for All of Life**

What exactly are the Psalms? We know that there is a “Book of Psalms” in the Bible. Like all of the Bible, they are God’s infallible word to us, authoritative, reliable, insightful, challenging, and inspiring. They are not of the same literary genre as the books of Moses (Genesis to Deuteronomy), or as the historical books (Joshua to Esther), or the prophetic books (Isaiah to Malachi), or even the wisdom books (Job, Proverbs, Ecclesiastes, Song of Solomon). As we cross over into the New Testament, they are not gospel (Matthew to John) or history (Acts), or Epistle (Romans to Jude) or apocalyptic (Revelation). There are elements of each of these genres in the Psalms, yet they belong in a different category. What are the Psalms? Essentially, they are this: the Bible’s own book of prayers which are also songs. They together are the prayerbook and songbook of the church, of the people of God, both Old Testament and New Testament. Yet they are prayers and songs that come in a variety of forms.

**Classifying the Psalms**

The “Psalms” (*mizār*), as they are identified 59 times within the Book of Psalms, are songs. In the English translation they are called praise or “*praises*”<sup>1</sup> (161 times), as in Psalm 47:6, 7, where we are commanded to “sing *praises*.”<sup>2</sup>

*<sup>6</sup> Sing praises to God, sing praises!  
Sing praises to our King, sing praises!*

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<sup>1</sup> Heb. (*zāmar, yādāh, hālāl, tehillāh, todāh, sābah, yārum*).

<sup>2</sup> The numbers cited are in English translation in the ESV.

<sup>7</sup> *For God is the King of all the earth;  
sing praises with a psalm!*<sup>3</sup>

Other times (48 times) they are called *thanks* or *thanksgivings*.<sup>4</sup>

*The LORD is my strength and my shield;  
in him my heart trusts, and I am helped;  
my heart exults,  
and with my song I give thanks to him.*<sup>5</sup>

Still other times (62 times) they are identified as “songs” and 42 times they are associated with joy:

*Clap your hands, all peoples!  
Shout to God with loud songs of joy!*<sup>6</sup>

Repeatedly (37 times) they are referred to as *prayer* (or “pray”):<sup>7</sup>

*By day the LORD commands his steadfast love,  
and at night his song is with me,  
a prayer to the God of my life. (Ps 42:8)*<sup>8</sup>

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<sup>3</sup> Cf Pss 9:2, 11, 14; 17:17; 18:49; 21:13; 22:3; 30:4; 47:6, 7; 57:9; 59:17; 61:8; 66:4; 68:4, 32; 71:22, 23; 75:9; 92:1; 98:4, 5; 105:2; 108:3; 146:2; 147:1; 149:6, etc.

<sup>4</sup> Heb. *yādāh; todāh*.

<sup>5</sup> Eg. 17:7; 9:1; 28:7; 30:4, 12; 33:2; 44:8; 54:6; 57:9; 75:1; 79:13; 86:12; 92:1; 97:12; 100 (superscription); 100:4; 105:1; 106:1, 47; 107:1; 108:3; 109:30, etc.

<sup>6</sup> Eg. 4:7; 5:11; 20:5; 27:6; 32:11; 33:1; 35:27; 43:4; 45:15; 47:1; 48:2; 63:7; 66:1; 68:3, etc.

<sup>7</sup> Heb. *pālal, annā, sāal; tepillah*.

<sup>8</sup> Cf. 4:1; 5:2; 6:9; 17:1; 39:12; 54:2; 55:1; 61:1; 66:19, 20; 69:13; 84:8; 86:6; 88:13; 102:1; 116:4; 118:25; 141:2; 143:1.

Four times they are identified as “groanings”; 49 times as “cries.”<sup>9</sup>

*<sup>1</sup>Give ear to my words, O LORD;  
Consider my groaning.*<sup>10</sup>

*<sup>2</sup>Give attention to the sound of my cry,  
my King and my God,  
for to you do I pray. (Ps 5:1, 2)*<sup>11</sup>

Six times they are associated with meditations:<sup>12</sup>

*<sup>33</sup>I will sing to the LORD as long as I live;  
I will sing praise to my God while I have being.*

*<sup>34</sup>May my meditation be pleasing to him,  
for I rejoice in the LORD. (Ps 104:33, 34)*

There are many types of psalms and a number of differing schemes for classifying psalms. We may identify eight psalm-types for our purposes.

1. *Praise* (e.g. Pss 33, 135, 145-150; including Royal Psalms: 20, 21, 24, 45, 72, 110). These delight in God, the works of God, the word of God, the people of God.
2. *Penitential* prayers (e.g. Pss 6, 25, 32, 38, 51, 102, 130, 143). These eight psalms generally are classified as penitential, expressing sorrow for sin and seeking pardon and the favor of God.

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<sup>9</sup> Heb. *qārā, sāwa, zāaq, seāqāh, rinnāh, āmar*. Eg. 3:4; 5:2; 9:12; 17:1; 18:6; 22:2; 27:7; 28:2; 29:9; 30:8; 34:15, 17; 39:12, etc.

<sup>10</sup> Cf. 5:1; 22:1; 32:3; 102:5.

<sup>11</sup> Cf. 4:1; 5:2; 6:9; 17:1; 32:6; 39:12; 42:8; 72:20; 80:4; 116:4; 118:25; 122:6, etc.

<sup>12</sup> Heb. *siyhāh, siyah, higgāyon, hagut*.

3. *Petitions* (Pss 3, 4, 5, 10, 17, 26, 28, 30, 35, 39, 54, 57, 59, 69, 86). These and many more plead for intervention and help in the face of enemies.
4. *Laments* (e.g. Pss 42, 43, 69, 77, 88, etc.). The psalmist often is in a sad, even dark place. One commentator, by combining several of these psalm-types under the category of “laments,” reckons they number 58 or nearly 40% of the Psalter.<sup>13</sup>
5. *Questions* (e.g. 10, 13, 22, 74, 79, 80, 89, etc.). Questions are asked. Why? How long? The psalmist is perplexed again and again by what God has and has not done.
6. *Wisdom* (Pss 1, 19, 49, 119). What is the path of blessedness? How then should we live? What should be our guide? God’s word/law, these psalms answer.
7. *Historical* (Pss 68, 78, 89, 105, 106, 135, 136). Redemptive history is rehearsed and its lessons applied in these psalms.
8. *Messianic* (Pss 2, 8, 16, 22, 45, 72, 102, 110, 118). These primarily, yet many others with individual verses, are prophetic of the work of Messiah.

Henry, for his part, divides the Psalms into just four categories: historical, doctrinal, supplementary, and laudatory.<sup>14</sup> These lists may or may not be helpful. What they do demonstrate is the range of theological interest and emotional expression we find in the Psalter.

For our purposes, we may simplify our classifications by

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<sup>13</sup> I speak of Ian Hamilton.

<sup>14</sup> Henry, *Exposition*, III:236.

recognizing that the Psalms are the Bible's own prayer book and the Bible's own songbook. Let's focus on the first of these.

### **Book of prayers**

The Psalter is the believer's prayer book. The conclusion of Book 1 is explicit: "The prayers of David, the son of Jesse, are ended" (Ps 72:20). Do the people of God need a book of prayers? Indeed we do. We must go to Jesus and ask, "Lord, teach us to pray" (Lk 11:1). Why? Because we don't know how to pray. The Holy Spirit must assist us in our prayers because of our "weakness," says the Apostle Paul. What is that "weakness?" "We do not know what to pray for as we ought" (Rom 8:26). We need guidance in our praying. We need direction. We need instruction. We need forms. Of course we have Jesus' model prayer, the "Lord's Prayer." We have "Mary's Magnificat" (Lk 1:46-55), Jesus' "High Priestly Prayer" (Jn 17), the apostle Paul's prayers at the beginning of his epistles (Eph 1, Phil 1, Col 1). We have the praises of heaven recorded in Revelation (eg. Rev 4:8-11; 5:12-14; 11:17-18; 15:3-4; 16:5-7; 19:1-8). The Bible as a whole, one might say, is our prayer book, giving us the language with which to speak to God. However, with the Psalms in particular we have a window into the emotional and circumstantial condition of the one praying across the whole range of human experiences from dark despair to joyous delight.

Calvin insists that "a better and more unerring rule for guiding us" in our prayers "cannot be found elsewhere than in the psalms." Here "whatever may serve to encourage us when we are about to pray, is taught us in this book." Here "familiar access to God" is opened up to us, and here "we have permission and freedom granted us to lay open before Him our infirmities which we would be ashamed to confess before other people." Here God's people are taught "to repose themselves in

Him alone and to seek all their happiness in Him.”<sup>15</sup> The canonical Book of Psalms is the Bible’s own devotional book. Dietrich Bonhoeffer made this point in his brief work, *The Psalms: The Prayer Book of the Bible*. It is, he said, the “divine prayerbook.”<sup>16</sup> Indeed, it is the primary source from which all other devotional books have drawn. “The Psalter is the great school of prayer,” said Bonhoeffer elsewhere.<sup>17</sup> Thomas à Kempis (1380–1471), for example, quotes the Psalms more than even the Gospels in his *The Imitation of Christ*, which, according to a leading liturgical scholar, is “the most popular of all Christian devotional books.”<sup>18</sup> The Psalter has provided the people of God with the words, verbal images, metaphors, and terminology with which to understand God and how we are to relate to Him. They have taught us how to speak to God as we address Him with praise, confession of sin, thanksgiving, and intercession. “There is no one book of Scripture that is more helpful to the devotions of the saints than this,” says Matthew Henry, “and it has been so in all ages of the church, ever since it was written.”<sup>19</sup>

Most of us spend far too little time simply praising God. He is worthy of praise. Do I want to learn how to praise God? If I do, then I might turn to Psalms 33 or 46, or 135, or 145-150 and learn attributes, titles, and works of God for which He ought to be praised. Do I want to learn how to confess my sin? Again, much of our confession of sin skirts culpability and lacks

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<sup>15</sup> McKee, *John Calvin’s Writings on Pastoral Ministry*, 56-58.

<sup>16</sup> Dietrich Bonhoeffer, *Psalms: The Prayer Book of the Bible* (1940; Minneapolis: Augsburg, 1970), 25.

<sup>17</sup> Dietrich Bonhoeffer, *Life Together*, translated by John W. Doberstein (New York: Harper & Row, 1954), 47.

<sup>18</sup> Paul Westermeyer, *Te Deum: The Church and Music* (Minneapolis: Fortress Press, 1998), 24.

<sup>19</sup> Henry, *Exposition*, III:237; Anthony Gilby (c. 1510-1585), English Puritan translator, said much the same a hundred years before Henry: “while all other Scripture teaches us what God says to us, these prayers of the saints teach us what we should say to God” (cited in *RCS, NT*, 7:3).

genuine sorrow. I might turn to the penitential Psalms, such as 25, 32, 130, or especially 51 with its emphatic personal pronouns to learn how to approach God with my sin and humbly plead for mercy. Do I want to learn how to give thanks to God? We have such a sense of entitlement today that I doubt that many of us are properly grateful for the abundance of our blessings. The apostle Paul tells us that “in everything by prayer and supplication *with thanksgiving*” we are to “let our requests be made known to God” (Phil 4:6-7). The “with thanksgiving” part is where we are deficient. We might turn to Psalms 34, 65, 92, or 136 to learn of the spectrum of contexts in which we ought to express our gratitude. Do I want to learn how and for what to intercede when offering my petitions? There are 150 Psalms to teach our priorities and liberties in prayer. Am I aware of the limitations of my understanding when I set out to read, study, or teach the Scripture? The 176 verses of Psalm 119 help us pray for the illumination of the Holy Spirit. Surely, when we pray we want to say more than, “Thank you for this day, thank you for your many blessings.” Surely we want to do better than pray, “God bless the whole wide world” when we intercede for others. The Psalms are the Holy Spirit-inspired book of prayers from which we glean the language of prayer and how to use it.

### **A God who hears**

The conviction behind a book of prayers is that God is One who hears our prayers.<sup>20</sup> We know what it is *not* to be heard. We may take our complaints or concerns to neighbors, employees, teachers, church leaders, coaches, and political leaders and they seem unmoved. Their eyes glaze over. They seem not to hear us. They ignore or dismiss our concerns. They are too busy or worse, indifferent. The assumption behind the whole Psalter is

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<sup>20</sup> E.g. Psalms 3:4, 5:3; 6:8, 9; 18:6; 22:24; 28:6; 30:2; 34:4, 6, 17; 66:19, 20; 69:33; 77:1; 86:7; 106:44; 107:6, 19, 28; 116:1, 2; 118:5, 21; 120:1; 138:3; 145:18, 19.

that God “hears” us with favor. Wherever the psalmist finds himself and whatever the state of his soul, he turns to prayer, confident that he has been or will be heard. Psalm 3 provides a clear example:

*<sup>1</sup>O LORD, how many are my foes! Many are rising against me; <sup>2</sup>many are saying of my soul, “There is no salvation for him in God.” (Ps 3:1-2)*

David is deeply troubled. According to the superscription, he composed this psalm “when he fled from Absalom his son.” We know from 2 Sam 15:13-16:14 that he fled weeping, with his head covered and barefoot, abandoned by the people, betrayed by his friends, and disgraced by his son. David writes as a man who has lost everything: his kingdom, his family, his home, and everything of value to him. David was not the last person to watch his whole world collapse. He wonders if he’s lost God as well. The words of verse 2 seem to have struck home: “there is no deliverance for him in God” (NASB). Has God also abandoned me? In David’s case he is suffering the long-term consequences of his sin with Bathsheba (2 Sam 12:11-12). Sometimes we bring trouble upon ourselves by our foolish decisions. Other times there may be no precipitating cause. Rather, we are just victims in a world of injustice.

*<sup>3</sup>But you, O LORD, are a shield about me, my glory, and the lifter of my head. (Psalm 3:3)*

What does he do? “But you” is emphatic, indicating a deliberate turning to God, “step one in dealing with the troubled day,” says J. A. Motyer.<sup>21</sup> He prays.

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<sup>21</sup> Motyer, *Psalms by the Day*, 15.

<sup>31</sup> *And it was told David, "Ahithophel is among the conspirators with Absalom." And David said, "O LORD, please turn the counsel of Ahithophel into foolishness."* (2 Sam 15:31)

"He wept and prayed, wept and sung, wept and believed," says Henry.<sup>22</sup> Note as well what he doesn't do. He doesn't sulk in a corner. He doesn't immerse himself in self-pity, or talk about how unfair life is, or how he deserves better. Neither does he shake his fist at God and curse Him for allowing these terrible events to unfold. He also doesn't pretend that his troubles are insignificant. He doesn't console himself by saying, "Things will all work out," or shrug and say, "Things could be worse."

"Pack up your troubles in your old kit bag and smile, smile, smile," English songwriter George Henry Powell (1880-1951) wrote in 1915 in the midst of the First World War. His song won first prize as the "best morale-building song" and has been considered "perhaps the most optimistic song ever written." "What's the use of worrying?" it asks. One year later on July 1, 1916, the first day of the Battle of the Somme, the British army suffered 57,470 casualties, including 19,240 killed, the worst day in the history of British arms. Before the battle was over the British suffered about 420,000 casualties, including over 95,000 killed.

Reality cannot be smiled away. Happy songs won't remove our troubles. "David is too practical to say 'forget your problems,'" says Motyer. "Neither his nor our difficulties are negligible or inconsequential."<sup>23</sup> David's foes were many and malicious, yet he prays. "Perils and frights should drive us to God, not drive us from him," Henry urges further.<sup>24</sup>

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<sup>22</sup> Henry, *Exposition*, III:247.

<sup>23</sup> Motyer, *Psalms by the Day*, 24.

<sup>24</sup> *Ibid.*

David speaks with confidence that God is “a *shield* about me” (Hebrew- *magen*), a shield of the sort used when an enemy is up close and personal. God is as a shield “about” or around him, protecting him not only from a frontal assault, but also an attempt to stab him in the back. He contemplates not his glory but God’s glory. *God* is his “glory,” not his throne, not his wealth, not his armies. “Glory” is that which is weighty, significant, substantial, and important. “David has at this moment lost all earthly ‘glory,’” Motyer observes. “His real glory remains the Lord’s surrounding presence.”<sup>25</sup> He experiences the grace of the one whom he identifies as “the lifter of my head.” One of my sons was a great head-hanger when suffering a setback in his young life. If he struck out in baseball or missed a note in a recital, his head would droop low. It is a human and seemingly instinctive response in sorrow or disgrace. Rather than hanging his head in disgrace and defeat, David is enabled by God to lift his head confidently in anticipation of deliverance. The key to his confidence: prayer:

*<sup>4</sup> I cried aloud to the LORD, and he answered me from his holy hill. (Ps 3:4)*

“He answered me.” Confidence that God is One who hears and answers our prayers permeates the Psalms. Whatever his circumstances David prays, as should we. He puts his troubles not in an “old kit bag” but in the hands of God. Consequently, though in the midst of the collapse and destruction of everything dear to him, his kingdom, his family, his reputation, he doesn’t despair or hang his head in disgrace, or twist and turn in his bed all through the night, consumed with anxiety. Remarkably, he tells us,

*<sup>5</sup> I lay down and slept; I woke again, for the LORD sustained me. (Ps 3:5)*

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<sup>25</sup> Motyer, *Psalms by the Day*, 15.

The “I” of v5 is emphatic in the sense of “Can you imagine that in my circumstances that *I* was able to get a good night’s sleep?” “I slept well!”<sup>26</sup> How was it possible? Because the Lord “sustained” (Hebrew- *sāmak*) or upheld him, perhaps alluding to laying one’s head, as one might, upon a pillow.<sup>27</sup> “No man seemed less safe,” says Henry, “and yet no man was more secure.”<sup>28</sup> He was even able to sleep securely. He wasn’t tossing and turning through the night, consumed with panic, anxious about the eventual outcome. “I lay down and slept.”

*<sup>6</sup>I will not be afraid of many thousands of people who have set themselves against me all around. (Ps 3:6)*

He may be surrounded by enemies that number in the multiple thousands. Yet he is secure. There may never be a more outstanding example of the promise of Philippians 4:6-7.

*<sup>6</sup>Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup>And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. (Phil 4:6, 7)*

Through prayer, David is enjoying the supernatural “peace of God.” It “passes all understanding.” It “guards” his heart and mind. Again, Henry’s comments are on target:

The undutifulness of his son, the disloyalty of his subjects, the treachery of many of his friends, the hazard of his person, the fatigues of his march, and the uncertainty of the event, never deprived him of an hour’s sleep, nor gave any disturbance to his repose;

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<sup>26</sup> Motyer, *Psalms by the Day*, 16.

<sup>27</sup> *Ibid.*, 16.

<sup>28</sup> Henry, *Exposition*, III:250.

for the Lord, by his grace and the consolations of his Spirit, powerfully sustained him and made him easy.<sup>29</sup>

All this is true though deliverance is not yet come. Awake and back in action, he is not afraid of “many thousands of people,” though the conflict is not yet resolved.

*<sup>7a</sup>Arise, O LORD! Save me, O my God! (Ps 3:7a)*

We know from the biblical record that deliverance from Absalom and his forces required flight, deception on the part of David’s advisor Hushai thereby thwarting the counsel of Ahithopel, quickly crossing the Jordan, procuring supplies such as food and water, resting his army, organizing his troops for battle, defeating Absalom’s forces and killing him (2 Sam 17:1-18:15). His death ended the civil war. David didn’t pray and do nothing. “He prayed to God and rowed to shore.” He kept his powder dry, as the saying goes. Yet David knew that salvation would come ultimately by the hand of God.

*<sup>7b</sup>For you strike all my enemies on the cheek;  
you break the teeth of the wicked. (Ps 3:7b)*

To strike the cheek, like a slap on the face, is a form of insult or rebuke. To “break the teeth” is to disarm and render harmless, as when one removes the teeth of a wild animal, as in our expression “a toothless tiger.” David and his supporters, led by Joab the commander of his forces, struck and defeated Absalom’s army. Yet David continues,

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<sup>29</sup> Henry, *Exposition*, III:250.

<sup>8</sup>*Salvation belongs to the LORD; your blessing be on your people! (Ps 3:8)*

David knows that deliverance, success, victory, prosperity ultimately and finally comes by the hand of God in answer to the prayers of the people of God. We see this confidence in the God who hears our prayers expressed again and again throughout the Psalms.<sup>30</sup>

### ***Freedom in prayer***

Finally, God is One who grants us enormous freedom in prayer. We all know what it is to have people in our lives to whom certain matters must not be mentioned, of whom certain questions must not be asked. If we dare to do so, an angry response is immediate. There are whole categories of life that never can be discussed. Don't be that person. The Psalms clearly demonstrate that our heavenly Father welcomes honesty in prayer. He accommodates a wide range of emotional expression, including frustration, complaint, lament, perplexity, doubt, and fear. In other words, He is ready to hear all that which one may have been reluctant to express. Questions are welcomed: "*How long, O Lord?*" he asks four times in Psalm 13 and 13 times in total in the Psalms when God seems slow to respond.<sup>31</sup> "*Why*", as in "*Why do you hide your face from me?*" is asked of God fifteen times (Ps 88:14).<sup>32</sup>

<sup>7</sup>*Will the Lord spurn forever, and never again be favorable? <sup>8</sup>Has his steadfast love forever ceased? Are his promises at an end for all time? <sup>9</sup>Has God forgotten to be gracious? Has he in anger shut up his compassion? (Ps 77:7-9)*

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<sup>30</sup> Eg. Pss 6:9; 22:24; 34:4, 6, 17; 65:2; 66:19, 20; 69:33; 81:7; 107:13, 28; 116:1-2, 4; 118:5, 21.

<sup>31</sup> See also Pss 6:3; 35:17; 74:10; 79:5; 80:4; 89:46; 90:13; 94:3; 119:84.

<sup>32</sup> Why questions appear repeatedly: eg. Pss 10:1; 22:1; 42:5, 9; 43:2, 5; 44:23; 74:1, 11; 79:10; 80:12; 88:14; 115:2.

When we are in a dark place, we are not to be afraid to express our dismay:

*Save me, O God!  
For the waters have come up to my neck.  
I sink in deep mire,  
where there is no foothold;  
I have come into deep waters,  
and the flood sweeps over me... (Ps 69:1, 2)*

Or, be honest:

*Out of the depths I cry to you, O Lord! (Ps 130:1)*

We are reminded of the prayer of Jehoshaphat, “We don’t know what to do.” We are threatened with destruction by the approaching Edomites. We are vulnerable. We are terrified. Jehoshaphat doesn’t try to hide his true state of mind. He is dumbfounded and anxious. He admits it. “But our eyes are on you” (2 Ch 20:12). Nevertheless, we are looking to You alone, O God, for our deliverance.

When we are unable even to understand ourselves, there is freedom to express our confusion in our prayers:

*Why are you cast down, O my soul,  
and why are you in turmoil within me?  
Hope in God; for I shall again praise him,  
my salvation. (Ps 42:5; cf 42:9, 11; 43:2, 5)*

Whatever our circumstances, whatever our mood, whatever our outlook, the psalms teach us to find refuge in the place of prayer. Both confidence and freedom in prayer are underscored for the Christian by Jesus’ promise that when we pray to the Father in His name, He will hear us.

*<sup>13</sup> Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. <sup>14</sup> If you ask me anything in my name, I will do it... <sup>16</sup>so that whatever you ask the Father in my name, he may give it to you. (Jn 14:13-14; 15:16)*

Again,

*<sup>23</sup> Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. <sup>24</sup> Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full. (Jn 16:23, 24; cf Mt 7:7-11)*

Note the “whatever,” the “anything,” and the “whatever” again. We are invited to take our concerns, questions, and needs to God in prayer with the confidence “I will do it” and “He may give it.” This promise is repeated by the Apostle John in his first epistle.

*<sup>14</sup>And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. <sup>15</sup>And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him. (1 Jn 5:14, 15)*

We have “*confidence*” he says. “If we ask *anything*,” we have *freedom*, he assures us. The psalms teach us to expect trouble, heartache, even tragedy in this world. They teach us to respond by crying out to a God with the confidence that He hears and acts on behalf of His people. “To come into the place of *prayer*,” says J. A. Motyer in his wonderful commentary on the Psalms, “is to find oneself (like David!) in the place of peace.”<sup>33</sup>

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<sup>33</sup> J. A. Motyer, “The Psalms,” 490.