

mark which God had set before them. *Taken away* (literally "drawn in", as one draws in his breath) *all thy wrath*. The restoration was ocular demonstration that God was no more angry with His people. *Turned from the fierceness of thine anger*. Because the people had repented, God no longer poured out upon them the wrath which, as a holy Being, He must always show towards sin, and gave free course to His love towards them. As soon as sin is removed out of the way the divine love sets in with its blessed life-giving current.

II. Prayer, 4-7.

Vs. 4-7. Prayer begins. *Turn us*; restore us completely,—a suitable prayer, both because many of God's people were still in exile and because those who had returned were surrounded by difficulties and discouragements. *O God of our salvation*; the God who has saved us thus far and is able to save us completely. *Cause thine indignation . . . to cease* (Rev. Ver.). The sufferings of the returned exiles seemed to the psalmist to indicate that God's anger had not been entirely removed, though it had been lessened. Compare these verses carefully with vs. 1-3. *Angry . . . for ever?* Their sufferings had gone on so long that they almost despaired of deliverance. *Quicken us again* (Rev. Ver.); restore our national life according to the promises of the prophets (see Ezek. 37 : 3, etc; Hos. 6 : 2; Hab. 2 : 4). *Shew us thy mercy*; thy loving-kindness, the fountain of all blessing. *Grant us thy salvation*; with all that it includes,—pardon, peace, prosperity, every blessing of which they had heard in promises and prophecies and in the history of God's past dealings with His people.

III. Promise, 8-13.

Vs. 8, 9. *I will hear*. Like a prophet the psalmist, in imagination, mounts to his watch-tower (Hab. 2 : 1) and awaits the answer to his prayer. *God the Lord*; the mighty God, whose word will come to pass. *Will speak peace*; first, peace with Himself, and then peace from outward foes. *His people*; those whom He has chosen. *His saints*; those whom He loves, and who, therefore, become loving and pure. *Not turn . . . to folly*; the folly of self-confidence, leading to

unbelief and disobedience, Israel's old sin and the cause of their misfortunes. *Salvation is nigh*; because of God's word of peace. *Glory . . . in our land*; the manifest presence of God.

Vs. 10-13. *Mercy*; loving-kindness moving God to enter into covenant with His people. *Truth*; faithfulness binding Him to keep His covenant. *Are met together*; unite for the salvation of His people. *Righteousness and peace*; in God's people. *Have kissed*; in joyful welcome. Righteousness and peace go hand in hand; there can be no peace without righteousness. *Truth springeth out of the earth* (Rev. Ver.); is produced among men, who thus reflect God's character (see v. 10). *Righteousness . . . from heaven*, God's righteousness shown in the salvation of men. Vs. 12, 13 picture outward prosperity going hand in hand with obedience to God. The beautiful picture of vs. 10-13 points to the coming of Christ for its complete fulfilment.

Light from the East

GLORY—Was originally something weighty. The glory of a man was the outward signs of his prosperity,—his wealth, his appearance, his reputation, the esteem in which he was held. The glory of a king was the number of his armies, the pomp of military array, or the pageantry of the court, that is, the things which impress men with their magnificence. So when the term was used of God, it denoted some reflection of His majesty in the outer world, something which reveals and yet conceals His essential Godhead. It appeared on Sinai at the giving of the law and was like devouring fire. Afterwards it hung over the tabernacle in the appearance of a cloud by day and a pillar of fire by night. In Ezekiel it is a bright, fiery appearance that resembles the rainbow, causes the earth to shine when it is visible, and is moved from place to place on the cherubim accompanied with a rushing sound, but all seen and heard in vision only. A more spiritual signification, is Jehovah's outward manifestation of His holy character and being, or the praise which His character, as revealed in His words should call forth. Here it is the outward indications of God's presence in the land as the result of the people accepting His salvation.