

Reading  
*The* Psalms

*With* Luther

*Presented to:*

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*On:*

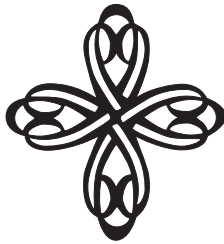
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Reading *the* Psalms  
*with* Luther



Reading  
*The* Psalms

*With* Luther



*The Psalter for*  
Individual & Family Devotions  
*with Introductions by*  
Martin Luther



This edition © 2007 Concordia Publishing House  
3558 S. Jefferson Ave., St. Louis, Mo 63118-3968  
1-800-325-3040 • cph.org

Originally published as *Psalms with Introductions by Martin Luther* © 1993  
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Introductions translated by Bruce A. Cameron

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*T*he Psalter ought to be a dear and beloved book, if only because it promises Christ's death and resurrection so clearly and so depicts His kingdom and the condition and nature of all Christendom that we may call it a little Bible. Most beautifully and briefly it embraces everything in the entire Bible; it is made into a fine enchiridion, or handbook. Therefore it seems to me that the Holy Spirit wanted to take the trouble of compiling a short Bible and a book of examples of all Christendom or of all saints, with this purpose in mind that whoever could not read the whole Bible would here have practically an entire summary of it, comprised in one booklet. . . .

The Psalter is the book of all saints, and everyone, whatever his situation may be, finds psalms and words in it that fit his situation and apply to his case so exactly that it seems they were put in this way only for his sake. . . .

*—Martin Luther*

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# Preface



Martin Luther loved the Psalter. It was his daily prayer book as a monk, the topic of his initial lectures as a professor, and an important part of his piety. The first book he offered for publication was a translation and explanation of the seven penitential psalms (6, 32, 38, 51, 102, 130, 143). By the time Luther completed his German translation of the Bible, he had published six separate editions of the Psalter. His lectures and commentaries on the Psalms also fill five volumes in the American Edition of *Luther's Works*.

In all his writings, however, Luther prepared only one work that commented on all 150 psalms. This work, *The Summaries of the Psalms, 1531*, was published in 1532 and again in 1533 as a companion for his final comprehensive revision of the Psalter (1531). With his short introductions to the psalms, Luther allows us a glimpse into his theology and into his prayer life. He shows that he understood the Psalter as a Christ-centered book and shows how he prayed each psalm as a Christian prayer.

Luther's *Summaries* demonstrate his twofold approach to the psalms. First, he classifies each as a psalm of prophecy, instruction, comfort, prayer, or thanks—or some combination of the above. For Luther, the psalms carried their content beyond the original writer and original setting. They are words of prophecy, instruction, comfort, prayer, and thanks for us today.

Second, Luther assigns each psalm to one of the Ten Commandments and to one of the petitions of the Lord's Prayer. He says that the psalms "belong to," "flow from," or even "are in" these petitions and Commandments. In actual practice, he related nearly all the psalms to the first

three Commandments—having one God, honoring His name, hearing His Word—and to the first three petitions—concerning God’s name, His kingdom, and His will. The other Commandments and petitions merely fill out what these first three express. Luther discontinued this second classification scheme after Psalm 31. In a long comment at that point, he declares that the reader has seen enough examples to understand the insight that the psalmist and every Christian can find in the Ten Commandments and the Lord’s Prayer.

Luther’s approach to the psalms is notable, particularly because it is Christ centered. For him, all aspects of Christian life, including the psalms, relate to Christ. Even the psalmists’ down-to-earth requests for protection and thanks for deliverance Luther applied to his own circumstances and life as a Christian. The psalmists asked for blessings and gave thanks for blessings as members of the covenant people of God, relying on God’s grace, trusting His promises, worshiping in His temple, receiving His forgiveness. Yet all of these—covenant, grace, promise, temple, forgiveness—found their fulfillment in Jesus Christ. Christ “is Himself the God whom we are exhorted to worship.” When the psalmist exults that God’s “love endures forever,” Luther responds that *Christ* “stands hidden” in that phrase.

The Old Testament psalms not only permit us to see Christ in them, they require it. Resurrection, eternity, a universal kingdom, forgiveness, even grace and blessing—each ultimately has its home and its fulfillment in Jesus Christ. To be faithful to the witness of the New Testament and to the witness of the psalms themselves is to find Christ throughout the Psalter. Christ fulfills its promises and comfort with His life; He invites to Himself the prayers and worship the psalms speak about. Finally, the psalms that require holiness and righteousness to be prayed aright are prayers that no one can offer unless covered by grace and

forgiveness, but grace and forgiveness are ultimately gifts of Jesus Christ.

This little book draws together several resources. The text of the Psalms is drawn from the English Standard Version Bible. The translation of Luther's *Summaries* is based on the Weimar Edition, vol. 38, and the St. Louis Edition, vol. 4. For this devotional presentation, some of Luther's references to the specific adversaries of his day have been omitted and some of his shorter summaries have been supplemented with comments from his other writings. The prayers that accompany each psalm first appeared in *Book of Devotion: The Psalms* compiled by Rev. F. Kuegele; they have been revised for this edition. For those who may desire to sing these ancient hymns, they have been pointed, and the psalm tones from *Lutheran Service Book—Altar Book* have been provided for easy reference.

At the conclusion of his summaries, Luther requested:

If anyone is pleased with my poor assistance by these summaries, I ask that he not insert them into the Psalter between the psalms.

We are overruling this request as Concordia Publishing House did a century ago (when it printed the *Altenberger Bibelwerk*), confident that Luther's advice on reading the psalms can help Christians today find their way to some of the riches of the Psalter. Luther, however, was firm about what was important:

I prefer to see the text stand alone by itself, unmixed with anything else. Some of these summaries are really brief commentary, and it would not be proper if, placed in the middle of the text, these summaries would loom larger than the psalms themselves. With this, may God bless you. Amen.

The Publisher



# *Singing* the Psalms

The psalms are pointed for singing. Each psalm verse is divided into two parts, with an asterisk (\*) indicating the point of division. Most of the text of each half verse is sung to a reciting tone (á). At the point of the vertical line (|) the final two or three syllables are sung to the notes provided. Ordinarily there is one syllable of text for each note. When there are only two syllables, the first syllable is sung to two notes.

Any psalm can be sung to any tone. It is best, however, that the tone, which can range from cheerful and bright to somber and austere, be appropriate to the text.

Traditionally, the Gloria Patri has been used as the closing for the recitation and praying of the Psalms as a way to give a Christian interpretation to these ancient hymns. It has become a familiar part of the way a Christian prays the Psalms. While the prayers that follow each psalm included here clearly and beautifully point to Jesus Christ, we do not intend to discourage the use of the Gloria Patri. It is printed here for your ease of reference:

**Glory be to the Father and | to the Son\*  
and to the Holy | Spirit;**

**as it was in the be- | ginning,\*  
is now, and will be forever. | Amen.**

Singing the Psalms



## Luther's *I*ntroduction



The entire Psalter may be treated in a five-fold fashion, that is, we may divide it into five groups.

*F*irst, some psalms *prophesy*. They speak, for example, of Christ and the Church or what will happen to the saints. This class includes all the psalms that contain promises and warnings—promises for the godly and warnings for the ungodly.

*S*econd, there are psalms of *instruction*, which teach us what we should do and what we should avoid, in accordance with the Law of God. This class includes all the psalms that condemn human doctrines and praise the Word of God.

*T*hird, there are psalms of *comfort*, which strengthen and comfort the saints in their troubles and sorrows but rebuke and terrify the tyrants. This class includes all the psalms that comfort, exhort, stimulate endurance, or rebuke the tyrants.

*F*ourth, are the psalms of *prayer*, in which we call on God, praying in all kinds of distress. To this class belong all the psalms that lament or mourn or cry out against our foes.

*F*ifth, are the psalms of *thanks*, in which God is praised and glorified for all His blessings and help. This class includes all the psalms that praise God for His works. These are the psalms of the first rank, and for their sake the Psalter was created; therefore it is called in Hebrew *Sefer Tehillim*, that is, a praise book or book of thanksgiving.

We should understand that the psalms, with all their verses, cannot always be classified so precisely and exactly into these groups. At times one psalm might contain two, three, or even all five classifications, so that one psalm may belong in all five divisions, with prophecy, instruction, comfort, prayer, and thanksgiving lying next to one another. However, it is the intention that the reader may understand that the Psalter deals with these five topics. The classifications are a help, so that we might more easily understand the Psalter, become adapted to it, and also be able to learn and keep it.





*PSALM 1*

*P*salms 1 is a psalm of comfort. It admonishes us to gladly hear and learn God's Word and brings us the comfort that, in so doing, we will have many and great benefits. Just as a palm tree by the water grows green and brings fruit despite all heat and cold and the like, so also all our words and works will prosper despite all enemies. Human doctrines do not have this benefit, and, as the wind blows the chaff away, so they also pass away. For God says that those who study His Word please Him, but the others He allows to perish.

This psalm flows from the Third Commandment; indeed, it is part of that commandment, for the command to honor the Sabbath is itself the command to hear and learn of God's Word. Psalm 1 is also included in the Second and Third Petitions of the Lord's Prayer, for in these we pray for God's kingdom and His will, both of which are conveyed by His Word.



- <sup>1</sup> Blessed is the man who walks not in the  
counsel of the | wicked,\*  
nor stands in the way of sinners,  
nor sits in the seat of | scoffers;
- <sup>2</sup> but his delight is in the law | of the LORD,\*  
and on his law he meditates | day and night.
- <sup>3</sup> He is like a tree planted by streams of water that yields  
its fruit in its season, and its leaf does not | wither.\*  
In all that he does, he | prospers.
- <sup>4</sup> The wicked | are not so,\*  
but are like chaff that the wind | drives away.

<sup>5</sup> Therefore the wicked will not stand in the | judgment,\*  
nor sinners in the congregation of the | righteous;

<sup>6</sup> for the LORD knows the way of the | righteous,\*  
but the way of the wicked will | perish.

### *PRAYER*

O God, thanks and praise belong to You because You have given us Your Holy Word. Enlighten us by Your Holy Spirit to understand Your counsel of grace in Jesus Christ, to love Your Word, and to take delight in learning Your statutes and walking in Your Law. Bestow Your blessing and prosperity on the works of our hands in our Christian calling and all our conversation. Amen.



### *PSALM 2*

*P*salms 2 is a prophecy of Christ, that He would suffer, and through His suffering become King and Lord of the whole world. Within this psalm stands a warning against the kings and lords of this world: If, instead of honoring and serving this King, they seek to persecute and blot Him out, they shall perish. This psalm also contains the promise that those who believe in the true King will be blessed.

This psalm flows from the First Commandment, in which God promises to be our God, who will help us in every trouble and will work all good for us—just as He has, through Christ, delivered us from sin, death, and hell and brought us to eternal life. This blessing is what we pray for in the Second Petition of the Lord’s Prayer—that His kingdom come.



- 1 Why do the | nations rage\*  
and the peoples | plot in vain?
- 2 The kings of the earth set themselves,  
and the rulers take counsel to- | gether,\*  
against the LORD and against his anointed, | saying,
- 3 “Let us burst their | bonds apart\*  
and cast away their | cords from us.”
- 4 He who sits in the | heavens laughs;\*  
the Lord holds them in de- | rision.
- 5 Then he will speak to them | in his wrath,\*  
and terrify them in his fury, | saying,
- 6 “As for me, I have | set my King\*  
on Zion, my | holy hill.”
- 7 I will tell of | the decree:\*  
The LORD said to me, “You are my Son;  
today I have be- | gotten you.
- 8 Ask of me, and I will make the nations  
your | heritage,\*  
and the ends of the earth your pos- | session.
- 9 You shall break them with a | rod of iron\*  
and dash them in pieces like a potter’s | vessel.”
- 10 Now therefore, O | kings, be wise;\*  
be warned, O rulers | of the earth.
- 11 Serve the | LORD with fear,\*  
and rejoice with | trembling.
- 12 Kiss the Son, lest he be angry, and you perish in the  
way, for his wrath is quickly | kindled.\*  
Blessèd are all who take ref- | uge in him.

*PRAYER*

Thanks be unto You, O Lord Jesus Christ, because You were once dead, and by Your blood redeemed us from sin and everlasting torment. We desire to serve You all the days of our life. Preserve us in the midst of so many enemies, and by Your mighty hand preserve us for Your eternal kingdom! Amen.



*PSALM 3*

*P*salms 3 is a psalm of prayer in which we follow the example of David. He prayed this prayer in distress when his son Absalom expelled him, and his prayer was granted to him. At the end, David glorifies God for being a true helper and keeper for all of His people who call on Him in distress.

This psalm belongs to the First Commandment, that God will be our God and our help. The psalm is in the Seventh Petition of the Lord's Prayer, in which we pray to be delivered from all evil.



- <sup>1</sup> O LORD, how many | are my foes!\*  
Many are rising a- | gainst me;
- <sup>2</sup> many are saying | of my soul,\*  
there is no salvation for | him in God.
- <sup>3</sup> But you, O LORD, are a shield a- | bout me,\*  
my glory, and the lifter | of my head.
- <sup>4</sup> I cried aloud | to the LORD,\*  
and he answered me from his | holy hill.

- <sup>5</sup> I lay | down and slept;\*  
I woke again, for the LORD sus- | tained me.
- <sup>6</sup> I will not be afraid of many thousands of | people\*  
who have set themselves against me | all around.
- <sup>7</sup> Arise, O LORD! Save me, O my God!  
For you strike all my enemies | on the cheek;\*  
you break the teeth of the | wicked.
- <sup>8</sup> Salvation belongs | to the LORD;\*  
your blessing be on your | people!

### *PRAYER*

Lord Jesus Christ, Son of the living God, be with us as the sure defense of Your Church. Defend us against our enemies, preserve us from the persecutions of the wicked, and when our last hour has come, deliver us from all evil, both of body and soul, and receive us into Your everlasting kingdom. Amen.



### *PSALM 4*

*P*salms 4 is a psalm of comfort, and at the same time a psalm of prayer and instruction that teaches us to trust in God when things go wrong. It rebukes the ungodly, who concern themselves over vain gods and fleshly comfort, yet will not bear to wait confidently for God, who is the highest comfort. God surprises us by how He deals with His saints. At first, He abandons them and tries their faith and patience. On the other hand are the ungodly who want to have a full and secure belly. If anyone talks to them about faith and patience, they mock and despise Him and say, “Can this fool tell us what is good? Yes, you be patient until a roast chicken flies into your mouth. Trust in that and you will starve!”

This psalm belongs to the First Commandment. It teaches and urges us to hope in God and endure hardship and every need with patience, and it rebukes the faithless and impatient. Psalm 4 is included in the Third and Seventh Petitions, in which we pray that God's will be done and that we be delivered from evil. It can also be in the Fourth Petition, when we ask for our daily bread, that is, for peace and all the necessities of life in the face of every earthly need.



- <sup>1</sup> Answer me when I call, O God of my righteousness!  
 You have given me relief when I was | in distress.\*  
 Be gracious to me and | hear my prayer!
- <sup>2</sup> O men, how long shall my honor be  
 turned | into shame?\*"
   
 How long will you love vain words  
 and seek | after lies?
- <sup>3</sup> But know that the LORD has set apart  
 the godly | for himself;\*"
   
 the LORD hears when I | call to him.
- <sup>4</sup> Be angry, and | do not sin;\*"
   
 ponder in your own hearts on your beds,  
 and be | silent.
- <sup>5</sup> Offer right sacri- | fices,\*
   
 and put your trust | in the LORD.
- <sup>6</sup> There are many who say,  
 "Who will show | us some good?\*"
   
 Lift up the light of your face upon us, | O LORD!"
- <sup>7</sup> You have put more joy | in my heart\*
   
 than they have when their grain and | wine abound.
- <sup>8</sup> In peace I will both lie | down and sleep;\*"
   
 for you alone, O LORD, make me dwell in | safety.

*PRAYER*

O God, our merciful Father in heaven, fill our hearts with patience under the cross, strengthen our faith, and so govern us that we give offense to none, neither in word nor deed. Grant us also this day all that we need for body and soul. Amen.



*PSALM 5*

*P*salm 5 is a psalm of prayer against the false teachers and the rebellious spirits. It harshly condemns both their glistening teaching and their works, by which—under the name of God—they do great harm to the pure Word of God and the true worship of God. The psalm prays for the righteous, that is, for the pure Word of God and the pure worship of God. In the last verse it promises that such a prayer will be heard and the rebellious spirits will be condemned.

This psalm belongs to the Second and Third Commandments, in which we are commanded to keep both God's name and God's Word holy. It belongs to the First and Second Petitions of the Lord's Prayer, in which we pray that God's name, honor, and kingdom will be advanced.

*5*

- <sup>1</sup> Give ear to my words, | O LORD;\*  
consider my | groaning.
- <sup>2</sup> Give attention to the sound of my cry,  
my King | and my God,\*  
for to you | do I pray.
- <sup>3</sup> O LORD, in the morning you | hear my voice;\*  
in the morning I prepare a sacrifice for | you and watch.

- 4 For you are not a God who delights in | wickedness;\*  
evil may not | dwell with you.
- 5 The boastful shall not stand be- | fore your eyes;\*  
you hate all evil- | doers.
- 6 You destroy those | who speak lies;\*  
the LORD abhors the bloodthirsty and de- | ceitful man.
- 7 But I, through the abundance of your steadfast love,  
will en- | ter your house.\*  
I will bow down toward your holy temple  
in the | fear of you.
- 8 Lead me, O LORD, in your righteousness  
because of my | enemies;\*  
make your way straight be- | fore me.
- 9 For there is no truth in their mouth;  
their inmost self is de- | struction;\*  
their throat is an open grave;  
they flatter | with their tongue.
- 10 Make them bear their guilt, O God;  
let them fall by their own | counsels;\*  
because of the abundance of their transgressions cast  
them out, for they have rebelled a- | gainst you.
- 11 But let all who take refuge in you rejoice;  
let them ever | sing for joy,\*  
and spread your protection over them, that those who  
love your name may ex- | ult in you.
- 12 For you bless the righteous, | O LORD;\*  
you cover him with favor as | with a shield.

### *PRAYER*

Lord Jesus Christ, You are the Light of the world and alone the Way to eternal life. Restrain the corrupters of Your Word and all the enemies of Your truth. Preserve the truth of Your Gospel in these latter days and in faithful teachers who will lead us in the way everlasting. Grant us to serve You in steadfast faith and a good conscience to our end. Amen.



**PSALM 6**

**P**salm 6 is a psalm of prayer. It laments the great yet hidden suffering of the conscience when, on account of sins, one's faith and hope are tormented by the law and anger of God and driven to despair or erring faith. This suffering is called elsewhere in the Psalter "the bonds of death" and "the ropes of hell," or "the misery of death" and "the anguish of hell." At the end of Psalm 6, the psalmist sees that his prayer has been heard. He is therefore a trustworthy example for those who find themselves in such affliction, so that they may not remain in it. The psalmist rebukes the workers of evil, that is, the false saints who generally hate and persecute such afflicted people. Because their comfort is in their own holiness, they know nothing of these trials. They are therefore utter enemies of the true faith.

This psalm belongs to the First and Second Commandments because it commends the struggle of those who believe in God and pray against sin and death. It is in the First Petition of the Lord's Prayer, as are all other psalms of prayer, because its prayer is that God's name be called upon and blessed.

**6**

- 1 O LORD, rebuke me not in your | anger,\*  
nor discipline me | in your wrath.
- 2 Be gracious to me, O LORD, for I am | languishing;\*  
heal me, O LORD, for my bones are | troubled.
- 3 My soul also is greatly | troubled.\*  
But you, O LORD— | how long?
- 4 Turn, O LORD, deliv- | er my life;\*  
save me for the sake of your | steadfast love.

- <sup>5</sup> For in death there is no remem- | brance of you;\*  
in Sheol who will | give you praise?
- <sup>6</sup> I am weary with my moaning;  
every night I flood my | bed with tears;\*  
I drench my couch with my | weeping.
- <sup>7</sup> My eye wastes away be- | cause of grief;\*  
it grows weak because of | all my foes.
- <sup>8</sup> Depart from me, all you workers of | evil,\*  
for the LORD has heard the sound of my | weeping.
- <sup>9</sup> The LORD has | heard my plea;\*  
the LORD ac- | cepts my prayer.
- <sup>10</sup> All my enemies shall be ashamed  
and greatly | troubled;\*  
they shall turn back and be put to shame in a | moment.

### *PRAYER*

O Lord, God of mercy, forgive us all our sins for the sake of the bitter sufferings of Your Son, Jesus Christ. Grant us a triumphant faith by which we may obtain the victory in all afflictions and temptations, and uphold us by Your grace when we must pass through the valley of the shadow of death. Amen.



### *PSALM 7*

*P*salm 7 is also a psalm of prayer. It laments over slanderers who accuse the saints and their teachings as being riotous, opposed to the authorities, and disturbing the peace. In this way Shimei the Benjaminite (2 Samuel 16:5–14) slandered the pious David as if David had stolen King Saul’s kingdom. In the same way, Christ was also accused before

Pilate, and even now slanderers defame the Gospel. David fights against this affliction with prayer and cries to God of his innocence. By David's own example, he shows us that such a prayer was granted, so that we might have comfort. The psalm also threatens the slanderers and oppressors and holds before them the example of those who perish before they accomplished the evil they intended. It belongs, like the preceding psalm, in the Second Commandment and the First Petition.



- 1 O LORD my God, in you do I take | refuge;\*  
save me from all my pursuers and de- | liver me,
- 2 lest like a lion they tear my | soul apart,\*  
rending it in pieces, with none to de- | liver.
- 3 O LORD my God, if I have | done this,\*  
if there is wrong | in my hands,
- 4 if I have repaid my friend with | evil\*  
or plundered my enemy with- | out cause,
- 5 let the enemy pursue my soul and over- | take it,\*  
and let him trample my life to the ground and lay my  
glory | in the dust.
- 6 Arise, O LORD, in your anger;  
lift yourself up against the fury of my | enemies;\*  
awake for me; you have appointed a | judgment.
- 7 Let the assembly of the peoples  
be gathered a- | bout you;\*  
over it re- | turn on high.
- 8 The LORD judges the | peoples;\*  
judge me, O LORD, according to my righteousness  
and according to the integrity that is | in me.

- 9 Oh, let the evil of the wicked come to an end,  
and may you establish the | righteous—\*  
you who test the minds and hearts,  
O | righteous God!
- 10 My shield | is with God,\*  
who saves the up- | right in heart.
- 11 God is a | righteous judge,\*  
and a God who feels indignation | ev'ry day.
- 12 If a man does not repent, God will | whet his sword;\*  
he has bent and read- | ied his bow;
- 13 he has prepared for him his deadly | weapons,\*  
making his arrows | fiery shafts.
- 14 Behold, the wicked man conceives | evil\*  
and is pregnant with mischief and gives | birth to lies.
- 15 He makes a pit, digging | it out,\*  
and falls into the hole that | he has made.
- 16 His mischief returns upon | his own head,\*  
and on his own skull his violence | descends.
- 17 I will give to the LORD the thanks  
due to his | righteousness,\*  
and I will sing praise to the name of the LORD,  
the | Most High.

### *PRAYER*

Lord, our God, lover of the truth, help those who, for Your name's sake, are lied against and slandered innocently. Strengthen, comfort, and uphold those who suffer wrongfully, and break and hinder the craftiness of evil men who would suppress Your truth and destroy Your kingdom. Amen.



**PSALM 8**

**P**salm 8 is a prophecy of Christ—His sufferings, resurrection, and kingly rule over all creatures. This kingdom shall be established by the voice of children, that is, it will be established by Word and faith alone, not by sword or armor. This psalm belongs in the First Commandment, specifically that God intends to be our God, and the Second Petition, as was stated in Psalm 2 above.



- <sup>1</sup> O LORD, our Lord, how majestic  
is your name in | all the earth!\*
- You have set your glory above the | heavens.
- <sup>2</sup> Out of the mouth of babes and infants, you have  
established strength because | of your foes,\*  
    to still the enemy and the a- | venger.
- <sup>3</sup> When I look at your heavens, the work of your |  
fingers,\*  
    the moon and the stars, which you have | set in place,
- <sup>4</sup> what is man that you are mind- | ful of him,\*  
    and the son of man that you | care for him?
- <sup>5</sup> Yet you have made him a little lower  
than the heavenly | beings\*  
    and crowned him with glory and | honor.
- <sup>6</sup> You have given him dominion over  
the works | of your hands;\*  
    you have put all things under | his feet,
- <sup>7</sup> all sheep and | oxen,\*  
    and also the beasts | of the field,

<sup>8</sup> the birds of the heavens, and the fish | of the sea,\*  
whatever passes along the paths | of the seas.

<sup>9</sup> O | LORD, our Lord,\*  
how majestic is your name in | all the earth!

### *PRAYER*

Lord Jesus, You were delivered for our offenses and raised again for our justification. Bless and defend Your Holy Church. Endue Your Word with power, strengthen our faith, and after the sufferings of this life grant us to celebrate a happy Easter, rising again to live and reign with You in all eternity. Amen.



### *PSALM 9*

*P*salms 9 is also a prophecy of the people of Christ, the Holy Christian Church. They suffer, following the example of Christ, and their blood is continually being shed. However, the psalm gives this prophecy thankfully and comfortingly, so that it might well be called a psalm of thanks and comfort. The Christians (and especially the holy martyrs) here thank God and are comforted by the fact that God never leaves them. No, the more they are persecuted, the more He multiplies them, as some of the persecutors convert and become Christians and the others perish. This psalm belongs in the First Commandment and in the Second Petition, as was stated in the preceding psalm.



- <sup>1</sup> I will give thanks to the LORD with my | whole heart; \*  
I will recount all of your won- | derful deeds.
- <sup>2</sup> I will be glad and ex- | ult in you; \*  
I will sing praise to your name, | O Most High.
- <sup>3</sup> When my enemies | turn back, \*  
they stumble and perish before your | presence.
- <sup>4</sup> For you have maintained my | just cause; \*  
you have sat on the throne,  
giving righteous | judgment.
- <sup>5</sup> You have rebuked the nations;  
you have made the wicked | perish; \*  
you have blotted out their name forever and | ever.
- <sup>6</sup> The enemy came to an end in everlasting ruins;  
their cities you | rooted out; \*  
the very memory of them has | perished.
- <sup>7</sup> But the LORD sits enthroned for- | ever; \*  
he has established his throne for | justice,
- <sup>8</sup> and he judges the world with | righteousness; \*  
he judges the peoples with up- | rightness.
- <sup>9</sup> The LORD is a stronghold for | the oppressed, \*  
a stronghold in times of | trouble.
- <sup>10</sup> And those who know your name  
put their | trust in you, \*  
for you, O LORD, have not forsaken  
those who | seek you.

### *PRAYER*

With all our hearts we give thanks to You, O Lord, because at all times You dwell with Your Christians and graciously preserve those in the true faith who confess Your name. Dwell in us, O Lord, with Your grace. Increase Your Church daily, and grant us to be and to remain, true members of the same to our final end. Amen.