

## PSALM 33

✠ This psalm is written in the form of a Thanksgiving Psalm.

✧ See the note about “thanksgiving psalm” in the introduction to Psalm 17.

✠ This Psalm is in Acrostic form.

✧ See the note about acrostic psalms in the introduction to Psalm 9. In this psalm, a new Hebrew letter is used for each couplet, as in Psalm 24.

✠ This psalm is read or sung fully after “The blessing of the Lord...”, which follows the Prayer Before the Ambo at the Divine Liturgy. It is read or sung after the same hymn after the conclusion of the Lity at Great Vespers. It may be read as a refrain (verse 9) together with with Psalm 38 as a Communion Hymn at the Liturgy of the Presanctified Gifts. It is also read (verses 1-11) at the Typical Psalms after “Blessed be the Name of the Lord...”. It is read fully in the Service of the Twelve Psalms. It is read fully in the Moleben for those beginning Instruction. It is used (verse 9) as the Communion Hymn of the weekly Wednesday and Friday Divine Liturgy. It is used (verses 18, 20) for the Alleluia Verses of the weekly Saturday Divine Liturgy. It is used (verses 18, 20), for the Alleluia Verses for the Feast of All Saints (First Sunday after Pentecost). It is used for the Alleluia Verses of the Divine Liturgy for “general” Feast-days of Martyrs.

✠ Saint Athanasius recommends that at those times when we have fallen into the hands of enemies, but we have escaped by wisely refusing their evil suggestions and pressures, then a group of holy persons should assemble and sing Psalm 33.

✠ *The Orthodox Study Bible* indicates that this psalm teaches us how Holy Communion is to be received in the Church.

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*“Kindness of God for the poor, and chastisement of the impious”*

*“His praise continually in my mouth”*

*“Taste and see that the Lord is good”*

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1 By David, when he changed his face in the presence of Abimelekh,/ and he let him go, and he went away.

V 1 About the Inscription : in the Masoretic (Hebrew) text, the Inscription is the same as that of the Septuagint text.

✧ Bishop Theodoret of Cyrrhus expands on the historical situation of the psalm as described ;  
“Holy David perceived Saul’s abrasive and envious attitude. Relying on advice from the admirable Jonathan, he took to his heels and he reached the city of Nob. There, in the presence of Abimelekh, he concealed his flight and said he had been sent by the king on a certain urgent business. Looking for loaves to eat, he found only those assigned to the priests, and he took them, the priest giving them to him contrary to the Law” (1 Kingdoms 21).

✧ About “*changed his face*” : this means that he feigned madness.

✧ About this event : see 1 Kingdoms 21:11-16.

✧ This psalm is the fifth of the psalms having historical inscriptions ; see the note on Psalm 3:1.

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[Εὐλογῶ τὸν Κύριον    Benedicam Dominum]

2 ✧                    I shall bless the LORD at all times :/ His praise shall always be in my mouth.

V 2 About this verse : the second part of the verse is a poetic repetition for enhancement and emphasis.

✧ About this verse : Saint Athanasius explains that God loves thankful people, who praise Him and thank Him at all times, both good and bad. They live in His love, and thus act in His love.

✧ Saint Basil the Great notes that these words can seem to suggest something impossible, in the context of the activities of daily life, and of sleep. However, he refers us to the spiritual mouth of the interior person, and to the words of Psalm 118:131 (“*I opened my mouth, and I drew in the Spirit, for I was yearning for Your commandments*”), and of Psalm 80:11 (“*Open wide your mouth, and I will fill it*”). Inwardly, it is possible unceasingly to bless the Lord. He reminds us that we are taught by the Apostle that in everything, and with every breath, we may bless and glorify the Lord (1 Corinthians 10:31).

✧ Bishop Theodoret of Cyrrhus reminds us of the importance of blessing, glorifying, and giving thanks to the Lord “*at all times*”, during the course of our life, whether the situation be good or bad, easy or difficult, positive or negative.

✧ Blessing the Lord perpetually is equivalent to giving thanks to, and/or praising God for everything, and at all times. This manner of blessing can also be taken as an aspect of unceasing prayer.

✧ About “*bless*” : to bless the Lord means to speak good to, and about Him. The Greek word for it, “*eulogeō*”, means “*say a good word*”, as also in the Latin word “*benedico*”.

✧ See the note about “*bless*” on Psalm 5:13.

✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.

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3 𐤎 In the LORD shall my soul be praising ;/ let the meek hear, and be glad.

V 3 About this verse : this verse is a poetic repetition and expansion on verse 2. This intensification continues.

✧ Saint Augustine of Hippo writes that out of humility (that is, Divine love), we praise the Lord constantly.

✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.

✠ About “*soul*” : see verse 23 ; see the note about “*soul*” on Psalm 3:3.

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4 𐤎 Magnify the LORD with me,/ and as one, let us exalt His Name.

V 4 About “*magnify*” : see the note about “*magnify*” on Psalm 11:5.

✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.

✠ See Luke 1:46 (Matins Canticle 9, Part 1).

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5 𐤎 I sought out the LORD, and He listened to me,/ and from all my afflictions He rescued me.

V 5 About this verse : Cassiodorus reminds us that we seek the Lord not as in an earthly quest, but rather in the heart. It is there, where we may truly find Him.

✧ Saint Augustine of Hippo writes that when we do not seek selfishly, but rather the Lord Himself, He lets us know that He is present, even as we begin to voice our seeking.

✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.

✠ About “*afflictions*” : see the note about “*affliction*” on Psalm 4:2.

✠ About “*rescued*” : see verses 8, 18, 20 ; see the note about “*rescue*” on Psalm 6:5.

✧ Saint Basil the Great tells us that no-one lives without affliction and tribulation, but the Lord does deliver us. It is He who gives us the gift of patient endurance.

✧ See Psalms 17:7 ; 29:6-12 ; 31:3-5 ; Isaiah 65:24 ; Micah 7:7.

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6 ה ו                      Come near to Him, and be illumined,/ and your faces shall not be ashamed.

V 6 About this verse (and the first phrase of the next) : “O David, come in spirit to those who are now to be enlightened and sing : ‘Approach now to God in faith and receive enlightenment. Fallen Adam, the poor man, cried out and the Lord heard him : He has come and in the streams of Jordan, He has made him new again who was sunk in corruption’” (Stikh of Ode Nine of Canon One of Matins of Theophany).

✧ About “*be illumined*” : see the note about “*illumine*” on Psalm 12:4.

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7 ט                      This poor one cried out, and the LORD heard him,/ and from all his afflictions He saved him.

V 7 About “*poor one*”: Saint Basil the Great informs us all that poverty in itself is not always laudable. Only poverty purposefully practiced is in accordance with the evangelical aim. Many may be poor in what they have, but at the same time very greedy in their intention to have. Poverty is not saving to such as these. It is, then, not simply the poor one who is blessed, but the one who has considered Christ’s Way better than the world’s treasures.

✧ See the notes about “*the poor one*” on Psalms 9:19.

✧ About “*The Lord heard*” : see Psalm 138. The Lord is the Knower of Hearts, and He knows our requests before we begin to speak.

✧ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.

✧ About “*afflictions*” : see the note about “*affliction*” on Psalm 4:2.

✧ About “*saved*” : see Micah 7:7. See also the note about “*save*” on Psalm 3:8.

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8 נ                      An angel of the LORD shall encamp round about those fearing Him,/ and He will rescue them.

V 8 About this verse : Saint Maximus of Turin reminds us that Christ is the all-powerful protector of His servants, and He overcomes the devil's provocations through enemies. He exhorts us to remember our weapons : prayer, mercy, and fasting.

✠ About “*angel of the Lord*” : Saint Nikolaj (Velimirović) draws our attention to two of the many examples in the Scriptures in which the angel of the Lord intervened on behalf of those who trusted in the Lord. We are reminded of the activity of the Archangel Michael at the Battle of Jericho (Joshua 5:13-14) ; and of the angel who fought in defence of King Hezekiah and his people (4 Kingdoms 19:35-36 ; 2 Chronicles 32:21). He further reminds us of the Prophet David’s confirmation of this fact in Psalm 32:16-17. Yet further, he reminds us that the Lord is All-seeing, Almighty, and All-merciful. He loves us and He is ready to send us His angel to protect and help us. He will rescue us.

✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.

✧ About “*rescue*” : see the note on verse 5.

✠ See 1 Moses (Genesis) 32:2 ; Psalm 32:16-19 ; Zachariah 9:8 ; Matthew 18:10 ; Hebrews 1:14.

9 v O taste, and see that the LORD is gracious :/ blessed is the man who  
hopes on Him.

V 9 About “*O taste, and see*” : Saint Augustine of Hippo explains that if we have, through suffering from the fever of sin, lost our ability to taste, then we have lost the ability to sense in our hearts what is his explanation about the sweetness (graciousness) of the Lord. He laments that it has then become futile for him to encourage us to taste, because we cannot (and will not). His words are echoed and amplified by Cassiodorus, and by Saint Leo I of Rome.

✦ Saint Silouan of Mount Athos comments that the soul which has tasted of the Holy Spirit recognises this “*taste*”, as is shown by the words of the Prophet David regarding his own personal experience. The Lord continues now, and until the end of time, to enable His servants to know and to experience His goodness.

✦ Metropolitan Bartholomew (Anania), informs us that this phrase is a prophetic reference to the Holy Eucharist. With reference to the writing of Saint Nicholas Cabasilas, he adds that of all holy rites which are given to us, it is only the Holy Eucharist which nurtures or feeds all the other sacraments altogether. So perfect is this mystery and so far does it exceed the others, that it leads to the true zenith of all good things. In the Holy Eucharist, the Divine Liturgy, is the ultimate goal of all human endeavour : through receiving Holy Communion, we receive and know God Himself, and God unites us in perfect union with Him and with one another. What fellowship can be more complete than to become one spirit with God ?

- ✠ About “*the Lord is gracious*” : the translator of Saint Silouan of Mount Athos treats the word translated here as “*gracious*”, as “*goodness*” (a common alternative). Saint Silouan tells us about the great importance of repentance, and he assures us that the Lord’s nature is goodness which is beyond words to describe. He says that since his soul has tasted this goodness, his spirit reaches out constantly and insatiably towards the Lord.
  - ✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.
  - ✠ About “*blessed*” : see the note about “*blessed*” on Psalm 1:1. See also the note about “*bless*” on Psalm 5:13.
  - ✠ About “*the man*” : in this case, the Greek word means a male person.
  - ✠ About “*hopes*” : see the notes on Psalm 30:2, 15 ; see also the note about “*hope*” on Psalms 4:6 ; 30:2, 15 ; 32:22. .
  - ✠ See Psalm 145:5 ; Lamentations 3:22 ; Hebrews 6:5 ; 1 Peter 2:2-3.
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10 ›                      Fear the LORD, all you His holy ones,/ for there is no want for those fearing Him.

V 10 About this verse : Metropolitan Bartholomew (Anania) explains that Saint Symeon the New Theologian tells us that the fear of God bears humility ; meekness brings the cleansing of sins in weeping ; sufficient weeping brings the inclusion of a person in the sweetness of the Spirit and the abundance of hope in salvation.

- ✠ About “*fear the Lord*” : see verse 12 ; see the notes about “*fear*” on Psalms 13:5 ; 14:4.
    - ✧ Cassiodorus reminds us that this fear does not produce dread ; rather, it nurtures love, Divine love, and reveals the Kingdom of Heaven.
    - ✧ See Psalm 2:11 ; 111:1 ; Wisdom of Sirach 40:26.
  - ✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.
  - ✠ About “*no want*” : that is, nothing lacking.
  - ✠ About “*those fearing Him*” : see the previous note.
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11 ☞                      The rich have become poor and hungry,/ but those seeking out the LORD shall not lack any good thing.                      *Pause*

V 11 About "*the rich*" : Archimandrite Lazarus (Moore) points out that here, "*rich*" has the opposite meaning of Matthew 5:3 : that is, here it refers to one who is proud, fallen, apostate.

✧ See the note about "*the rich*" on Psalm 9:29.

✧ About "*seeking out*" : see the note about "*seeking out*" on Psalm 9:11.

✧ About "*Lord*" : see the note about "*Lord*" on Psalm 1:2.

✧ See Psalm 106:9 ; Wisdom of Sirach 32:24 ; Luke 1:53 (Matins Canticle 9, Part 1).

✧ About "*pause*" : see the note about "*pause*" on Psalm 2:2.

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12 𐤀                      Come, O children, hear me :/ I shall teach you the fear of the LORD.

V 12 About "*hear me*" : he exhorts them to hear him ; but the following phrase shows that this implies not simply hearing, but also listening, that is, paying attention.

✧ About "*teach*" : see the note about "*teaching*" on Psalm 17:35.

✧ About "*fear of the Lord*" : see the note on verse 10.

✧ See Proverbs 1:9 ; 2:1.

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13 𐤁                      Who is the Man who wishes for life,/ who loves to see good days ?

V 13 According to Father P Reardon, this verse summarises a Wisdom theme of Scripture.

✧ About "*Man*" : the Greek word refers to the Race of Man, not to a gender.

✧ About "*wishes*" : see Psalms 34:27 ; 39:15 ; 50:18 ; 69:3 ; 118:35. See also the note about "*wishes*" on Psalm 15:3.

✧ See 1 Peter 3:10.

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14 𐤂                      Stop your tongue from ill,/ and your lips from speaking deceit.

V 14 About this verse : see James 1:26 ; 3:2. The two parts of the verse constitute a repetition for emphasis.

✧ Saint Ambrose of Milan warns us against expressing anger, but rather to hold fast to patience, wisdom, and reason in order to overcome indignation and perverseness. Let us not neglect reconciliation.

✧ Saint Bede of Jarrow exhorts us to curb our tongues from uttering evil, since they have been made holy through our confession of Christ. Let us only bless, and never curse.

✧ About “*deceit*” : see the note about “*deceit*” on Psalm 9:28.

✧ Saint Basil the Great and Saint John Chrysostom (with the words of James 3 in mind) warn us that the tongue is too easily a promoter of sin, unrighteousness, falsehood, obscenity, foolishness, slander, perjury, calumny, and the like. It is for us to use the tongue only for the good, for the glory of God.

✧ See 1 Peter 3:10.

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15 ▢ Incline away from badness, and do good ;/ seek peace, and pursue it.

V 15 About “*incline ... good*” : Saint Ambrose of Optina reminds us that with regard to doing good, the Prophet David gives us the correct order in which to act. On the contrary, at the present time, human beings “put the cart before the horse” and try to do good things and help others without first having cleaned up our own lives. If we persist in doing things in the reverse order, the good work will not have a lasting effect. [See Matthew 7:5.]

✧ Saint Basil the Great tells us that the perfect person does not merely abstain from evil. Rather, the perfect ones deliberately turn away from evil. They reject the dark, divisive, chilling ways, and they deliberately turn to the warm, light-bearing, life-bearing, unifying ways of the Lord’s love. The perfect live in peace, calmness, freedom from confusion, freedom from passions, in the deep peace of God (Philippians 4:7).

✧ Cassiodorus adds that we refuse our own needs while prioritising those of the needy.

✧ Saint Nikolaij (Velimirović) explains to us that these words show us the fundamental task upon which we all must labour in this life. It is necessary that we strive to avoid what is bad, and always to do good. Our conscience, darkened by sin, does not always tell us clearly what is the right path, but our Saviour’s words are crystal clear. He asks that, as our Altars always face the east, so our hearts ought always to turn towards the good. Turning away from the darkness of evil, it is for us constantly to reach out towards the good, to think, to desire, to speak, and to do the good. The Lord seeks those who build up the good, and who thus destroy evil. If we deviate towards the evil, we can forget how to do the good. He reminds us of the words of the Apostle : “*Abhor what is evil.*”

*Cling to what is good*" (Romans 12:9). We are to hate evil, but not to hate the evil-doer, because that person is ill. Through us, the Lord may heal that person. We must do no evil to anyone, since God is the treasury of all good.

- ✠ About "*badness*" : see the note about "*badness*" on Psalm 9:27.
  - ✠ About "*seek*" : see the note about "*seek*" on Psalm 4:3.
  - ✠ See Job 28:28 ; Psalm 36:27 ; 36:37 ; Isaiah 1:16-17 ; Hebrews 12:14.
  - ✧ See also the *Orthodox Study Bible* note on Amos 5:14.
  - ✠ See 1 Peter 3:11.
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16 y                      The eyes of the LORD are upon the righteous,/ and His ears towards their supplication.

V 16 About this verse : the Lord does not have physical eyes and ears ; but He, the Knower of Hearts, the Lover of Man, is deeply aware of the lives and pleas of the righteous.

✧ Saint Augustine of Hippo encourages us to keep steady, and to cling to the Lord when we are in troubles. Like a physician, He treats us for the sake of our healing, and He does what is necessary in accordance with our particular needs. He reminds us that whether or not we perceive that He hears and responds to our pleas, He does do for us whatever is good for us and for our salvation.

- ✠ See 2 Chronicles 6:39-40 ; see the note about "*Your eyes*" on Psalm 5:6 ; Isaiah 65:24 ; Zachariah 12:4 ; Wisdom of Sirach 34:16.
  - ✠ About "*Lord*" : see the note about "*Lord*" on Psalm 1:2.
  - ✠ About "*righteous*" : see verses 18, 20, 22 ; see the note about "*the righteous*" on Psalm 1:5, and the note on Psalm 30:2. See 1 Peter 3:12.
  - ✠ About "*supplication*" : see the notes about "*voice of my supplication*" and "*supplication*" on Psalm 5:3.
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17 9                      But the Face of the LORD is upon those doing bad things,/ to exterminate the remembrance of them from the earth.

V 17 About this verse : elements of this verse and of the previous verse are seen in 1 Peter 3:12.

- ✠ About "*Face*" : see the notes about "*Face*" on Psalms 4:7 ; 9:4.

- ✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.
  - ✠ About “*bad things*” : see the note about “*bad things*” on Psalm 26:5.
  - ✠ See Ezekiel 31:14 ; Zachariah 12:3.
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18 𐤆                      The righteous cried out, and the LORD heard them ;/ from all their afflictions He rescued them.

V 18 About this verse : Saint Basil the Great informs us that the cry of the righteous is primarily from the heart. It is a deep cry, expressed in harmony with the Lord of All. It is heard, because of its purity. The rescue is not so much escape from tribulation as it is the giving of victory over them.

✧ Saint Augustine of Hippo says much the same. He adds, further, that the Lord rescued the Apostle Peter from the chains of prison (Acts 12:7), but He did not rescue him from the cross he faced last. Following the first rescue, he reminds us, the Apostle Peter faced many more sufferings in life ; but following the last and greatest, he was taken to where suffering is no more.

✧ Cassiodorus adds that the experience of the Holy Martyrs is similar to that of this Apostle.

- ✠ About “*the righteous ... them*” : see John 9:31.
  - ✠ About “*afflictions*” : see the note about “*affliction*” on Psalm 4:2.
  - ✠ About “*righteous*” : see the note about “*the righteous*” on verse 16.
  - ✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.
  - ✠ About “*rescued*” : see note about “*rescued*” on verse 5.
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19 𐤏                      The LORD is near to the shattered of heart,/ and those who are humbled in spirit will He save.

V 19 About this verse : Saint Basil the Great brings to our attention the relationship between this verse and the words of Psalm 50:19. He adds that contrition (shatteredness of heart) describes the person who has no pride in anything human, but rather keeps the thoughts in the context of the Lord, and in purity.

- ✠ About “*The Lord ... of heart*” : see Psalm 144:18 ; Matthew 5:3.

✠ About “*shattered of heart*” : “broken heart”, “broken hearted”, “*shattered heart*” are forms of an expression which describe an intense emotional (and sometimes physical) stress or pain which may be felt at times of great stress, rejection or abandonment. This expression is used in Isaiah 61:1, and it is cited in Luke 4:18.

✧ See Psalms 50:19 ; 146:3.

✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.

✠ About “*shattered*” : see the note about “*shatter*” on Psalm 2:9.

✠ About “*humbled*” (verb) : see the note on Psalm 9:31.

✠ About “*heart*” : see the note about “*heart*” on Psalm 4:3.

✠ About “*save*” : see the note about “*save*” on Psalm 3:8.

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20    Many are the afflictions of the righteous,/ and from them all will the  
         LORD rescue them.

V 20 Saint Basil the Great reminds us that the righteous do face afflictions, just as an athlete faces an adversary or an obstacle. It is crucial to keep confidence in the Lord.

✠ About “*afflictions*” : see the note about “*affliction*” on Psalm 4:2.

✠ About “*righteous*” : see the note about “*the righteous*” on verse 16.

✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.

✠ About “*rescue*” : see the note on verse 5.

✠ See Psalm 144:19 ; Proverbs 11:7 ; Acts 7:10 ; 14:22 ; Romans 8:17 ; 2 Corinthians 1:4 ; 2 Timothy 3:11.

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21    The LORD watches over all their bones :/ not one of them shall be  
         shattered.

V 21 About this verse : Saint Augustine of Hippo reminds us that these words are a prophecy regarding the Crucifixion of Christ, and the fact that the Saviour’s bones were not broken (“*shattered*”) (see John 19:36).

✠ About “*The Lord ... bones*” : Saint Nikolaj (Velimirović) interprets this phrase in two ways for us. He shows us that the Prophet David assures us that with great diligence and love, the Lord looks after and

cares for the bones of the “*righteous*”. The Lord does not forget nor neglect anything. When the slayers of the martyrs threw away the bodies of the slain, the Lord saw to it that these relics be found by the faithful people and placed where they could venerate them and be consoled by the Lord’s love through them. Similarly, at the Last Day, the Lord will collect and re-assemble the remains of all the righteous at the General Resurrection. He further says to us that if we consider “*bones*” as “*works*”, then the works of the unrighteous dissipate as smoke, whereas those of the righteous are like solid and enduring bones.

✠ About “*bones*” : Saint Basil the Great makes an extension on the meaning of “*bones*” by saying that as the bones knit together by sinews hold up and together the human body, so also are there persons throughout the course of the life of the Holy Church who, by their faithfulness, support the weak, and serve as a uniting and strengthening force in the Body of Christ, the Church. It is particularly through Divine peace and love that such persons provide this service.

✠ About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.

✠ About “*shattered*” : Metropolitan Bartholomew (Anania) refers us back to the first part of verse 19. The one with a shattered heart (repentance) saves his whole being from crushing (from crumbling, from destruction). He then reminds us that the second part is a citation of John 19:36.

✧ See the note about “*shatter*” on Psalm 2:9.

✠ 2 Moses 12:46 ; 4 Moses 9:12 ; John 19:33, 36.

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22 π                      The death of sinners is evil,/ and those hating the righteous one shall do wrong.

V 22 About this verse : “*The death of sinners*” is dark and without hope because of the lack of knowledge and experience of the love of God. When such persons revile the righteous, instead of following the good example, they make their own situation worse.

✠ About “*death*” : see the note about “*death*” on Psalm 6:6.

✠ About “*sinner*” : see the note about “*sinner*” on Psalm 1:1. See also the note about “*sin*” on Psalm 4:5.

✠ About “*evil*” (adjective) : see Psalms 36:19 ; 40:2 ; 48:6 ; 63:6 ; 77:49 ; 93:13 ; 111:7 ; 118:101 ; 139:2 ; 143:10 ; 2 John 11. See also the the notes about “*evil*” (noun) on Psalms 5:5 ; 7:10.

✠ About “*righteous*” : see the note about “*the righteous*” on verse 16.

✠ Wisdom of Solomon 3:10

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23                      The LORD will redeem the souls of His bond-servants,/ and all those  
hoping on Him shall not do wrong.

V 23 About “*Lord*” : see the note about “*Lord*” on Psalm 1:2.

⌘ About “*redeem*” : see the notes about “*redeem*” on Psalm 7:3.

⌘ About “*souls*” : see the note on verse 3.

⌘ About “*bond-servant*” : see the note on Psalm 18:12.

⌘ About “*hoping*” : see the note about “*hope*” on Psalm 4:6. See also the notes on Psalms 30:2, 15 ; 32:22.

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O God, who set in order the angels, and all creatures,  
send Your angel to protect us.  
Guarded by his favour,  
may we be freed from the death of sinners. — Roman

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