

**Adam Clarke:****Introduction**

The psalmist encourages himself to praise the Lord for mercies he had received, Psalm 108:1-5. He prays for the Divine succor, Psalm 108:6; and encourages the people to expect their restoration, and the enjoyment of all their former privileges and possessions, Psalm 108:7-13.

This Psalm is compounded of two Psalms which we have had already under review. The Psalm 108:1, Psalm 108:2, Psalm 108:3, Psalm 108:4, and Psalm 108:5, are the same with the Psalm 57:7, Psalm 57:8, Psalm 57:9, Psalm 57:10, and Psalm 57:11 of Psalm 57:1-11: And the Psalm 108:6, Psalm 108:7, Psalm 108:8, Psalm 108:9, Psalm 108:10, Psalm 108:11, Psalm 108:12, and Psalm 108:13, are the same with the Psalm 60:5, Psalm 60:6, Psalm 60:7, Psalm 60:8, Psalm 60:9, Psalm 60:10, Psalm 60:11, and Psalm 60:12 of Psalm 60:1-12: The variations are few, and of little moment, and the explanation may be seen in the notes on the preceding Psalms, which need not be repeated here. That the Psalms referred to were made by David, and were applicable to the then state of his affairs, has been the opinion of many; and it is probable that the captives in Babylon composed this out of two above, and applied it to the state of their affairs. Their captivity being now ended, or nearly at an end they look and pray for their restoration to their own land, as amply as it was possessed in the most prosperous days of David. The Syriac considers it as a prophecy of the vocation of the Gentiles. The Hebrew and all the Versions attribute it to David.

**Verse 1**

Even with my glory - My greatest glory shall be in publishing thy praise. Some make the glory here to mean the Lord himself; some, the Ark of the covenant; some, the Soul of the psalmist; others, his Tongue; some, the Gift of Prophecy; and some, the psalmist's Spirit or Vein of poetry. See the notes on Psalm 57:8.

**Verse 3**

Among the people - The Jews.

Among the nations - The Gentiles. Wherever this Psalm is sung or read, either among Jews or Gentiles, David may be said to sing praise to God.

**Verse 7**

God hath spoken in his holiness - כבודו (bekodsho); some think this means in his Holy One, referring to the Prophet Jeremiah, who predicted the captivity, its duration of seventy years, and the deliverance from it.

**Verse 10**

The strong city - The possession of the metropolis is a sure proof of the subjugation of the country.

**Verse 13**

Through God we shall do valiantly - From him we derive our courage, from him our strength, and by him our success.

[For the Analysis, see the Psalm 57:1-11 (note) and Psalm 60:1-12 (note). Also see introduction to Psalm 108:1-13 (note)]