

-Most similar Psalms are ascribed to the same author.
Only Psalms 115 and 135 are not, but they are orphans.

3) The assigning of the doxology in Psalm 106:48 to a time after the exile.

-Perowne's view states that the doxology in Psalm 106:48 was written sometime after the exile by the last collector or editor of the Psalms in order to divide Psalms 90-150 which had been previously collected into only one Book. This division occurred before Chronicles was written because this doxology is quoted in 1 Chron. 16:36.

-This argument contradicts the context 1 Chron. 16:1-36 which states that this doxology was part of the Psalm which David gave Asaph and his relatives to sing and play on musical instruments when the ark of the Lord was brought from the house of Obed-edom to Jerusalem.

-The fact that David uses this doxology in 1 Chron. 16 implies that the doxology existed in David's day.

-However, Perowne's argument assumes that the narrative in 1 Chron. 16 was invented or modified when Chronicles was written.

-Therefore, the assigning of the doxology in Psalm 106:48 to a time after the exile is inconsistent with the doctrine of verbal inspiration.

4) The ascribing of some Psalms to a different author than the one to whom the Psalm title ascribes it.

a) Psa. 65 is ascribed to David in its title.

-Perowne says that it was written after the Assyrian invasion (8th century BC).

b) Psa. 69 is also ascribed to David in its title.

-Perowne says it was written during the exile (6th century BC).

c) Perowne says that some of the 15 Psalms ascribed to David in Book V were not actually written by him.

-Perowne's assignments are based on his opinion of the content and context of the Psalm.

-Harding: The Psalm titles are inspired (discussed below). So Perowne's view contradicts the doctrine of verbal inspiration.