A PARAPHRASE AND ANNOTATIONS UPON THE BOOKS OF THE PSALMS, BRIEFLY EXPLAINING THE DIFFICULTIES THEREOF.

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A NEW EDITION IN TWO VOLUMES, BY THE REV. THOMAS BRANCKER, M.A. RECTOR OF LIMINGTON, SOMERSET, LATE FELLOW AND TUTOR OF WADHAM COLLEGE.

VOL. I.

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THE materials employed in the Editor's Notes to this work have been noticed in almost every instance. They consist principally of the Lexicons of Castell, Buxtorf, Michaelis, Gesenius, Lee, and Freytag, the Grammars of Buxtorf, Lee, and Stuart, and the Versions and Commentaries of Bishop Horsley, Dathe, Rosenmüller, Hengstenberg, French and Skinner, and the Rev. John Jebb, to whose able and learned Dissertations the Editor is indebted for much interesting and useful information.

Dr. Hammond's work was published only the year before his death, and appears in many places to have passed through the press with little or no correction; for, besides numerous typographical errors, the sentences are occasionally clumsy, involved, and scarcely grammatical. In such cases an attempt has generally been made to correct them, either by a note, or by introducing a word or two into the text, enclosed in brackets. The references have been verified as far as lay in the Editor's power; and Syriac or Arabic words, which were printed in Hebrew characters, have been inserted in their proper type, within brackets, after their Hebrew forms.
P R E F A C E.


1. THE duty and benefits of Psalmody, and the many excellencies of these Divine inspired books, cannot fitly be set out by any lower hand than that which first wrote them.

2. For the former of these, we are sufficiently provided from this treasury, Ps. xxxiii. 1, praise—this of Psalmody ver. 2—is comely for the upright. Ps. xcvii. 1, 2, 3. It is a good thing to give thanks, to sing praises, to shew forth thy loving-kindness and thy faithfulness—upon the psaltery—with a solemn sound. cxlv. 3, Praise the Lord, for the Lord is good; sing praises to his name, for it is pleasant. lxx. 1—5, Sing aloud—take a psalm—blow up the trumpet—for this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt; and very frequently elsewhere. And the sum of the testimonies is, that as it is the principal thing we know of the joys of heaven, that we shall most ardently love and praise God there, and devoutly contend with the holy angels, his supreme ministers, in sounding forth the adorable excellencies of our Creator, Redeemer, and Sanctifier, so we are obliged by our holy calling and our own many great interests, to take some antepast of those celestial joys in this lower kingdom of heaven,
and to spend no inconsiderable part of our present lives in this most blessed and holy employment, wherein also those angels, which shall then be our preceptors, are here pleased to follow and attend our motions, and invisibly to assist in those choirs where they can find meet company, the hearts, pure and whole hearts, the spirits and inflamed affections and voices of psalmodists.

3. As for the latter, it is no otherwise to be fetched from hence than as the light commends beauty to every eye, and as the matter itself speaketh; this type of Christ, the Psalmist, having transcribed this part of his character, that he hath not thought fit to testify of himself, any otherwise than the works which he did bare witness of him: [see John x. 25.] For this therefore we must appeal to foreign testimonies, and therein not so much to the diffused panegyrics which have been largely bestowed on this holy book by many of the ancient fathers of the church, as to the offices of all churches, Jewish, nay Mahometan, as well as Christian, and the more private practices of holy men in all ages.

4. For the practice of the Jewish church, we have 1 Chron. xv. 16, where the Levites are appointed to be singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy; and to record, and to thank and to praise the Lord God of Israel, xvi. 4. And being thus prepared for the office, David delivered this psalm to thank the Lord, into the hand of Asaph and his brethren, ver. 7. Give thanks unto the Lord, &c. in the words of Ps. cv. 1. And this not only upon an extraordinary occasion, to solemnize the carrying up of the ark, but to stand every morning to thank and praise the Lord, and likewise at even, xxiii. 30, &c., and to, or at every offering up—so the LXXII. rightly render it, at all that is offered—of burnt-sacrifices to the Lord in the sabbaths, in the new-moons, and on the feast days, ver. 31. And thereto the recital of their practice accords, Ecclus. l. 15, 16, 18. He poured out the sweet-smelling savour—Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard for a remembrance. The singers also sang praises with their voices, with

2 Met' ἄγγελον δόξας, μετ' ἄγγελον ὁμοίως, Chrys.: see note on Ps. cxxxviii.
5 Ps. cxxxviii. 1.
6 ἢ νική το στήμα μὲν λαλῆ τῶ ἲματος, ἢ διάνως δὲ ἐξου διατριβή πανταχοῦ πλανωμένη, ἀλλ' ἤνα ἐκοίτη ἡ φωνή τῆς γλώττης. Chrys. t. i. p. 610 B. 30. οὕτως ἡλιονέτες δοσι το μελῳδια τῶν ῥημάτων τοῦ ἀνθρώπου τῆς φωνῆς καὶ τῆς πρὸς το πνεύμα συμφωνίας προσφέρεσθαι. Athanas. ad Marcellin. t. i. p. 961 B.
7 See Basil. [Praef. ad Ps. I.] tom. i. p. 125, 126, 127; and Athanas. Ep. ad Marcellin. throughout.
great variety of sounds was there made sweet melody. So again, 2 Chron. v. 12, the Levites arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests, sounding with trumpets. And as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lift up their voice with the trumpets and cymbals and instruments of music, saying, For he is good, for his mercy endureth for ever, in the words of this Psalmist so often repeated, then, in token of God's acceptation and approbation, the house was filled with a cloud, ver. 13. the glory of the Lord had filled the house of God, ver. 14.

5. This old copy of the Jews is at once transcribed and confirmed, and recommended to all the world, by the signal practice of Christ himself in his great reformation.

6. Beside his many incidental reflexions on this book of Psalms, to prove his doctrine, and give account of himself—Luke xx. 42, and xxiv. 44; Matt. xvi. 27, xxi. 16. xxv. 41, and xxvi. 23; John x. 34, xv. 25, and xvii. 12—two signal instances are recorded for us; the one at the institution of the Eucharist, Matt. xxvi. 30, και ὑμνήσαντες ἔχιλθον, they sung a psalm—closed the whole action with a hymn—and so went out.

7. That this their singing was the recitation of the Paschal hymn, or great Hallelujah—Ps. cxxiv. and the four subsequent—is not expressed by the evangelist, yet is much more probable than the contrary opinion of those that conceive it was a new hymn of Christ's effusion—possibly the same which is recorded John xvii.—wherein it cannot be believed that the disciples had their parts, as the word ὑμνήσαντες must conclude they had in the singing this hymn or hymns. It is evident our Saviour chose to retain much more of the Jewish customs than that of the paschal Psalm amounts to.

8. The other instance was that upon the cross, being now at the pouring out of his peace-offering, Matt. xxvii. 46, About the ninth hour—the hour of prayer—ἀνεβήσατε φωνή μεγάλη, λέγων, he lift up his voice—like a Levite's trumpet—resounded with a loud voice, Eli, Eli, Lamma Sabacthani, the express words, in the Syriac reading, of the beginning of Ps. xxii. How much more of that or of the ensuing Psalms he recited, the text advertiseth us no farther, than that he concluded with the words of xxxi. 5. So St. Luke tells us, xxiii. 46. And when Jesus had cried with a loud voice—which belongs to the former passage—he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

9. Here we see our blessed Saviour, that had not the spirit by measure, that spake as never man spake, chose yet to conclude his life, to entertain himself in his greatest agony, and at last to breathe out his soul in this Psalmist's form of words.
rather than in his own. No tongue of men or angels can invent a greater  ὠς, to set out the honour of any writing, or give us more reason to lay up in our minds the words of the martyr ὁ Hippolytus, that in the days of Antichrist, λευτοροντα σβενθήσεται, ψαλμωδία πανοιδήσεται, ἀνάγνωσις τῶν γραφῶν οὐκ εἰκοκουθήσεται, liturgy shall be extinguished, psalmody shall cease, reading of the Scriptures shall not be heard. In which three as the public service of God was by the ancients thought to consist, so the destroying of all and each of them must needs be a branch, if not the whole body of antichristianism, a direct contradiction to Christ, who, by his own prescription, or practice of each of these, impressed a sacred character on each: see Matt. xxvi. 30, Luke xi. 2, iv. 17.

10. The use which the Apostles of Christ are recorded to have made of this book bears proportion with these precedents.

11. In St. Peter's speech about Judas and his successor, the directions are taken from hence, Acts i. 16, 20. In his first sermon to his countrymen, his proofs are from hence, Acts ii. 25, 31, 34. So again iv. 11. And upon the delivery of him and John out of the rulers' hands, the whole company celebrate the news of it, iv. 24, first in the words of Ps. cxli. 6, then of Ps. ii. 1, 2. So St. Paul in his preaching, Acts xiii. 22, 33, 35; in his writings, Rom. iii. 4, 10, &c., viii. 36, x. 18, xi. 9, xv. 3, 9, 11, and oft elsewhere; and so in his sufferings also, Acts xvi. 25. At midnight—one of the solemn hours of prayer and psalmody in the ancient church—Paul and Silas προσευχόμενοι ὄνομον τὸν θεόν, in their office of prayer used an hymn or psalm—one or more—also, and recited so loud that the prisoners heard; and this again [was] signally accepted and rewarded by God with the earthquake, and opening of the doors, and loosing of their bands, ver. 26.

12. The use of these in the public assemblies, as early as the Apostles' times, is intimated 1 Cor. xiv. 26, but distinctly set down 1 Cor. xi. 4, under the style of prophesying, every man praying or prophesying, according to the importance of that phrase, 1 Chron. xxv. Heman and Jeduthun should prophesy with harps, with psalteries and with cymbals, ver. 1; and the sons of Asaph prophesied according to the order of the king, ver. 2; and the sons of Jeduthun prophesied with the harp, to give thanks and praise the Lord, ver. 3: and in them, as in praying, all joined, the whole assembly, in heart and voice, had all their common interest, women as well as men—every woman that prayeth or prophesieth, ver. 5—though in other parts of the office they

8 Bib. Patr. Grec. tom. xi. p. 357 B.
9 "Scripturae leguntur, Psalmi canuntur, Adlocutiones proferuntur, Petitiones delegantur." Tertul. de An. c. ix. [52.]

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were not allowed to speak, xiv. 34; yet let us exalt his name together, Ps. xxxiv. 3; young men and maidens, Ps. cxxviii. 12: and so still, εν τας ἐκκλησίας...οι του κυριου ἀπόστολοι...φάλλον τας γυναικας συνεργός συνεχόμενα, saith 10 Isidore Pelusiote, the Apostles of Christ wisely permitted that women should sing psalms in the churches; and he there mentions it as a most severe punishment to be inflicted on them for their misdemeanours, της εν ἐκκλησίας φόνος παινεων, to be interdicted singing in the church, with which he joins της εν πόλει μονής, the turning them out of the city.

13. Then for the more private use of them, St. Paul's prescriptions are authentic testimony, Eph. v. 18, 19. where in opposition to the heathen orgia of Bacchus's enthusiasts, he directs to speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord; and Col. iii. 16. teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And so St. James also, v. 13, Is any merry? let him sing psalms.

14. How this exercise was frequented in all after-ages in the church, and made up a very great part of the Christian's devotions, both in the public assembly and more privately in the family, and yet in the greater retirement, in the closet and the waking bed, we need not seek in the histories of the ascetæ and recluse, many of which spent their whole time in this employment, reciting the whole psalter daily, others weekly, none passed an hour of prayer without a considerable portion of it. The Fathers of the church assure us that, for those that lived 11 in seculo, psalmody was the constant attendant sometimes of their 12 meals, generally of their business, in the shop and in the field; that they learnt the whole book by heart, 13 καὶ διὰ πάσης ἡμέρας διατελούν ψάλλοντες, and through their whole age continued singing, or saying psalms; that whereas 14 the custom of the world had taught all to deceive the wearisomeness or length of business by any kind of singing, τὸις ψαλμοῖς ἐπετείχεσθε ὁ θεὸς ὥστε ὅμοι καὶ ἴδον τὸ πράγμα καὶ ὄφθαλμαι εἶναι, God had provided them psalms for their pleasure and profit together, that 15 whilst they did in appearance but sing, they should really be instructed and improved in their souls.

10 L. i. Ep. 90 A.
11 Τα των ψαλμων λόγια κα κατ' οἶκοι μελετοῦσι, καὶ έπὶ της ἄγρως περεφέ- ρουσι. Basil.[Pref. ad Ps. I.] t. i. p. 126 B.
12 ἐν ταις ἐκλείσεις ἑργοι, μάλαπα δὴ ἐν τραπεζῃ. Chrys. [in Ps. xlii.] t. i. p. 610. l. 36.
13 Chrys. in [Ps. cxxviii.] tom. i. p. 854. l. 12. See ibid. in Es. v. i. p. 1054. l. 16.
14 Γυναικεσ ἱστοργοῦσαι, καὶ τῇ κερ-
15. The consideration of these things, but especially of the common interest of all sorts and states, ages and sexes, in this one great treasury and magazine, deposited with the church for the enriching and securing of souls, together with one sadder reflection, which I had rather the reader should be told from St. Chrysostom than from me, have oft suggested, and at length persuaded me to make this attempt, to cast in my mite into this treasury, my symbolum toward so charitable a work as is the endeavour that every man may be in some measure able to say with St. Paul, ψαλῶ τῷ πνεύματί, ψαλῶ δὲ καὶ τῷ νῷ, I will sing, or recite a psalm, with the spirit, I will do it with the understanding also.

16. In order to which what is here attempted to be performed, together with the uses which every pious Christian may think fit to make of it, I am in this place to advertise the reader.

17. For the first, The main if not only scope of the paraphrase and annotations hath been to extricate and clear the literal importance of each psalm; whether that were more general, wherein all men indifferently were concerned, or more particular; and that again either such as concerned the Psalmist only in relation to some matter of fact in the story of those times, or such as had a farther and more divine aspect on Christ, the Messias of the world, who without question is oft predicted in this book of Psalms, and either by Christ himself, or by his inspired Apostles, acknowledged and attested to have been signally meant, and so to have given the world the most eminent completion of those predictions.

18. Now because the expounding of prophecies is no easy task, and especially of those poetic and prophetic writings which have had one immediate sense, and completion in some other, and because there is but one infallible clue to this labyrinth, the applications of such places made by Divine writers in the New Testament, I have therefore made use of that as oft as it was to be met with, and then advanced with confidence beyond what the letter, in its first or immediate sense, suggested. But for all other passages, which by some kind of accommodation or analogy or figure, or moral or spiritual sense, were capable of being thus applied either to Christ or his church, I have not frequently chosen to be thus adventurous,

16 Καὶ υἱῶν τῶν ψυχῶν λατρείαν, καὶ υἱῶν ταμαίων ἄγαθῶν διδασκάλων. Basil. [Pref. ad Ps. I.] t. i. 125 B, C.

17 Οὗ μικρός εἰς κατηγορίας λόγον, τὸ καθ’ ἐκάστῳ μέρος ἠχλώσατο, καὶ διὰ στόματος προφέροντας, μὴ ξύνεω τῶν νομιμῶν τὴν δύναμιν τῶν ἐναποκειμένων τοῖς ἰθυμασίας. [in Ps. cxxl.] tom. i. p. 854. l. 13: and ἐκ πρώτης οὐκιάς εἰς θερατον γήρας τοῦτον μελετῶτες τῶν ψαλμῶν διατελεῖτε, τὰ ῥήματα εἴδοτες μόνον, καὶ παρακαθίστησθε θησαυρῷ συνεκκατασμένῳ, καὶ βαλάντων περιφέρετε εὐφρατεισμένοι. Ib. l. 18.

18 Φιλοσοφῶν τῶν ἐκατάρξα γραμμῶν πότως ἐγκεκείμενον κατολαμβάνων. Athanas. ad Marcell. [§. i.] tom. i. p. 960 A.

19 1 Cor. xiv. 15.
both because I knew this was for the most part the product of fancy, wherein all men are willing to reserve their liberty, and neither needed to be directed, nor liked to be anticipated; and because I was unwilling to affix any sense to Scripture, which I had not some degree of assurance that the Holy Ghost in the inspired Writer had respect unto, who though he may have designed whatever the words are capable of, and so may have intended more senses than one, yet cannot be proved to have done whatsoever he might have done. And therefore though I blame not the enlargements of their spirits, who extend themselves to allegorical and tropological descants, so they be founded in the literal sense first secured, yet this latter was it which I had in my aim; and I both found and foresaw a competent weight and number of difficulties in that, which as I was intent by God's help to overcome, so I was not willing to weaken by diverting any part of my forces to what was more easy but less necessary; considering especially that this book of Psalms, brought home thus plainly, and without any descant, to every man's understanding, would be able to yield him an entire body of necessary theology, in directions of life, fundamentals of faith, and incentives and helps of devotion, and copious and various matter of Divine meditation, which are sufficient to recommend it to the reader's most diligent revolving; to which then those analogies are likely to be consequent of their own accord, as the result of a more passionate delight hovering over the more solid intellectual joy of conversing with God, and enriching his own soul.

19. For the fetching out of this primary or literal sense, oft veiled in poetic colours, sometimes more intricated whether by ellipses or trajections, but most frequently made doubtful by the variety of notions of which the same Hebrew words are capable, my first resort hath been to the ancient learned literal interpreters in many languages, as they are lately published, with most advantage, by the great diligence and unwearied industry of my very worthy and learned friend Dr. Walton.

20. Of these I must acknowledge the most advantageous directions to have been afforded me by the Chaldee, Greek, and Syriac; for as to the Latin, Arabic, and Ethiopic, they do so closely follow and in a manner render the Greek, that the chief use of them hath been to secure us of the ancient reading of the Greek, which, being sometimes corrupted in the autograph, is to be recovered by help of these transcripts.

21. Of these three, the Chaldee—which is not so literal as the others pretend to be, but owns the liberty of a paraphrast—is yet as commodious as any to direct to the literal sense; the very design of a paraphrast being truly this, to render that fully in more words which an equal number could not sufficiently express. Yet hath not this made so full a provision
for us, but that all other aids have sometimes been little enough
to steer us through the difficulty.

22. For the Greek, whether it be truly what the title as-
sumes, the translation of the LXXII., i.e. those so many Jews
in Ptolemaeus Philadelphus his time, who were sent him by the
High Priest competently instructed to perform that work, I
shall not take upon me to determine. For as I am no way
convinced with the arguments of those who affirm that those
LXXII. translated no more than the Law of Moses, as that
strictly signifies but the Pentateuch (when yet the title is en-
larged—in Christ's style, John xii. 34, and xv. 25, and St. Paul's,
Rom. iii. 19—to this book of Psalms peculiarly, and to the pro-
phets also, 1 Cor. xiv. 21; and when the ancientest Fathers of
the church, 20 Justin Martyr in his dialogue with Trypho the
Jew, 21 Irenæus, 22 Clemens Alexandrinus, and so forward till
St. Hierome, all uniformly produced their testimonies out of
the prophets and Psalms as well as out of the Pentateuch, upon
the authority of these LXXII. Jews, which had thus rendered
them), or that what they translated was by the burning of
Ptolemy's library, in Julius Cæsar's time, irrecoverably lost,
when certainly many copies of it had been transcribed before
that time, which met not with that conflagration; so neither
am I obliged by the relation of the cells, and other circum-
stances which Justin was told in Egypt, over and above what
we find in Aristeas or Josephus [Antiq. XI. 2. §. 13], to conclude
their interpretation a work of God's peculiar conduct, and so to
ascribe, as some great lights of the church have done, their varia-
tions from the Hebrew to the same spirit by which the originals
were first indited.

23. I shall only remember, on this occasion, what is observed
by Jesus the son of Sirach, in his prologue to Ecclesiasticus;
where taking notice of the interpretation not only of the Law,
but of the Prophets, and other books also, and in the next
words setting down the time of his coming into Egypt, in the
eight and thirtieth year under king Euergetes, the immediate
successor of Ptolemaeus Philadelphus,—and so [he] may pro-
bably be understood to speak of the LXXII. not long after the
compiling their interpretation—he tells us withal that there was
great difference betwixt the original and the translation. And
allowing it to have place in this of the Psalms, as well as other
books—though I think as little in this as in most other—it is
yet certain, that great use is to be made of it toward the pre-
sent design of interpreting the original. And in gratitude for
the many benefits thus received—but especially because this
translation was the means of conveying the Word of God unto
the heathen—was in many synagogues used by the Jews in and before Christ's time, as 23 Justin and 24 Tertullian, and the 25 Jews themselves assure us—was constantly cited and re-sorted to by Philo Judæus in his writings, and frequently honoured by the writers of the New Testament, who retain their renderings, even where they differ from the Hebrew—and lastly, hath retained that honour in the whole ancient church, which universally used and followed this translation which we now have, and that without any question but the LXXII. were the authors of it—I have paid them a more peculiar respect and consideration, very often examined their renderings more nicely, and proposed either my own or others' opinions concerning the causes or grounds of their variations; which I acknowledge to be more than was necessary to the work in hand, yet deemed it a πάρεργου by which the learned reader would be gratified, and the more unlearned not considerably disturbed in his pursuit.

24. As for the Syriac, that also hath been often conducible to my undertaking, as departing frequently from the LXXII, where there was reason for so doing, and more simply rendering the original than the Chaldee, as a Paraphrast, pretended to do.

25. Besides these, I have had the directions sometimes of the Jewish Scholiasts, especially Aben Ezra and Kimchi, and sometimes of the Jewish Arab Interpreter, and of Abu Walid and R. Tanchum; which three I wholly owe to the favour of my most learned friend Mr. Pocock, who hath those manuscript rarities peculiar to his library, and hath been forward to communicate them, and, which is more, his own great judgment in several difficulties, when I stood in need thereof. And by these and other helps which were more accessible, I at length attained to that measure of understanding of this very obscure Divine poem, which is here communicated to the reader by three steps or degrees; first, by some light change of the translation; secondly, by larger paraphrase; and thirdly, to those that have the curiosity to desire the reasons of these, by way of annotations.

26. And if what is here communicated prove in any proportion successful toward the designed end, the giving the reader the plain understanding of this book, it will then leave behind it a manifold obligation to make use of it to his own greatest advantage; not only by 26 gathering out of the whole, as from a

23 Apol. 11. 72, and in Paren.
24 Apol. c. xviii. §§ 2, 3.
25 See Gemara Hierosol. tr. Sota c. 7.
panacea, those peculiar medicaments which may fit him in whatsoever occasions, but by allotting himself every day of his life a *dimensum* of heavenly meditation and devotion, conversing with God in those *very* words (they need not be refined, or put into rhyme, to fit them for his turn—the ancients contented themselves with the plain prose, and found it fittest for use) with which for this common end, the use and benefit of mankind, he so long since inspired the Psalmist.

27. Till by some better guidance men have acquired some competent understanding of the book, this Paraphrase may possibly be useful in their retirements, to be read verse by verse, together with the Psalm, as interlinears have been provided for novices in all languages. But when the Psalm is understood, and the recesses competently opened, then this designed help will but encumber the instructed Christian; and so is in duty to be laid aside, and changed for the endeavour of drawing to himself the most proper juice out of every line, and then enlarging his thoughts, and inflaming his zeal on each occasion that the periods of the Psalm shall severally suggest and the good Spirit of God excite in him, whether in relation to himself or others.

28. To which purpose it is much to be wished, that they that allot any constant part of their time to private psalmody, and to that end have, as the ancients prescribed and practised, gotten the psaltery perfectly by heart—*quilibet vinitor* 28, every tradesman at his manual work having by this means the whole time of his labour a vacancy for his devotion—would be careful not only to keep their hearts in strict attendance on their tongues, that it may not degenerate into lip-labour, but also to give them a much greater scope of enlargement, to improve these impressions, to beat out this gold into plate and wire by reflections, applications, soliloquies, and so to fasten these on the mind with references to the texts which suggested them; that they may be so many topics and helps of memory, to bring back the same with all the advantages that united devotions shall beget in them, when they recite the same in the public offices of the Church.

29. I have heard of some pious men, which have constantly completed the whole work of their private prayers by enlarging their meditations on these several petitions of the Lord’s Prayer; the profit whereof is probably much greater than of the same or greater space laid out by others in the multiplied recitation

27 Μὴ περιβαλέσαι τις αὐτὰ τῶν ἐξεθένθησαν ἴμασι πιθανῶς, μηδὲ πειραζέσαι τὰς λέξεις μεταποιήσαι, ἃς ἐναλάλλησαν ἄλλοι ἀνθρώποι, τὰς ἄλλας ἁπάσας λέγεται, καὶ λέματα, ἄνοιξιν ἑαυτοῦ, ἕως ὅτου διακοινωνήσωσιν ἄγιοι αὐτὰ, ἐγγυώμεναις τὰ ἑαυτῶν, συνεϊχθήσαι ἡμῖν, μᾶλ-
of the same Divine prayer. And proportionally, the reciting a few Psalms daily with these interpunctions of mental devotion, suggested and animated and maintained by the native life and vigour which is in the Psalms, may deserve much to be preferred before the daily recitation of the whole Psalter, whereof the devotions of some ascetics is said to have consisted. The danger being very obvious, and easily foreseen, that what is beaten out into immoderate length, will lose of the massiness; and nothing more fit to be averted in religious offices, than their degenerating into heartless dispirited recitations.

30. That our devotions, unto which the Psalter is set to minister, may not be such, we are first to take care that our lives bear some conformity with these patterns; and, secondly, very solicitously to attend and provide that the Psalmist’s effusions have the Psalmist’s spirit and affection to accompany them; that we borrow his hand and breath, as well as his instrument and ditties. The ancient Fathers of the Church are very pressing on this subject. Form thy spirit by the affection of the Psalm, saith St. Augustine. If it be the affection of love, enkindle that within thy breast, that thou mayest not speak against thy sense and knowledge and conscience, when thou sayest, I will love thee, O Lord, my strength. If it be an affection of fear, impress that on thy soul, and be not thyself an insensible anvil to such strokes of Divine poesy which thou chantest out to others, O consider this, ye that forget God, lest he pluck you away, and there be none to deliver you. If it be an affection of desire, which the Psalmist in an holy transportation expresseth, let the same breath in thee, accounting, as St. Chrysostom minds thee on Ps. xlii., that when thou recitest those words, Like as the hart desireth the water-brooks, so longeth my soul after thee, O God, thou hast sealed a covenant, betrothed and engaged thy soul to God, and must never have a coldness or indifference to him hereafter. If it be the affection of gratitude, let thy soul be lifted up in praises, come with affections this way inflamed, sensible of the weight of mercies of all kinds, spiritual and temporal, with all the enhancements that the seasonable application thereof to the extremities of thy wants can add to thy preservations and pardons and joys; or else the reciting the Hallelujahs will be a most ridiculous piece of pageantry. And so likewise for the petitory part of the Psalms, let us be always in a posture ready

29 τοιοῦτον δὲ καὶ σὺ ζηλώσεις Βιαν, αὐτὸν ἴχθυον τοὺς τὰυτὰ θεωροῦμενοι λαλήσαντες ἄστρες ἄγιοι. Διαθήκης. 

30 In Ps.xxx. Conc. 3. [Si orat Psalmus, orate; et si gemit, gemite; et si gratulatur gaudete; et si sperat, sperate; et si timet, timete: omnia enim, quae hic conscripta sunt, specula nostri sunt.]
for them, with our spirits minutely prepared to dart them up to
heaven. And whatever the affection be, Cor faciat quod verba
significant, Let the heart do what the words signify. Cassian
hath said over the same thing more largely and earnestly, That
we enjoy this treasure, it is necessary that we say the Psalms with
the same spirit with which they were composed, and acco-
domate them unto ourselves in the same manner as if every one of us
had composed them, or as if the Psalmist had directed them pur-
posely for our uses; not satisfying ourselves that they had their
whole completion in or by the Prophet, but discerning every of
us our own parts still to be performed and acted over in the
Psalmist's words, by exciting in ourselves the same affections
which we discern to have been in David, or in others at that
time, loving when he loves, fearing when he fears, hoping when he
hopes, praising God when he praises, weeping for our own or
others' sins when he weeps, begging what we want with the like
spirit wherein his petitions are framed, loving our enemies when
he shews love to his, praying for ours when he prays for his, hav-
ing zeal for the glory of God when the Psalmist professes it, hu-
bling ourselves when he is humbled, lifting up our spirit to Hea-
ven when he lifts up his, giving thanks for God's mercies when he
doeth, delighting and rejoicing in the beauty of the Messias, and of
the Church his spouse, when he is delighted and rejoiceth; when
he relates the wonderful works of God in the creation of the
world, bringing his people out of Egypt, &c., admiring and glor-
ifying God as he stands amazed and glorifies him; and when he
mentions the punishments inflicted on rebellious sinners, and re-
wards and favours bestowed on the obedient, we likewise are to
tremble when he trembles, and exult when he exults, and walk in
the court of heaven, the sanctuary, as he walks, and wish to dwell
in it as he wishes. Finally, where he as a master teacheth, ea-
horts, reprehends, and directs the just man, each of us must sup-
pose him speaking to him, and answer him in such due manner as the
instruction of such a master exacts. And that we may in some
measure perform this vital substantial part of our task, Let us,
saith he, at the beginning of the Psalm, beg of God that light and
affection, and gust and savour, with which David was affected
when he made it, and that with the affection and desire of obtain-
ing what he felt.

31. And if it be here objected, first, that there be many things
in these Psalms which are not agreeable to every man's condi-
tion, and so cannot at all times be attended with the spirit of
the reciter—as the Eucharistical Psalms are not proper for him
that is in distress, &c.—secondly, that there are many which
have no propriety to the spirit of any Christian, as those which
are spent in calling down vengeance on God's and the Psalmist's

32 Aug. 33 Col. x. c. x. and xi.
enemies—Let them be confounded and put to shame that seek after my soul; Ps. xxxv. 4. Let them be as chaff before the wind, and let the angel of the Lord chase them, ver. 5. Let destruction come upon them at unawares, ver. 8, and especially Psalm cix. almost throughout—the answer will not be difficult. To the first, first, that the very objection is a grant that the Psalms contain devotions proper to the most distant conditions of all men; and then that which is no way agreeable to my present circumstances being yet most agreeable and accommodate to several other men, this is but a summons to my charity to swell above its own banks, and diffuse itself to the refreshing and supplying of others' wants: and so this is not any defect, but an advantage in the Psalms, which will never be complained of by those which begin their forms as our Saviour directed, addressing them to the common Father and Redeemer of all men, and desire not to enclose benedictions, but take all others into a principal part of their care, and so can pray most zealously for any thing that any other Christian stands in need of. And yet, secondly, it will be hard to mention any thing which was ever fit for the Psalmist to say, which will not have some propriety to every of us, in whatsoever condition. It is certain, as to the particular instance, that he that is in the greatest distress hath yet various matter for and obligations to thanksgivings, when his very distress, which seems to set him at the greatest distance from it, is the most peculiar engagement to it. God's taking all away, bringing to the boils and dunghill from the ease and splendour of the palace, is Job's summons to blessing the name of the Lord, Job i. 21. as well as the memory of his greatest donatives: and the Psalmist oft assures us of the goodness and most valuable benefits of afflictions, and consequently teaches us the duty of blessing and magnifying our Benefactor for the mercy of those wholesome—he they never so bitter—ingredients. And the same will be found applicable to all other affections of the Psalmist, which will seldom miss to meet seasonable matter to work on in any man's breast, which wants not devotion to discern and bring it home to him.

32. To the second objection I shall not need accommodate any other answer, than the reader will find already given in the margin and paraphrase and annotation on Ps. xxxv. 4, and other the like; that the Hebrew is as capable of the future as the imperative mood and sense, and so the translation in all reason to be changed—ως, not let them be confounded and

34 Την βιβλίον ταύτην δ' ηλιμβάνων—ψαλμος, ὃς ἱδίους ἐνίετο λέγον, ἀναγινώσκει καὶ δ' ἄκοιν ὃς ὃς αὐτὸς λέγων κατανύστηται, καὶ συνιδιότευται τοῦ τῶν ἱδίων ῥήματιν, ὃς ἱδίων αὐτών ὅτων. Athenaeus ad Marcellin. [§ i.] ὁ λέγων τά ἄλλα, ὃς πίνα ρήματα λαλῶν ἐστί, καὶ ὃς περί αὐτοῦ γραφότας αὐτοῦ ἡκάστου φάλλειν. Ibid.

b
put to shame, but they shall blush and be ashamed, they shall be
turned back; ¶ they shall be as chaff before the wind, and the
angel of the Lord shall chase them. Their way ¶ shall be dark
and slippery, and the angel of the Lord shall persecute them. De-
struction shall come upon him unawares, and his net that he hath
hid shall catch himself, into that very destruction shall he fall.
That David, who was a prophet inspired by God with know-
ledge of future events, should thus rather predict and denounce
God's just judgments on obstinate sinners—and that out of de-
signs purely charitable, by denouncing to work repentance,
that repentance might frustrate and cancel the denunciation—
is much more reasonable for us to resolve, than that in the
spirit—when possibly without the power—of Elias he should so
frequently call for thunder from heaven either upon his own
or God's enemies. And in many places, particularly that of
Ps. cix., it is reasonable to resolve, that it is Christ himself that
spaketh in the prophet, as being the person there principally
concerned, and the completion most signal in many circum-
stances there mentioned, the succession especially of Matthias
in his apostolical and episcopal office. And then there remains
no more question or difficulty, how these and the like passages
are to be accommodated to the Christian's affection and spirit,
than how the plain denunciations of the Gospel are to be enter-
tained by it—Except ye repent ye shall perish, Luke xiii. 35.
Indignation and anger and wrath upon every soul that doth ill,
Rom. ii. 9. Our God is a consuming fire, Heb. xii. 29. There
remains no more sacrifice for sin, but a fearful looking for of
judgment and fiery indignation which shall consume the adver-
sary, Heb. x. 26—and many the like, which are to be admitted
into the very bowels of the soul, there to perform their work of
melting contrition, mortification, and reformation, to bruise the
soul and dissolve it, and purge all the dross out of it, and so refine
and prepare it for the uses of holiness. It is ordinarily said, that
the Jews were a typical people, the whole Divine economy toward
them is doctrinal and instructive to us, not immediately or lite-
rrally, but by way of analogy; the severity required of them to-
toward the Canaanites, is to be transcribed by us no other way than
by our displeasure and revenges on our lusts and sins, the great-
est enemies either of God or us. And thus our zeal and indig-
nation may be seasonably laid out, yea and our anathemas—if
we still continue them in that form—our solemn delivering them
up to God's displeasure, judgment, and executions, without
pleading their cause, or soliciting any reprieve for them.

33. If again it be objected that many affections of the
Psalmist are much more divinely elevated than it is imaginable
our dull earthy hearts should keep pace with them; that the
beatitudes belong to those which are much higher advanced
than we are; that the professions of love are exuberant, and
but reproaches of our lukewarmness, not patterns of forms for it; I answer, that it is most true that these divine flames are much above the common pitch, and were not meant so to our use, as to flatter us that we are, or may lawfully assume to be, such as David was, or as he by these portraits desired we should be. Yet are there other proper advantages to be made of these. They that recite the beatitudes, are to do it with the sincerity of honest hearts, aspiring to that pitch, and begging God's grace and assistance to advance them to some measure of all those practices to which those beatitudes are pronounced; they that take into their mouths David's forms of professions of love or faith or zeal, or resolute adherence and obedience to God, are thereby to reproach and excite their own defects, to humble themselves before God, that they cannot pronounce them so vigorously as they ought, and to pray for that growth and spiritual proficiency, that at their next approaches to that part of the office they may perform it with more savour, and profess with more truth what the Psalmist calls us and teaches us to profess.

34. Lastly, for the sweetness of God's law, which is so oft proclaimed in these books; the graciousness of God's precepts—not only of the promises annexed to them by way of future reward, but the resultance of present joy and gratefulness and agreeableness, which discovers itself in every part of our obedience to God's yoke—more to be prized than gold, yea, than much fine gold, sweeter also than honey and the honeycomb, Ps. xix. 10; and such as, when it is tried to the uttermost, the servant of the Lord not only willingly supports but unfeignedly loves it; if we are not cordially able to join with the Psalmist in these and the like expressions, then, as we need not be told it is for want of the like temper and frame of mind which he had, so we must hereby be directed, first to cure our appetites, and then to taste and see—as the Psalmist advises, Ps. xxxiv. 8—solemnly to make our trials, to gain this part of Christian experience, which is not to be had but in a constant serious practice of all God's ways; and then we shall not fail to see and discern how gracious the Lord is, and that there is not any such probable way to the blessedness even of this life, as that of adhering and keeping fast to his precepts and directions, in opposition and defiance and abhorrence to all the false wisdom and promises of the world.

35. I shall not now farther enlarge this προπιλαίων, by inquiring, as I had thought, into the measures and music of this divine poesy. Of which as it is not easy to make any exact discoveries, so some imperfect observations, which are the utmost I can aspire to, will not be sufficient to excuse the confidence of entering on a disquisition which no others have adventured to trace before me, nor found themselves invited to it, either by
the helps which remain in this kind, or the profit that probably were to be reaped by it. The only advice with which I shall conclude, is, that in general we remember that the whole book is originally metrical, and so designed to consort and united affections; and therefore ought to be distinguished, and have its use separate from other scriptures which are read in our presence; and accordingly we sit and hearken to them, and endeavour to remember them, and apply them to the increase of our spiritual knowledge; whereas this, as all the hymns of the church, belongs to the whole assembly of both sexes, not as to auditors, but to actors: and therefore in this part of the public service, whether saying or singing of Psalms, every person of the congregation is to preserve his interest, with his voice and heart joining in all, or at least by maintaining his right to all by interposing in every other verse, by way of response and alternation. Which that it was the primitive custom, if we wanted other evidences, the epistle of 35 Pliny to Trajan would competently assure us, where he tells him of the custom of the Christians in their coetus, Carmen Christo, tanquam Deo, dicere secum invicem, "to say one with another by turns a verse," i.e. a "psalm" or "hymn, to Christ, as unto God." Which custom, together with the reverend posture of standing assigned to this office of psalmody, and the doxology at the end of every psalm, to testify what Pliny discovered, that we say our psalms to Christ as to God, upon what deliberations or designs it hath been endeavoured to be laid aside, and the Psalms, whilst they are but in prose, barely read in the common mode of other scriptures, and the people denied their parts in them, save when they are sung in very ill metre, I list not to conjecture; but shall hope, when we have attained any part of the Psalmist's affections, to fit us for the office, it will be thought as fit for our lips and hearts, as for our ears, to turn psalmists.

H. HAMMOND.

35 Lib. x. Ep. 97.
THE BOOK OF PSALMS.

PSALM I.

The subject of this first psalm of the first partition is the distant fate of pious and godless men, both in this and the next life.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

1. He that aspireth to any degree of felicity either in this life or in another, must most circumspectly guard himself (and by constant fervent prayer implore God's aids) that he be not gained by any example or invitation of the wicked men of the world, to join with them in any forbidden enterprise; or if he have been thus ensnared and seduced into the beginning of any such course, then his second care must be that he abide not one minute in that state of rebellion and danger, (wherein the longer he continues the more he grieves and repels the Holy Spirit of God, and makes his return the more difficult,) but by true contrition and confession, and vowed amendment, make his speedy return unto God and sue out his timely pardon. Or if he have omitted this duty also, and continued some time in this unhappy course, yet at least let him beware that he advance not to so high a degree of impiety as either to despise the terrors of the Lord, and the chastisements which he sends to awake and amend men, or the rebukes and censures of superiors, or the fraternal admonitions of equals, especially that he speak not peace to his own soul, presume not of any mercy from God whilst he continues in this state, or of more efficacious grace from him to fetch him out of it; above all, that he

1 hath not walked, τῆς ἑαυτοῦ. 2 stood, τῶν. 3 sat, τῶν. 4 or, assembly.

HAMMOND.
do not associate himself with those which do professedly all these; for all and every of them are so many ways of atheistical mocking of God, and contempt of all goodness, and the highest degrees of provocation, which must expect their doom from God, forsaking and obduration here, and eternal irremediable torments hereafter.—Thus much for the negative.

2. But his delight is in the law of the LORD; and in his law doth he meditate day and night.

2. And not only so, but then also (positively) he must apply himself to a most serious study and consideration of the whole law of God, and every single precept thereof, and that in order to a sincere, uniform, impartial obedience to it; nay, he must advance to a delight in it, discerning a most solid pleasure and satisfaction in the practice of all holy duties (of piety and charity and sobriety), and an emptiness and loathsomelessness (at least comparatively with those) in all the false joys that wicked men are so transported with; and upon these accounts, (both that he may exactly know his duty in every part of it, and have this pleasurable taste of it,) he must both study and practise it continually, make these two the great designs of his whole life.

3. He that doth thus shall flourish in the church of God, after the manner that a tree flourisheth, that hath the advantage of water brought near it in trenches to refresh it in time of drought. For thus shall the Spirit of God, promised to all such, assist and enable him to bring forth abundant fruit, and accordingly being thus enabled by this divine strength, he will, upon all opportunities, multiply acts of all divine virtues. And even for outward things, which are not of the essence of true felicity,—for such only are exercises of virtue, our prescribed way to a durable felicity,—but yet are, here in this world, advantageous accessions and accomplishments thereof, bearing the same proportion to the other that leaves do to fruit—as leaves accompany and adorn and cover the fruits, and withal defend them from heat and cold, and help to the ripening of them, so these outward accessions are many ways useful to the exercises of virtues—these also shall in an eminent manner be preserved to the pious man, (Godliness hath the promise of this life, 1 Tim. iv. 8.) he shall have them richly to enjoy, (1 Tim. vi. 17.) i.e. first they shall yield him a plentiful content
ment and satisfaction, (1 Tim. vi. 6,) and secondly,
he shall never fail to have such a portion of them
secured to him as is perfectly fittest for his turn.
And, in a word, all his productions of all sorts,
his thoughts, his resolutions, his actions, as well as
his external accessions—proportional to the buds
and blossoms and fruit, and not only leaves, of the
most flourishing tree—all wherein he is concerned
shall, by God's special blessing providence continu-
ally watching over him, be exceedingly successful to
him.

4 The ungodly
are not so: but
are like the chaff
which the wind
 driveth away.

4. As for the wicked, they must expect a far dis-
tant fate, who, being compared to the godly, are so
far from being like a well rooted and flourishing
tree, that as husks and straw and chaff, the most
refuse adherents unto fruit, they are unsettled and
obnoxious to every blast, or in themselves very empty
and unprofitable, and accordingly shall be dealt with
by God. When a day of winnowing comes—such
are all God's seasons of judgment, (Matt. iii. 12,)—
then shall the separation be made, and their con-
tion be very unlike one to the other. The solid
fruit we know abides, but the chaff and husks and
dust is carried away with the wind. (Ps. lxxxiii. 13,
Job xxi. 18, Is. xli. 16.) And that is not all; for
then, as to combustible matter, good for little else,
the fire attends that winnowing, and burns up all
the trash, (Is. v. 44, Ps. lxxxiii. 14,) devours and
consumes it utterly; which the Greek and Arabic
and Ethiopic and Vulgar Latin express by adding,
from the face of the earth. And so it is with the
wicked when God's judgments come, they violently
seize on them, helpless and comfortless, and hurry
them hence into a place of endless misery, where the
worm never dies, and the fire is not quenched.

5 Therefore the
ungodly shall not
stand in the judg-
ment, nor sinners
in the [e] congre-
gation of the right-
cous.

5. When therefore that final doom comes, which
shall repeal all the unequal judgments of this life, and
repair them abundantly who have here suffered cause-
lessly, when all, both good and evil, shall appear be-
fore that dreadful tribunal to receive the rewards of
all their doings, these unhappy miscreants shall not
be able to abide the trial, shall have nothing to plead
for themselves, their conscience shall accuse, and (as
being self-condemned) drag them with shame and
horror to the place of their execution; or if they
shall pretend to make any plea, they shall certainly
miscarry and be cast. The judgments of God, as
of him that sees the most secret recesses of the very
heart, bringing with him also an assembly of myriads of holy angels and glorified saints, who are able to testify and convince any gainsayer, are managed with that severity of uprightness, that there is no hope of escaping that vengeance which is justly due to them for their impious course. They must have false and partial judges, from whom to expect absolution or favour; but this being a most pure and just tribunal, they are sure to meet with neither, or they shall have a far distant fate from that which belongs to the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM II.

The second of this first partition is a most divine mixture of history and prophecy, certainly composed by David, and referring visibly to his person, and both typically and prophetically to Christ, and so understood expressly by the writers of the New Testament. The first immediate occasion and matter of it seems to be the instating and settling of David peaceably and triumphantly in his kingdom, both of Judah, (2 Sam. ii. 4,) and, after some short opposition, of Israel also, v. 4; and soon after that, his taking of Zion from the Jebusites, v. 7, and possessing and enlarging it, v. 9; and bringing the ark to it, vi. 12; after which Hiram king of Tyre presents him, v. 11, and Toi king of Hamath sends his ambassador to salute him and bless him, viii. 10. Meanwhile other heathen princes assault him, the Philistims, v. 17, 22, viii. 1, and so likewise the Moabites, viii. 2, the king of Zobah, v. 3, the Syrians of Damascus, v. 5, the Ammonites and Amalekites, v. 12, x. 6 sqq. All which were wonderfully subdued by David, and the several victories recorded in those chapters. But beside this first immediate, there is a second more remote, but withal as literal (by the confession of the Jews themselves) and more eminent matter of it, a prophetic representation of the Messias, viz. of Christ’s inauguration to his regal and sacerdotal offices, assaulted indeed, and violently opposed, and even crucified by the Jewish and Roman magistrates, (Acts iv. 25–28,) but then victoriously raised from
Psalm II.

1. Why do the heathen rage, and the people imagine a vain thing? It is to little purpose that the Philistims, and so many other neighbouring heathen nations round about, and unquiet spirits at home, raise war against David, now seated in his throne by God. All their designs and enterprises against him are blasted by the Almighty, and prove successless and ruinous to them. And so in like manner all the opposition that Satan and his instruments, Jews and Romans, (Acts iv. 27,) make against Christ the son of David, anointed by his Father to a spiritual kingdom, a Melchizedekian, royal priesthood, shall never prevail to hinder that great purpose of God, of bringing by this means all penitent believers to salvation.

2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, The kings of the nations round about Judea, the kings of the Philistims and Moabites and Damascenes and many more rose up against David; the Syrians joined with Hadadezer king of Zobah, (2 Sam. viii. 5,) and in so doing opposed the Lord's anointed, one set up and supported by God in a special manner; and so in effect rebelled against God himself. In like manner did Herod and Pilate and the Jewish Sanhedrim make a solemn opposition and conspiracy against the Messias, God's holy child Jesus, by him anointed, (Acts iv. 27,) and therein were fighters against God, (Acts v. 39.)

3. Let us break their bands asunder, and cast away their cords from us. Both of these alike resolving that they would not by any means be subject, the Philistims, &c. to David, the Jews &c. to Christ, and the Divine laws and rites of religion, by which either of their kingdoms were to be governed.

4. But God that ruleth all things, and is much more powerful than they, will defeat all their enterprises and magnify his Divine providence; as in the securing of David, and giving him victories over them all, so in erecting and enlarging of Christ's kingdom, and making the utmost of the malice of men and devils, as means of consecrating him to that office of royal priesthood to which God had designed him.

5. All their enterprises against this government of God's erecting shall not attain any part of their desire, but only provoke God to great severities and terrible vengeances against them, remarkable slaught-

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1 nations, או. 2 conspire, assemble, tumultuate. 3 rise up. 4 assemble.
5 or yokes. 6 dwelleth, יִשְׁעָה. 7 disturb, affright, וּמָשִׁית.
Yet have I set my king upon my holy hill of Zion. Meanwhile it is an eminent act of God's power and mercy to David, that soon after his anointing in Hebron, (2 Sam. v. 3,) he overcame the idolatrous Jebusites, ver. 6, and took the strong hold of Zion, and made it the seat of his kingdom, and placed the ark of the covenant there, and thereupon called it the mountain of the Lord, the hill of holiness, and there settled the kingdom, long since forepromised by Jacob to the tribe of Judah, but never fixed in that tribe till now. And the like—but exceedingly more eminent—act of power and mercy it was in him, to seat Christ in his spiritual throne, in the hearts of all faithful Christians, possessed before his coming by heathen sins, and trusting to false idol gods, parallel to the lame and the blind, (2 Sam. v. 6,)—i.e. not improbably the Jebusites' images, Teraphims, or the like, which could neither go nor see, and yet were confided in by them, that they would defend their city.

I will declare the decree: the Lord hath said unto me, Thou art my son, this day have I begotten thee. Now was that covenant solemnly sealed and ratified to David—which he is therefore to publish unto all, so as it shall be in force against all persons that shall transgress it—that at this time God hath taken the kingdom from the house of Saul, (Ishboseth being now slain, 2 Sam. iv. 6,) and settled it upon David, who was anointed over Israel also, (2 Sam. v. 3,) given him the rule over his own people, set him up, as his own son, an image of his supremacy, having at length delivered him from the power of all his enemies, and set him victoriously on his throne in Sion, which is a kind of birthday to him, the day of his inauguration, the birthday of his power, though not his person—of his kingdom, though not of the king—and this much more considerable than the other. And in the parallel, the Evangelical covenant is now sealed to Christ, and in him to all faithful Christians—a covenant to be published to all the world, and the foundation of it laid in the death, or rather the resurrection of Christ, the eternal Son of God; who, having taken our mortal flesh, and therein offered up a full sacrifice and satisfaction for the sins of the world, the third day after was brought forth, as by a new birth, out of the womb of the grave, (Acts xiii. 33,) now never to die again; and
thereby hath ascertained unto us, as many as spiritually partake of these—that die unto sin, and live again to righteousness—a blessed immortal life.

8 To this is consequent, as a free and special mercy of God's, the enlarging of this his kingdom, not only to the inhabitants of Judæa, but to many other heathen nations, the Philistims, Moabites, Ammonites, Idumeans, and Syrians &c. who were all subdued by David through the power of God, (2 Sam. v., viii., x.,) and subjected to him. And so upon the resurrection and ascension of Christ, by the wonderful blessing of God upon the preaching of the apostles, not only the Jews (many thousands of them, Rev. vii.,) but the heathens over all the world, were brought into the faith of Christ.

9 All these neighbouring enemies that rise up against him shall he subdue, and slay great multitudes of them; and so shall Christ deal with his enemies, Jews and heathens, subdue some, and destroy the impregnable and obdurate.

10 This therefore may be fit matter of admonition to all neighbour princes, as they tender their own welfare, that they endeavour to profit by others' sufferings, and not fall foolishly into the same danger; that timely they make their peace and enter into league with David, and undertake the service of the true God, which he professes. And in like manner when Christ is raised from the dead by his Divine power, and so instated in his office of royal priesthood, it will nearly concern all those that have hitherto stood out against him, the governors and people of Judæa, and all others over all the world that have lived in opposition to God, to repent and reform at the preaching of the apostles.

Set yourselves diligently and solicitously to the service and obedience of God, the God of David, and be extremely careful that ye displease him not. And especially when the faith of Christ comes to be preached, and those doctrines of purity and charity &c. which he brought into the world, men must be careful to submit themselves to it and obey it most circumspectly; and then they will find all matter of joy and pleasure, and even of exultancy in so doing. Christ's yoke is not only an easy but withal a most gracious yoke, the most happy way to a cheerful joy—
ous course of living here and reigning eternally; therefore the serving him most diligently and rejoicing in that service are very reconcilable, cannot one be separated from the other.

12 [f] Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

12. In respect of David, the anointed king, and so son of God, ver. 7, it is the necessary course for all the neighbouring princes to do as Hiram king of Tyre, and Toi king of Hamath have done; the former sending him sumptuous presents by his ambassadors, (2 Sam. v. 11,) the latter sending his own son Joram to salute him, and treat of entering a league and confederation with him, (viii. 10.) If they neglect their opportunity, and either associate with his enemies, or stand by unconcerned, they will suddenly provoke him, and pay dearly for it, be sadly destroyed. Whosoever shall by any opposition or neglect offend him will experimentally find what a care God Almighty hath of him, and how severely he will deal with all those that, being thus admonished, do not speedily make applications and addresses to him. And so will it as nearly concern all the Jewish and heathen people to whom Christ is revealed, to adore and address to him—as unto the eternal God, coequal with his Father, who alone can protect those that apply themselves to him—to lay down all their instruments of hostility—their former sins—and diligently endeavour to pacify him, and to that end sincerely enter into a confederation and covenant with him. If they shall stand out, and not acknowledge his Divine power now he is risen from the dead, but continue to provoke him still, they will certainly have their portion with his enemies, be destroyed with the Jews, or after the like manner that the Jews were when the Romans came in and wrought a horrid desolation among them, and only the believing Christian Jews, by obeying Christ's directions, were delivered out of it.

PSALM III.

A [a] Psalm of David, when he fled from Absalom his son.

This third psalm was composed by David in remembrance of that sad time wherein his own son, having by subtilty withdrawn the hearts of Israel from him, (2 Sam. xv. 6,) and broken out into open rebellion, ver. 12, he was fain to fly from Jerusalem, ver. 14, toward the wilderness, ver. 23, and went up by the ascent of Mount Olivet weeping, and his head covered—a sign of

15 suddenly kindled, 울קשר. See ps. lxxxii. 14.

16 fly, or betake themselves to.

1 in his flying from the face of Absalom, שלָם עַל פָּנָיו.
mournings—and barefoot, ver. 30, then probably pouring out his soul to God in such a manner of sadness, and yet trust and dependence on him, as was afterwards metrically deciphered in this psalm, and appointed to be sung solemnly, to perpetuate the memory of this his forlorn condition, not to set out his wars or victories—as 2 other kings are wont to have their triumphs described, and songs of victory composed—but his fears and flight only. And this is also in some degree typical of our Saviour's sadness and agony, and prayer in the garden, (John xviii. 1,) which is all one with Gethsemane, (Matt. xxvi. 36, Mark xiv. 32,) and that on Mount Olivet, (Luke xxii. 39, 41,) the very same mount to which David went up when he poured out the substance of this prayer.

1. O Lord, that hast placed me quietly in the throne, and subdued all my foreign assailants, (ps. ii. 8,) now my perfidious son hath stolen away the people's hearts from me, and being up in arms, (2 Sam. xv,) his forces daily increase, and grow very numerous.

2. Many there be which say of my soul, There is no help for him in God. [6] Selah.

3. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.

4. I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

5. Whether I slept or waked, I had no reason to doubt or fear, for his sacred aid and protection was ever over me, effectual to my safety. (Of a mystical sense here applied to Christ's resurrection, see August. de Civitate Dei, lib. xvii. cap. 18.)

6. The many experiments of this heavenly guard

2 ἐπινικίως μὲν ἀνθρώπως οἱ βασιλεῖς ἀνατίθεσιν πυρηνώδες στήλας, ἆλλοι ἐν βιβλίοις καὶ γράμμασι—οὐδές ἐσείς φεύγοντο καὶ μὴ κολυμβηθοῦσαν εἰκόνας ἐγερθέν. Chrys. tom. i. p. 522. 5. io. 3 infest, or distress me, τῇ. 4 Whether I sleep or slumber, or awake, the Lord sustaineth me in all these, saith the Jewish Arabic translator.
afraid of ten thousands of people, that they have set themselves against me round about.

are ground of all courage and assurance to me, that how great soever the number already is, or ever shall advance to, how industrious and diligent soever they are in their pursuits, how close soever they may besiege and encompass me, thou wilt yet secure and deliver me out of their hands.

7 Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

7 O let thy power interpose and check and overrule their power; let thy fatherly mercy and fidelity, so often experimented by me, in the persecutions of Saul and assaults of the Philistims, &c. work this farther deliverance for me: for thus thou hast hitherto dwelt with all my assailants, thou hast returned them with loss and shame; their strongest forces and keenest designs have been constantly discomfited by thee.

8 7 Salvation belongeth unto the Lord: thy blessing is upon thy people.

8 All deliverance proceeds and cometh out from thee, O Lord; thou art the author of every good thing to those that cleave fast to thee in faithful persevering obedience and dependence on thee.

PSALM IV.

To the a chief Musician on Neginoth, A Psalm of David.

The fourth psalm was composed by David, possibly on the same occasion (or a like) as the third, and by him commended to the precentor, or master of his music, to be sung to the stringed instruments, the psaltery and harp, &c.

Hear me, O merciful God, the only author of all that is any way good in me, and the continual defender and supporter of my innocence against all that have risen up against me, I beseech thee at this time to lend a favourable ear unto my petitions. Thou hast constantly given me relief in all my straits, extricated me out of all my difficulties; be thou pleased now to make good thy wonted mercies toward me, and grant me deliverance at this time also.

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek on in lying and false speaking?

3 But know that the Lord hath set apart him that is godly for himself: the Lord will

5 laid siege, encamped, וְקֶּרֶב. 6 cheek. 7 From the Lord is salvation, וְיִשָּׁרֵץ. 8 Master of the stringed instruments.
PSALM IV.

11 hear, when I call unto him. he hath engaged himself to preserve me in it, (Ps. lxix. 21,) which is my ground of most confident assurance that he will hearken to my prayers, and deliver me out of your hands.

4 If you are displeased at my being king, ye are now to remember that being set on the throne by God, this displeasure of yours cannot be separated from rebellion against God himself: let this be matter of serious sad examination and discussion of conscience to you, and so work compunction in you, persuade you to quit your hostile designs, and yield submission where it is due.

5 And then upon your change you may most seasonably render solemn thanks to God for your time of repentance and escape out of so desperate an enterprise, bless and praise him, and adhere to him constantly for the future.

6 Some are apt to be discouraged and despair in this distress, the appearance of the enemy is so formidable, and our preparations for resistance so small. But I have a sure fortress that cannot fail, the favour of God espousing my cause and supporting me: and this is all that remains for us to take care of, by continual ardent prayer to invoke his help, and cheerfully to depend on it.

7 This security of thy favour alone is matter of greater exultation to me than to worldlings is or can be the most plentiful harvest; wherein yet they are wont to rejoice so profusely, and on confidence thereof to be so secure for the time to come, (Luke xii. 19,) that the greatest joy is proverbially styled, the joy in harvest, (Is. ix. 3.)

8 I therefore, as well as they, will have my rejoicing also; as they in confidence of their full barns, so I in my reliance on the sole providence of Heaven: in which confidence I can sleep securely, repose myself in him, to whom alone all my safety is due; and whose only guard is, without all solicitude or preparations of mine, abundantly sufficient for me.

PSALM V.

To the 1 chief Musician upon [a] Nehiloth, A Psalm of David.

This fifth psalm was indited by David on consideration of his many enemies, especially his undermining son Absalom, who by flattering the people and slandering him sought to get the crown from him. And by him it was

2 Be angry. 3 together, also, ν. 1 Prefect for successive voices.
committed to the master of his music to be sung by the whole choir in parts, one voice following another.

1. O merciful Lord, vouchsafe to hearken to my prayer, to weigh the groanings of my soul, and relieve my wants.

2. Thou art my King to defend, my God to vindicate the power which thou hast communicated to me. To thee therefore it belongs to grant my requests, and all that remains for me is to address them constantly and importunately to thee.

3. The first fruits and prime care of the day shall be to address and present my heart and prayer before thee, with my eyes fixed on heaven, after the mode of an earnest petitioner, that waits and never means to move till his requests are granted. And thou, O Lord, answerably wilt be pleased, I doubt not, to make the same speed to receive that address of mine, to hearken to and grant my prayer.

4. Of this I have full confidence, when I consider how impossible it is for thee to favour rebellion or any sort of wickedness, such as mine enemies now practise against me—‘that is the part of false and idol gods, i.e. of devils—or to abet, or indeed endure, or not oppose them that design so great a wickedness. A stranger, if he undertake not some degree of proselytism, if he renounce not his idolatry, is not permitted to abide, or sojourn, or even to be a slave among thy people. How much less then shall any wicked man be endured in thy presence!

5. The mad folly and presumption of these vain-glorious vaunters of their own worth and excellencies thou dost abhor even to behold; art so far from allowing or favouring the boasts or enterprises of such, that thou dost hate them perfectly; and so dost thou all others (whatsoever their language is) whose actions of uniform obedience do not approve them to thee.

6. Thy justice and patronage of the innocent engage thee to destroy the false and treacherous, which under fair pretences maketh the foulest evils. He, whose double property it is to be made up of mercy
7. But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

8. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face.

9. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

10. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11. But let all those that put their trust in thee rejoice: let them ever shout for joy because thou of joy and exultation: his providence shall signally and fidelity, utterly detests that falseness and treachery which is designed to the oppressing and shedding the blood of the guiltless.

7. This therefore must engage me by way of just return to thy free and undeserved mercies, and the great and continual succession of them, in all my times of need, to make my frequent visits to that place where thou art pleased to presentiate thyself— I mean the tabernacle with the ark of the testimony in it, and therein, as in the court and palace of thy sacred majesty, to prostrate my soul before thee, with all possible humility, care, and reverence.

8. And it shall be a special part of my request unto thee, O Lord, that by the conduct of thy grace I may be directed and assisted in keeping strictly close to all thy commands; that those that hate me most, and observe me most diligently, on purpose to get some advantage against me, may find nothing to quarrel or accuse in me. To which end, Lord, do thou give me a clear sight of my duty, and incline my heart to walk exactly and so acceptably before thee.

9. This I am most nearly concerned in, having so malicious, treacherous eyes upon me, enemies that will not spare to forge falsities against me, that in their hearts meditate nothing but mischief; and when they open their mouths, it is as when a grave is digged or a pit laid open, or as when the state of the dead is said to gape, only to swallow up and devour the most innocent; their tongues, when they are softest and most flattering, are full of all kind of deceit.

10. This, I am confident, thou wilt not suffer to go unpunished, even in this life: their own malicious projects shall betray and ruin themselves, instead of prospering against me; the more their designs of mischief are, the more multiplied are their rebellions against God, and thereby will he be certainly provoked to eject and eradicate them.

11. On the other side, all such as rely on God, that do their duty with faithfulness, and resort to his safeguard for their protection, shall never want cause of joy because thou of joy and exultation: his providence shall signally
defendest them; let them also that love thy name be joyful in thee.

watch over them, and his presence secure them. And as love is a delightful affection, and never suffers them that are possessed with it to be sad in the presence and mutual returns of the beloved, so in a most eminent manner the lovers of God, whose hearts are fixed on him, and their greatest pleasures placed in enjoying the constant pledges of his love, shall never want matter of the most exuberant joy; so good a God will never fail to give them whatsoever they desire.

For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.

For thy promises, O God, have obliged thee to prosper the righteous, to reward and crown his fidelity to thee with thy special kindness toward him; and then how can he want any other shield or protection that hath the guard of thy favour under which to secure himself?

PSALM VI.

To the chief Musician on Neginoth upon Sheminith, A Psalm of David.

The sixth psalm was penned by David on some occasion of special humiliation, for the confession of his sins, and averting God's wrath. This he directed the master of his music to be sung upon the harp of eight strings, (such as is mentioned 1 Chron. xv. 21,) and fitted it for it.

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

O Lord, I have by my foul sins wounded my soul, brought it down into a most languishing terrible condition, provoked thee to withdraw thy grace and give me up to the effects of thy displeasure. This is a sad disease, and of the worst condition, even of the soul, wherewith thou art pleased also that my body, or outward condition, should bear consent. And in all this it is I that have thus diseased myself, disturbed and miserably wasted the health of my soul, which consists in an exact conformity of my desires and actions to thy will. And now there is no

17 crown him from υπερηφανης coronavitis, κορωναται Chald. from corona, διπατως LXXII. and so Lat. Arab. Eth. 1 Prefect of the stringed instruments: see psalm iv. 1.
2 on the eighth. 3 to supplicate for his sin, Arab. 4 אֲדוּן חַיָּיוֹן מִשְׁתַּקְשָׁק לא חָפֵץ Chald. 5 set a trembling, or troubled; so the Syr. ἀφραξῆς, LXXII. and so Lat. Eth.
remedy left but one, that of thy pardon and gracious forgiveness, pouring thy wine and oil and healing balsam into my gaping wounds: and this most seasonable mercy I beseech thee to bestow upon me.

3. The disquiet and torment hereof doth pierce my soul; there are the sharpest arrows of thy displeasure fixed, and afflict me exceedingly: Lord, that it might be at length thy season to assuage thy wrath, to speak peace to me, to afford me some refreshing which I cannot hope from any other hand.

4. Return, O Lord, be thou pacified and reconciled to me; and by that means rescue me out of this sad condition wherein I am involved, under the weight of my sin and thy displeasure. And though there be in me no means to propitiate, but only to avert and provoke thee, yet let thine own mercy and free bounty of grace have the glory of it. Reflect on that, and from thence work this deliverance for me.

5. For shouldst thou now proceed to take away my life, as it were a most direful condition for me to die before I have propitiated thee, so I may well demand, What increase of glory or honour will it bring unto thee? Will it not be infinitely more glorious for thee to spare me till by true contrition I may regain thy favour? and then I may live to praise and magnify thy mercy and thy grace—thy mercy in pardoning so great a sinner—and then confess thee by vital actions of all holy obedience for the future, and so demonstrate the power of thy grace, which hath wrought this change in me; neither of which will be done by destroying me, but only thy just judgments manifested in thy vengeance on sinners.

6. The sadness of my present condition under the weight of thy displeasure, and the grievous effects thereof, is such as extorts those groans from me, which, instead of easing, do only increase my torment. The night, which is the appointed season of rest, is to me the time of greatest disquiet: my agonies evert whole rivers of tears from me; and the consideration of my horrible sins, the causes of them, gives me not one minute of intermission.

7. The tears which the thought of thy continual displeasure and punishments incessantly draws from
old because of all mine enemies.

me have corroded and even exhausted the animal
spirits that maintain my sight, make mine eyes very
dim, above what is proportionable to my age; and
still there remains a succession of new sorrows, to
mind me of my successive sins: one enemy after
another still riseth up against me.

8 Depart from me, all ye workers of
iniquity; for the
Lord hath heard
the voice of my
weeping.

9 The Lord hath
heard my suppli-
cation; the Lord
will receive my
prayer.

10 Let all mine enemies be
ashamed and sore
vexed: let them
return and be a-
shamed suddenly.

PSALM VII.

1 [a] Shiggaion of David, which he sang unto the Lord, concerning the words of [b] Cush the Benjamite.

The seventh is styled by a peculiar title, not elsewhere used in this book, which yet signifies no more than a song or psalm of David, a pleasant delightful ditty, being indeed a cheerful commemoration of God's continued kindness to and care of him, and a magnifying his name for it, together with a confident affirmation or prediction that his enemies shall but bring ruin on themselves by designing to mischief him; and this he sang unto the Lord on occasion of some malicious words delivered by some servant of Saul, stirring him up against David, 1 Sam. xxvi. 19. The Chaldee Paraphrast misunderstands it as an interpretation of his song made on the death of Saul, to vindicate his no ill meaning in it, ver. 3.

O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

1 Thy many continued deliverances and wonderful protections which assure me of thy special kindness toward me, make me to come to thee with affiance and confidence, and to appeal only to thy peculiar favour and thy almighty power, so frequently interested for me; and upon this account to importune

10 distressers, oppressors, =UTF-8";11 hath received; so all the ancient translations render the future .UTF-8";12 All my enemies shall be put to shame, and terrified greatly, (see ver. 2.) 13 they shall be turned back and put to shame. 1 A psalm or song.
and depend on thee for my present rescue from all my persecutors and opposers.

2. Shouldest thou withdraw thy aid one hour, I were utterly destitute; and then as the lion in the wilderness prevails over the beast he next meets, seizes on him for his prey, kills and devours him infallibly, there being none in that place to rescue him out of his paws, the same fate must I expect from Saul, my rageful implacable enemy.

3. I am accused to Saul as one that seeks his ruin (1 Sam. xxiv. 9); reproached by Nabal, that I have revolted from him (1 Sam. xxv. 10); and that shews me that by many I am looked on as an injurious person. But, O Lord, thou knowest my integrity, that I am in no wise guilty of these things: I have not done the least injury to him; I may justly repeat what I said to him (1 Sam. xxvi. 18): What have I done, or what evil is in my hand?

4. I have never provoked him by beginning to do him injury, nor, when I have been very ill used, returned any evil to the injurious: he is my enemy without any the least cause or provocation of mine; and being so, I yet never acted any revenge upon him, but, on the contrary, in a signal manner spared him twice, when he fell into my hands (1 Sam. xxiv. 4, 7, xxvi. 9, 23). If this be not in both parts exactly true,

5. I shall be content to undergo any punishment, even that he, that now pursues me so maliciously, obtain his desire upon me, overtake, and use me in the most reproachful manner, and pour out my heart blood upon the earth.

6. But thou knowest my guiltlessness, O Lord: in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

7. This shall be a means to make all men admire thy works, to address, and repair, and flock unto the congregation of the people compass thee.
about: 6 for their sakes therefore return thou on high.

8 The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

9 Oh let the wickedness of the wicked men come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My defence is of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

6 for that, יִקְרָא; 7 רֵעָבָנָה, the house of thy majesty, Chald. 8 Wickedness shall now consume or destroy the wicked, and thou shalt establish. 9 My shield is on, יִנְסָה. 10 is a righteous judge; so יְדוּעַ יְדוּעַ is rendered by all the ancient interpreters. 11 See note on ver. 4.
if he do not at length reform, and that it is merely
the compassion of this lover of souls to his creature,
that he thus gives him time and warnings, and adds
terrors also, if by any means he may be brought home
timely to repentance. (Another sense of this verse
see in note \[c\].)

13. On his farther continuance in this wicked course
God still continues his decree to bring final vengeance
on him, in case he will not amend by all these warn-
ings; and yet is he a while longer pleased to spare,
if yet he may gain and reduce them.

14. And if still all God's longanimity and mercy
prove successless, if it be perverted only into a means
of encouraging him in mischievous, ungodly, treacher-
ous designs, attempts, and actions,

15. The infallible consequent is, that the mischief
and ruin which he designs to others shall not seize
on them but on himself, and bring perpetual destruc-
tion upon him.

16. All his attempts against other men, his op-
pressions and violences shall, when he least looks for
it, like an arrow shot up against heaven, come down
most sadly and piercingly upon his own head: this
is all the fruit he is likely to reap of his mischievous
machinations.

17. This is a signal illustrious demonstration both
of the omnipotence and just judgments of God—
mixed also with exceeding patience and longanimity
toward sinners — and challenges from every pious
heart a grateful acknowledgment, all lauds and
praises most justly due to his supreme Majesty.

PSALM VIII.

To the chief Musician upon \[a\]Gittith, A Psalm of David.

The eighth Psalm was composed by David for the magnifying of God's won-
derful goodness, as more general in the fabric of the world, and his digna-
tions to mankind, in making him Lord of that great work of his, so more
particular to himself in using him as his instrument to discomfit Goliath of
Gath, the proud boasting giant, the champion of the Philistims (1 Sam.
xvii.45): and in the prophetical mystical sense his more admirable mercy
to men, in exalting our human nature above all the creatures in the world,
which was eminently completed in our Saviour's assumption of our flesh,
and ascending to and reigning in heaven in it. This Psalm he committed
to the prefect of his music to be sung or played.

12 will make death; or hath made
13 or pursuing, or burning arrows.
14 confess, כורש.
O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

1. O thou Lord, creator and sole governor of heaven and earth—which hast pleased to be known to us men in a peculiar relation of care and special kindness, to instruct and reveal the knowledge of thy will to us—how art thou to be admired and praised and magnified by men and angels, and by all both in heaven and earth! whose superlative greatness and supereminent majesty is infinitely exalted above all the most glorious creatures. This is most true of thee in thy divine invisible nature, true also in thy strange vouchsafements to me at this time; but above all is most admirable matter of observation and acknowledgment to us vile sinners, if considered in the great mystery of our redemption, the descent first, and then exaltation of our Saviour, to which this Psalm is distinctly applied (Matt. xxi. 16, 1 Cor. xv. 27, and Heb. ii. 6, 7, 8).

2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

2. It is thy blessed and gracious will to give strength to me, a child as it were, to subdue this proud giant, and in him to discomfit the host of the Philistims. As in the economy of the world thou wert pleased to choose us men, which are poor mean impotent creatures, to be principal instruments of thy service and glory, to acknowledge thy power, and magnify thee in all thy glorious attributes; and to that end to send thine eternal Son out of thine own bosom to reduce us when we were fallen, and call us to this dignity of thy servants; which mercy thou hast not vouchsafed to those which are much higher than we—the angels, those glorious creatures—who, when by pride they fell, were never restored by thee. And in like manner among us men thou art pleased to make choice of the meanest and lowest, the most humble-spirited persons, and oftentimes very children in age, to sing hosannas to the Son of David (see Matt. xxi. 16, and note), to acknowledge and promulgate thy majesty and might, when the great and wise being oft also the proudest men of the world—such were the Jewish rulers and Pharisees in Christ's time—are not thus chosen or honoured by thee. And this hast thou done on most wise and glorious designs, that they whose pride makes them resist and despise thee and thy precepts may be thus visibly punished, finding themselves despised and rejected by thee: and above all, the devil, that proud and rebellious enemy of God and goodness, is by this

1 מָמוֹר our master or teacher, say the Chaldee.
means subdued and brought down, first cast out of
a great part of his kingdom in men's hearts—none
but the proud obdurate sinner being left to him—and at
last utterly confounded and destroyed. (1 Cor. xv. 27).

3. When I look up and behold those glorious crea-
tures the heavens, and the innumerable hosts of an-
gels which behold thy face and attend thee there, the
first fruits of thy creation, and in the outworks, the
visible parts of those heavens, observe those radiant
beauties the sun, moon, and stars—all much more ex-
cellent creatures than are any here below—set each
of them in their sphere by thine eternal decree, on
purpose to wait on and minister to us;

4. It is in my thoughts a miracle of superabundant
mercy to poor miserable mankind, that was at first
formed out of the vilest materials, the dust of the
earth, (Gen. ii. 7,) and is still of a very frail, infirm,
mortal condition, that thou shouldest thus vouchsafe
to advance, and dignify, and take care of it, above
thy whole creation. And for me particularly at this
time, a youth of a mean parentage, and the most
despicable of all my brethren, it is admirable thou
shouldest enable me to do so great a service for thy
people. But above all, this is eminently appliable to
Christ, that mean despicable son of man, scorned,
and scourged, and crucified, yet not forsaken by
God, or left in the grave, but exalted by a glorious
resurrection. (Heb. ii. 6, 9).

5. Thou hast at first created man in a lower con-
dition than that of the angels; yet hast abundantly
recompensed that lowness of his present state:
whilst he lives here those glorious spirits minister to
him, and at length he is assumed to participation of
their glory. Nay, our human nature, by being as-
sumed by Christ, is thereby extolled above all angels.
And for me at this time thou hast advanced me to
the employment of an angel, by thy chastising and
subduing this vaunting champion by my hands. And
in the diviner sense, Christ the Son of God, being for
a while humbled to our flesh, and for the space of
three and thirty years submitted to a lower condition
than that of angels, is yet by this diminution exalted
—by suffering in our flesh on earth advanced to the
greatest dignities in heaven—made supreme ruler
and judge of men and angels. (Heb. ii. 7).

2 miserable or mortal man, יָד יָא. 3 Adam, or earthly man יָד יָא. 4 a little
while: see Annot. on Heb. ii. 7.
6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:
7 All sheep and oxen, yea, and the beasts of the field; 8 The fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas.

6, 7, 8. This vile clod of earth, man, thou didst at first invest with a sovereign power over all inferior, sublunary creatures (Gen. i. 26, 28), all beasts, and fowls, and fishes, and plants, to be commanded and enjoyed by him. And in the like manner thou hast given me power over the chief of these, over the lion and the bear (1 Sam. xvii. 36), and over this giantly Philistim. And in the mystery thou hast given to Christ, a man on earth, a power over all these inferior creatures, for them all to be absolutely subject to all his commands—to still the sea, remove mountains, &c.—and so likewise the victory over all his enemies, over men and devils, and over death itself: and in thy time this victory shall be so completed that there shall be nothing left of opposition to his kingdom and absolute sovereignty, which shall not be wholly subdued unto him. (Heb. ii. 8, and 1 Cor. xv. 27).

9 O Lord our Lord, how excellent is thy name in all the earth!

PSALM IX.

To the chief Musician upon [a]Muth-labben, A Psalm of David.

The ninth Psalm is a solemn thanksgiving for God's deliverances, and by the title may be thought to reflect on the death of Goliath of Gath, the great champion of the Philistims, vanquished and killed by David; but the Psalm made some space afterwards, when the ark was placed in Zion, and the Philistims were utterly destroyed, ver. 6: and yet in some other time of distress, ver. 13, and of absence from Zion, ver. 14, and committed to the prefect of his music.

I WILL praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.

1. O Lord of all power and mercy, which art pleased to interpose thy omnipotence for me, and thereby to enable thy feeble servant to pass through many great difficulties, I do with all the devotion of my soul acknowledge and proclaim this and all other thy great mercies.

2. This is matter of infinite joy and transporting delight unto me, without the least reflection on myself—who am mere nothing—to magnify thy sublime and most powerful majesty, and attribute all my successes unto thee.

5 The Chaldee read Leviathan that passeth. 1 or the death of the champion.
2 exult, leap for joy, άγαλλιάσομαι LXXII. exultabo, Lat. Syr. Arab. Eth.
3. When mine enemies are turned back, they shall fall and perish at thy presence.

4. For thou hast maintained my right and my cause; thou satest in the throne judging right.

5. Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6. O thou enemy, [c] destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7. But the LORD shall endure for ever: he hath prepared his throne for judgment.

8. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9. The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

3. be galled, or lamed.
4. from thy face, or sight, יְזָזָן. 5. pleaded מַסְסָה. See note on Psalm cxxxv. 1.
6. the wicked Goliath, Chald. 7. the peoples of the Philistims, Chald.
8. consummate to the end, or for ever. 9. extirpated יְשָׁנַד. 10. And the Lord shall endure for ever: he shall sit, he hath— 11. for seasons, or opportunities, in distress. יְשָׁנַד יְזָזָן, εἰς εὐκαρπίας, εἰς θλίψις, LXXII. in opportunitatisibus, in tribulatione, Lat.
And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

Then have they in thee sure sanctuary, to which they may opportunely resort, and be confident to receive relief from thee.

And accordingly all that know any thing of religion, that have either learnt from others, or experimented in themselves these thy faithful all-righteous dispensations in the economy of the world—those glories of thine, resulting from the conjunction of all thy attributes, of power, and justice, and wisdom, and mercy, &c.—will thereby be firmly grounded in their trusts and reliances on thee, without applying themselves to any of the sinful aids and policies of the world for succour; laying this up for an anchor of hope, that God never forsook or failed any pious man in his distress, that by prayer and faith made his humble and constant applications to him.

Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings.

When he maketh inquisition for blood, he remembereth them: he Forgettesth not the cry of the humble.

Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

That I may shew forth all thy praise in the gates of [c] the daughter of Zion: I will rejoicingly rejoice, and bless thee for thy deliverance afforded me.

The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

The Lord is

The Lord is

12 his miracles, Arab. 13 afflicted, 14 affliction, or oppression, from my enemies,.
known by the judgment which he executeth: the wicked is snared in the work of his own hands. 16 Higgaion. Selah.

17. The wicked shall be turned into hell, and all the nations that forget God. 18. For though God for a while permit his meek and obedient servants to be oppressed and triumphed over, and in the eye of the world to be forgotten, forsaken, and perish; yet if they constantly adhere to him, and contentedly wait his leisure, without flying for relief to any unlawful means, it is certain he will at last return to them, and rescue them out of the oppressors' hands.

19. On these grounds, O Lord, I have now all confidence to fly and pray to thee, that thou wilt not permit wicked men any longer to prosper and be victorious, but that thou wilt interpose thine own just hand of vengeance,

20. To chastise them sharply and subdue them; that by this means they and all other presumptuous sinners may be humbled and instructed, brought to a sight of themselves, and a fear of thee and thy judgments.

PSALM X.

The tenth is a psalm of David's, joined by the LXXII. to Psalm ix, but in the Hebrew divided from it: and it is a complaint made to God of the riotous oppressions of wicked men, and an humble reliance on him for his repressing them.

1. O thou all-seeing Lord, thou art sometimes pleased to withdraw thyself a while from the aid of suppliants, and in times of the greatest straits—which are the fittest opportunities—to suspend thy interpositions and permit oppressors to prosper; and we silly creatures are often posed thereby, discern not the causes which move thy wisdom to it.

2. That wicked men should make use of their worldly power to injure and bear down those that...
poor; let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.

4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

5 His ways are always grievous; thy judgment are far above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved; I shall never be in adversity.

7 His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

8 He sitteth in the haughtiness of his look. 5 saith, God will not require, or consider, or search out all his devices, or will not seek; all his thoughts are, There is no God. 6 His ways shall travail, or bring forth, at every season. 7 I shall not be moved for ever and ever, that not on mischief, or from doing mischief.

3 and the covetous blasphemes and provoketh God. 4 The wicked, in the haughtiness of his look. 5 saith, God will not require, or consider, or search out all his devices, or will not seek; all his thoughts are, There is no God. 6 His ways shall travail, or bring forth, at every season. 7 I shall not be moved for ever and ever, that not on mischief, or from doing mischief. 8 iniquity, or falseness.
the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. 9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. 10 He crouceth, humbleth himself, that the poor may fall by his strong ones.

9. For these he lies in ambush as a lion in expectation of his prey, on purpose to tear and devour them; lays his toils to ensnare them with all the subtility imaginable; draws them into his power; and then useth the utmost violence upon them, rends them and preys on them.

10. And as a lion is then most couchant when his aims are most bloody, and designs that insidious posture to that very end, so doth he put on the guise of the greatest meekness and humility on purpose that—as a lion again—he may make use of it to the greatest advantage of seizing on his prey—oppressing any that are weaker than he—whenever it comes within reach of him.

11. All this while he persuades himself that God takes no notice of these oppressions of his, is confident never to be called to any account for them.

12. But thou, O Lord of all power and justice, and withal of grace and mercy to them that wait on thee, be pleased at length to stretch forth thy hand of defence and relief to all that are thus oppressed and injured.

13. This thy longanimity in forbearing of wicked men and permitting them to prosper, makes them blaspheme thee as one that either doth not see, or will never punish their violations, ver. 3.

14. But they will one day find themselves in a sad error, and discern to their cost that God hath seen all the oppressions of their lives, and will repay indignation and anger and wrath upon every soul that hath gone on in this enormous atheistical course; and on the other side take a special care of all helpless men that rely and trust on him, and commit themselves by patience and piety to his custody.

9 or, fields. 10 insidiously watch. 11 in a close or secret place, LXXII. 12 by drawing, rapit Lat. Arab. 13 and teareth him in pieces. 14 repud.: LXXII. 15 he humbleth himself and falleth, that he may prevail over the poor. 16 the afflicted. 17 provoke, see ver. 3, note [6].
15. Break thou the arm of the wicked and the evil man; seek out his wickedness till thou find none.

16. The Lord is King for ever and ever: the heavens are perishable out of his land.

17. Thou hast, O Lord, by promise, obliged thyself never to reject any humble suppliant that wants and waits for thy help: the ardency of humble addresses to thee is thine own gift; and then thou canst never reject or despise those requests which are thus by thine own spirit and appointment directed and brought to thee.

18. To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

PSALM XI.

To the chief Musician, A Psalm of David.

The eleventh psalm is a declaration of David's full confidence in God, in despite of all discouragements, and was by him composed and committed to the prefect of his quire.

1. My full trust and confidence is in God, not in any strength or preparations of my own: and therefore their advice is very unreasonable, that, as in a state of destitution and despair, counsel me to retire to some remote place of solitude for fear of mine enemies' forces, as when fearful birds fly to the tops of mountains out of the fowler's reach.

2. They are daily discouraging me with the approach and preparations of mine enemies, and the

18 thou shalt seek his wickedness, not find it. 19 tyrannize, Ɪ.MiddleCenter. 1 the.
bow, they make ready their arrow upon the string, that they may privately shoot at the upright in heart.

3. If the foundations be destroyed, what can the righteous do?

4. The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids try, the children of men.

5. For as it is most infallibly certain that God doth overlook and sentence all and every action of all sorts of men, both good and bad, and approves, and justifies, and acquits, and withal maintains the cause, undertakes the patronage of the sincerely upright person, and though he permit him to be under some temptations and seeming destitutions for a while, yet finally delivers him, and vindicates his integrity, and suffers not any thing which is truly ill to befall him, but converts all into good to him, so on the other side he abhors violence and injustice, and permits not that finally to prosper, save to the destruction and endless mischief of the authors of it.

6. Be their forces and preparations never so strong, God can and will defeat them all: when man cannot entrap them or overcome them by his policy, God will do it for him, bring them into some trap or other that shall keep them fast enough from enjoying their projected prey, from hurting the righteous; and this oft so unexpectedly and so strangely, as that it shall be acknowledged the immediate work of God, as much

2 For the strong holds will be demolished. 3 or, and the wicked, and he that loveth violence hateth his own soul. 4 a tempestuous wind shall be, מּלָעַת הָאָרֶץ. 5 מָלַעַת הָאָרֶץ ומָלְאָה הָאָרֶץ. 6 מָלַעַת הָאָרֶץ ומָלַעַת הָאָרֶץ.
as if it came down in a shower of rain visibly from heaven. And so when men cannot by their own strength resist them, God will destroy them by his interposition, and that so observable to pious considering spectators, that it shall be attributed to him as immediately and signally, as was the destruction of Sodom by fire and brimstone (Gen. xix. 24), or of the Egyptians by means of the strong east wind (Exod. xiv. 21), which drowned them (xv. 10), and secured the Israelites. Thus shall God finally deal with the wicked oppressors, though he bear patiently with them for a while.

7 For as God is most just and upright in himself, and perfectly abhors all the injustices and oppressions of wicked men, so doth he think himself obliged to favour and protect innocence wheresoever it is, and accordingly considers and regards, and with his own eye of special watchful providence defends and secures all those that walk uprightly.

PSALM XII.

To the chief Musician upon Sheminith, A Psalm of David.

The twelfth Psalm is spent in meditation of the malice and wickedness of men, and the relief which is to be expected from none but God. It was composed by David, and committed to the master of his music to be sung or played on the harp of eight strings.

HELP, LORD; for 1. It is a sad sight or meditation to consider how wicked the world grows, very few pious men to be met with any where; so few that one may rely on or trust, that I have reason to complain that even truth or fidelity itself is departed out of this earth of ours. And this may well drive one to his one sure hold, the help and assistance of God, on which alone I rely; and in that I rest, and beseech him in his good time to afford it me.

2 They speak vanity; for every one with his neighbour: with flattering lips and with a double heart do they speak.

3 The LORD shall cut off all flattering persons, and all such atheistical designers, which, if they

1 the eight, see Ps. vi. 2 or, fidelities, τιμήθησεν ai ἀληθείας LXXII. and so Syr. Lat. Arab. Ethiop. 3 one with another, ὑπάρχειν ἑαυτῷ. 4 with a heart,
lips, and the tongue that speaketh proud things:

4. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.

6. The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

7. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.

8. The wicked walk on every side, when the vilest men are exalted.

9. will the Lord say, or puff at him, or it shall speak out to him.

10. preserve him.

11. of the sons of men.
PSALM XIII.

To the chief Musician, A Psalm of David.

The thirteenth is a complaint and prayer in time of great distress, and withal a confident cheerful appeal to and reliance on God's mercy, compiled by David and committed to the prefect of his music.

1. Blessed Lord, thou art pleased to withdraw the wonted declarations of thy favour and lovingkindness from me, to exercise me for some space, to defer the gracious acceptance of and answer to my prayers: I cannot but think it very long that thou art thus pleased to withhold the blessing beams of thy countenance from me.

2. How long shall I take counsel in my heart daily? how long shall mine enemy exalt over me?

3. Consider and hear me, O Lord my God: [a] lighten mine eyes, lest I sleep the sleep of death;

4. Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

5. But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6. I will sing unto the Lord, because of his goodness and mercy toward me, that I can-

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1 splendor, Chald. 2 death, or to, or in death, וָלָ֣ה.
he hath [b] dealt not doubt of the continuance of them; and therefore
bountifully with me.

I have nothing to do but thus to comfort and stay
myself in him, and praising him for what I have al-
ready received, place my cheerful affiance in him for
the future.

PSALM XIV.

To the chief Musician, A Psalm of David.

The fourteenth Psalm is a sad reflection on the wickedness and universal
defection of his subjects, the men of Israel, in the conspiracy and re-
bellion of Absalom (1 Sam. xv), looking only to God for deliverance from
them. It was indited by David, and committed to the prefect of his quire.

THE fool hath said in his heart, There is no God. They are corrupt, they
have done abominable works, there is none that doeth good.

1. This wicked nation is now made up of such as have
cast off all fear and care, and even acknowledgment
of God: whatsoever they do with their mouths, which
perhaps are not let loose to that boldness, their ac-
tions, as far as they are interpreters of their thoughts,
evidence an atheistical principle of belief within them
that God hath not the governing and judging of the
doings of men: for such are their dealings, so false,
so detestable, and so universally such, that a man
cannot judge more favourably of them than that they
never expect to be accountable to God for what they
do.

2. Should God from his throne of majesty and tri-
bunal of just judgment survey and examine all the
inhabitants of the whole nation, making inquisition
for those that consider and make conscience of duty
and endeavour to approve themselves to his pure
stand, and seek his eyes.

3. They are all gone aside, they are all toge-
ther become filthy: there is none that doeth good, no, not
one.

He would find a most lamentable appearance,
an universal detestable decay of all justice, all duty,
both toward God and man, base rotten conversation,
and no considerable degree of piety, or humanity, or
any thing that is good in any. This, as it was ob-
servably true of Israel, that people of God, so emi-
nently owned and favoured by him in David’s time,
and in their behaviour toward him, so had it a far-
ther prophetic truth in it, in respect of the uni-
versality of them at the time of Christ’s appearing
in the world, and in their actions toward him and

The psalm was by the spirit of prophecy delivered by David. Chald.

HAMMOND.
The fifteenth Psalm is a description of a pious man, such as shall be admitted into God's presence, to serve him here in the place assigned for his worship, and to be rewarded with heaven hereafter; and seems to have been

5 they have not called, τρεπτ. ζωτ. 6 obxί γραφοντα, LXXII. 7 they feared a fear, but— 8 Who shall give from Sion the salvation of Israel,

his apostles after him; to the Jews of which age St. Paul applies it, Rom. iii. 10.

4. It is strange the conspirators should thus go on in their atheistical folly, and never be wrought on by all the evidences of God's power and justice among them, never brought to any degree of sense or remorse, but still go on in their presumptuous and withal assiduous constant course of injustice and cruelty. And the effect is yet more sad; others, that see them go on thus, follow them into their impieties, do not adhere as they ought to God [or] depend on his support, but join and comply with the conspirators.

5. When they appeared powerful, and threatened all that would not go along with them, the men of Israel were universally terrified, and joined themselves to the rebel forces; but this most causelessly and impiously, never considering that God is more to be feared than man, and that he will never fail those that stick fast and constant to him.

6. But, alas, they laughed at those that made conscience of their duty, thought it a ridiculous thing for any to consult whether it were lawful or no, when there was so much visible danger in it; to adventure on hazards and expect security from heaven was a reproachful thing; their worldly wisdom was their only counsellor, and that advised them to join with those whose strength was most visible: and that made the defection so general.

7. Oh how happy a thing were it that God, whose salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

8. Who shall give from Sion the salvation of Israel,
composed by David in reflection on the time of his restitution, or coming back to the ark and the tabernacle, from which he had been driven for some space, as at other times so on occasion of Absalom's rebellion. (See 2 Sam. xv. 29.)

1. Let me take boldness to interrogate and demand of the Lord of heaven and earth what kind of person it is that may have assurance and confidence of his favour, so as to be accepted in the number of those that perform his solemn worship here, and rewarded with eternal bliss in heaven hereafter. And the answer will, I suppose, certainly be this:

2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4. He that endeavours to defame and discontenance all sorts of wickedness, that instead of complying with the disallowable practices of the world represents them in their own ugly colours, and deters all men from imitating such examples; and on the other side, desires to bring virtue and piety, and conscience of all kind of duty, into a creditable esteem and reputation, and pays an hearty honour and respect, and gives all manner of encouragements to every good and godly man, and attracts all to the imitating such, and that he may do so, demonstrates by his own actions how dear a price he sets upon it; and consequently, if by any promissory oath he have bound himself to the performance of any thing that comes to cost him never so dear, proves unexpectedly most mischievous or dangerous to his estate or even his life itself, he doth yet most strictly oblige himself to the discharge of it, knowing there is no ill so great as that by which his soul is wounded, as it is sure to be most dangerously by any breach of oath.

5. He that hath not admitted any covetous desires not out his money to usury, nor tak-
eth reward against the innocent. He that doeth these things shall never be moved.

lessen any other man's possessions, as doth the usurer, and taker of bribes in judicature—the one grinding the face of the poor borrower, the other selling the right, the estate, perhaps the life of an helpless but innocent person—but on the contrary, lends freely to him that wants that charity, and so is as helpful to him as he may—free loans being oft the most advantageous charities, assisting men's wants, and obliging their diligence, that they may be able to repay—and to him that is unjustly assaulted or impleaded gives all timely succour that justice can afford, which justice in that case is an eminent charity also. These few things, though they be not an enumeration of all the duties of a man, are yet so comprehensive and significative, contain so many branches, especially of our duty to our neighbour, and that uniformly performed, is so sure a sign of faith, and love, and fear of God, and all other duties of piety, that I may conclude this man's title very good both to the privileges and dignity of God's servants here, and to the eternal reward of such hereafter.

PSALM XVI.

1[a] Michtam of David.

The sixteenth is a special, precious, memorable Psalm, of David's composure, full of confidence in God through Christ, whose resurrection is therein prophetically represented, and of resolved adherence to him and humble dependence on him.

PRESERVE me, O most powerful and most gracious God, I am by thy wise providence permitted to fall into a great distress, from whence I am no way able to rescue or relieve myself: in thee is my full affiance; to thee I resort for the seasonable interposition of thine hand to my preservation and deliverance.

2 When I consider thy dealings toward me, I have nothing to do but to admire thy grace and free undeserved mercy in them; which as I cannot merit, so I acknowledge I have nothing to retribute to them but that which is thine already, all that I have coming first from thee.

3 All that I can do to express mine infinite obligations to thee is to devolve that love and gratitude, due to thee, to all thy pious servants upon the earth,

1 David's jewel, or sculpture. 2 or, I have said— 3 To the saints that are in the earth, and to the excellent, all my delight is in them.
whom is all my delight.

4. Their [e] sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

5. The Lord is the portion of mine inheritance and of my cup: thou [f] maintainest my lot.

6. The [g] lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7. I will bless the Lord, who hath given me counsel: my [A] reins also instruct me in the night seasons.

8. I have set the Lord always before me: because he is at my right hand, I shall not be moved.

4 Let their idols be multiplied; let them hasten after another, or endow, or present another. 5 holdest, see note [f]. 6 The portions. 7 chastise. 8 cast down, cast.
enemy, or divested of that dignity to which my God hath advanced me.

9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10. For thou wilt not leave my soul in [k]hell; neither wilt thou suffer thine Holy One to see corruption.

11. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

PSALM XVII.

A Prayer of David.

The seventeenth Psalm is an earnest request by David commenced to God for deliverance from all his oppressors and persecutors.

1. Thou, O God, art a most righteous Lord, the [a]right, O LORD, refuge and defence of all innocent persons: be thou pleased to attend to and grant my humble request, to receive with favour the affectionate prayers that I not out of feigned now address unto thee.

1 or, O God of righteousness, or, righteous God.
2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited me in the night; [b] thou hast tried me, and I am purposed that my mouth shall not transgress.

2. By thee I desire my cause may be heard and sentenced, and that according to the justice of it thou wilt undertake the patronage thereof, to plead for me, or to judge on my side, and so to protect me against mine adversaries.

3. For thou, Lord, knowest the sincerity of my heart, thou art the searcher of the secretest thoughts and depths of the most deceitful breasts; and accordingly thou hast examined me to the utmost. In the night, when the darkness hath concealed me from the eyes of men—and so taken off those disguises which men put on their deeds of the day, their more public actions—and at once offered me all the temptations and occasions of doing, or at least thinking ill, which perfect secrecy can suggest, thou hast still been present to my greatest privileges, to discover if there were any close evil, any unsincerity in my heart. Again, thou hast tried me with afflictions, as the metallists try their gold: and many that appear very pious men in times of prosperity, in time of persecution fall away, are found to be mere dross when they are cast into the fire, put to this sharper trial. And in both these ways of probation I hope I have approved myself to thee, that my tongue and my heart have gone the same way, and so that there is no deceit or unsincerity in me.

4. As for the practices of the world, thy commandments have kept me from any communion with them: when opportunity offered me temptations, when I might have had security from the eyes of men—when Saul fell too into my hands, that I had nothing to restrain me from using violence to him, but only thy command to the contrary, in making him king, and when I was persuaded and incited to it (1 Sam. xxvi. 8), yet in pure obedience to thee I have carefully kept myself from this or any other disloyal or unlawful practice.

5. Thou, by thy special grace, joined with thy directions what was my duty to do, hast upheld me in those ways which are acceptable in thy sight; and by the strength of this mercy, and these aids of thine, I have been constantly supported and kept steady from stumbling or falling.

6. And as oft as I have made my humble addresses to thee thou hast not failed to grant them.

2 hast not found; I have thought, and my mouth hath not transgressed. 3 or, violent. 4 By holding up my goings in thy paths my feet have not tript or shaken. 5 because thou hast heard me.
me, O God; incline thine ear unto me, and hear my speech.

7. Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

This gives me full confidence now to come unto thee for thy support and relief. O merciful God, be thou pleased to continue thy wonted dignations to me.

7. And it is not my innocence I depend on, for though in this matter of my dealings with them that are mine enemies I can clear myself, yet my many other sins make me uncapable of using any such plea; but it is thy mercy and pardon to sinners that I confide in, and thy mere pity and compassion to those that want thy relief. Be thou pleased then to exercise these thy mercies toward me, in that high and wonderful degree that thou art wont to do to those that place their full affiance in thee. Thou, Lord, art the deliverer of all such; thy title it is to be so, and thy customary goodness, solemnly and constantly to interpose thy power for such, against the malice and machinations of all their adversaries: vouchsafe the same wonted mercy of thine to me at this time.

8. Let thy watchful and tender providence fence and secure me from all dangers, after the same manner as nature hath provided eyebrows and lids and five tunicles, for guards to fence and preserve the black, that most tender part in the middle of the eye, that wherein the visive faculty is placed, and best represents the seat of majesty or regal power, which hath the oversight and government of the whole body; or as any bird preserves her young ones from the vulture by covering them under her wings.

9. And that especially at this present time that I am so distressed and straitened by enemies that vehemently hate me and surround me with all eagerness to get me into their power.

10. Their greatness and prosperity makes them insolent; and accordingly they threaten high, resolve and breathe nothing but destruction against me.

11. And having now brought me to some straits, they are absolutely resolved to subdue and destroy me utterly.

6. Magnify thy mercies. 7. the black of the apple of the eye. 8. the orbicular apple, which is in the midst of the eye, Chald. 9. spoil. 10. my enemies encompass against me with the soul. 11. With fat have they shut up their mouths, they speak proudly. 12. to cast me down to the ground.
12. Just as an hungry ravening lion when he comes in view of his prey, or as a young lion not yet got out of the den, when any innocent sheep or other beast of the field comes within reach of him.

13. And unless thou, O Lord, shalt be pleased to interpose to stop them in their course, to bring them down, to appear as a champion with a sword in thy hand, thus timely to deliver me, I shall certainly be destroyed and devoured by them. Be thou therefore pleased, I beseech thee, thus to do, hasten to my defence, and rescue me from these wicked men; these men, I say, the rich and great men of the world, who have all their good things allowed them by thee in their portion in this life, and so here have all riches and plenty; and having a numerous posterity, have wealth also sufficient not only to enjoy themselves, but also to leave abundantly to their children, as having no care of children, and charity or mercy to others on which to exhaust any thing.

15. Meanwhile I will adhere to thee, and constantly perform my duty, and thus wait till thou shalt be pleased graciously to reveal thyself unto me; not satisfied, when I doubting but thou wilt, in thy good time, stir up thy awake, with thy power for my rescue, and then I shall be abundantly provided for, I shall want nothing.

To the chief Musician A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

This eighteenth Psalm was indited by David in commemoration of the many victories and now quiet settlement in the kingdom of Israel and Judah, which God had bestowed on him by his powerful interpositions for him in subduing the Philistims, Syrians, Moabites, and Ammonites that rose up against him, in quieting the rebellion of Absalom,—soon after which it is recorded (2 Sam. xxii.)—but especially in rescuing him out of the malicious bloody hands of king Saul. This he composed and committed to the prefect of his music to be sung on solemn days for the commemorating of these deliverances and victories. And these were the words of it:

13. His likeness is as of a lion, he desires to raven, and as of a young lion lying in his den. 14. or by the sword. 15. the men by thy hand, O Lord, from the men— 17. and from thy treasure, or with thy good things, thou fillest their belly; they have plenty of children, and leave the remainder of their riches to their little ones. 16. I will through righteousness behold thy face: I shall be filled at the awaking of thy glory. 1. for all the days wherein God had delivered him. Chald. Paraphr.
I will love thee, O Lord, my strength.

1. O blessed Lord, I acknowledge thee to be the sole author of all my deliverances and victories; and so by all obligations imaginable I stand engaged most passionately to love and bless and magnify thee, to pay all the affections of my whole soul a due tribute to thee: and this I do, and am firmly resolved to do all my days.

2. To thee I have in all my distresses made my resort as to a place of perfect strength, to a mighty champion to rescue me, and thou hast never failed to answer me in these addresses. O my God, thou hast been a place of strength and security unto me, and on that account I have always had confidence and cheerful expectations of deliverance, whatsoever my dangers have been; thou hast been my sure safeguard, so that I have needed no other shield, my mighty deliverer—see note on Luke i. 69.—and my most impregnable fort or castle.

3. If I am distressed or assaulted by my adversaries, I have then my sure sanctuary to resort unto. To him I come with acknowledgments of his abundant mercies formerly received from him, the essays of his power and readiness to relieve me, and withal the pawns and pledges of them for the future; and to my songs of praise I add my humblest requests and supplications for deliverance: and doing thus I never fail of my returns from God, never miss the deliverance that I stand in need of.

4. When whole armies of blood-thirsty enemies closed me on every side, ready as a torrent to overwhelm me, and were very terrible in that appearance, when their designs were even come to their desired issue, and there was no visible way of my escape or preservation;

5. In these straits immediately I made my address to God, and most passionately poured out my requests before him: and he from heaven, that place of his peculiar residence—and therefore the sanctuary whence all rescues come, as the place to which all petitions are brought—afforded me a speedy audience, considered and immediately granted my desires.

7. Then the earth—15. And then speedily he expressed his great
shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens also, and came down: and darkness was under his feet.

10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

12 At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

13 The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.

14 Yea, he sent out his arrows, and scattered them: and he shot out lightnings, and discomfited them.

15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

7 See Ps. civ. note [c].
16. And thus did he, as by a party sent on purpose from heaven, deliver and rescue me from the multitude of my adversaries.

17. And this at a time when they wanted neither power nor will to destroy me, being much superior to me in strength, had not he thus seasonably come to my rescue.

18. When my distress was greatest—(see note on Ps. xvii. [k]),—and all human aids were obstructed by them, then God, by his own special providence and interposition, sustained and supported me.

19. He freed me from all my straits, restored me to a prosperous condition; and this upon no other account but only of his kindness and mercy to me.

20. Thus hath God vindicated my uprightness, and given me at last those returns which were answerable to the justice of my cause:

21. As seeing that indeed I have not knowingly transgressed any command of his,—save only in the matter of Uriah, for which he repented and obtained pardon from God (1 Kings xv. 5)—

22. But have observed his statutes diligently, never refusing to be ruled by any of them:

23. And by so doing preserved my innocence, and guarded me from commission of any sin.—This still, according to scripture style, to be understood with exception of the matter of Uriah.—

24. And accordingly hath God, out of his abundant mercy to me, accepted and rewarded my uprightness, and given testimony to the sincerity thereof.

25, 26. For God is a most just impartial rewardeer, sees the heart, and accordingly recompenses. To a
thyself merciful; with an upright man thou wilt shew thyself upright;
26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle; the Lord my God will enlighten my darkness.

29 For by thee I have run through a troop; and by my God have I leaped over a wall.

30 As for God, his way is perfect: the word of the Lord is tried; he is a buckler to all those that trust in him.

31 For who is God save the Lord? or who is a rock save our God?

32 It is God that girdeth me with strength, and maketh my way perfect.

33 He maketh my feet like hinds' feet, and setteth me upon my high places.

34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also

merciful pious man he makes returns of mercy and pity; to the upright he will administer justice, vindicate his cause from the oppressor and injurious. He that keeps himself pure from sin, with him God will deal most faithfully, perform his promise to him exactly, never leave any degree of goodness in him unrewarded. And on the other side the rule holds as true, that those that deal frowardly and stubbornly with God shall be sure to be opposed and punished by him. (See note on Matt. viii. 22.)

27. For it is God's constant method to relieve the oppressed, and destroy, in his due time, the oppressor, be he never so confident.

28. And on this ground I have built my confidence, that, how hopeless soever my present condition can at any time be, the powerful Lord of heaven, and my gracious God, will rescue me out of it.

29. By him I have been enabled to subdue and bring down the strongest forces.

30. He is most just and faithful, his promises without all deceit or possibility of failing: he will certainly protect all those that rely and depend on him.

31. This cannot be said of any other. The deities of the heathens are not able to yield them any defence; nor any but the one God whom we adore.

32. From him I have received all my strength, to him I acknowledge it wholly due, that I have been preserved in safety.

33. When I was pursued by Saul, he enabled me by swiftness of flight to escape to the wilderness and mountains, and so to secure myself.

34. At other times he gave me strength for battle, and enabled me to obtain most wonderful victories by mine own hand on Goliath, on all other my enemies by my armies.

35. Constantly he hath protected me from all evil,

9 pure, signifies also just and faithful. 10 or, taken a fort. 11 God's way, 12 he sitteth, makes even.
given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but there was none to save them: even unto the Lord, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

36. I am now by his mercy brought to a condition of safety; no enemies to distress or straiten me, no dangers to apprehend;

37. 38. Having put all my enemies to flight, pursued my victory, and finally subdued and destroyed them.

39. And all by that strength with which thou hast furnished me: my victories are all thy gifts of mercy.

40. It is thou that hast by thy wise and powerful providence subjected them to me. (See Josh. x. 24.)

41. When thou wert thus their enemy there was none to yield them any relief; the aid from heaven failed them, and no other would stand them in any stead.

42. Being thus assisted by thee, I put to flight and destroyed all their forces.

43. And now I am landed in a calm harbour, after all the storms that encompassed me; not only mine own kingdom being quieted, but the neighbouring heathens, Philistims, Moabites, &c. added to my dominions,
44. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45. The strangers shall fade away, and be afraid out of their close places.

46. The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted.

47. It is God that avengeth me, and subdueth the people unto me.

48. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49. Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.

50. O thou which hast wrought these wonderful deliverances for him whom thou hast set up on the throne, which hast exalted me to this dignity, and since encompassed me with thy signal favour and mercy, and wilt perpetuate the same to all my posterity that shall succeed me in the regal power, if they continue to adhere faithfully to thee—and wilt at length shew forth thy power and mercy in a most illustrious manner in the Messias, the son of David, whose kingdom shall never have end—to thee be all honour, and glory, and praise to all eternity!

**Notes:**

15 or lie, or yield feigned obedience to me.
16 languish, or consume, כָּרְו.
17 move fearfully out of their holes, or fenced places. breaketh to pieces, כָּרְו. See 2 Chr. xxii. 10.
18 destroyeth, or
THE nineteenth Psalm is chiefly spent in giving glory to God for all his works of power and excellence, especially in giving so admirable a rule of life to men, and affording mercy for all but presumptuous sins. It was composed by David and committed to the prefect of his music.

1. The fabric and motion and influences of the heavens do demonstrate to any man that considers them diligently, how great and powerful and wise and gracious that God is who formed them in this manner; and the firmness and closeness of all those vast orbs which are of so fine and subtile a nature, and yet are compacted into a most perfect solidity, together with the air and the many meteors, thunder, lightning, &c. therein, are an evidence of his many glorious attributes who thus created them.

2. The vicissitude of days and nights caused by the constant certain motions of those heavenly bodies, do continually preach and instruct men in the glories of the Creator of heaven and earth.

3. They are not furnished with language, or words, or an articulate intelligible voice as we men are;

4—6. Yet have they ways to express themselves, to make known to all the men in the world, Gentiles as well as Jews, the wonderful power and goodness and providence of God. In the midst of them, in an eminent and principal place, is assigned a royal mansion for the sun, in which he moves constantly, and by his motion enlivens and rejoiceth all that see him. Wheresoever he comes he hath the day-star and a streaming of light going before him, as the torch-bearers before a bridegroom when he comes out of his bride-chamber; and in his circuit he visits all the corners of the earth, and drives on alacriously, like a mighty invincible champion in a perpetual course or race. He begins in one extreme point of the heavens, and marcheth on through every part till he comes back to the very same point again; and so in some part of his course or other takes in every climate of this lower world of ours: there is no corner which doth not partake of the light and warmth he brings with him. And in all this is there
a farther mystical representation of the Gospel of Christ, that Sun of righteousness, with his Baptist before him to light him into the world; whether when he is come he sends out his apostles to preach the Gospel to all the dark heathen corners over all the earth, and by so doing diffuseth his light and warmth, the knowledge of his will and strength and grace in some measure to perform it, and withal pardon and refreshment to all that do not love darkness more than light, and so wilfully refuse to be enlightened by him.

7. And as God's glories are visible in the creation, and wise and gracious disposal of the heavens, &c., so above all, in his giving us such a guide and director of life as is the law and revelation of his will unto us. A law made up of such excellent precepts that it most eminently conduceth to the satisfying and refreshing, the making all men happy that obey it. It prescribes us an universal adherence and dependence on God; and so is proper to repair and refresh our hungry souls, which, being fallen off from God by sin into a most doleful state, have no other means of recovery or refection but this manna from heaven, this spiritual food of ours. Secondly, It is constant and in every part agreeable to itself, and consequently is a means to settle and establish and confirm him that is most unsteady and seducible, and carried away with every deceit of sin.

8. As for the particular precepts and commandments thereof, they are made up of perfect justice and equity, so agreeable to our own reason, and the souls with which we are created, that the performance of them is matter of the greatest present delight and joy to a rational man. God's commands are our spiritual food; and the obeying them is refection and nourishment to the soul, the original of all spiritual strength and vigour to it.

9. The dread of offending God keeps the man from all impure mixtures, suffers not any worldly or carnal aim to have admission with him; and this, and nothing but this, will hold out in time of temptation, and consequently yield him a reward from God in another world. As for the things wherein our obedience is expected by God, they are in themselves most just and equitable, fittest to be done by us, if they

3 restoring, see note [e] on ver. 8.
4 or seducible, τριφόν.
5 or food.

HAMPSON.

HAMMOND.
were not commanded, nor should ever be rewarded
in us; and so are acknowledged by all wise men, and
cannot choose but be discerned by us to be so, if we
seriously weigh them and practise them.

10. And indeed when we come to make that trial
of them to know their true value by practice and
experiences—and not to judge them by those ap-
pearances and colours that the world hath of them,
and such as consider them at a distance, and so
think them rugged and melancholy—we shall find
them much more prizeable than the greatest wealth
in the world—all that amass together cannot yield
us any true contentment or satisfaction—much more
delicious and pleasurable than the richest and choicest
sensualities that are most eagerly pursued and gust-
fully enjoyed by us.

11. Moreover by II.

12. But, alas! how imperfect hath my obedience
been! How many times have I transgressed these
holy commandsof thine! Many, many times; which
I am not now able to enumerate; many, which I did
not observe at the time; sins of ignorance and frailty
no man is able to number, and particularly to con-
fess to thee. O be thou pleased to seal to my soul
thy free pardon and forgiveness for all these!

13. As for my known deliberate sins, which have
not that alleviation of ignorance or weakness, but
are committed against express knowledge of my duty,
after mature consideration of it, Lord, be thou pleased
to arm me by thy special assistance of grace that I
never fall into any one such commission. Let not
any temptation thus get power over my will when my
conscience tells me I ought not to yield, whatsoever
the profit or pleasure be, that comes in competition

7 dropping of the combs, ὁλοκλήρωσις. 8 doth thy servant shine.
with known duty. If it do, then am I a servant and slave of sin, and so no longer the servant of God. But if by the power of thy grace thou shalt uphold me from falling into any such presumptuous sins, then shall I not fail to be acquitted by thee; and being free from all heinous guiltis I shall, through thy mercy, promised in thy covenant of grace, be sure to be absolved and justified from all the other innumerable frailties, ver. 12, that I have been guilty of.

14. And then all my prayers and praises being thus poured out of a pure sincere heart, and so likewise all the performances and designs of my life shall be as a sacrifice well-pleasing and acceptable to thee, whose grace it is by which I have been preserved, and whose abundant mercy by which I have been rescued from all evil.

PSALM XX.

To the chief Musician, A Psalm of David.

THE twentieth Psalm is a form of prayer to be used by the congregation for their prince in all times of danger, that God will protect and assist him. It was indited by David himself, and committed to the prefect of his music to be used as occasion required.

1. Whosoever any distress or danger befalls the king we beseech the Lord of heaven to interpose his hand for him, to hearken to all his petitions, and perform them graciously; and by his own almighty power to preserve him safe as in an impregnable tower or fortress.

2. Whatsoever aid or assistance he shall at any time want, that holy majesty that exhibits himself in the ark of the tabernacle which is now placed in Zion, and hath promised to grant those prayers which are duly addressed to him there, be graciously pleased from his heavenly throne to send it down to him;

3. Receive and answer all the requests that he hath at any time made to God, accept and reward all his oblations of piety, as signal as when by fire sent from heaven to consume a sacrifice he evidenceth his acceptation of it.

4. Whatsoever he doth now want and wish for,
own heart, and fulfill all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfill all thy petitions.

6 Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

7 Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, Lord: let the king hear us when we call.

PSALM XXI.

To the chief Musician, A Psalm of David.

The twenty-first Psalm was indited by David himself, and committed to the prefect of his music to be sung by the choir in the assembly of the people,

5 recount their chariots, and some their horses, but we will recount. 6 Lord, save the king. He will hear us in the day of our calling. 1 Prefect of his music.
as a form of thanksgiving to God upon occasion of any victory over his and God's enemies.

THE king shall joy in thy strength. O Lord; and in thy salvation how greatly shall he rejoice?

1. O blessed Lord, thou hast graciously interposed thy hand of power for our sovereign thine anointed; thou hast delivered him out of all his dangers; in this thy gracious and seasonable exhibition of thyself he hath all cause to rejoice and triumph exceedingly. This hath a more eminent completion in the resurrection of the 2 Messias.

2. Thou hast given him his heart's desire, and hast not withheld the request of his lips. Selah.

3. Thou hast bestowed on him of thine own free bounty all sorts of the most valuable mercies, thy special favour, and all the effects thereof: and as thou didst first advance him to the regal throne, so hast thou now most eminently secured him in it, and made his crown more illustrious, his glory more conspicuous than ever.

4. He besought thy defence that thou wouldst preserve his life, and not suffer his enemies to prevail against it; and thou hast heard him abundantly, granted him a very long and peaceable and prosperous reign, and by thy faithful promise secured the crown to his posterity, to the time of the coming of the Messiah, who must be born of his seed, and when he comes be installed in a glorious kingdom, that never shall have an end.

5. Thou hast, by interposition of thy hand for his deliverance, brought great glory and dignity to him, majesty hath made all men see, how he is valued by thee, and thereby exalted him to the greatest honour and majesty of any man in the world.

6. Thou hast blessed him in such a degree that, as it was promised Abraham, (Gen. xii. 2,) thou shalt be a blessing, so it is now performed to this son of Abraham: they that will bless any shall use this form for time to come, Let him be blessed by God as David was: thy special favour and kindness toward him hath been matter of most triumphant joy and exultation to him.

7. And as he hath always reposed his trust and trusteth in the Lord, and through affection in God, so hath he never miscarried in his
the mercy of the undertakings; God's most powerful hand hath been
most High he shall not be moved.

8 Thine hand shall find out all thine enemies: thy right hand shall find out
those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the Lord
shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among
the children of men.

11 For they intended evil against thee: they imagined a mischievous de-
vice, which they are not able to perform.

12 Therefore shalt thou make them turn their back, when thou shalt
make ready thine arrows upon thy strings against the face of them.

13 Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power.

10. And this ruin that falls on them shall proceed
to their posterity, even to the utter eradication of
their families.

11. And this is a just vengeance on them for the
evil designs which they had against him whom God
had set in the throne. The malignity of their pur-
pose is thus punished, though they were not able to
bring it to effect, God thus blasting and frustrating
them.

12. In reward to their evil intentions God shall set
them in a battalia before him, and then assault them
hostilely, and with the weapons of his sharp
displeasure most sadly infest and destroy them.

13. And this his vengeance on his enemies, as it is
an exalting of his almighty power in the sight of all
men, so is it that for which we that receive the ad-

tantage by it are eternally obliged to rejoice, and
bless and magnify his holy name.

PSALM XXII.

To the chief Musician [a] upon Aijeleth Shahar, A Psalm of David.

The twenty-second Psalm was composed by David on occasion of his own
flying from his persecutors, and the calamities that befell him at that time;
and belongs mystically to the crucifixion of Christ, and was therein most
literally fulfilled in several passages, (see Matt. xxvii. 35, 43,) and was by

6 bent or spread. 7 they prevailed not. 8 set them a shoulder, or make
them as one shoulder, on thy strings shalt thou prepare against. 1 Prefect of his music.
8 the kind of the morning.
Christ recited upon the cross, either all or at least some part of it, (Matt. xxvii. 46.) The psalm thus composed by David was committed to the prefect of his music.

MY God, [b] my God, why hast thou forsaken me? [why art thou so far from helping me, and from the words of my roaring?

1. O my God, O my God, I am forsaken by thee: mine enemies prevail against me, and all my loudest and most importunate cries to thee for help bring me no relief. How long wilt thou thus leave me to this state of destitution? I beseech thee at length to look upon me. This was farther completed in Christ upon the cross, when his Divine nature suspended the exercise of his omnipotence so far as to deliver up his body to that reproachful death, and real separation from his soul. (Matt. xxvii. 46.)

2. O my God, I call and cry unto thee continually, day and night, and thou givest me no redress, nor least cessation to my afflictions.

3. Yet am I not discouraged by this: I am sure that thou continuest faithful and true, such as canst not forget thy promises: thou art he that hast and wilt continue to do all wonderful things for thy people: and even when for a time thou permittest them to be oppressed by their enemies, thou art still most worthy to be magnified and praised by them.

4. We thy people have had long experience of thy mercy and fidelity: our fathers before us in all their distresses have placed their full affiance in thee for rescue and deliverance, and never failed to receive it from thee.

5. Upon their humble and constant, and importunate addresses to thee, they continually obtained deliverance from thee, and never were discomfited or put to shame in their trusting or relying on thee.

6. Meanwhile I am an abject, weak, contemptible person, reviled and set at nought by the vulgar and baser sort. All that behold my present low condition think that I am utterly forsaken, and so mock me and scoff at me for trusting in God or relying on any aid of his, or taking any comfort or ground of hope from my being in his favour. That these three verses have a largest and most literal completion in Christ in his crucifixion see note [e].
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him: let him deliver him, seeing [g] he delighted in him.
9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.
10 I was cast upon thee from the womb: thou art my God from my mother's belly.

9, 10. But all this doth not discourage me. I know thy protection hath hitherto supported me in my greatest distresses and weaknesses. Thou broughtest me out of the womb of my mother, which, duly considered, was a greater deliverance than that I now want from thee; and from that time didst sustain and uphold me when I was not able to do the least for myself. When I came forth into the world I had no inheritance but thy special providence and preservation, which if it had been but one minute suspended or withdrawn from me I had been immediately lost: but this thou hast from my first conception thus long continued to me, and thereby testified to me convincingly that as I have none to depend on but thee, so I may on thee confidently repose my trust.

11. Now therefore, in the approach of the greatest straits, and the most absolute destitution of all human aids, be thou seasonably pleased to interpose thy assistance, and not to forsake me utterly.
12. My enemies are very strong and puissant, and have besieged me very close, brought me to great straits.
13. And now are they ready to devour me: and therefore as a lion when he is near his prey makes a terrible roaring, by that means to astonish the poor creature and make it fall down through the fright before him, so do they now rave and vaunt and threaten excessively.
14. My outward estate cannot better be resembled than by a consumptive body brought extreme low, daily pining and falling away very fast, the bones starting one from the other—see ver. 17—and the very heart and most vital parts quite dissolved,
15. The radical moisture so dried up that there is no more left than in a brick or tile that comes scorched from the kiln; the tongue dry and not able to speak, and the whole body ready to drop into the grave.

9 upon the breasts of my mother, כָּלָה רְפָתָה. 10 distress יִשָּׂע. 11 bullocks צֹאֶה. 12 bulls. 13 are parted, or, have separated themselves.
16 For dogs have compassed me: the assembly of the wicked have inclosed me: they [k]pierced my hands and my feet. 16. For my enemies come about me as fiercely as so many dogs to rend and tear me; a multitude of malicious people, like a ravenous lion, have now got me into their power, beset me, and enclosed me, on design to wound and destroy me. This was most eminently fulfilled in Christ at his crucifixion, that being a real piercing of his hands and feet, and that caused by the importunate clamours of the Jewish sanhedrim and people, and a more literal accomplishment of the words than belonged to David.

17 I may tell all my bones: they look and stare upon me. 17. My civil state, I say, is as low as their state of body who have no flesh left on it, whose bones consequently are so wide and distant one from another that they may be numbered—as Christ's were to be on another occasion, by being naked and distended on the cross—and are thereupon looked on as a prodigy, and scoffed at by all beholders, as Christ also was upon the cross, (Matt. xxvii. 39.)

18 They part my garments among them, and cast lots upon my vesture. 18. They look on me as their prey, and all that I have as their lawful spoil or pillage, to be divided as by lot, and distributed among them. This also was more literally fulfilled in Christ, (John xix. 23, 24,) when the soldiers having divided his upper garments into four parts, finding his inner garment to be without seam, would not tear it, but rather cast lots who should have it.

19 But be not thou far from me, O my strength, hast thee to help me. 19. But be thou, O Lord, who art my only aid, in a special manner present, and with speed assistant to me.

20 Deliver my soul from the sword; my darling from the power of the dog. 20. Rescue me now, I beseech thee, that am left destitute and helpless, from the power and malice of these bloody men. Or, as applied to Christ, thou shalt deliver me out of the grave, and not permit the very jaws or power of death, though it seize on me, to detain me under its dominion.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. 21. And as formerly thou hast answered my prayers, and preserved me from the strongest enemies, when they most insolently exalted themselves against me, so be thou now pleased to deliver me from those violent men who now are ready to devour me. And thus was it fulfilled to Christ in his resurrection.

22 I will declare this was it fulfilled to Christ in his resurrection. 22. And this shall give me continual matter of rejoicing and proclaiming thy wonderful good ness toward me, and of making the most public mentions of these thy unspeakable mercies, and ascribing the...
glory to thee: this also was fulfilled in Christ, in the apostles’ preaching his resurrection in all their assemblies, and magnifying God for it (see Acts ii. 47), after this manner:

23. O bless and praise the name of our gracious Lord all ye that profess to be his servants, all ye whom he hath thus taken to himself to be his peculiar people, and shewed such marvellous works of mercy among you: let this be a perpetual obligation to you to magnify him, and perform all faithful obedience to him for ever. Of this, as it respects Christ, see St. Peter’s sermon, Acts iii. 26.

24. Because he is faithful, and constantly ready to hear and answer the petitions of them that are brought to the lowest condition, and instantly answer them with timely relief, and never finally casts out or rejects their supplications. How this was fulfilled in Christ, see Heb. v. 7.

25. From these gracious revelations of thyself unto me shall I fetch abundant matter of praise and thanksgiving when I come to thy holy assembly; and there will I constantly offer those sacrifices which I now devote and consecrate unto thee, that all thy faithful servants may join with me in this duty. This had its completion in Christ, in respect of the commemorative eucharistical oblations, offered up daily in the church, in remembrance of Christ’s death and resurrection.

26. As remembering what certain returns thou makest to the prayers of the distressed, suppliest all their wants, givest them matter of thanksgiving whatsoever make their addresses to thee, and comfortest and revivest them with durable refreshments when their condition is most disconsolate and destitute. This is also fulfilled in the evangelizing and comfort ing of the poor humble Christian, and in the eucharistical spiritual food, and the vital effects thereof, of which sacramentally and by faith they are made partakers.

27. These miracles of thy mercy shall be recounted through all the world, and bring in many spiritual subjects to thy kingdom, to serve and adore thee,—This also was most eminently completed in the effects of the resurrection of Christ, that mighty work of God’s power and mercy and fidelity, when the apostles’ preaching of it to all the world brought in such multitudes of proselytes to Christ._

15 request. 16 from thee.
28 For the king-
dom is the Lord's; and he is the govern-
nor among the na-
tions.

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a genera-
tion.

31 They shall come, and shall declare his righteousness unto a people that shall be born, [o] that he hath done this.

PSALM XXIII.

A Psalm of David.

The twenty-third Psalm was composed by David, and is a most passionate expression of God's abundant care and providence toward all those that faithfully depend on him, and hath its most eminent completion in Christ, the great Shepherd and Bishop of our souls, of whom that this psalm is a prophecy, (see Maximus reluct. iii. 2. and ii. 55, &c.)

THE Lord is my shepherd; I shall not want.

1. The Lord my God is to me, and all that diligently wait on him, as a pastor is to his flock of sheep, though it be in a wilderness; he is able to provide for me, I shall not be left destitute.

2. He provideth abundantly both for my food and refreshment.

3. He revives and refreshes and comforts me by his spirit, affords me a full and plenteous bait, and thereby enables me for the hardship of a journey—as he did Elias 1 Kings xix. 8—and then leads me forth in the even paths of pious duties, gently and care-

1 the Lord hath fed his people in the wilderness, Chald. 2 or refresheth, see note on Ps. xix. 8.
fully, as I am able to go; by this means directing me to that true felicity even of this life, the exercising myself and guiding my steps by his excellent laws and rules of living: and this out of his free mercy to me, the greatest and most valuable that any mortal is capable of.

4. And though this course should engage me in the greatest distresses, the lowest depression of sadness, the most palpable darkness of despair, yet am I cheerfully resolved not to be discouraged therewith, or to apprehend it will make me miserable, being confident of the continuance of this special guard about me, and that as a shepherd still thou wilt keep me from straying from thee, and protect me from all dangers.

5. Nay more, thou givest me that treatment of the most indulgent possessor (2 Sam. xii. 3), that admitted his beloved lamb unto his table, to eat of his bread, and drink of his cup with him; thou omittest no expression of respect and tender love to me. By the table I meanst thou providest all plenty for me, maugre the malice of my enemies, who grieve to see the riches of thy bounty to me, and care over me. Thou entertainest me with wine and oil in the most festival manner; affordest me, not only in a sufficient, but in a most plentiful degree, all things that are for the advantage as well as support both of my body and soul.

6. And I cannot doubt but this bounty and super-abundant mercy of thine shall continue to me all my days; and for my return to thee I shall most diligently frequent the public assembly of thy saints and servants, wheresoever the ark is placed, and there bless and praise thy name, and address my prayers to thee, as long as I live. And this is a farther addition to the felicities of my life, that thou wilt afford me this honourable and glorious way of inhabiting in thy sanctuary, and most amicably conversing with thee. Or to crown all this, thou shalt enfold me at last in that best of sheep-cots, that place of equal purity and safety, where no unclean or ravenous beast can come: there shall I rest, and there abide for ever.
PSALM XXIV.

A Psalm of David.

The twenty-fourth Psalm, composed by David on occasion of bringing the ark into Sion, is a declaration of God's dominion over this world, his providential presence in every part of it, but his special presence in the place assigned for his worship, the ark of the covenant, which is therefore joyfully to be received into Zion, and entertained by all Israel, being moreover a signal emblem of Christ's ascension into heaven.

1, 2. This whole lower orb of ours—and not only the heaven where he is said to dwell—is the Lord's by all right of creation and providence and preservation; and so are all the sorts of creatures, and every particular with which he hath replenished it; the universe, and all the inhabitants thereof, produced at first, continued since, and every minute preserved by him: for were it not so, this globe whereon we dwell would suddenly be overwhelmed and covered with waters. For thus the order of nature would direct; and thus we find in the beginning of the creation, that next under the air were the waters, encompassing the whole surface of the earth, (Gen. i. 7,) till God reformed this course, made such cavities in the earth as should receive the water into them, and such banks as should bound and keep it in, and such a law as should bridle this vast ocean that it should not break forth (Gen. i. 9); and so now by his providence the water is beneath the earth, and yet the earth stands firm on that fluid body as upon the most solid foundation: which is a mighty work of wise disposal and contrivance for the preservation of mankind: and though once, for the sins of the old world, these waters were appointed to break out and so overwhelmed the whole earth, yet God hath firmly promised that they shall never do so again.

3. But though all the whole universe be his, and he effectually present in every the smallest corner thereof, yet in a more peculiar manner will he exhibit himself in mount Zion, at the placing the ark of the covenant in it, that image of heaven itself, the special place of his residence, built on purpose for the adoring and worshipping and performing service to him. And as to heaven, so to this every one promiscuously is not meet to be admitted, nor can expect to partake of his blessing auspicious presence there;
4. But only such as keep close to the commands of God, that preserve their minds as well as their bodies, their inward thoughts and consents, as well as their external actions, from all forbidden unlawful objects; that never make use of perjurious deceitful means for the enriching themselves or depriving others, but serve and worship God uprightly.

5. Such, and none but such, shall be accepted and rewarded by God at their approach to his sanctuary, when they pray unto him, and when they most want and depend upon his mercy. Though God in Christ be a Saviour to all sincere worshippers and servants of his, none, it is sure, but such shall have part in this salvation.

6. These indeed are the men that may properly be said to pray to and worship God; these are the true Israelites that are meet to appear before the God of Israel, whose peculiar presence is exhibited in the ark of his covenant, or that associate themselves and join with thee, O Jacob, in the worship of the one true God.

7. For the admission of this ark of the Lord to a place where it may long continue, the gates of the fort of Zion are now to be set wide open, those strong invincible gates; as for the cheerful hospitable reception and entertainment of that great King, whose palace it is.

8. And if any ask, what King this is? the answer is ready, That powerful omnipotent Lord, that hath wrought all David's victories for him.

9, 10. And let this be a solemnity to all Israel as for the most glorious and welcome news, the placing the ark of God's covenant in the royal city, and so securing to us the presence of God himself, the God of all victory in war, to whom we may daily assemble and make our addresses with confidence to be accepted and heard, and so be for ever happy and joyful in his presence. This primarily belonging to the bringing the ark into Zion, doth also literally belong to the ascension of Christ our Saviour into the highest heavens; and so the ancient fathers frequently apply it.

1 taken his life to a falsity. 2 or mercy. 3 of Jacob, or the sons of Jacob that seek thy face. 4 this the King.
PSALM XXV.

A Psalm of David.

The twenty-fifth Psalm, composed by David in some time of distress, is a divine mixture of prayer for pardon of sin and deliverance from evil, and also of meditation of God's gracious dealings with his servants.

UNT0 thee, O Lord, do I lift up my soul.

1. O Lord, I have none but thee to whom to address my prayers in times of distress; to thee therefore I come with the tribute of an humble heart, the offering of a devout soul: be thou pleased to accept it from me.

2. In thee, O my gracious God, do I repose all my confidence: O let me not be left destitute or forsaken by thee: let not my adversaries have occasion to rejoice and deride me as one that have been disappointed or frustrated in my dependences on thee.

3. Yea, let all those that rely and depend on thee be constantly owned by thee: let not any man that hath reposed his whole trust in thee find himself disappointed. Let that be the fate of treacherous perfidious persons, those that rely on their own ungodly policies, let them miscarry and be disappointed of their hopes, and so appear ridiculous among men—the only way that may most probably work reformation in them, (Ps. lxxxiii. 16.)

4. Shew me thy ways, O Lord: teach me thy paths.

5. Preserve me from all straying and wandering out of the right way. On thee I depend for this and every minute look up to thee for the directions and support of thy good Spirit.

6. Lord, thou hast always abounded to thy servants in compassion and bounty, relieved the distressed, and plentifully supplied all wants to those that have addressed their prayers to thee. Be thou pleased at this time thus in mercy to deal with me.

7. Lord, the sins of my younger days are many, the breaches innumerable, wherewith I have ignorantly or foolishly, for want of knowledge or consideration, offended against thee. Lay them not, I beseech thee, to my charge; but of thine own free

1 to, or for David, κυρία
2 deal perfidiously in vain.
me for thy good-mercy and compassion to a wretched sinner be thou
ness' sake, O pleased to be reconciled to me, O Lord.

8 Good and upright is the Lord: therefore will he teach sinners in
the way.

9 The meek will he guide in judgment: and the meek
will he teach his
way.

10 All the paths of the Lord are mercy and truth unto such as keep
his covenant and his testimonies.

11 For thy name's sake, O Lord, pardon mine iniquity; for it is
great.

12 What man is he that feareth the Lord? him shall
he teach in the way
that he shall choose.

13 His soul shall dwell at ease; and his seed shall inherit the earth.

14 The secret of the Lord is with them that fear him; and he will shew
them his covenant.

15 Mine eyes are whatever my straits are, I shall not fail to

3 observe, take care of; see note on Ps. cxix. 1.
4 abide in good, ידכ פִּנְיוֹ.
5 The counsel and covenant of the Lord to them that fear him, is to make known, or reveal
to them.
ever toward the LORD; for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and for all my distresses.

19 Consider mine enemies; for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

PSALM XXVI.

A Psalm of David.

The twenty-sixth Psalm was composed by David as an appeal to God to vindicate his integrity and deliver him from his enemies.

1 TO THEE, O Lord, I appeal for patronage and relief; and to qualify myself for so great a dignity, I have trusted also in the

2 and in the Lord I have trusted, I will not be shaken.

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PSALM XXVI.

LORD; therefore I willful prevarication from my duty forfeited thy protection; secondly, that I have constantly and immutably reposed my full trust and dependance on thee my only helper.

2. For these two I humbly offer myself to thy divine most exact inspection and examination, even of my most inward thoughts; and, if thou seest good, to thy casting me even into the furnace of affliction for the approving my sincerity herein.

3. Whatever thy trials are, this thou wilt certainly find, that I have never failed to meditate on, delight in, and repose all my trust in thy mercies; and that I have sincerely performed obedience to all thy commandments.

4. My conversation hath not been tainted with the evil examples of the world; I have not been guilty either of falseness or treachery or any manner of base unworthy dealing.

5. On the contrary, I have detested and abhorred all assemblies of those that design such things, and constantly eschewed entering into any of their consultations.

6. I have endeavoured daily so to preserve my thoughts and actions from all impurity, that I might be duly qualified to offer my oblations to thee, with confidence to be accepted of thee.

7. To proclaim to all men in the solemnest manner thy abundant rich mercies to those that keep close to thee.

8. O what a pleasure hath it always been to me to come and offer up my prayers before the ark, the place where thou art graciously pleased to presentiate and exhibit thyself!

9. This I hope may be ground of assurance to me, that thou wilt not deal with me as with wicked and bloody men, that thou wilt not permit me to fall under their fate, to perish as they do.

10. Who design and consult and contrive nothing but injustice, and spare no liberalities that may be useful toward that end.

11. But as for me,
11 I will walk in mine integrity: redeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

pleased to rescue me who have never yet forfeited mine integrity.

12. I am constant and steady in my adherence and reliance on thee: thou, I know, wilt support me, and I will make my most solemn acknowledgments of it to thee. Or, and now what have I to do but to offer sacrifice to thee, and bless and praise thee for ever in the public assembly?

PSALM XXVII.

A Psalm of David.

The twenty-seventh Psalm was composed by David in time of his distress; wherein placing all his trust and confidence in God, he especially expresseth his desire of returning to the participation of God's public service.

THE LORD is my light and my salvation: whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

4 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

11 I have walked, so the Syriac and LXXII. and Lat., see note [d] on ver. 6. 12 or in the plain, or court. 1 came near upon me, ἐπὶ ἵππῳ, 2 or shall stumble and fall. 3 if an host encamp, ὁμιλεῖν- 4 if war rise, ὁμιλεῖν- 5 sweetness, ὀζονίων, so the Chald. and Syr., but the LXXII. τηρητότης, the Lat. volupatatem, pleasantness. 6 The LXXII. in the title of the psalm add ὑπὲρ τοῦ χριστὸν, before he was anointed.
LoRD, and to en-quir[e] in his temple. daily and frequently with God, and receiving counsel and directions from him in all my doubts. The being but for a time deprived of this felicity is indeed mat-ter of some sadness to me, from which I daily pray to be released. But besides this, I have nothing else to complain of in my present distresses.

5 For in the time of trouble he shall hide me in his pav-ilion: in the se-cret of his taber-nacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine en-e mies: round about me: therefore will I offer in his ta-bernacle sacrifices [b] of joy; I will sing, yea, I will sing praises unto the LoRD.

7 Hear, O LoRD, when I cry with my voice: have mercy also upon me, and answer me.

8 When thou saidst, Seek ye my face; [c] my heart said unto thee, Thy face, LoRD, will I seek.

9 Hide not thy face 10[far from me]; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my sal-vation.

10 It is one of thy wonderful works of mercy to provide for those whose parents have exposed and left them helpless—the young ravens, Ps. cxlvii. 9—

[See note on Ps. xxvi. 4.]

8 jubilation.

9 to thee said my heart,
PSALM XXVIII.

A Psalm of David.

UNTQ, thee will I cry, O Lord, my rock; be not silent to me: lest thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak injury, rapine.

4 or deaf, הָעָצָם.

5 unless I had believed—

6 thou be silent, and I be likened.

7 Seize not on me.

And the like I trust thou wilt do for me, though all human aid should utterly fail me.

11 Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

12 Deliver me not over unto the will of mine enemies; for false witnesses are risen up against me, and such as breathe out cruelty.

13 Had I not had a full confidence that I should by God's great mercy be supported in my distress, and restored to those enjoyments of rest and peace which God hath faithfully promised me.—Here the Psalmist abruptly but elegantly breaks off the speech.

14 O my soul, do thou patiently expect God's leisure; be not discouraged with thy present evils, but arm thyself with constancy and fortitude, and never doubt of God's seasonable reliefs.

PSALM XXVIII.

A Psalm of David.

The twenty-eighth Psalm was composed by David in time of his distress, and is a fiducial prayer for deliverance.

1. O Lord, I have no strength or power to defend myself but that which wholly descends from thee. To thee therefore I make my humble and most importunate address: be thou pleased to hear and answer it graciously; lest, whilst I call to thee, and am neglected by thee, my enemies begin to insult and account of me as of a destitute lost person.

2. Lord, answer my petitions which ardently and solemnly I address unto thee, and so, as thou hast promised, graciously to answer them.

3. And let not me be handled in that manner as wicked unjust oppressors and treacherous designers are wont to be handled, perishing in their injurious attempts.
peace to their neighbours, but mischief is in their hearts.

4. Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their 4[d] desert.

5. Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

6. Blessed be the Lord, because he hath heard the voice of my supplications.

7. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and [e] with my song will I praise him.

8. The Lord is their strength, and he is the [f]saving strength of his anointed.

9. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

4. 5. For them it is most just that they should be dealt with as they have dealt, that the same measure that they have meted to others should be meted to them again. That as they have not heeded God and his actions and works of providence, but lived in opposition to all his precepts; so he, instead of prospering them as they expect, should remarkably blast all their attempts, and at length utterly destroy them —see note on Ps. x. 1.—But thus, sure, thou wilt not deal with me, who have kept close to thee in all my undertakings, have dealt uprightly with all, and attempted nothing but what I have thy warrant for.

6. On which grounds I come confidently to thee with my request, and am so assured of thy hearing and answering it graciously, that I have nothing to do but to acknowledge and magnify thy mercies, as if they were already poured down upon me, saying,

7. The Lord of heaven is my only fortification and defence. I placed my full trust in him, and never made applications to any other aids that human wisdom might suggest; and I am assured I shall reap the fruit thereof, assistance and deliverance in due season: and therefore I am transported with joy, and cannot choose but triumph and exult, and make and sing hymns for the acknowledging of his mercy.

8. Those that adhere to God shall certainly be protected by him: he will never fail to come seasonably to the rescue of him, whom he hath by his own appointment advanced to the kingdom.

9. O be thou now pleased to stretch forth thy hand to rescue thy faithful servants whom thou hast chosen for thyself, to be owned by thee in a peculiar manner: be thou their pastor to take care of them, as of thy flock, and for ever to support them, and raise them up when they are fallen.

PSALM XXIX.

A Psalm of David.

The twenty-ninth Psalm seems to have been composed by David after his subduing the kings and heathen people (2 Sam. viii.), the Philistims, Moabites, Syrians, &c. whom he therefore inviteth to the service of God, and thus bespeaketh them:

4 rendering. 5 fortress of deliverances.
GIVE unto the LORD, [a] O ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto his name; worship the LORD in 2 the [b] beauty of holiness.

3 [c] The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon 3 many waters.

4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

5 The voice of the LORD breaketh the cedars in pieces, even those of Libanus, that is famous for them, an essay and evidence to all that at his pleasure the most powerful princes are subdued; as was lately exemplified in the Syrians, which are near to Lebanon, and were destroyed by David, twenty-two thousand of them, that came out to succour the king of Zobah against David (2 Sam. viii. 5), and became servants to David, ver. 6.

6 He maketh them also to skip like a calf; [d] Lebanon and [d] Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of[e] Ka- desh.

1 power, or empire: see note on Ps. xcvi. 7. 2 or his holy majesty. 3 or great,
PSALM XXIX.

9 The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

9. Puts them into that terrible fright, into which the thunder puts the hinds when it makes them calve; drives them out of their holds, as the same thunder frights the beasts of the forest out of their thickets. This therefore is to admonish all the whole world, every man living, to acknowledge his power and glorious majesty, and come in and worship him, in these or the like words,

10. The Lord judgeth and ruleth in the clouds; and so he shall continue to do for ever, and subject the proudest nations to his kingdom.

10 The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

11. And for those that he hath chosen and taken to himself, and that live constant and faithful in his service, he will protect and strengthen them, and bestow upon them all the prosperity and felicity in the world, subjecting all their enemies, and restoring them to a durable lasting peace.

PSALM XXX.

1 A Psalm and Song at the dedication of the house of David.

The thirtieth Psalm was composed by David to accompany the festival at the dedication of his house, the building whereof is mentioned 2 Sam. v. 11, soon after the end of his war with Saul’s house, and his being anointed king over Israel; and is the commemoration of his own great troubles and dangers, and God’s rich mercy in delivering him out of them.

I WILL extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

1. I will magnify thy mercy, O Lord, who hast restored me peaceably to the throne out of a very low and well nigh lost condition. When I was made like water spilt upon the earth—and not only so, but as such water again sunk into the pit, ver. 3—thou wert then pleased, as it were, to let down the pitcher into that pit, and from those many waters that there are lost, to recover and gather up one who could not deserve to be esteemed as a drop of the bucket; and so to lift me, and to draw me out of that pit, to enable me to overcome all difficulties, and not suffer mine enemies to prevail against me, who would have triumphed abundantly if thou hadst not rescued and delivered me out of their hands.

2 O Lord my God, I cried unto thee, and thou hast healed me.

2. When I was in distress I addressed my prayers to thee, and thou gavest me release.

3 O Lord, thou

3. It was thy continued aid and protection that
hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing, unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be moved.

Lord, by thy favour thou hast made my mountain to stand strong; thou didst hide thy face, and I was troubled.

I cried to thee, O Lord; and unto the Lord I made supplication.

What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

Hear, O Lord, and have mercy upon me:

Thou hast turned for me my mourning and all my sorrow and affliction exchanged for joy,

O let this be matter of rejoicing and blessing God to all pious men; let it excite all such to acknowledge and commemorate his fidelity and mercy to all that wait on him.

When he chastiseth his servants for their sins, this endureth but for a small time, but the effects of his favour never have any end; he exerciseth them with sadness and light affliction for some small space, but then presently follow solid and durable joys.

When Saul was dead, and I was crowned both over Judah and Israel in Hebron, and the ark, the pledge of God's presence and powerful assistance, placed and settled in the hill of Sion, I deemed my quiet and prosperity so complete that I needed not to fear removing out of it. God's special favour to me had exalted me to the throne, and, as I thought, now secured me in it. But he was pleased for some time to withhold my rest. For as after my first crowning I was seven years together exercised by enemies of the house of Saul, (2 Sam. v. 5,) so after this second other troubles assaulted me; thereby to instruct me by what tenure it was that I held my security, merely by his continued favour and mercy toward me.

In this estate I made my moan to God, and besought him that he would not give me up to the malice of mine enemies, to be destroyed and slaughtered by them, but magnify in me at once his mercy and his fidelity; the one in preserving my life and restoring me to peace, the other in performing those promises which would seem to have been frustrated by my death.

And to that end, that he would now seasonably interpose his hand for my assistance.

And at length my prayer hath been heard, and all my sorrow and affliction exchanged for joy,
PSALM XXX.

ing into[...]dancing; and a most prosperous condition and establishment
in the kingdom, (2 Sam. v. 12,) which is now the
more glorious by comparison with my former sad-
ness.

To the end that

7. And this obligeth me for ever with soul and
tongue to give glory to God, and never to think I
have done enough in praising and magnifying his
mercy. This therefore shall be my continual prac-
tice, O thou powerful God and to me a most gracious
Father.

PSALM XXXI.

To the chief Musician, A Psalm of David.

The thirty-first Psalm is an excellent mixture of prayer and praises, and con-
stant affiance in God: it was composed by David, and committed to the
 prefect of his music.

In thee, O Lorp, I.O blessed Lord, I place my whole affiance and
confidence in thee; do not thou forsake and disap-
point me, but make good thy promised mercies and
deliverances unto me.

2. And such indeed have I constantly experimented
thee to be; whensoever I have made my applications
to thee, thou hast succoured and secured me: and so,
I do not doubt, thou wilt still continue to do, and—
though I have no title of claim thereto, but only thy
free mercy and most gracious promise—direct and
conduct me in all my ways.

4. To thee I offer up my very soul, that part which
alone is worth thy having: to thee I give it in pledge,
as to one that having already wrought so many deli-
erances for me hast obliged me to be wholly thine,
and withal engaged thyself by those pawns of thy
goodness to do the like again in all my necessities.

6 opened. 7 glory, see note on Ps. xvi. 1. 1 or, thou shalt lead me צלינה. 2 commit, deposit, give in pledge. צלינה.
6 [a] I have hated them that regard lying vanities: but I trust in the Lord.

6. I detest all the Gentile practices of consulting auguries and divinations, which, alas! never stand them in any stead, deceive and frustrate their confidences. All my addresses shall be made to thee, O Lord, and in thee will I repose all my confidence.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

7. All my delight and joy shall be in recounting thy continual goodness toward me, how thou hast had regard to my necessities, and owned me, and relieved me in my lowest condition,

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

8. And not delivered me up into the power and malice of my adversaries, but as yet preserved me in a state of liberty.

9 Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

9. Yet are not my troubles at an end, O Lord: I have long waited for rest, but have not yet attained to it. This is very grievous unto me, painful to my soul, my sensitive faculty, and to my bowels, the seat of those affections, and of most accurate sense. O be thou graciously pleased to look upon me!

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

10. For the continual distresses and troubles wherewith I have been exercised have even exhausted me; thy punishments for my sins have brought me very low: I am ready to sink and fail under them.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

11. My enemies scoff at me; and so also do my friends in a great degree, seeing me, after all my confidence, to continue thus helpless. This makes them from whom I have most reason to expect relief to be afraid to afford me any; and so I am avoided and left destitute by all men.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

12. I am no more considered or cared for by them than as a man dead and buried, and forgotten by his associates. I am looked on as one irrecoverably lost; and am therein resembled to a potter’s vessel, which if broken cannot be made whole again, (Jer. xix. 11,) and so as that refuse potsherd, cast out as good for nothing.

13 For I have heard the reproach of many: they were on every side: while they

13. Many, and those no mean ones, I have heard reproaching and taunting me, calling me fugitive, a lost and undone person; hereby indeed expressing

3 or, vanities to no purpose. 4 and very much to my neighbours. 5 fear on.
took counsel together against me, they devised to take away my life. 14. Meanwhile I reposed my trust in thee, O Lord, encouraging myself with the meditation of thy mercy and tender care, which would certainly secure me.

15. As for the fittest season of affording me deliverance, it must in all reason be referred to thy choice, O Lord; when thou seest it most opportune, be thou pleased to do it for me.

16. Restore thy favourable aspect unto me: deliver me of thy great kindness and mercy to me.

17. Lord, I have addressed my prayers to thee, relied and depended on thee, thine honour is concerned and engaged in my preservation: should I be disappointed in my confidence, it would redound to shame and ignominy.

18. Thus is it ordinary for the slanderer to be disappointed in his designs, and brought to shame; and so for all others that scoff and deride the faithful servants of God, and that with the greatest pride contemptuously against and contumely.

19. But as for those that serve thee faithfully, and repose their whole trust in thee, and so use no other artifices to advantage themselves but those which are perfectly allowable in thy sight, there is abundant mercy laid up for them with God; his works of deliverance and exaltation are constantly shewed forth to them in a visible and eminent manner.

20. Thy favour and providence over them, represented by the cherubims' wings in the ark, is their sure refuge and guard and defence, whatsoever contentious proud men can design or threaten against them.

21. And thus hath God—his name be ever praised

6 assembled, See note on Ps. ii. 2. 7 or, the wicked shall be ashamed, nay.
8 or, cut off. 9 or, the lying lips shall, nay. 10 with the covering of thy countenance.
LORD: for he hath for it—given me evidence of his wonderful mercies, shewed me his marvellous kindness in a strong city.

22. For I said [g]in my haste, I am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when I cried unto thee.

23. O love the Lord, all ye his saints: for the Lord p. [h] preserveth the faithful, and plentifully rewardeth the proud doer.

24. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

PSALM XXXII.


The thirty-second Psalm is principally spent in declaration of the nature of true blessedness, consisting in God's pardon and justification, and was set to the tune known by the title of Maschil.

BLESSED is he whose transgression is forgiven, whose sin is covered.

1. All the felicity that can be attained to in this life or in another depends wholly, not on the merit of any man's performances, but only in God's free and favourable acceptance, his gracious pardon to our many frailties and fouler sins, purchased for us by the merit of the sufferings of the Messias, given to the world in God's free promise to Adam immediately after his fall.

2. Happy therefore, O thrice happy is he who is thus accepted by God; whose state is such, as that God approveth him in Christ; who though he have sinned, yet upon his sincerity of humiliation, confessing and forsaking all known sin, and his impartial obedience to the whole will of God—the condition without which God's reconciliation cannot be regained—is by God received again into favour and justified. (See Rom. iv. 7, 8).

11 flight, or fear. 12 he that doth glorious, or high, or excellent things, rewardeth plenteously. 13 let your heart be strengthened, Ps. xxvii. 14.
When I kept silence, my bones waxed old through my roaring all the day long.

Time was when my condition was very sad and miserable; whilst with horror reflecting on the foul sins whereof I had been guilty, but not addressing myself, as I ought to have done, to thee in confession and contrition, and begging of thy gracious pardon, the weight of the sorrow consumed me, my grief was violent and continual.

Thy wrath and displeasure, under which I lay, was a most unsupportable weight and pressure; the burden of it consumed and wearied me out, scorched and dried me up, like the earth when it is parched by the scorching heat of the sun about the summer solstice.

But at length, when I better bethought myself, I repaired to and cast myself down before God in true sorrow and humiliation, confessing and bewailing all my foul transgressions, laid all open and bare before him, without any disguise, concealment, or extenuation: instead of excusing, I aggravated my sin against myself. And then, immediately upon the sincerity of my confession and forsaking, I obtained free and full pardon from God.

All this being duly considered—first, how blessed a thing it is to have God reconciled unto us—secondly, what a sad weight to lie under the guilt of sin unpardoned—thirdly, how ready God is to be reconciled upon our confessing and forsaking—is abundantly sufficient to stir up every man that hath but any least care of piety or his own good, to make all possible speed to return to God and implore his favour, lest by delay such precious opportunities be lost. For as for wicked ungodly men, their prayers shall never be heeded by God.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

1 against me my sins, 2 or, tookest away, 3 but as for the inundation of great waters. 4 counsel thee; mine eye upon thee, or, mine eye shall be upon thee.
9 Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

11 Be glad in the Lord, and rejoice, ye righteous: and shout for joy, ye that are upright in heart.

12 Praise the Lord, O ye righteous: for praise is comely for the upright.

O bless and magnify the name of God all ye that apply yourselves to a careful performance of all offices of justice and goodness, and herein delight and please yourselves. It is the employment of the blessed saints in heaven to be continually singing praises to God; and there can be none other more proper for saints on earth, who have innumerable obligations to it, and from whom it is most graciously accepted by God, and to whom it is also matter of the greatest present delight to be busied in recounting God's glories and abundant mercies to them.

5 or, in not understanding. 6 shall be, or, is held with bit and bridle; yet they come not to thee.
with harp: sing unto him with the psaltery and an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

4 For the word of the Lord is right; and all his works are done in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together [b] as an heap: he layeth up the depth in storehouses.

8 Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was done; all the world, so is every command of his now most

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2 psaltery of ten strings. 8 he layeth them up in the storehouses of the deeps.

3 And the choicest and rarest ditties, and the best composed music, and the most excellent melodious voices are all to be called in to perform this great duty of thanksgiving unto God.

4 For all that God saith or doth is excellently good; his commands are of those things which are infinitely best for us, his promises abundantly gracious and certain to be performed, and his very threats and prohibitions acts of special mercy to keep us from those things which are most pernicious to us. As for all his works of providence, they are most just and merciful.

5 Mercifulness and justice are of all things in the world most approved and valued by him, and are by him exemplified to us in all the daily acts of his providence among us.

6 The whole body of the heavens and all that is in them—the sun, moon, and all the planets and lesser stars—were created by his bare speaking the word, commanding that they should have a being. Which as it is a most illustrious evidence of his absolute omnipotence, so is it of his great goodness also to us for whose benefit they were all created.

7 So in like manner did he sever the waters which covered the face of the earth, and confined them to hollow places; where though they swell much higher than the shore, yet they do not overrun it, but are gathered into a round gibbous form, and so remain constant within their channel. And in those vast cavities of an unfathomable depth he hath laid up the whole ocean as safe, and as far from hurting or drowning or overrunning the earth, as corn laid up in a granary, as money in a treasury is safe from running out of it. A joint evidence again of his infinite power and goodness.

8 As therefore he is thus able to set bounds to that vast element, so can he and doth he to the most enormous power of men; which may therefore be a just cause of awe and dread to all the men in the world.

9 For as a bare word of his immediately created and it was done; all the world, so is every command of his now most
he commanded, and it stood fast.

10. The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect [c].

11. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

12. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

13. The Lord looketh from heaven; he beholdeth all the sons of men.

14. From the place of his habitation he looketh upon all the in habitants of the earth.

15. As he is severally and equally the creator of them all, and former of their souls as well as bodies, so he is certainly able to discern particularly all the operations of their very hearts; and is no idle spectator, but weigheth and judgeth all, and accordingly rewards every man.

16. It is not the multitude or strength of an army that hath power to secure any potentate; not the valour or puissance of the most giantly person to preserve himself.

17. An horse is the most valiant and docile beast, and generally the most used in military affairs, in respect both of his courage and swiftness, vigour and activity: yet he that depends thereon for his safety or good success in battle, oft finds him a very deceitful false aid, is pitifully disappointed by him.

18. The only security is to be sought from the favour and protection of God; and the way to qualify ourselves for that is, by conjoining our uniformity together, or, one by one. 5 lie, วร.
that hope in his sincere obedience to him, and our unshaken constant reliance on his mercy.

19. To deliver their soul from death, and to keep them alive in famine.

20. Our soul waiteth for the Lord: he is our help and our shield.

21. And whatsoever befals us, we shall most cheerfully and not only patiently support it, as having full assurance and confidence in him, that he will either rescue us out of it, or else convert it to our greatest advantage.

22. Let thy mercy, O Lord, be upon us, according as we hope in thee.

PSALM XXXIV.

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

The thirty-fourth Psalm was composed by David in remembrance of the time when, in his flight from Saul, he was brought to Achish king of the Philistines—called here after their style Abimelech, i.e. my father the king—at which time being by them descried to be David, so famed for his victories over them (1 Sam. xxi. 11), he thought fit to personate a madman, ver. 13, and thereupon was dismissed by Achish, ver. 15, and escaped to the cave of Adullam, xxii. 1.

I will bless the Lord at all times: his praise shall continually be in my mouth.

2. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3. O magnify the Lord with me, and let us exalt his holy name.

4. When I was in my greatest danger, discerned by the servants of Achish, and brought in to him as his most powerful enemy now fallen into his hands, I addressed my prayers to God; and he came in to my
5 [a] They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the Lord heard him, and saved him out of all his troubles.

7 The angel of the Lord encampeth round about them that fear him, and delivereth them.

8 O taste and see that the Lord is good: blessed is the man that trusteth in him.

9 O fear the Lord, ye his saints: for there is no want to them that fear him.

10 The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

relief, inclined the king to send me out of his house, and check his servants for bringing me in to him; and by that means I escaped my great danger.

5. This dealing of God with David shall be matter of great reviving to all that are at any time in distress; who shall from hence take courage and confidence and, whatever their condition be, apply themselves to God, and not fear being disappointed by him. For thus shall they encourage one another by David's example,

6. Lo, there was a man in a state of extreme distress, and he betook himself immediately to God in prayer; and his prayer was answered with speedy deliverance out of all his straits.

7. And thus shall it be with all truly pious men, such as obediently serve and wait on God; they have the promise of his protection, and, as the instruments thereof, of whole hosts of angels to encompass them and secure them from all approach of dangers.

8. Let any man make the experiment, keep close to God in obedience and reliance on him, and he shall soon discern that he is a most gracious master; and that there is no such assured tenure in or title to all the felicity in the world as this, of constant faithful dependence and affiance in him.

9. There is no more prudential politic course for any pious man, no greater security from all worldly straits and wants, than to adhere to him who is the unexhausted spring of all plenty, never taking in any unlawful prohibited aids, but preserving an uniform obedience to him.

10. Such as use themselves to rapine and injustice, by that means to secure themselves of wealth, have oft that curse of God attending and blasting them and their posterity in this world, that from great wealth they come to great want and utter destitution: and indeed their very rapacity and covetousness, and perpetual insatiate desires of gaining, keep them still beggarly and miserable; in the midst of their greatest plenty, their abundance yields no kind of satisfaction to them. On the other side, the pious man that keeps him close to God, depends on and implores his blessing on his honest endeavours, and never admits of any unlawful means either for the getting or preserving of wealth, he shall never want that which is best for him in this world, and shall
have a reserve of all wealth truly satisfactory, all manner of felicity hereafter.

11. It is therefore very well worth the consideration of every one that desires to be advised of his own welfare, what rich rewards the pious obedient servant of God is secured of even in this life.

12. If a man would project for the enjoying a long life in this world, and the greatest tranquillity and prosperity and contention in it,

13. There is not a more probable hopeful way for the attaining it than to begin with his tongue, and restrain that from all contumelious, injurious, and deceitful speaking—which though it be ordinarily designed to the advantage of him that useth it, yet most frequently brings mischievous effects, the greatest real disadvantages—

14. And then to cleanse his actions from all known sin—which, if continued in, must needs be the forfeiting of God's protection, and bring his blasts and curses upon him—and so regularly proceed to supersede all works of piety to God and justice and charity to men; particularly to live peaceably with all men, to be as industrious in that pursuit as the most malicious person is in pursuing his designs of revenge, and withal to be a peacemaker among others.

15. And then, besides the natural tendency of this method to a quiet, and so a prosperous and long life—which on the contrary is frequently shortened, but constantly disturbed and made miserable by contentions and unpeaceableness—there is an assurance of God's protection and preservation, which duly waits over all obedient faithful servants of his, to bless and prosper all they undertake, and to grant whatsoever they request of him, either in kind or in equivalence, what they choose to desire for themselves, or what he chooses, as seeing best, for them.

16. Whereas, on the other side, God's displeasure and punishments pursue ungodly men to the utter eradication of them and their posterity.

17. Whosoever they implore God's aid, he is ready to answer their request and send them seasonable deliverance.
PSALM XXXV.

The thirty-fifth Psalm is a complaint of David’s against his enemies, joined with an appeal to God, and a prayer for his deliverance.

1 PLEAD MY CAUSE, 1. Lord, in all the persecutions and assaults that are made upon me be thou pleased to take my part, to espouse my cause, to contend and fight for me.

2 Take hold of 2. Let thy protection be my shield and only defensive weapons, and stand up for mine help.

3 Draw out also the spear, [a] and 3. Thy strength and prospering hand my offensive stop the way a- to meet and discomfit my enemies: be thou gra-

[.Text continues with the Psalms 85-22, including detailed analysis and interpretation of the verses.]
gainst them that ciously pleased to assure me of thy help and strength, and then I shall not want deliverance.

4. Those that design my mischief and my ruin shall, I persuade myself, undoubtedly be disappointed, and put to flight, and dissipated.

5. They shall be scattered as chaff or dust in the winnowing of corn on an high and open place, where the wind comes freely: and if no visible strength of mine be able to do it, yet the angels, the ministers of God's vengeance, shall thus deal with them,

6. Pursuing them to their greatest mischief, as those that fly in the dark, and tumble into mire and pits in slippery places, and so frequently fall and wound themselves in their flight.

7. For without any injury or provocation of mine, they have designed mischief and treachery against my life.

8. And accordingly when they little expect it, and by ways which they apprehend not, destruction shall seize upon them; and that by those very means by which they designed to bring it on other men.

9. And this being a signal work of God's delivering me when I am least able to do it myself, obligeth me to rejoice and give thanks to him.

10. And every member of my body shall join in the acknowledgment of the mercy, such as could not have been from any other means, and such as is most worthy of a just judge, and gracious father, and omnipotent God, rescuing the weak and impotent from the power of the strong, the oppressed and injured from the violent and oppressor.

3 They shall blush and be ashamed. 4 they shall. 5 they shall, vvr. 6 the angel—shall. 7 their way shall be, vvr. 8 the angel—shall. 9 the pit of their snare. 10 Destruction shall come. See note on ver. 4. 11 his—shall. 12 shall he.
laid to my charge falsely accused to Saul of that of which I was most
things that I knew guiltless, (1 Sam. xxiv. 9.)
not.

They rewarded 12. Those whom I had obliged, made me this very
me evil for good to unkind.
[d] the 14 spoliing of my

But as for me, 13. When any evil befell them, I mourned and
when they were sick, my clothing fasted and prayed earnestly for them. My
was sackcloth: greatest charity abated not their malice, my fastings
humbled my soul devotion had no effect on them, returned empty
with fasting; and of the deserved success, as a gift sent to an uncivil
my prayer returned them: But my charity
into mine own bo-

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12 They rewarded me evil for good to [d] the 14 spoliing of my

13 But as for me, when they were sick, my clothing was sackcloth: I
humbled my soul with fasting; and my prayer returned into mine own bos-

14 [e] I 15 behaved myself as though he had been my friend or
brother: I bowed down heavily, as one that mourneth for his mother.

15 But in [f] mine adversity they rejoiced, and gathered themselves together: yea, the [g] objects gathered themselves together against me, and I knew it not; they did tear me, and ceased not:

16 With 18 hypocritical mockers in [h] feasts, they gnashed upon me with their teeth.

17 Lord, how long wilt thou look on? rescue my soul from their destructions, my 19 darling from the lions.

13 interrogated, or, questioned me of; see Jos. viii. 19. and Matt. xxvii. 11.
14 depriving. 15 walked as. 16 or, a mourning mother. 17 I knew not. 18 delators that scoff and deride for a cake. 19 only one. See Ps. xxii. 20.
18. I will give thee thanks in the great congregation: I will praise thee among much people.

19. Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.

20. For they speak not peace: but they devise deceitful matters against them that are quiet in the land.

21. Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.

22. This thou hast seen, O Lord: keep not silence; O Lord, be not far from me.

23. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord.

24. Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me.

25. Let them not say in their hearts, Ah, [k] so would we have it: let them not say, We have swallowed him up.

26. Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and

20. Thou hast seen, O Lord, in their hearts applaud themselves, or say well to their souls.

21. And I shall be eternally obliged to bless and magnify thy mercies in the solemn assembly.

19. O let not mine unjust causeless enemies have matter of rejoicing and scoffing at me; as they will if thou leavest me in my distress.

20. For instead of kindness and friendly usage, which is due from them, they design nothing but fraud and treachery against me, who heartily desire to live most peaceably and quietly under Saul's government.

21. And not only so, but they have openly railed upon me, as one that seeks his life, and pretend to speak from their own sight and certain knowledge, when they deliver that which is most far from truth.

22. It is certain they have seen no such thing as they falsely pretend. On the contrary, thou, O God, who seest all things, seest and knowest my innocence, and the integrity of my heart: be thou pleased to testify for me, by delivering me from the evil which they designed against me.

23, 24. O thou that art my gracious God and powerful Lord, be thou pleased at length to take part to defend and to vindicate my innocence, to testify thy approbation of my doings, and seasonably to interpose thy hand for the relieving me and disappointing my enemies.

25. Preserve me out of their hands, lest they applaud themselves in their actions, their most wicked and bloody enterprises, if they prove successful to them.

26. And thus I am confident thou wilt in thy due season disappoint and discomfit those that are most maliciously bent against me, and most proudly triumph over me at this time.
27. And by so doing thou shalt give matter of joy and gladness to all that wish me well, cause them to bless and magnify thy goodness and [the] fidelity of thy promises when they see me signaly favoured by thee, of whose sincerity and uprightness they have such assurance.

28. As for me, I shall by this thy mercy be obliged to promulgate and proclaim thy fidelity, and the care thou hast of those that adhere to thee, and for this to laud and bless thy name continually.

PSALM XXXVI.

To the chief Musician, A Psalm of David the servant of the Lord.

The thirty-sixth Psalm was composed by David in reflection on himself, and his own sincerity and dependence on God in the time of his distress—when Saul persecuted him, saith the Syriac and the Arabic—and it was committed by him to the prefect of his music.

1. The actions of wicked men are such, so absolutely contrary to God's laws and threats and promises, to all that we know of God, that a man that considers them cannot choose but resolve, that either they do not believe at all that there is a God, or that they do not really and in earnest fear or care for him.

2. For committing these sins that God sees and hates and abhors, and is even ready to punish, they think they can put so fair a gloss upon them that God shall not find any fault with them. They pretend, forsooth, that they have done nothing amiss, varnishing over the fouler parts of them with some specious color of pious intentions, &c. And so impudent they are that they dare do this, flatter God and pretend to religion, even then when their sin is ready to be found out and punished by him.

3. All their speeches are designed to mischief and cheat others, and advance and benefit themselves; and for justice or charity, they give over all care or study of them, being so far from the practice of them,
that they do not so much as desire to understand what belongs to them.

4. They plot and study and meditate ways of wronging others: there is nothing so ill that they will not adventure on if it be for their turn: they overcome those aversions that even corrupt nature hath to some greater more enormous sins; it will go down with them if it seem contributive to their interests.

5. But from all their machinations I have my sure and safe resort to thy goodness and thy fidelity, O Lord; each of which are infinite and unmeasurable, and shall never fail them that are qualified to receive benefit from them.

6. What thou hast once promised shall most certainly be performed; thy faithfulness is unmoveable. What thou pleasest to have done shall certainly come to pass, though by means unfathomable and unsearchable, such as no man can give account of. Thy overruling and wisely-disposing providence it is by which all creatures have their being and preservation.

7. Thy mercy and favour, O Lord, is of all things in the world most highly valuable: and therefore for them that have their hold in it, that have not forfeited their tenure in thy favour and fatherly providence, they may be most confident that no evil shall befall them.

8. All the good things of this life shall be in the greatest abundance of satisfaction reached out unto them; their life shall be filled with pleasures, continually flowing in to them in all their performances. It is out of an unexhausted magazine that they are provided for; out of a most fluent stream of Divine plenty that they are filled.

9. God is an overflowing spring and vein of all felicity, of this and another life: all the good that any man enjoys or aspires to comes only from his free favour and mercy.

10. The continuance of those comprehends all manner of bliss. O blessed Lord, do not withdraw them from thy servants; make good those exceeding rich promises which thou hast confirmed to all those that sincerely adhere to thee, and depart not from thee.
PSALM XXXVII.

A Psalm of David.

The thirty-seventh Psalm, composed by David, is an exhortation to contentment, and cheerful submission to all God’s dispensations; especially his eminent work of providence in permitting wicked men to prosper for a while; with addition of reasons to enforce that exhortation, the consideration especially of the far happier condition of godly men.

1. There is very little reason that any man should envy the prosperous condition of wicked men in this world, or be excited or tempted thereby to take the same course.

2. For their prosperity is not likely to be durable; though they flourish for a while, yet is this no more than the verdure of the grass or herb of the field, which presently fades away, and then it is cut down and carried thence.

3. Thy much more prudent and thriving course is to adhere and cleave fast to God, to place thy full trust in him, and go on cheerfully in doing all the good thou art capable of; and so to continue and increase, to dwell and feed and live in faith, to order all thy actions by the rule of God’s will and commands, as long as thy abode is on this earth.

4. Let all thy designs, thy pleasures, thy satisfactions be placed in God; let it be thy greatest joy to do what is most acceptable to him; and then never doubt but he will bestow on thee that which is absolutely best for thee, and even whilst he withholds from thee what thou most wishest, give thee that which thou shalt find to be much more for thy turn, and so more eminently the object of thy universal

1 Be not emulous. See note on ver. 7. 2 to be like them, or, join with them. Chald. 3 dwell in the land and keep or feed in or by faith, or continually.
Desires, those of craving that which is most for thy advantage.

5 Whatever thou wantest or desirest leave it to God, make all thy applications to him, and depend on him, that he will either give thee in kind what thou desirest, or by equivalence somewhat that is better for thee.

6 And what slanders or calumnies soever others shall lay upon thee, God will in his time, by his own ways, vindicate thine integrity.

7 Never think fit to repine or complain or murmur at God's economy, to object, if it be but in thy heart, against the prosperity of wicked men, and the strange successfulness of their ungodly designs; much less be instigated by these considerations to imitate them: have patience awhile, and thou shalt see much of God's wisdom and justice, and even of mercy in this dispensation of his,

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth his teeth.

13 The Lord shall dissipate their projects, frustrates
laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 A little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the Lord shall be as the precious part of rams, they shall consume as the precious part of rams, they shall consume into smoke.

21 The wicked borroweth, and payeth and wicked men, and such as one would think should
much tend to the enriching the wicked and impoverishing the pious. The former parts with nothing, neither gives nor lends, but on the contrary borrows as much as he can, and never thinks of repaying: but the latter is so far from such injustice, that he abounds in all works of charity and mercy, and never expects the least return for it. Or the wicked is generally in a broken, indigent, necessitous condition, is forced to borrow, and is not able to repay, and so incurs the miseries of a wretched debtor (Matt. xviii. 34), but the righteous is so far from this estate, that he is able to lend and give to others.

22 For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The steps of a good man are ordered by the Lord: and he delighteth in his way.

24 Though he fall, he shall not be cast down: for the Lord upholdeth him with his hand.

25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 He is ever merciful, and lendseth; and his seed is blessed.

9 the blessed. 10 the cursed. 11 man. 12 shall accept. 13 cast away, or, dashed to pieces. 14 all the day, or, every day.
27 Depart from evil, and do good; and dwell for evermore.

28 For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God is in his heart: none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The Lord will not leave him in his hand, nor condemn him, when he is judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 merciful ones.
I have seen the wicked in great power, and spreading himself like a green bay tree.

It is matter of very vulgar observation, that wicked men are very great and formidable for a while, flourish and prosper exceedingly, and have, moreover, all seeming advantages to eternize this prosperity to them and their posterity, and are not discerned to have any thing come cross to hinder their thriving in the world;

And yet of a sudden, in a trice, they are destroyed, and no remainder of them is to be found; their very memory is utterly gone.

This you may generally observe, that sincere and just men, especially if they be also charitable and merciful, do—whatever pressures they meet with for a time—at length recover a peaceable and prosperous condition to them and their posterity.

But wicked men, on the contrary, come to utter ruin and destruction: and though it be long deferred sometimes, yet it comes with a vengeance at last, to the eradicating them and their posterities.

And the account is clear; God by his providence delivers the righteous and merciful men, defends and supports them in all their distresses.

And a sure tenure they have in his mercy for assistance and preservation from all the machinations of wicked men, as being in the number of those that rely and depend on God according to his own promise, and so may from his fidelity expect and challenge deliverance.

A Psalm of David, [a] to bring to remembrance.

The thirty-eighth is a mournful complaint of David's, reciting his present miseries, and calling to God to remember and pity and relieve him.

O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

For thine arrows are entered deep in me, and thy hand is come down upon me.
me, and thy hand presseth me sore.

3 There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink and are corrupt because of my foolishness.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 Lord, all my desire is before thee; and my groaning is not hid from thee.

10 I am as one in an amazement or giddiness, ready
eth, my strength faileth me: ... for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof ... and they that seek my hurt speak mischief, and imagine deceits all the day long.

12 They also that seek after my life lay snares for me: and they that seek my hurt speak mischief, and imagine deceits all the day long.

13 But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O Lord, do I hope: Lord, and my assured confidence, that thou wilt in thy good time interpose thy hand and deliver me.

16 For I said, To thee therefore I make my petition, that thou wilt not leave me to mine enemies' will, to rejoice and triumph over me—as they are very forward to do—and to make their boasts what victories they have obtained over me, if at any time any the least evil befalls me.

17 And now indeed this is my condition; for I am in continual danger and expectation of ruin, if thou be not pleased to support me.

18 And I must acknowledge and confess that they are my many grievous transgressions which have brought this anxiety upon me, given me reason continually to fear lest by them I have forfeited thy protection; and then there is nothing but ruin to be expected.
19. But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied.

20. They also that render evil for good are mine adversaries; because I follow the thing that good is.

21. Forsake me not, O Lord: O my God, be not far from me.

22. Make haste to help me, O Lord my salvation.

19. And to this my fear agrees the prosperity of my unjust and causeless enemies who live and increase in strength; their forces are daily multiplied. And this may well mind me of the increase of my sins, to which this is imputable; for otherwise I am sure I have not provoked them by any injury done to them; only my sins against thee have thus strengthened them.

20. To them I have done nothing but good, and yet they persecute me, and make these unkind returns for all my kindness; having no other matter of quarrel to me but my doing that which is just and good, and never wronging them, how much soever I am wronged by them.

21. O God of power, do not thou leave me to their malice: O Father of mercy, and that to me thy sinful servant, let not my sins remove thee from me.

22. O thou whose title it is to save and deliver those that are in the greatest danger, and even on sinners to have mercy, and rescue them from the due reward of their sins—and hast to me made most gracious promises of this kind—I beseech thee no longer to defer, but in my greatest extremity relieve me opportunely and speedily.

PSALM XXXIX.

To the chief Musician, even to Jeduthun, A Psalm of David.

The thirty-ninth Psalm, composed on the same occasion as the thirty-seventh and seventy-third—viz. on the scandal David took at the prosperity of wicked men, whilst he was himself in misery—hath also a mixture of contemplation of the vanity of all worldly things as a motive to repress all impatience in whatsoever adversity. It was composed by David, and committed to Jeduthun a skilful musician (1 Chron. xvi. 41, 42), and the prefect of his music.

1. I have steadfastly resolved to keep a very strict guard over myself; especially over my tongue—that part of me which meets with most frequent provocations at this time, when mine adversaries, ungodly and wicked men, are so successful and prosperous in their wickedness, that I have need of all care and resolution to keep me from breaking out into some intemperate passionate speeches as oft as I see or consider them.

2. My purpose therefore was, in the presence of

17 live and are strong, יְשַׁקְּשֶׁם וַיַּשְׁמַע. 

H 2
sillence, I held my peace, even from good; and my sorrow was stirred.

3 My heart was hot within me, while I was musing: then spake I with my tongue, these, or when my thoughts or other discourse were on them, to keep perfect silence; neither to use words to vindicate mine own innocence nor to blame or reprove mine adversaries. But whilst I thus restrained my tongue, I could not repress my sorrow; that was rather increased by this method.

3. And being so, it grew by degrees to such an heat and flame that it required some vent toward heaven: though I restrained my tongue from all anger and impatience toward men, yet there was no reason I should repress it from making my moan to God. To him therefore in all humility I thus address myself,

4. Lord, if it be thy sacred will that I should be cut off by mine enemies, that I should not long live to discharge that office to which thou hast called me; if my sins, which justly might provoke thee to this, have called forth this decree against me, as one unfit to be farther employed or honoured or owned by thee; then be thou pleased some way to reveal this part of thy will unto me, that I may know what to expect, and accordingly which way to turn and prepare myself.

5. I know right well that my life is very short, a mere nothing, being compared with thine eternity: and this is common to me with all other men; for there is not a man living in the world who is not as frail and mortal, and almost as shortlived as any the meanest creature: man is the compendium of this lower world, and so there is no degree of frailty and brittleness and fadingness in any creature which is not to be found in man also.

6. Our life is but a picture or image, shadow or dream of life; it vanisheth in a trice, and when we are gone, we have no power of what we leave behind us: all the fruits, riches, honours, or whatsoever else is most desirable on earth, must suddenly be parted with, and we know not who shall possess them after us: and so this is an evidence of the perfect vanity of them all, a proof that they are not worth the least value if we have them, or the least pains to acquire them. And yet we silly and vain creatures cark and labour and turmoil to get together these transitory

1 troubled, 2 what a frail, or ceasing man I am, 3 standing, or living, 4 all, 5 only in an image man walketh, see note on Ps. lxxiii. 20. 6 yet, 7 and knoweth not who shall carry them in.
And now, Lord, what wait I for? my hope is in thee.

There is nothing therefore upon the earth, even a kingdom, that is worth the patience of expecting, or the solicitude of averting the dangers of losing it. One thing only there is in the world fit to be matter of a sober man's ambition or hope—the favour of God, and the glorifying him in that condition, whatsoever it is, that he in mercy shall choose for us.

Deliver me from all my transgressions: make me not the reproach of the foolish.

One thing only there is in the world fit to be matter of a sober man's ambition or hope—the favour of God, and the glorifying him in that condition, whatsoever it is, that he in mercy shall choose for us.

What is befallen me, I am far from repining or murmuring at. It comes, I know, from thee, whose dispositions are most wise; and be it never so sharp, I am sure I have well deserved it.

I was dumb, I opened not my mouth: because thou didst it.

Remove thy stroke away from me: I am consum'd by the blow of thine hand.

When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity.

I was dumb, I opened not my mouth: because thou didst it.

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with contrary to a place of rest or stability—thine hand.

Let me alone, that I may serve and glorify thee here on earth before I die.

Be pleased therefore, O Lord, to hearken to my sad and mournful request which I now pour out before thee, that seeing my time, and all men's, is so short and transitory in this world—this being so contrary to a place of rest or stability—

I was dumb, I opened not my mouth: because thou didst it.

O spare me, that I may recover strength, before I go hence, and be no more.

frail nothings, as if they would continue to us to all eternity, and had some solid durable enjoyment and satisfaction in them.

nor is vanity.

Sela.
PSALM XL.

To the chief Musician, A Psalm of David.

The fortieth Psalm is an acknowledgment of God's mercies to David, and of his obligations to God, and contains a prophetic mention of the mutual contract betwixt God the Father and Christ the Son. It was composed by David, and committed to the prefect of his music.

I waited patiently for the Lord; and he inclined unto me, and heard my cry.

1 In the greatest of my troubles I reposed my full trust and confidence on the Lord; I waited his good time, and continued my constant prayers unto him, and in due season he heard and granted my request.

2 And though I were very deeply immersed in calamities, and so as my condition was well nigh desperate, yet he rescued me out of all, and set me in a condition of safety and stability.

3 Thus hath he given me abundant matter of praise and thanksgiving unto his blessed name, who hath thus magnified his mercy to me. And this dealing of his with me may well allure all men to the consideration of it; and thereby to the performing of all faithful obedience, and placing their full trust and adherence on him.

4 Blessed is that man that [b] maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: [c] they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and of-

1 a sounding pit.  2 Many things hast thou done, O Lord my God: thy wonders and thy thoughts toward us I am not able to set in order before thee.
fering thou didst not in giving the Messias. Instead of the legal sacrifices of all sorts, which were but shadows of this great evangelical mercy, thou hast decreed that thine eternal Son shall assume our human nature, and therein abundantly fulfil all that which the sacrifices and oblations did faintly prefigure, and thereby take away sin, which the legal observances were not able to do.

7 Then said I, Lo, I come: [e] in the volume of the book it is written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Be thou therefore pleased not to be confined or restrained in thy bowels toward me at this time, but shew forth thy compassions to me. Thou art good and gracious, and faithfully performest all that thou ever promisest: O let thy promised mercy be always preserved me.

3 delight in, יָּדוּ. 4 folding of the bill, or roll of writing. 5 To do, or, that I should do thy will, O my God, I have delighted therein, יָּדוּ יִּלְּדָה יָּדוּ אֶל. 6 in the midst of my bowels, ונָּדוּת וּסְדָת. see Ps.xxii.14. 7 confined, יָּדוּת. 8 confine, יָּדוּת.
continually made good to me for my deliverance from all dangers.

12 And this most seasonably at this time, now that I am surrounded with so many dangers, now that the punishments which my sins have most justly deserved—my multiplied crying innumerable sins—have so violently seized upon me, cast me into a black and comfortless condition.

13 Be pleased, O Lord, to deliver me: O Lord, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 And reward their abominable actions with confusion and desolation that triumph over me in my distress, and scoff at my placing my affiance and trust in God.

16 By this means shall all pious men that place their trust in thee, and depend only on thy aids and rescue, be encouraged for ever in their hopes and adherence on thee, and praise and magnify thy mercies, and applaud thee for them.

17 How low soever my condition is, my comfort is that God hath a fatherly care of me. On thee, O Lord, is all my trust, whether for deliverance or relief; O defer not the interposition of thy hand, but hasten speedily to my succour. 

9 and I could not see, ויהי יבשע אע, 10 or, They shall. 11 or, They shall. 12 turpitude. 13 and say always, Let the Lord magnify them that love thy salvation, ילבש יבשע את יבשע. 
PSALM XLI.

To the chief Musician, A Psalm of David.

The forty-first Psalm sets forth the present reward of merciful-minded men in this life, and from thence ascendeth to the assured mercies of God to his faithful servants that stand in need of them. It was composed by David, and committed to the prefect of his music.

BLESSED is he 1. The blessings of God shall not fail to be poured out on the merciful-minded man, who is careful to consider and succour those that are in sickness or any kind of misery: God shall be sure to succour him when afflictions come upon him.

2 The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

3 The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

7 All that hate sick, ∞ 7. 2 turn, τρέπεται.
me whisper togeth-er against me: and join their mischievous endeavours to do me what hurt they can.

8. They are confident their calumnies shall mis-chief me, and that I shall never recover or deliver myself out of this pertinacious ruin which now they have by their slanders contrived against me.

§ 3An [a] evil dis-ease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

9. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

9. And in this not only my known professed ene-mies have joined against me; but one particularly that professed the greatest kindness to me, a servant in whom I reposed trust, and that lived by my ser-vicé—Achitophel, probably, one of David’s counsel-lors (2 Sam. xvi. 23)—hath most insidiously and per-fidiously set himself against me.—And herein was David a type of Christ, betrayed by his own disciple, that was in a special manner intrusted by him (John xiii. 18).

10. But do thou, O Lord, preserve me from their mischievous purposes; restore me to my throne in safety, and I shall chastise this their wickedness.

11. As yet my adversaries have not been able to prevail against me, as fain they would; and thereby I discern thy watchful providence over me, which alone hath disappointed them.

12. Thou hast undertaken the patronage of my cause, and not suffered me to perish in mine inno-cence, but rescued me out of their hands and re-served me for thy service:

13. And for this and all other his mercies, his glo-rious majesty be now and ever magnified by me, and all the congregation of those that profess his service.

3 A word of Belial, or, A wicked word cleaveth to him. 4 the man of my peace.
PSALM XLII.

To the chief Musician, Maschil, for the sons of Korah.

The forty-second is the first of the second book of Psalms, in the Hebrew partition of them, which second book reaches to the end of Psalm lxxii. and contains one and thirty psalms. It was composed in time of his distress, in his flight from Absalom, and is chiefly spent in bemoaning his detention from Zion, the place of God's solemn worship; and was set by him to the tune known by the name of Maschil—see note on Ps. xxxii. Tit.—and committed to the prefect of his music, to be sung by the posterity of Korah, the sons of Heman (1 Chron. xxv. 4), styled Heman the singer (1 Chron. vi. 33), who came from Elkanah, Assir, Abiasaph, ver. 36, 37, three of the posterity of Korah (Exod. vi. 24 and 1 Chron. vi. 22. 31), and were not slain (Num. xxvi. 11).

AS the 1 hart 1. No deer, when he is in the greatest inward inflammation, expresseth more ardent desire and thirst of water than my heart is at this time affected with toward God and his public service.

2 My soul thirsteth for God, for the living God: when shall I come and appear before God? 2

3 My tears have been my meat day and night, while they continually say unto me, Where is thy God? 3

4 This puts me into a great excess of sorrow and 4

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1. This puts me into a great excess of sorrow and

2. My soul thirsteth for God, for the living God: when shall I come and appear before God?

3. My tears have been my meat day and night, while they continually say unto me, Where is thy God?

4. When I [b] re-
member these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

5. But let me not be dejected or disturbed even with this, though as sad a reflection as is possible—viz. to be deprived of these blessed advantages of solemn converse with God. A full reliance and resignation to the Divine will is a medicine for this also: and I do not yet despair but I shall find some way of escape, for which to pay my acknowledgments. The time will come when God shall afford me occasion to praise him for this deliverance also, and for the supports which his favour hath yielded me in the midst of all this sadness: see ver. 11.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, [c] and of the Hermonites, from the hill Mizar.

6. Meanwhile in this great dejection of my spirit, flying from one place to another, from one side of Jordan and the country adjoining,—passing over that river, and then still flying on the other side of it, from Hermon to Tabor,—I have nothing to support myself but meditation on that God which I have hitherto served and never been destituted by him.

7 [d] Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

7. And by the same God, by the same most gracious providence, I have now been supported also. For though I have for a while been under thy displeasure, thy punishments lying heavy upon me, and by them my enemies encouraged to design me all mischief, who seeing the effects of thy displeasure on me are soon excited to add more weight to my pressures; and though by the conjunction of these I have been ready to be overwhelmed, yet at length all is passed over without doing me any hurt.

8 Yet [e] the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

8. And the account of it is clear. His gracious providence hath surrounded me day and night; my whole time hath been divided between receiving and acknowledging, and again praying for mercies from him as from one that delighted in doing me good.

4 A festival multitude, or multitude going in devotion. 5 or my: see note on ver. 11. 6 Hermonim, from the little hill. 7 by the voice. 8 against me have passed by, or over. 9 In the day commanded the Lord his benignity, and in the night was his song with me, my prayer—
PSALM XLIII.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

9. Thus therefore have I constantly addressed myself to him in this mournful ditty, saying, O thou which art the only aid and support of my life, the only sure fortress wherein I can repose any trust, how am I despised and rejected by thee! what a black gloomy condition am I now in, mine enemies being permitted by thee to oppress me sorely!

10 As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

10. Shimei hath reviled me bitterly (2 Sam. xvi. 7, 8), I am pierced hereby, and wounded to the very heart, like one that hath received a killing wound or stroke in his body. And in this greatest exigence, this lowest depression, that either the scorn or malice of mine enemies can bring upon me — concluding by my pressures that God hath utterly forsaken me —

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

11. My soul shall still make a comfortable reflection in its constant recourse to God: in this my saddest condition, I have always had some hope and comfort left to support me, and keep me from being utterly cast down or disturbed immoderately. And upon the strength thereof I shall for ever encourage myself to rely and cast myself entirely on him, not despairing but that he will one day return in mercy to me, deliver me out of all my distresses, and shew forth his favour and lovingkindness to me.

PSALM XLIII.

The forty-third Psalm is exactly of the same mournful subject, and probably on the same occasion, with the former, but perhaps lightly varied from thence on some other occasion, such as the Babylonish captivity—as the mention of the ungodly nation inclines it, ver. 1,—and adjoined to Psalm xlili. because of its affinity to it. It is a complaint of ill-usage from enemies, yet endeth with full reliance on God, and place of hope from thence, as the former did.

JUDGE me, O I. O God, whatever our sins against thee have been, we have certainly not injured these which are maliciously bent against us. Be thou pleased therefore to vindicate our innocency in this, to clear us from the calumnies of these, and to rescue us out of their treacheries and bloody designs.

2 For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of sions of our mortal enemies have brought us.

1 unmerciful, תֶּּרֶם חַ.
PSALM XLIII.

3 O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

3. O let thy mercy shew forth itself, and thy fidelity in performing thy promise to us; let these be our guide and safeguard in our way, as thy pillar of cloud and fire to the Israelites in their passage from Egypt to Canaan; and at length restore us successfully to that rest and peace, that we may securely resort to thy public service in the place which thou hast appointed for it, where the ark is.

4 Then will I go unto the altar of God, unto God['a] exceeding joy: yea, upon the [b] harp will I praise thee, O God my God.

4. And that will be an happy time indeed, to go in the society of the saints to offer sacrifice to God, that God that revives out of the greatest sadness, [and] is the only author of all the felicity of my life: when that time comes we shall be most happy, and celebrate thy mercies and goodness to us in the most solemn manner of exultation, and never give over acknowledging thy goodness and fatherly bounty toward us.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

5. Meanwhile there is a competent stay to our drooping souls, an argument that we should not be too much dejected or disturbed—that we have still place of hope and trust in God, that we shall yet live to receive deliverance from him and enjoy happy opportunities of acknowledging his mercies in the public assembly, who is, even now that he thus permits us to be distressed, the only comfort and support of our lives, and our merciful loving Father, even now that we are under his sharpest chastisement.

PSALM XLIV.

To the chief Musician for the sons of Korah, Maschil.

The forty-fourth Psalm is a description of the several conditions and states of the Jewish Church, and therein a commemoration of God's former mercies, as a ground of confidence in and prayer to him for deliverance out of present dangers; and was composed in some time of general oppression by foreign enemies, ver. 11, 12, and committed to the prefect of the music, to be sung by the posterity of Korah—see Ps. xlii. 1—to the tune called Maschil. See note on Ps. xxxii. Tit.

WE have heard I. Thy doings in former ages, O Lord, are famously spoken of, and delivered down to us from father to son.

1. Thy doings in former ages, O Lord, are famously with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.

2 How thou didst drive out the hea- 2. How thou by thy power didst eject the Canaan- ites, &c., and in their stead didst place thine own

2 the gladness of my joy, or, of my youth, or, who makes my sorrow joy.
then with thy hand, and planted it there; how thou didst afflict the people, [a] and cast them out.

3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the [b] light of thy countenance, because thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not trust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In God [c] we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast sent presence. Then with thy hand, people of Israel, having first brought them out of Egypt, rescued them from the hands of those heathen tyrants, smiting with ten several plagues the Egyptians that kept them in bondage.

3. A special work of thine this: for it was not any prowess of arms, or opposition of greater strength, that got the children of Israel the victories which they obtained over these nations, or possessed them of their land, but the signal interposition of thy power, shining and shewing forth itself visibly in that whole action; an effect and a testimony of thy special favour to them, which thus performed what thou hadst promised, of giving them this fruitful land to be enjoyed by them.

4. Thou therefore that hast thus magnified thy power and mercy in delivering this people of thine, art in all reason to be adored by us as our God and supreme conductor, to whom alone I am to make my address at this time for the deliverances which thou hast promised to give, and hast constantly afforded to thy people.

5. From thee must all our victories come; thou must furnish us with our offensive arms: such thou hast given to the beasts of the field, horns to the bull, &c. And thy presence and conduct must supply to us our natural want of these. And if thou be thus present with us, we shall certainly be as successful as the most mighty of those creatures over the weakest assailant. As they first gore and wound them with their horns, and then trample them under their feet, so shall we deal with our stoutest enemies.

6. As for artillery and provisions of war, we use them without any trust or reliance on them, either to secure ourselves or hurt others.

7. It is thy strength only and mercy to us that hath wrought all our good successes, delivered us, and discomfitted our enemies; and accordingly in that alone all our confidence is reposed.

8. All our victories have been hitherto due to thee; from thee we have received them, and to thee we have given all the praise of them; and consequently for the future we have none else to rely on, none to acknowledge for our defender and reliever but thee.

9. But, alas! our sins have provoked and removed 1 send. 2 presence. 3 the salvations of Jacob. 4 gore. 5 So signifies. 6 we have praised God. 7 will confess.
cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen.

12 Thou sellest thy people for [d] nought, and dost not increase thy wealth by their price.

13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us a byword among the heathen, a shaking of the head among the people.

15 My confusion is continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forsaken thee from us; thou hast suffered us to be worsted by our enemies, and hast not of late shewn forth thy majesty for our aid and succour.

10. Thou sufferest us to be put to flight and chased by our enemies; and consequently to be despoiled and pillaged by them.

11. Thou hast permitted many of us to be slaughtered like sheep—see ver. 22—such as are killed by the butcher, not the priest—for the shambles, to be freely used as men please, not for the altar, to which those that are set apart cannot be rudely handled without violation of religion. And as sheep, again, being worried by the wolf, are driven from the flock and scattered upon the mountains, so are our armies destroyed and routed.

12. We are, alas! cast away by God as the worst kind of slaves, which are not thought worthy to have any price demanded for them by their masters; sadly handled, without the comfort of bringing in any honour to God by our calamities. Thy church among us is defaced, and no other people taken in instead of us, by whom thy name may be glorified.

13, 14. Hereby we are rendered ridiculous, scoffed and mocked at by those that are near us, and by our enemies made a proverb of reproach, to signify and express the most abject despicable men in the world.

15. This is matter of so great shame to me that I dare not shew my face: I cover it, like mourners, under a veil, desirous to hide my shame (Mic. iii. 7), but, alas! this covering will very ill conceal that which indeed it doth betray, as being on purpose designed to hide it.

16. Betwixt their scorns and contumelies on the one side, and their designs of mischieving and destroying me on the other, I know not how to behave, which way to turn myself.

17. Yet doth not all this discourage us, or tempt us to fall off to any other religion from that which

8 for eating, שפ. 9 for no (or, without any) possession, and dost not gain by—
we not forgotten we hitherto have professed, to forget our duty to thee, neither have we dealt falsely in God, or to fall from that fidelity of obedience which we have vowed to him.
18 Our heart is not turned back, ever our portion be in this world; neither have our steps declined from thy way;
19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.
20 If we have forgotten the name of our God, or stretched out our hands to a strange god;
21 Shall not God search this out? for he knoweth the secrets of the heart.
22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.
23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever.
24 Wherefore hid est thou thy face, see note on ver. 2—to be thus sorely afflicted and forf thet our oppression?
25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.
26 Arise for our help, and redeem us for thy mercies sake.
20, 21. For the sincerity of this constant resolution we appeal to no other judge but to the great searcher of hearts; from him we know we cannot be concealed, if either we slacken the diligence of our service to him, or fall off to any degree of apostasy.
22. And of this our very sufferings are our witnesses; the malice and cruelty of our enemies, which is so great and bloody as to slaughter us daily, having no other ground of provocation from us but our adhering constantly to thy service.
23, 24. Lord, be thou graciously pleased at length to consider our distresses, to interpose thy hand for our rescue, and no longer to forsake us in our extremities, and leave us without thy aid and succour—est thou thy face, see note on ver. 2—to be thus sorely afflicted and op press our enemies.
25. For we are now brought to the lowest and saddest state of depression.
26. Now therefore be thou pleased to undertake our rescue, thereby in a fittest season to shew forth thy pity to us, which we have no ground of soliciting but what we fetch from thine own goodness, so frequently experimented by us.

PSALM XLV.

To the chief Musician upon[a]Shoshannim, for the sons of Korah, Maschil, A Song of loves.

The forty-fifth Psalm is thought to be an epithalamium or marriage-song.

1 The six-stringed instruments. 2 the beloved maids, ra'āyā'ī. Hammomd.
upon the nuptials of Solomon and the king of Egypt's daughter, 1 Kings iii. 1—but is withal mystically and in a most eminent manner applicable to 3Christ—composed in the persons of her bridemaids, and committed to the prefect of the music to be sung by the posterity of Korah, to the tune known by the name of Maschil.

MY heart 4 is inditing a good matter: 5 I speak of the things which I have made touching the king; my tongue is the pen of a ready writer.

1. I have meditated and composed a festival nuptial hymn, brought it ready prepared, as an oblation eucharistical, and I will now recite it to the king—as he is a type of the great God and King of heaven, the King by whom kings reign, the Messias, who shall espouse a church of believers here on earth—my tongue being alacriously and cheerfully bent speedily to deliver it.

2 Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee for ever.

2 O how gloriously beautiful is this bridegroom above all the men in the world! what gracious and lovely and excellent speech comes from him, God having accomplished and adorned and blessed him in a most illustrious degree and manner.—And in the mystical sense, the Messias is infinitely beyond all the men in the world, a divine person, speaking as never man spake, all the fulness of the Godhead dwelling bodily in him.—

3 Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

3 Thou art a mighty prince; it becometh thee to appear in a glorious and majestic manner, as it doth any man of valour to be girt with a belt and sword.—In the mystical sense, O thou mighty God and Prince of Peace, be thou pleased to set up thy spiritual kingdom in our hearts, by the power of thy grace to rule and reign in them.—

4 And mayest thou long and prosperously enjoy this thy dignity, reign successfully to the maintaining of all divine virtues: such are, beyond others, faith and righteousness, and humility, and all manner of justice and charity. And making such use of thy power, no doubt God will establish thee in it, and give thee all manner of strange successes, and make thee formidable to all about thee.—In the mystical sense, God grant him all good success in his regal office, in subjecting all men's hearts unto his spiritual regiment. And as his instalment shall not be by riding on the regal mule, or being mounted on a proud and sprightful horse, or in any other guise of secular pomp, but in a much more

3 See the Chaldee, ver. 2. 4 See the Chaldee, ver. 2. O king Messias. The spirit of prophecy in thy lips.—. So also Kimchi, and Aben-Ezra, and Sol. Jarchi understand the whole Psalm of the Messias. 4 hath prepared. 5 my composures I will recite, or deliver, or speak unto the— 6 seeing that, or because. 7 Prosper thou in thy majesty, ride for the word or cause or business of— 8 he shall teach thee terrible things with or by thy right hand.
excellent and divine equipage, all kind of the most eminent virtues drawing in his triumphal chariot, and carrying him aloft to victory: so may the mighty God of heaven prosper him in those great affairs on which he is employed, first, of bringing all men to the faith; secondly, of subduing all the prides of the haughtiest heathen obdurate hearts, and making them meek and gentle and lowly, humble toward God and man; thirdly, of planting all degrees of justice and charity among Christians. In the discharge and execution of this great office of spiritual sovereignty God shall be with him, enabling him to do miracles, to cast out the heathen false gods or devils out of their temples, out of men's hearts, and out of the bodies of those that are possessed with them, and so to bring down all other religions wheresoever Christianity enters.—

5 Thy power shall be sufficient to bring down thy greatest enemies, and many shall feel the effects of it, being conquered by thee.—In the mystery, the grace of Christ shall come with great efficacy to the converting of idolatrous heathens, and shall be mightily successful in bringing the Gentile world to subjection to his kingdom.—

6 The kingdom of the Messias is never to have an end: the laws by which it is administered are admirably good and just, most agreeable to the dictates of true reason and the nature of man, not seduced or corrupted with passion. And herein is Solomon a type of him: the kingdom of Judah, now settled on him, shall endure till the time of the Messiah's coming and entering on his immutable kingdom. And they are divine laws, of God's own prescribing, by which he shall administer his government.

7 He hath earnestly espoused the cause of all goodness and justice, hath wrought by his precepts and promises and grace effectually to bring the practice of all virtue into the world, and beareth a perfect hatred against vice, and by strict prohibitions and threats of eternal hell, and by suffering himself upon the cross for our sins—an example of God's great wrath against sin, choosing rather to punish it on his own son than to suffer it to go unpunished—hath laboured to cast that out of men's hearts: and therefore God the Father hath advanced and dignified him above all angels and men—see note on Matt. xxvi. 7. and Acts x. 38—exalted him to his own right hand,

5 [d]Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

6 [e]Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.
whereby [f] they have made thee glad.

9 Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

II So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

10 Myrrh, aloes, and cassia, are all thy garments, from—

11 Wherein thou takest delight.

12 In thy train or magnificence.

there to reign for ever, and to dispense his graces abundantly and freely into all men's hearts. Herein also was Solomon a type of the Messias, whose choice of wisdom, rather than of all secular wealth, was highly rewarded by God beyond all other men.

8. This bridegroom's garments are very richly perfumed, the odour of them comes out from the magnificent rooms wherein he takes pleasure, and so commonly resides in them.—And so the mystical bridegroom Christ, his graces send forth a most fragrant perfume, most grateful and pleasant to all to whom they come.—

9. He is very magnificently attended; many royal beauties are in his train; and his bride the queen is placed at his right hand in the most glorious nuptial array.—Proportionably the faith of the Messias shall be received by many persons of great rank in the world, and the church his spouse shall be advanced by him to a most flourishing condition.—

10. It will now be happy for the bride if she will consider the true dignity she is advanced to, and the advantages she may reap by it; if she will utterly forsake the idolatries wherein she hath been brought up in Egypt—as the new married spouse entering into a new family must relinquish all her old relations, and not preserve so much as her former name—and give up her faith and obedience uniformly to the law of the true God, which here is worshipped.

—And so in the mystical sense, the Jews being assumed, after their many adulteries and divorces, unto that better wedlock celebrated in the Gospel, must think themselves obliged to forget their old relations, all the rights of their law, nay, the distinctive marks of their extraction from the loins of Abraham, circumcision, &c., and so recommend themselves to their lord and bridegroom. And so generally they that will come to be members of the Christian church must forsake all their old wicked courses, and perform all diligent, faithful, cheerful obedience to the commands of Christ; or else they will be little the better for being Christians.—
nature, and is therefore—he and none but he—to be
adored by all men in the world, and so shall be ac-
knowledged and worshipped by the Christian church:
see Justyn Martyr Dial. cum Tryph., p. 287, B.

12. The Tyrians shall bring him presents—see
1 Kings v.—and so the greatest and most potent of
his neighbours shall court him and be ambitious of
his friendship. — And so shall the heathen people
come into the faith of Christ, and in process of time
the emperors and greatest princes.—

13. The spouse being of a regal extraction is a very
accomplished person, both in respect of inward vir-
tues and outward splendour and magnificence.—And
such shall be the Christian Church, gathered first
and made up of the pious faithful remnant of the
Jews.—

14. She shall be brought unto the king in
very sumptuous and glorious guise, and attended
with her bridemaids after the nuptial manner.—And
this signifies the Church's glory, inward, from the
graces of God, humility, charity, &c., with which it is
content, without any others; and yet hath also the
accesion of outward, from the good providence of
God waiting over it and advancing it to a very flou-
rishing condition. Nor shall this elder sister, the
daughter of Sion, the Jewish believers, come single
to these nuptials: but the Gentile churches, as vir-
gins to accompany the spouse, shall likewise come
into the faith, be presented to him a glorious church,
not having spot, or wrinkle, or any such thing, but holy
and without blemish, Eph. v. 27.—

15. With gladness and rejoicing shall
they be brought: they shall enter into
the king's palace.

16. As she parts with royal parents in Egypt, so
now she shall be a mother of royal children; her
posterity shall succeed in the kingdom of Judah.—
And so in the antitype, Abraham, by being disowned
from being the father of the Jewish synagogue—cir-
cumcision, the seal of that covenant, being destroyed—
shall not lose, but gain a better title to that name, 

enjoying the completion of that prophecy which spake 

him the father of many nations, and shall then be the 

patriarch of the whole world of faithful persons; and 

the Jewish synagogue, honoured before with the digni-

ity of having a believing and righteous father, shall 

now be more highly honoured in having a multitude 

of faithful and pious children by Christ begotten, and 

by her brought forth unto God. And so likewise in 

respect to the Gentiles, instead of idolatrous ances-

tors there shall be a succession of 17 pious Christians, 

which shall become governors of the Church.—So the 

first converts were made bishops over all the world.—

17 I will make thy name to be remem-

bered in all genera-

tions: therefore 

shall the people praise thee for ever and ever.

17. This nuptial song shall perpetuate thy memory, 

and bring thee continual praise and honour among 

all posterities.—And so shall the Church of Christ 

be for ever illustrious and visible upon the earth; 

and this very Psalm be looked on by Christians as 

the description of these blessed spiritual espousals 

betwixt Christ and his Church.

PSALM XLVI.

To the chief Musician for the sons of Korah, A Song upon [a]Alamoth.

The forty-sixth Psalm is a profession of all trust and confidence in God, and 

seems to have been written in the time of that tranquillity which is men-

tioned 2 Sam. viii. 15. 1 Chron. xviii. 14; and was committed to the prefect 

of the music to be sung by the posterity of Korah, to the tune known by 

the title of Alamoth.

GOD is our re-

fuge and strength, a very present help in trouble.

1. All our hope and trust is in God, from whom all 

our aid and auxiliaries must be expected, and fetched 

down by our daily and constant prayers; wherein if 

we continue faithful and diligent he will never fail to 

answer and be found by us, being always ready at 

hand in time of distress, to succour those that thus 

seek him.

2 Therefore will not we fear, though 

the earth be removed, and though 

the mountains be carried into the 

midst of the sea; 

2. This gives us courage in all that can befall us, 

be our state never so much worse than already it is; 

in time of the most formidable concussion of our ar-

mies—proportionable to the terriblest earthquake—

in time of the most visible unavoidable danger, such 

as it would be if the ground we stand on were re-

moved from its stable foundation and cast into the 

midst of the sea, and then ready to sink the next 

minute, and to be engulphed in that abyss.

17 just men shall be thy children, Chald. 1 ready, μετέπειτα. 2 heart, χειρὶ.
3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

4 There is a river, the streams thereof shall make glad the city of God, the holy place of the tabernacles of the most High.

5 God is in the midst of her; she shall not be moved: God shall help her, and [b]that right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

8 Come, behold the works of the Lord, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be still, and know that I am God.

3 When our enemies both threaten and act most proudly and arrogantly, and accordingly are ready to strike a terror into the valiantest heart among us,

4 Yet shall the people of God enjoy tranquillity and delight in him, fetch continual matter of pleasure and refreshment from him; the contemptible trenches of the brook Geon, which water Jerusalem—the waters of Shiloah that go softly, Is. viii. 6—shall not envy the proudest swelling streams, as having the supreme Creator and Governor of the world in a peculiar manner resident among them.

5 This special favourable providential presence of God is a ground of the greatest security: whenever calamity or danger approaches, he comes instantly and seasonably to their relief, as to the Israelites he did, Exod. xiv. 24.

6 When the Philistims and other heathen nations about us began to threaten and prepare war against us, God interposed his hand, declared his good pleasure and favour toward us—as discernibly as if it had been by voice from heaven, or by a thunderbolt shot out from the clouds—and presently they were all discomfited and dispersed, as when a flash of lightning or thunderbolt melts or dissolves any thing.

7 Thus is God's presence among us our security, he being the Lord to whom all armies are subject, the strong tower or fortress to whom we may safely retire in whatsoever difficulty or danger.

8 It is worthy of consideration to all, what remarkable judgments God hath shewn upon the heathen nations about us that have set themselves hostilely against us, what strange destructions and desolations he hath wrought among them.

9 It is he that loveth charity and peace among men, and therefore discomfiteth those that are hostilely disposed, and it is not all their military provisions will secure them: when he pleaseth to interpose himself he presently brings all to nought, as if a consuming fire were come amongst them.

10 This therefore may teach the wicked and heathen people what is most prudent for them, even to
PSALM XLVI.

God: I will be exalted among the heathen, I will be exalted in the earth. Give over their hostilities, to lay down their arms taken up against the people of God. For it is certain they shall not finally prosper: God will subdue all their prowess, and magnify himself upon them, and demonstrate that there is nothing gained by resisting of him,

11. Nor consequently by opposing of those with whom God is present, to support and relieve them in all their dangers.

PSALM XLVII.

To the chief Musician, A Psalm for the sons of Korah.

The forty-seventh is a summons and invitation to all to bless and acknowledge God in his power and mercy, expressed remarkably to the Jews in subduing the heathen nations about them, but mystically to the Christian Church, in bringing the potentates of the world to be members of it. It was committed to the prefect of the music to be sung by the posterity of Korah, and probably to be sung at the solemn feasts when the whole nation of the Jews assembled to the house of God at Jerusalem.

1. Let all the servants of God praise and magnify hands, all ye people; shout unto God with the voice of triumph.
2. For the Lord most high is terrible; he is a great King over all the earth.
3. It hath been his immediate and peculiar work to subject the Canaanites and the rest of the seven nations, and give us possession of their lands, and to suppress the Philistims and the other adjoining nations also.
4. It hath been his free act of mercy, grace, and goodness to seek out and esp'y (Ezek. xx. 6) for us of the seed of Jacob so rich a portion, and withal to afford us the benefit of his sanctuary, that excellency of our strength (Ezek. xxiv. 21), and herein to advance us above all other people of the world, out of his mere love and favour to us.
5. He hath a peculiar presence in that place where his people assemble to his service. And so the serving him there is another matter of triumphant joy to the pious man; the shout and the trumpet call men

7 high place, or, fortress. 1 or, hath subdued. 2 or, hath chosen.
together thither, and so attend that as they do the triumphs of a conqueror.

6 Sing praises to God, sing praises: let us therefore all join in the continual magnifying of him as of our God, which hath chosen us to himself, and as of our King, that hath most prosperously fought all our battles for us, and now in peace expects our offerings of peace, to be honoured and praised by us.

7 For God is the King of all the earth: sing ye praises [b] with understanding. He is the supreme Governor of all the world, and is therefore duly to be acknowledged and glorified by all.

8 God reigneth over the heathen: he sitteth upon the throne of his holiness. He hath signally subdued the idolatrous heathen nations, subjected them to the throne of David, and among his own people the Jews he exhibits himself in a divine and powerful manner in the sanctuary, the place of our assembling and his constant residence. — In the mystical sense, he will subject the heathen world to the faith of Christ, and exercise a spiritual dominion in their hearts. —

9 The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted. And thither do the rulers of the tribes, and all the people of Israel, assemble at the appointed times of his service, the solemn feasts, so many times a year: and though at such times the country be left naked and in a manner desolate, no company remaining at their houses to guard them from the violence of the neighbouring nations, yet hath God undertaken to protect them from all invasion, having promised that none should desire their land when they went up to the place that he should choose (Exod. xxxiv. 24). And this he hath signally made good, working in the hearts of all the adjacent heathen a great dread and awe of us. — In the mystical sense is further contained a prediction that the Jews that stood out against Christ should at length come in, many of them, and receive the faith, some before the destruction by Titus, others in Adrian’s time, at which time the whole nation became Christian — see note on Rev. xi. 15 — and not only they, but the heathen nations also, who should universally come in to Christ, become Christian. — And this both in the first literal and sublimer mystical sense is to be looked on as a signal act of God’s power and providence, and so to be acknowledged by all.

3 are the Lord’s.
PSALM XLVIII.

A Song and Psalm for the sons of Korah.

The forty-eighth Psalm is a hymn in honour of Jerusalem, as particularly chosen for the place of God's worship, and so defended by his more immediate care from all hostilities of invading enemies; a cheerful form of singing lauds to God, particularly for that mercy of permitting men to meet in his solemn service—and so in the mystical sense an acknowledgment of his glorious mercies afforded to the Church of Christians under the Gospel—the greatest dignation in the world. It seems to have been composed after some signal defeat of an invading army, ver. 4, and was appointed to be sung by the posterity of Korah in the 1 Monday service.

GREAT is the 1. The God of Israel is a God of all power and majesty, and so hath illustriously shewed himself to that people which he hath chosen to himself; and therefore ought in all reason to be solemnly adored and magnified by all the inhabitants of this land, by bringing up their offerings to Jerusalem, that place where he hath ordained to be worshipped.

2. Beautiful for situation, the joy of the whole earth, is mount Zion, on the north side, the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw it, and so they marvelled; were astonished at it, and in great perturbation and...
they were troubled, and hastened away. Seeing the wonders and signs that were wrought by God for us and against them.

6. The terrors that vehemently and suddenly surprised them cannot better be expressed than by the pangs and throes of a woman bringing forth.

7. Thus when thou pleasest thou disappointest the Tyrian merchants, when they come home with their lading of gold and silver and other metals, as rich as the most prosperous voyage can make them; a wind of thy sending shatters their fleet, and casts them away, and their wealth with them.

8. And so in all other things God doth magnify his power and mercy to his people: the promises which he hath made to Abraham are fulfilled on us, and so will certainly be performed to all that follow and adhere to the faith of Abraham, to the Jewish first, and, on their defection, to the Christian Church, to the end of the world.

9. To thee, whencsoever we have wanted any thing, hath been our constant resort and address; we have diligently made our prayersto thee in thy appointed place of hearing requests, and then quietly attending thy time, with full confidence of a seasonable audience from thee, we have never been disappointed.

10. Thy name is spoken of over all the world, and wherever the mention of it is come men admire and celebrate thy glorious works of mercy to thy people. Innumerable are the acts of goodness which have been wrought by thy right hand, through the special interposition of thy power for us thy unworthy servants, and thereby art thou set out most holy and most renowned in the eyes of all men, thy justice and thy mercy being for ever discernible in the exercise of thy power.

11. Let Jerusalem the metropolis, and all the lesser cities of Judah, and the people therein, join all in a festival celebration of thy great and wondrous works of deliverance, and all sorts of blessings which God hath afforded them.

12. There is nothing so deserving our solennest meditations as this goodness of God unto his people, exhibited in his sanctuary, in answer to their prayers. A man may very comfortably and profitably spend all his time in contemplation of it, walking about the city, and seeing whether God have not exactly guarded...
it, not any one tower of it [being] demolished; but especially considering this his sanctuary on the hill of Sion, surveying the very external fabric, numbering the towers of it as emblems, but very imperfect ones, of the lustre and magnificence of that God that inhabits there, and from thence signally answers the prayers of his people.

13. Spend your time in a diligent consideration of the fortifications and stately lofty buildings thereof, survey them severally, that ye may be able perfectly to decipher them to posterity; and by that imperfect measure think what a powerful and admirable Deity it is that inhabits there, and what a glorious Church he will provide himself in the days of the Messias, of which this is but a dark, feeble adumbration.

14. Let us therefore all praise and magnify this glorious God of Israel, and adhere constantly to him, in despite of whatsoever temptations to withdraw us from him, and be guided and ruled by him to the end of our lives.

PSALM XLIX.

To the chief Musician, A Psalm for the sons of Korah.

The forty-ninth Psalm is a consolation against the terrors of death in time of old age or sickness, and withal a meditation of the transitoriness of all worldly greatness and prosperities here, which are so sure to fade suddenly. It was committed to the prefect of the music to be sung by the posterity of Korah.

1, 2. The matter of this ensuing Psalm is very fit meditation for all sorts of people in the world, Jews and Gentiles, of the meaner and poorer, and of the nobler and wealthier rank;

3. Being that which I have learnt from God, and consequently is not of certain truth only, but most valuable and profitable to be considered by all, much more for our turns, than any secular wisdom of the subtlest worldling. This therefore shall be the subject of my compositions at this time.

4. And I will perform it carefully, weigh it as examine ear to a para-exactly as I can, do as musicians do when they tune

8 divide, sever, distribute. 9 number them. 1 wisdoms, חכמה.
ble: I will open their instruments, [viz.] lay their ear close to them, my [b] dark saying that, if there be any harshness or unevenness in the sound, they may discern it; so will I carefully observe my present composure, being on a matter well worth every man’s heeding, and therefore I will set it to the harp, by that means to sweeten and instil it into all minds. And this is the sum of it, by way of answer to this question:

Wherefore should I fear in the days of evil, when [c] the iniquity of my heels shall compass me about?

5 Wherefore should I subject myself to those terrors which are apt to haunt men at such times?

6—9. It is ordinary for the bold timorous confident men of the world to place their full trust in wealth, and never fear any thing else, if they have but abundance of that. But it is not in their power to rescue either any other or themselves from death. This sentence, which sin brought into the world, will certainly pass on the richest and proudest and stoutest of them: none can ever buy his own or any other man’s immortality or liberty from this, or to get quit from ever dying. That indeed of immortal duration being a gem of too great a price for all the wealth in the world to purchase, there is but one way of coming to it, and that is by death and resurrection; and that also is the work of the Messias, who, by dying once, offering one single sacrifice for him, never to be repeated (Heb. ix. 25, 26. and x. 12), shall overcome death, work an eternal redemption (Heb. ix. 12), and then sit down at the right hand of God (Heb. x. 12), and there live and reign for ever. This he shall do in the fulness of time, in the end of the age, then coming in the flesh to achieve this victory; and more fully in the end of the world, when he shall call all that are dead out of their graves to judgment, on which shall follow an everlasting life.

10 Meanwhile the most pious virtuous men must expect to die; their piety, the one true wisdom, will not rescue them from that which Christ himself, God’s eternal wisdom, shall once taste. As for
and leave their wicked men, whose irrational folly hath equalled wealth to others.

They leave their wicked men, whose irrational folly hath equalled wealth to others, to be like brute beasts. It is certain the same fate expects them; their souls being so little removed above that of a beast, it is less wonder that they should die as a beast doth: and though they may be thought by themselves or others to have provided against this danger, to have fenced and secured themselves, yet shall they come together, and after the same manner, to the grave, and so be fain to take leave of those possessions which they have acquired with so much industry. And then no man knows into whose hands their wealth shall fall, whether strangers, or perhaps enemies, shall live to enjoy the fruits of all their labours.

Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

Nevertheless man being in honour abideth not: he is like the beasts that perish.

Whosoever they are, the possession being now settled in them shall never revert to the former owners: these new comers shall establish themselves in their room, and so impose their names upon their dwellings, the very memory of the former inhabitants being soon lost.

And so the conclusion is most certain and man, being in general, reaching to all; how flourishing soever their condition is at the present, there is no possibility of continuance here: be the man never so great, he comes to a speedy end, as the beasts of the field do, is perfectly like them in his death, and not so long lived as many of them: our space of abode here is not so long as to be fitly compared to so much as a night's lodging in an inn, no consistence of steady rest is to be had for the least space. And the tenure which his posterity hath is of the same nature, very short and uncertain also; nay, ofttimes the greatest honours and wealth, unjustly gotten by the parents, descend not to any one of his posterity—as the beasts when they die leave nothing behind them to their young ones but the wide world to feed on—but fall into other hands immediately, for which he never designed to gather them.

They flatter themselves that they shall perpetuate the wealth and greatness which they have gathered, but are very wide of their expectations, find themselves foully deceived and frustrated. And yet they that succeed them in their estates go after

or, strangers.

Among them their houses shall be for ever, their tabernacles from age to age: they have imposed their names on their lands. And, a.

abides not in honour.

or, folly to them; yet their followers are pleased with them.
them in the same track, imitate that folly which was so fatal to them, and think themselves happy that they shall enjoy the fruits of it.

14. But then death comes upon them all, and defeats all their expectations. As sheep, or other such creatures, they die, remove from all their splendid possessions to those dark invisible plains, where they continue as a flock in a pasture, till that great morning of the resurrection, when the righteous shall be assumed by God to assist in judicature, and so shall arise in their old shapes, when the earth shall give up her dead, and the grave, wherein their beauty, strength, and form decayed and was consumed, shall at length itself decay and lose its strength, death having lost its sting and the grave its victory, and so being no longer the mansion for the bodies of just men.

15. And accordingly my comfort is, that God will after my death one day restore me again to life: into his hands I commend my spirit, not doubting but he will hereafter receive me to glory. And so for all others that constantly adhere to and wait on God, whatever terrors they meet with here, they have this full matter of confidence, that God hath particular care of them, and will either deliver them out of their dangers, or convert them to their greatest good, rewarding them abundantly in the resurrection.

16. It is therefore most unreasonable to be troubled at or to envy the increase of worldly riches or honour, or any kind of greatness or prosperity to the worldly man.

17. For death will soon overtake him, and then he cannot carry his wealth with him: his present glory and greatness shall not then yield him the least advantage.

18. Indeed might his own word be taken, he were an happy man; for so he flattereth himself that he hath goods laid up for many years, and, so long as this life lasts, he entertaineth no other thoughts. But when death comes, all these flattering fallacies vanish. It is not thine own mouth but another's, whose commendation will be worth the having: and that will not be had but for the real kindnesses and good turns thou dost unto thyself.

14 put into Hades. 15 conduct them. 16 form shall do so, when Hades shall fail to be an habitation to it. 17 for in his lifetime. 18 but thou shalt be praised for doing well unto thyself.
which will prove thy durable good, and not in saying
magnificent things of thy present state, applauding
thy temporal felicities.

19. The just shall be gathered to their fathers in
peace, die indeed as their fathers did before them;
but the wicked shall be destroyed for ever, their
death shall be their entrance into endless unexpressible
darkness and misery, and to that they shall be
for ever confined.

20. The conclusion then is, There is not a more
brutish creature—more fit to be pitied than envied—
than a worldly wicked man advanced to greatness in
this world, and pleasing himself in it: he doth not at
all understand his own condition; he triumphs, and
thinks himself very happy; and whilst he doth so,
death unexpectedly seizes upon him, and confutes
him, sweeps him away, helpless and friendless, as a
beast of the field, that just now took himself for one
of the greatest men in the world; just as they perish
and leave all behind them, so doth he. Only the
wise and virtuous, the upright, ver. 10. 14, have bet-
ter hopes, and shall not fail of attaining them.

PSALM L.

A Psalm of 1 Asaph.

The fiftieth Psalm is a solemn magnifying of God's power and majesty, and a
description of the calling of the Gentiles, and of the true evangelical way
of worshipping God. It was composed 2 probably by David, and appointed
to be sung by Asaph, a Levite appointed by David to attend the ark, and
to record and to thank and to praise the Lord God of Israel (1 Chron.

xvi. 5).

The mighty God, 1. The decree is gone out from the omnipotent
God of heaven, the supreme eternity, Lord and
Judge over all the world, that he will assemble and
convocate the whole nation of the Jews from Dan to
Beersheba, from sea to sea, from east to west, to
reduce and take them off from their hypocrirical and
abominable practices, and bring them to the due ac-
knowledgegment and pure worship of the true God, and
the practice of all virtue.

2 4 Out of Zion, 2. To this end, as God hath fixed his tabernacle
the perfection of

1 for, 5. 2 But the Chaldee seems to make Asaph the composer of it, יָאָשָּׁף, 3 he will call, יָאָשָּׁף [but see Stuart's Grammar, §§. 208.
503. c. note]. 4 From Sion from the perfection— יָאָשָּׁף יָאָשָּׁף.
beauty, God hath there as he did at the giving the law on mount Sinai, so shall the Son of God, in the fulness of time, descend to this earth of ours; the true light (John i. 9) shall shine forth; the Messias shall be born of our flesh, of the seed of David; and having preached repentance to the Jews, and being rejected by their Sanhedrim, and crucified by them, he shall rise from death and ascend to his Father, and then send his Spirit on his apostles, thereby commissioning them to reveal his Gospel to all the world, beginning from the place where God hath been pleased in a special manner to reside, this most beautiful mount of Sion: there he now presentiates himself, and from thence he shall then begin to shine forth and enlighten the heathen world: the preaching of his Gospel to all the world shall commence and proceed from thence.

3. Our God shall [a] come, and shall not [b] keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4. He shall call to the heavens from above, and to the earth, that he may judge his people.

5. Gather my saints together unto me; those that have made a covenant with me [c] by sacrifice.

6. And the heavens shall declare his righteousness: for God is judge himself. Selah.

3. What is thus decreed shall certainly come to pass in its appointed time, and be looked on as an extraordinary and signal work of God's power, wherein much of his divine presence shall be discernible: and the immediate attendants of it shall be very dreadful and terrible, above that of giving the law to the Jews from mount Sinai.

4. And it shall begin with a summons as to a solemn assize, for the examining the actions of men, good and bad, those that have resisted and despised the Messias, and those that have subjected themselves to him. All shall be judged by him; the former punished, and the latter rewarded. And angels and men shall be summoned and called in to be executioners of these his judgments.

5. And the good angels his ministers of preservation shall be appointed to take special care of all the pious believing Jews (Matt. xxiv. 31. Rev. vii. 3) who have sincerely given themselves up to his service, received the Christian faith, and in their baptism made vow of performing it faithfully, which adore and pray constantly to him; and not to suffer any harm to come nigh to these.

6. And so accordingly shall they do, rescuing all faithful believers out of the calamities that attend the crucifiers. A thing much to be taken notice of, as an act of most righteous judgment in God, and a

5 will shine, מָרַא. 6 be idle, delay. 7 יָשָׁב מַעֲלָה, he shall call the angels, Chald. 8 for, or concerning, מֵעֲמָכֵּן. 9 יָשָׁבְתָּ רָאָה מֶלֶךְ אֶלְעָה, which give themselves to prayer, which is like sacrifice [or offering], Chald. 10 יָשָׁבְתָּ לָעָה, the high angels, Chald.

HAMMOND.
testimony that all that should pass should be from God's particular disposing.—And so it was in the story before the fatal siege of Hierusalem, all the Christians, in obedience to Christ's admonition, (Matt. xxiv. 16,) fled out of Judea unto Pella; and so none of them were found in Jerusalem at the taking of it: see note there.—

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

9 I will take no bullock out of thy house, nor he goats out of thy folds.

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field are mine.

12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most High:

7. Then shall he establish a new law with these his faithful servants the disciples of Christ, the members of the Christian Church, entering into a steadfast covenant of mercy with them, ratified and sealed in the death of his Son;

8. And abolish the old Mosaic way of sacrifices, and holocausts of bullocks, &c. constantly offered up unto God by the Jews;

9. And never any more put the worshipper to that chargeable gross sort of service of burning of flesh upon God's altar, that the smoke might go up to heaven, and atone God for them, as was formerly required, whilst the Jewish temple stood.

10—13. For indeed this kind of service was never appointed by God as that which he had any need of, or pleasure in it. If he had, he might have provided himself whole hecatombs, without putting the Israelites to the charge or trouble of it, having himself the plenary dominion of all the cattle on the earth and fowls of the air, and the certain knowledge where every one of them resides, so that he could readily command any or all of them whencesoever he pleased.

But it is infinitely below God to want or make use of any such sort of oblations: sure he feeds not on flesh and blood of cattle as we men do. There were other designs of his appointing the Israelites to use these services, viz. to adumbrate the death of his own eternal Son, as the one true means of redemption and propitiation for sin, and the more spiritual sacrifice of prayer and thanksgiving and alms to the poor members of Christ, which may receive real benefit by our charities which cannot be imagined of God.

14. And such are the sacrifices which under the Messias are expected and required of us: first, that of the Eucharist—the blessing God for all his mercies, but especially the gift of his Son to die for us—and
this brought to God with penitent, contrite, mortified hearts, firm resolution of sincere new obedience, and constantly attended with an offertery, or liberal contribution for the use of the poor, proportionable to the voluntary oblations among the Jews; and these really dedicated to God, and accepted by him: (Phil. iv. 18; Heb. xiii. 16.)

15. Secondly, That of prayer and humble address unto God in all time of our wants, to which there is assurance of a gracious return: and that must engage us to give the praise and glory of all to the Messias, in whose name our prayers are addressed to God.

16, 17. But as for those that make no other use of these mercies of God than to encourage themselves to go on in their courses of sin—which think to perform these sacrifices of prayer and praise, and yet still continue in any wilful known vice unreformed, make their formal approaches unto God, but never heed his severe commands of reformation—these have no right to the mercies of this evangelical covenant, and do but deceive themselves and abuse others when they talk of it; and the more so, the more solemnly they pretend to piety, and talk of, and perhaps preach it to others.

18. Such are not only the thief and adulterer, those that are guilty of the gross acts of those sins, but such as any way partake with them in these.

19. Such the evil speaker and liar.

20. The backbiter and slanderer.

21. When men commit such sins as these, God doth not always inflict punishment on them immediately, but defers and gives them space to repent and amend, that they may thus prevent and escape his punishment. And some make so ill use of this thyself: but I will indulgence and patience of his, which is designed

13 Repress thy evil desire, and it shall be accounted before God as a sacrifice of confession, Chald. 14 which repent not, and pray in prevarication, Chald. 15 or, I delayed, or let thee alone, see note on ver. 3. 16 I deferred, or expected that thou mightest repent, Chald.
reprove thee, and only to their repentance, as to interpret it an appro-
bation of their course, and an encouragement to pro-
ceed securely in it. But those that thus deceive
themselves and abuse God's mercies shall most
dearly pay for it; God shall bring his judgments
upon them here, cut them off in their sins, and pour
out his indignation on them in another world.

22 Now consider this, ye that forget
God, lest I tear you in pieces, and there
be none to deliver.

22 This therefore is matter of sad admonition to
every impenitent sinner that goes on fearless in any
course of evil, immediately to stop in his march, to
return betimes: lest, if he defer, God's judgments
fall heavily upon him, seize him and carry him to
that place of torment; for then there is no possible
escaping.

23 Whoso offereth praise glorifieth me: and to him that
ordereth his conversation aright will I shew the salvation
of God.

23 Whereas, on the other side, the Christian
praise glorifieth me: duties required, ver. 14, repentance and charity, &c.,
and the orderly spending of these few days of our
life in this world, are beyond all the sacrifices of the
law, an eminent means of glorifying God, and pro-
viding for the present bliss and eternal salvation of
our souls.

PSALM LI.

To the chief Musician, A Psalm of David, when Nathan the prophet
1 came unto him, after he had gone in to Bathsheba.

The fifty-first Psalm was composed by David, after the commission of those
many sins in the matter of Uriah (2 Sam. xi.), when by Nathan the pro-
phet his message to him from God he was brought to a due humiliation
for them, which he expressed in this penitential Psalm: and to make it
the more public, to remove the scandal of so many notorious sins, he com-
mitted it to the prefect of his music to be solemnly sung.

HAVE mercy upon me, O God, ac-
cording to thy lovingkindness: ac-
counting the multitude of thy
3 tender mercies blot out my trans-
gressions.

2 Wash me throughly from mine iniquity, and

1 O thou Father of all mercies and compassions,
permit me, thy most unworthy servant, foully guilty
of many horrid crimes, to make mine humblest ap-
proach to thee; and out of the riches of thy benign-
ity, out of the abundance of thy melting compas-
sions to those that are in the greatest distresses,
be thou graciously pleased to look upon me, to be
atoned and reconciled toward me.

2 O let not any the least of these crimes, that
I have been guilty of in this matter, be permitted to
appear in thy sight, or rise up in judgment against

17 נ课堂教学 רכש, I will ordain the judgment of hell in the world to come,
Chald. 18 יבש יבש, disposeth his way, יבש יבש.
1 had come, מַלִּג. 2 mercy, or benignity, יבש יבש.
3 commiseration, יבש יבש.
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3 For I acknowledge my transgressions: and my sin is ever before me.

3. For I do most willingly confess that I have committed, in the compassing of one carnal pleasure, many horrid and odious sins. These are a perpetual terror to my conscience, an amazing prospect continually out-facing and tormenting me.

4 Against thee, I have sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

4. And though the dignity and office wherein thou hast placed me over thy people leave me not liable to any human process or judicature among men, yet am I most sadly culpable, and liable to vengeance from thee the pure God of heaven, the transcendent Ruler over all the kings of the earth. Thou mayest most justly proceed against me, as against the most criminous rebel, indict me, and arraign me of adultery, drunkenness, and murder also; and whatever suit thou wagtest against me, thou art sure to cast me; whatsoever vengeance thou exactest to be inflicted on me, I must most deservedly and inevitably fall under it.

5 Behold, I was shaped in iniquity; and in sin did my mother conceive me.

5. Lord, I am a most polluted creature: the corruption of my nature, the bare inclinations of my will to any unlawful object ought in any reason to be strictly watched, and industriously rejected by me, and thy grace continually solicited, to enable me to overcome them, and not in the least degree favoured or indulged or yielded to; when I so well know that thou requirest purity of the heart and affections, and forbiddest the very first thoughts of any unlawful enjoyment, and beside this revelation of thy will, that I should thus keep myself pure, art pleased to grant me thy grace to make me inwardly sensible of this part of my duty; and this is a great enhancing of my sin, committed against all these obligations.

6 Lord, be thou pleased to absolve me, and solemnly to declare and seal to me thy reconciliation after the same manner as the priest is wont to do when upon the unclean thing he sprinkles water mixed with the ashes of an heifer, and of cedar wood, and of hyssop, and of scarlet (Lev. xiv. 6, 7; Num. xix. 6), the solemn ceremony for the purification of sin (ver. 9), and whereby the blood of the Lamb of God, the death of the Messias, was prefigured: and then I shall again be restored to that blessed state,
from which I have so sadly fallen by my outrageous miscarriages.

8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

8. I am in a most sad and wretched condition; thy just displeasure and wrath for my sins, as long as it continues over me, is the setting my soul upon the torture, my own conscience being the executioner under thee. O be thou pacified and reconciled toward me, and it shall be the joyfillest news that ever came to any poor tortured suppliant's ears, when he is taken off from the rack, and all his bones set and restored to ease again.

9 Hide thy face from my sins, and blot out all mine iniquities.

9. Lord, pardon my sins, and return to thy wonted favour toward me.

10. I have sadly fallen from my wonted purity and sincerity. Lord, by the good work of thy grace upon my heart, restore me to it again, and renew me inwardly and throughly, my very thoughts as well as my actions, that I never fall into the least beginning of any such pollution again.

Create in me a clean heart, O God; and renew a right spirit within me.

11. Lord, it is just with thee to reject me from all spiritual commerce and communication with thee, who have resisted thy Spirit, and wasted my soul by so many wilful commissions against thee; just that thou shouldst withdraw thy grace, to which I have done such despite. O do not thou thus severely punish me, by withdrawing that which now more than ever I stand in need of.

Cast me not away from thy presence; and take not thy holy spirit from me.

12. Without thy help and aids I am utterly unable to get out of this broken condition; the free and voluntary assistances of thy Spirit are so perfectly necessary to me, that I can never think a good thought, make the least attempt toward recovering the purity from whence I am fallen, without them. O be thou pleased to restore them to me, and thereby to support and establish me.

Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

13. And this thy exceeding mercy to a sinner, so sadly lapsed, may be a means to bring wicked livers home to repentance; I shall be able to encourage them to return, by proclaiming mine own success, who have fallen as sadly as any of them can have done. And being thus encouraged by my example and experience, many, I doubt not, by the assistance of thy grace, shall be brought home to thy service, and the practice of the duties of new life.

Delivery unto me

14. Oh, that sin of murder is an horrid and crying from bloodguiltiness, of a black and deep die; and though mine own hands have not been polluted with it, yet my conscience
God of my salvation; and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

13 that I should give, ἀδομικ. 
PSALM LII.

To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

The fifty-second Psalm was composed by David on occasion of the wicked fact of Doeg, first in accusing, then in slaying Ahimelech the high priest with all his family, destroying the whole city of the priests, called Nob, for no other crime but for a respect and charity performed by Ahimelech to David—see 1 Sam. xxii. 18.—It was set to the tune called Maschil, and committed to the prefect of his music.


1. It is a strange matter of pleasure and joy and boasting to a person in power to be able to mischief those that deserve it least. There is not any sort of pride more irrational than that of a Doeg, to have killed those whom nobody else would kill (1 Sam. xxii. 18). This is most diametrically opposite to that which alone is just matter of joy or boasting to any, [viz.] being like unto God: for he is most eminently good and bountiful, and so continues even to those that provoke him and sin against him.

2 Thy tongue deviseth mischief; like a sharp razor, working deceitfully.

2. That relation of his to Saul of Ahimelech's civility to me was most maliciously designed, and the effect of it as bloody as if the tongue that spake it had been a razor sharpened on purpose to cut the throats of a multitude of most innocent persons.

3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

3. Had it not been as easy for thee to have said somewhat that might have assuaged the king's displeasure against his own son, and me his son-in-law? But some men are never pleased with those things which alone yield true and durable pleasure—such are all acts of justice and charity, and obliging those who deserve it—but on the contrary, are transported with any opportunity of calumniating or supplanting any, be they never so innocent.


4. And such is Doeg. No such pleasure to him as to be able by one speech, as by a poisonous vapour, to blast a whole multitude, and bring ruin to the whole family and city of the pious high priest of God!

5 God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of

5. As thou hast dealt with the priests of God, so shall God their just avenger deal with thee. Thou hast calumniated Ahimelech, then fetched him and his from their place of abode, then destroyed them

1 or remove thee from the tabernacle.
thy dwelling from serving in the tabernacle, swept away the
priest's whole family—none but Abiathar escaping
thy bloody hands, and that much against thy will
also—and let none of them return to their house:
and not only so, but hast fallen upon the whole city
of Nob, without any pretence of fault of theirs, and
put them all to the sword. And God shall undoubt-
edly plead the cause of his innocent priests, exclude
thee from the privilege of serving God in the taber-
nacle, of receiving benefit by the priestly office, first
excommunicate thee, then bring the same bloody
desolation upon thee and all thy family and people,
which thou hast executed upon those.

6 The righteous also shall see, and
fear, and shall laugh at him:

7 Lo, this is the man that made not
God his strength; but trusted in the
abundance of his riches, and strength-
ened himself in his wickedness.

8 But I am like a green olive tree in
the house of God: I trust in the mercy
of God for ever and ever.
9. This just vengeance of God I am obliged to remember and celebrate as long as I live; and whatever my distresses or dangers shall prove, repose my full trust and confidence in God, wait and depend on him for deliverance in his good time. And indeed thus to live by faith, and not by sense, to keep close to this one guard, and secure our tenure in God's protections by never attempting or admitting ought which may betray and forfeit that hold, but for ever constantly to depend on God in his own way, is that which all pious men have experimented to be the wisest and safest course, and that which will stand in more stead than all the power assisted also by all the wickedness of men.

PSALM LIII.


The fifty-third Psalm is very little varied from the fourteenth, first composed by David on occasion of the general revolt in Absalom's rebellion, but now new set to the tune called Maschil—which probably was the cause of the variations—and accommodated to some other occasion—perhaps the first captivity, mentioned ver. 6—and committed to the prefect of his music, to be sung to a flute, or some other such hollow instrument.

1. See Psalm xiv. 1.

2. See Psalm xiv. 2.

3. See Psalm xiv. 3.

4. See Psalm xiv. 4.

1 the hollow instrument.
as they eat bread: they have not called upon God.

5. There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

6. Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM LIV.

To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

The fifty-fourth Psalm was composed by David at a time of his great distress, and seasonable deliverance afforded him by God, when hiding himself in the wilderness of Ziph, 1 Sam. xxiii. 15, and of Maon ver. 24, the Ziphites made discovery to Saul, ver. 19, and he went with force to seek him, ver. 25, and compassed him round about, ver. 26, but was diverted, and called home, and gave over the pursuit, by reason of the Philistims invading his land, ver. 27. It was set to the tune of Maschil, and committed to the prefect of the stringed instruments.

SAVE me, O God, by thy name, and judge me by thy strength.

1, 2. To thee, O Lord, I address myself in all humility, to thee is my only resort, that at this time of distress thou wilt take the care and patronage of me, and by thy power and mercy deliver me out of it.

3. For now malicious men have conspired to bring mischief and ruin upon me, and by their discoveries excited those who are now hunting me for my life: they only consider how they may gratify the king, and gain his favour, and have no restraint of conscience or piety to repress them from proceeding to the utmost evil.

Who shall give from Sion the salvation [plural] of Israel? 1 Prefect of his stringed instruments. See note on Psalm iv. Tit. 2 vindicate, ἔσραί. 

5. God struck them with a sudden consternation, for which there was no visible cause, and so they fled, and were killed in the flight, God being thus pleased signal to interpose his hand for the securing of David, and his disappointing and discomfiting his enemies.

6. See Psalm xiv. 7.
PSALM LIV.

4 Behold, God is mine helper: the Lord is my helper; he shall uphold me, and deliver me out of their hands.

5 He shall reward evil unto mine enemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good.

7 For he hath delivered me out of all trouble: and mine eye hath seen his desire upon me.

PSALM LV.

To the chief Musician on Neginoth, Maschil, A Psalm of David.

The fifty-fifth is a mournful Psalm of David's, recounting his own distresses in the time of Absalom's rebellion, and the perfidiousness of those his own principal servants and counsellors—such was Achitophel, 2 Sam. xvi. 23—which were the chief authors of it, yet confidently resorting to God for his aid, and cheerfully depending on it. He set it to the tune of Maschil, and committed it to the prefect of his music, to be sung to the harp, &c.

1. O thou which art my only refuge in all distresses, be thou now pleased to hearken favourably to my requests.

2. My condition makes me very querulous and importunate: O be thou pleased to consider my distress.

3. My son Absalom hath depraved my government, and those that are associated with him have driven me from my throne; the one accuseth me as guilty of great misgovernments, the other pursueth me with iniquity upon me, and all the malice and rancour imaginable.

3 treacherous observers, spies, יָדֵחֵי. 4 sacrifice to thee a voluntary oblation. 5 beheld, or looked on mine enemy. 1 cry, יָבָשָׁה. 2 יָשַׁבֵּן לְעָרָבָהְיָה. I am unquiet and clamorous, Chald. 3 set themselves against me, יָבָשֵׁף.
My heart is sore pained within me: and the terrors of death are fallen upon me.

Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.

Lo, then would I wander far off, and remain in the wilderness. Selah.

I would have hastened my escape from the windy storm and tempest.

Lord, be thou pleased to confound and dissipate their counsels—see 2 Sam. xv. 31—by causing some disagreement and division among them; for all that they design and consult about is rebellion and rapine.

These two are the continual guard of their city, the arts to which they are content to owe their safety; and that which is within, and is to be preserved by these means, is itself of the same making, violation of my just rights established on me by God.

All that they have to do is, to defend one wickedness and violence with the addition of many more.

And so their whole conspiracy what is it but a continued complication and conjunction of all kind of iniquity and injustice?

One thing that extremely heightens my trouble is, that the most pernicious counsel that hath been given in all this business was not the counsel of any known enemy, whom I might have foreseen, and prevented;

who will give me the wing as a dove? I will fly and dwell, or rest.

stormy wind, or wind that is raised from the whirlwind.

Overwhelm them, yea.
But it was thou, a [d] man mine equal, my guide, and mine acquaintance.

We took sweet counsel together, and walked unto the house of God in company.

Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

As for me, I will call upon God; and the Lord shall save me.

Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

He hath delivered my soul in peace from the battle that was against me: for there were many with me.

God shall hear, and afflict them, even he that abideth of old. Selah.

Because they have [g] no changes, therefore they fear not God.

He hath put forth his hands a-

13, 14. But of Achitophel, one whom I loved as my own soul or life, one whose advice I took above all other men's (2 Sam. xvi. 23), one that I had a particular friendship with, and communicated my secrets to him, and above all, one whom I had reason to look on as a pious man, he was so ready always to accompany me to the service of God.

15. But God will not suffer this perfidiosity of his to go unpunished; he shall not live to perfect his design; a death as unnatural, unexpected, and remarkable as that which fell on Korah, Dathan, and Abiram—those rebels against Moses and Aaron—shall certainly befall him: for it is a most horrible wickedness that he is guilty of. This is also a visible prediction of what should befall Judas, who was parallel to Achitophel, both in sin and punishments (Acts i. 18).

16, 17. But as for myself, I have nothing to do but to pray constantly and importunately to God, thrice a day solemnly to reinforce my impression on him: and no doubt he will be graciously pleased to deliver me out of this distress—as formerly he hath done out of all others—and

18. Restore me to peace and safety from the imminent danger of this rebellion, which, be it never so strongly and invincibly contrived and managed against me, cannot outvie the strength of heaven, which is certainly on my side. God taking my part, as he doth, I can want no other supply of auxiliaries.

19. Without such aids, God will himself be sure to maintain my cause; he is eternal, omnipotent, and unchangeable; and shall therefore, according to his promise made to me, protect and secure me, and withal sharply punish these obstinate obdurate persons, which for fear of men were corrupted from their obedience by Absalom; and being now out in rebellion, and going on prosperously and undisturbedly in it, cannot by a far juster fear, the fear of God, be reduced.

20. They have broken all laws of fidelity and alle-
gainst such as be giance; being obliged by oaths, have had no regard at peace with him: he hath broken his covenant.

21. Their tongues and hearts were at a great distance; their smoothest and fairest and most flattering speeches were but designed to conceal and disguise under them their bloody and rebellious contrivances, which under these pretences were most securely carried on, till at last it was seasonable for them to break out into open war.

22. But let their practices and designs be what they will, I am resolved to make no other applications, but those in my prayers to God. All my wants and desires I will make known to him—who is the author of all good things, even of my very being itself—and in him repose my trust for the supplying of them. He will, I doubt not, come seasonably to my relief; and although he have now for a while permitted me to be driven from my place, he will in his good time return me to it, and not suffer this rebellion to prosper, or me his anointed vicegerent to be cast down for ever.

23. But on the contrary, God shall assuredly bring these down to an untimely ruin or excision. And the same is the portion which all other like them are to expect. Rebels and perjured and bloody men shall generally meet with disappointments in this life, gain little but the shortening of their own days, seldom live half so long as other men that are more dutiful and peaceably disposed. And in this contemplation of God's just vengeance on them, and care and watchful providence over me, I cheerfully rest, wholly referring the event to him, and confidently assuring myself that it will be such as I may comfortably depend on, and expect to find all joy in the issue of it.
great way from home, sitting sadly and solitarily by itself. It is called his jewel—see note on Ps. xvi. Tit.—in respect of the memorableness of the escapes which were the matter of it; and he committed it to the prefect of his music to be solemnly and publicly sung.

BE merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

1. Blessed Lord, my enemy Saul is very earnest and diligent to devour me, he is continually designing some mischief against me: O be thou graciously pleased to interpose thy hand of deliverance for me!

2. I am watched on every side by a multitude of envious persons, who fain would get me into their snares; but thou, O Lord, art able to disappoint them all.

3. When any the greatest cause of fear approacheth me, I have my sure refuge on which I may repose myself, thy overruling providence, O Lord.

4. Thou hast promised me thy constant aid; and the fidelity of that and all other thy promises is matter of glorying and firm confidence to me; and I cannot be brought to apprehend any danger from the malice of men, be it never so great, as long as I have this so impregnable a bulwark to secure me.

5. My enemies, I know, are very diligent and industrious; they do their utmost to deprave my words and actions, to put the most odious interpretations upon them; their plots and consultations are wholly spent to work me some mischief.

6. Very busy they are in meeting, and laying their heads together; they manage it with all secrecy, as so many treacherous spies; they have an evil eye upon every thing I do, and fain would find occasion to ensnare and ruin me.

7. Their whole confidence is in their falseness and wickedness: certainly thou wilt not permit such acts to prosper finally: thy patience will at length be provoked, and then thou wilt suddenly subdue them, and destroy them.

8. I have been long banished from my home, wandering: put dering up and down in great distress; my condition hath been very sad and lamentable. And all this I

3. grapes after me. 4. My observers gape daily. 6. In the Lord his word will I boast. 7. According to their iniquity abjection shall be to them, or they shall be cast away—
thy bottle: are they not in thy book?

am sure is particularly considered by thee, thou knowest the 8 days of my exile, and vagrant condition; thou reckonest and layest up all the tears that drop from me: for thou hast a sure record, a book of remembrance for all that befalls me, and wilt, I doubt not, in thy good time, vindicate my cause and deliver me.

9 When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

9. I need no other weapons to discomfit my enemies but my prayers: for of this I have all assurance that God doth espouse my cause, and in his good time, upon my humble and constant addresses to him, he will certainly take my part, and come in seasonably to my rescue.

10 In God will I put my trust: I will not be afraid what man can do unto me.

10. He is my God, and my Lord, a God of all mercy and goodness, and a Lord of all power and might. The former of these hath inclined him to espouse my cause, to make me most gracious promises of preservation and deliverance; and the latter secures me of his strength and fidelity, his ability and readiness to perform them. And this is matter of all joy and comfort to me in my distress; of confidence that, having relied on him, I shall not be forsaken by him, nor fall under the malice and power of any of mine enemies.

12 Thy vows are upon me, O God: I will render praises unto thee.

12. I am under the greatest obligation to return my thanksgiving to thee, and all the oblations of a grateful heart. In this I shall be careful not to fail, but sing praises to thee for ever, who art thus graciously pleased to own and vindicate thy unworthy servant.

13 For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

13. Thy preservations I have signally experimented several times, when my very life hath eminently been in danger. And these pledges of thy mercy give me assurance that thou wilt now rescue me from all my dangers, and give me space and opportunities to live and serve thee, and walk acceptably before thee.

PSALM LVII.

To the chief Musician, [a] Al-taschith, Michtam of David, when he fled from Saul in the cave.

The fifty-seventh Psalm was composed by David, on occasion of what happened in Saul's pursuing him (1 Sam. xxiv.), when David finding Saul in the cave, might have killed him if he would, but spared him, and thereby gave him assurance of his friendship—and not, as he had been calum-

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8 יִבְשֵׂעַ רִנְיָֽו, the days of my vagrancy, Chald.
9 that, privation. See note [c].
10 In God his word will I glory, in the Lord his word will I glory. See note [c].
niated, enmity—to him. It was set to the tune of a former Psalm, which
began with the words, Destroy me not; and it is, as the former, styled his
jewel—see note on Ps. xvi. Tit.—in respect of the greatness of the mercy
recounted in it. It was committed to the prefect of his music.

BE merciful unto me, O God, be mer-
cifulto me: for my soul trusteth in thee:
yea, in the shadow of thy wings will I make
my refuge, until these calamities be
overpast.

1. To thee, O Lord, I make my most affectionate
and humble address, relying on thee, reposing my
whole trust in thee, neither seeking nor projecting
any means of safety to myself, save that which con-
stitutes in thine only aid and protection. Be thou mer-
cifully pleased to afford me this at this time, and
continue it, till this persecution be over.

2. The Lord that hath espoused my cause is a
God most high; God of might. All that I ever received hath been
unto God that performeth all things for me.

3. When malicious-minded men are most bitterly
set against me, even to devour and destroy me ut-
terly, God shall send me relief from his throne, by
some means which he shall think fittest to choose for
me, by his angels, or by his gracious overruling
providence, disappointing those that had these bloody
designs against me. He hath bound himself by pro-
mise, and so both his mercy and fidelity are con-
cerned in it, and he will make good both unto me.

4. My life is in the same danger as if I were en-
compassed with lions: virulent men, such as are
continually inflaming and inciting Saul to pursue and
destroy me, never say any thing but with some
bloody design of bringing mischief upon me.

5. Lord, be thou pleased to rescue me out of this
danger, and so to magnify thy own glory over the
pride and malice of the greatest men, by discomfiting
and frustrating the designs of such.

6. They have designed very treacherously against
me, like fowlers that by digging holes, and laying
snares, ensnare the simple unwary bird; and
God hath disappointed them in all their designs,
brought on them what they had projected against
midst whereof they me.

1 performeth forme, גנ כב. 2 he hath put to shame. 3 so the Chaldee.
4 I lie, or, My soul, I lie among lions, the sons of men are set on fire, their teeth—
are fallen themselves. Selah.

7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory; awake psalter and harp: I myself will awake early.

7. This is enough to raise and enliven, and inspirit any man’s heart to praise and magnify the mercy of so signal a deliverance. And as there is nothing so fit, so nothing that I shall more readily perform.

8. My tongue—see note on Ps. xvi. 9—shall begin the hymn, and the instruments of music shall follow in a cheerful and melodious note; they shall no longer lie idle, when such eminent mercies exact their acknowledgments; and my heart, whose tribute is most due, and every member of my body, faculty of my soul, and action of my life shall be most diligent in an early payment of it.

9. My acknowledgment shall not be made to thee in private only, but in the midst of the congregation with the greatest solemnity possible, calling all others to assist me in so weighty a work.

10. For thou hast in a most eminent manner made good thy great mercy most undeservedly and graciously promised to me, and thereby thy fidelity also.

11. Lord, be thou pleased to rescue me out of this present danger, and so to magnify thy own glory over the pride and malice of the greatest men, by disappointing and frustrating their designs against me: see ver. 5.

PSALM LVIII.

To the chief Musician, Al-taschith, Michtam of David.

The fifty-eighth Psalm is a contemplation of the injustice and incorrigible wickedness of men, especially of his enemies that exasperated Saul against him, together with God’s unexpected speedy vengeance on them. It was set to the tune which began with the words, Destroy not—see note on Ps. lvii. Tit.—and, as several others, styled David’s jewel, because of the signal acts of God’s just judgment mentioned in it—see note on Ps. xvi. Tit.—and was composed by David, and committed to the prefect of his music.

DO ye indeed speak righteousness, O 1 congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye

2. All their thoughts and designs are continually

5 prepared, תָּכְבָּד, see 2 Chr. xxx. 19; Ezr. vii. 10; Ps. x. 17. 6 I will awake the morning. 7 sky. 8 or, thy glory is... 1 congregation, כל זכאי.
work wickedness; employed in mischief, all the business of their lives to
fit it and frame it, perfect and compass it to the best advantage.

3 The wicked are estranged [b] from the womb: they go astray 3 as soon as they be born, speaking lies.

3. Vice begins and takes possession of them very early, from their very birth, as it were: in their very first and tenderest childhood they transgress the rules of justice, tell lies as soon as they are able to speak: the corruption of their nature soon shews itself in inclinations to ill; and they make not use of divine grace or human discipline to restrain it, but set out and begin their age with sinning, and so proceed without reformation.

4 Their poison is like the poison of a serpent: they are like [c] the deaf adder that stoppeth her ear;
5 Which will not hearken to the voice of [d] charmers, charging never so wisely.

4, 5. They are full of nothing but wickedness, therein to be resembled to serpents, the most poisonous noxious creatures: and one resemblance more they have to one famous sort of serpents, those of whom the naturalists say, that being deaf of one ear by nature, they have a way of making themselves perfectly deaf, on purpose to preserve themselves from the force of the wizard's charms, designed to lull them asleep and take them. And thus do these obstinate incorrigible men resolve never to admit or hearken to any means which may have force to persuade them to leave their wicked ways, are to all methods of working their reformation impregnable and impersuasible.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.

6. But God will disappoint their poisonous and mischievous designs; he will weaken and disable them, deprive them of the weapons, or opportunities of their malice, as snakes or serpents that have their teeth pulled out: and for the more violent open oppressors that lion-like invade the innocent, he will disarm them of those instruments whereby they rend and enjoy their prey: and though their ravenous wicked inclinations and appetites remain, yet shall God restrain them from breaking out to the destroying of his servants.

7 Let them melt away as waters which [f] run continually: when he bendeth his bow to shoot his arrows,

7. Their preparations and forces shall be routed, all their designs disappointed and frustrated, never attaining the end which their malice had projected to the hurt of others.

3 from the belly, עִמָּי. 4 the wizard that useth incantations. 5 Thou wilt break, בָּשַׁל. 6 grinders, מֵכָלָח. 7 They shall melt as waters go from themselves; he shall direct his arrows—see note on Ps.lxiv. 3—as if they were cut asunder.
let them be as cut in pieces.

8. As a [g] snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.

9. Before your [h] pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

10. The righteous shall rejoice when he seeth the vengeance: he shall [i] wash his feet in the blood of the wicked.

11. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

11. And all that behold it shall be forced to acknowledge that piety and virtue are matters of advantage and benefit in this world, abstracted from all reward in another life; disappointments and sudden blasts and destruc-tions being the ordinary gue-roon of impiety, and peace and prosperity of conscien-rious and pious dealing, of justice, and of charity. And this on both sides an infallible evidence of conviction, that this world is not governed by chance, but administered and managed by an all-mighty, al-lwise, and most just Providence.

PSALM LIX.

To the chief Musician, Al-taschith, Michtam of David; when Saul sent, and they watched the house to kill him.

The fifty-ninth Psalm was composed on a special occasion, set down (1 Sam. xix. 11) when, after Saul's casting his javelin at David, he fled to his own

house, and Saul sent messengers to watch the house in the night, that they
might slay him in the morning, but David being by Michal's help let
down by a window escaped, ver. 20. This Psalm, as the former, was called
his jewel, and was set to the tune forementioned—see note on Ps. lvii. Tit.
—and committed to the prefect of his music.

DELIVER me from mine enemies,
O my God: defend me from them that rise up against me.
2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O Lord.
4 They run and prepare themselves without my fault: awake to help me, and behold.

5 Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Se-olah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords are in their lips:

1 or nations, דתים. 2 speak with.
for who, say they, doth hear?

8 But thou, O Lord, shalt laugh at them; thou shalt have all the heaven in derision.

8 But thou, O Lord, art a beholder of all their actions, as of all things else that are done in the world: whosoever hath any design contrary to thee —see ver. 5—though thou permit him a while, yet in thy season thou shalt disappoint and punish him. This is the method of thy providence over all the people of the world; and thus shalt thou now do in this case, disappoint and frustrate all them that watch to take away my life.

9 Because the God of heaven is the only safeguard and security, the only means of protection I have, or can pretend to; therefore on him only will I depend for relief, or rescue from this danger.

9 The God of heaven is the only safeguard and security, the only means of protection I have, or can pretend to; therefore on him only will I depend for relief, or rescue from this danger.

10 The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

10 All the good that can ever befall me comes from the mere grace and mercy of God; on that therefore I wait with confidence, and implore with humility that he will now timely afford it me, and disappoint and discomfit mine enemies.

11 As for the manner of it, that must also be referred to the wisdom of thy choice, to do it in such a way as may have the deepest and most lasting impression on the beholders: and that it will not so probably do if thou involve them in one speedy universal slaughter, which, though it may affect the beholders at the time, will be soon forgotten again; but by some more lingering way, scattering them first, and then rendering them the objects of contempt, casting them severally into a very low condition in their dispersions; for that will continue to mind men of this work of thy vengeance, to which all these evils are naturally consequent. And this is the method that thou wilt now use in discomfiting them and defending me.

12 This have they justly brought upon themselves by their perjurious falseness and boldness, their maligning and threatening those which never deserved ill of them, and their continual going on and obstinate impersuasibleness therein.

3 or, who doth hear, or obey, τῶς τῷ. 4 or nations, ἀν. 5 His strength will I repose on thee, or, his strength will I word or keep myself from, at thee. 6 or, his; see note on ver. 9. 7 The sin of their mouth is the word of their lips, and they shall be taken. 8 perjury, ἁμαρτία.
13. And thus shall God certainly deal with them, sending punishment upon punishment till they be quite destroyed; and this in so signal a manner, that all that behold it shall discern God's judgment in it, and his particular providence in the government of the world.

14. Under this judgment of God's, they shall indeed be what their own voluntary sins had made them before, ver. 6, the hunger of the dog shall be their plague, as the ravenousness hath before been their sin.

15. A beggarly and indigent, and so an unsatisfied and wearisome condition, shall be their lot; the greatest worldly plague that can fall on any, large appetites, and no possessions or acquests to satisfy them.

16. Meanwhile I am eternally obliged to proclaim thy power and might, and withal to make my solemnest acknowledgments of thy favour and goodness to me, and to make this the matter of my daily morning lauds, that in my greatest distress thou hast thus delivered and secured me.

17. To thee therefore I thus come, with all the my strength, Will rejoicing of an humble heart, as to one that never fails to relieve when I want relief, and so eminently the God of my mercy.

PSALM LX.

To the chief Musician upon [a] Shushan-eduth, Michtam of David, to teach; when he strove with [b] Aram-naharaim and with [c] Aram-zobah, when Joab [d] returned, and smote [e] of Edom in the valley of salt twelve thousand.

The sixtieth Psalm was composed on occasion, and for the commemorating of David's victories in Mesopotamia—that part of Syria which is encompassed with Tigris and Euphrates—and particularly in Zobah, a kingdom of Syria (2 Sam. viii. 3, 5), as also in Idumea, where, after his return from smiting the Syrians (1 Chron. xviii. 5, 6, 7), Abishai slew eighteen thousand in the valley of salt (1 Chron. xviii. 12), and upon their rebelling again, Joab came upon them and slew twelve thousand more in the same place, and put garrisons in Edom, throughout all Edom, and subdued the generality

9 and they shall know, [הְיַכְוֹנִי], 10 they shall return, [בְּשַׁדַּי], 11 They shall wander, [עַבְדָּי]. 12 if they be not satisfied and continue all night. 13 13 God is my mercy, [יְשׁוֹעַ קָדָם], [so the Chaldee, LXX, and Vulgate.] 1 the Hexarchord of the oracle, or testimony. 2 Syria of the rivers. 3 Sobah in Syria. 4 Edom.
of the Idumeans (1 Chron. xviii. 13). This Psalm therefore from the matter of it, the recounting of such victories, is styled, as others formerly, his jewel, and was committed to the prefect of his music, to be set to the instrument of six strings, that waited on the ark of the testimony, or was used in the eucharistical commemorations.

1. O gracious Lord, though for some time thou hast not favoured or prospered our attempts, but in thy displeasure punished us with defeats and discomfits, yet now thou hast been pleased to return to thy wonted mercy, and prosper us exceedingly.

2. We have for a while been under thy displeasure, and felt a kind of earthquake, wherein is first a trembling commotion, then a fissure or opening of the earth. And so have we been terribly shaken and wounded, agitated and broken asunder; but now thou art graciously pleased to repair our breaches, to heal us, and restore us to a prosperous state again.

3. Thou hast for a while exercised us with affictions, shewed us a dispiriting doleful prospect, given us a myrrhated draught, such as did cast us into great sadness.

4. But now thou hast given us a triumphal one, and abundantly made good thy promised mercy, and so thy truth and fidelity to us, in raising up and enabling our forces to achieve this signal victory.

5. Thou hast shewed forth thy favour to thy servant David—whose name signifies beloved—rescued him from his enemies' hands; and the same mercy thou wilt graciously continue to me.

6, 7. God hath made me a sure promise, which is now most fully performed, and so is matter of all triumph, rejoicing, and thanksgiving to me. I am not only fully and quietly possessed of all the kingdom, both of Israel and Judah, and now delivered from the assaults which were made against me by my malicious neighbours—see Ps. cviii. 7, &c.—

7. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver; Moab is my washpot; over Edom will I cast out my shoe; Philistia, triumph thou because of me.

5 thou shalt turn, or hast turned, בֵּן שֵׁפַךְ. 6 lifted up. 7 cast. 8 shout thou over Philistia.
PSALM LX.

9. [c] Who will bring me into the strong city? who will lead me into Edom? Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

10. But this by no strength of my own, by no kind of human aids—the unsufficiency of those was well seen when thou in thy displeasure leftest us to ourselves—but only by thy all-powerful conduct, who wert formerly displeased, but now art graciously returned to us, and by thy prospering hand and influence wilt work the greatest victories for us that we can want, or expect from thee.

PSALM LXI.

To the chief Musician upon Neginoth, A Psalm of David.

The sixty-first Psalm is made up of thanksgiving and humble dependence on God for all his mercies. It was composed by David, and committed to the prefect of his music, to be sung to the harp or psaltery, or other such stringed instrument, Ps. iv. 1.

1. Hear my cry, O gracious God, to thee is my only resort in all my distresses; be thou pleased to receive and answer my prayers.

2. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

3. For thou hast been a shelter for me; when men have assaulted, thou hast rescued and secured me.

4. And that teacheth me the wisdom of this resolutio, of keeping me constantly under this safeguard; I will trust and that I may do so, of continuing my daily depend-
in the covert of thy presence on thee, and addresses to thee, in that place where thou hast promised to be always present.

5 For thou, O God, hast heard my vows; thou hast given me the heritage of those that fear thy name.

6 Thou wilt prolong the king's life: and his years as many generations.

7 He shall abide before God for ever: O prepare mercy and truth, which may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

5 To this none had greater encouragement than I; my offerings have always been accepted, and my prayers heard by thee. This is the privilege of all thy faithful servants, and this thou hast been pleased to afford me.

6 Thou shalt bless me with a long and a prosperous life; and therein make me a type of the Messiah, whose kingdom, when it commences, shall have no end.

7 Thou shalt never cast me from thy favour, as long as I continue my fidelity to thee: thy free, but promised mercy, will not fail to perpetuate my prosperity.

8 And this shall oblige me to bless and magnify thy gracious and glorious majesty as long as I live, to present my daily oblations to thee, and yield thee all the obedience of a thankful heart for ever.

PSALM LXII.

To the chief Musician, 1 to Jeduthun, A Psalm of David.

The sixty-second Psalm is an eucharistical hymn composed by David, and committed to the prefect of his music, to be sung and played to by instruments after the manner that Heman and Jeduthun were appointed to do, 1 Chron. xvi. 42.

2 TRULY my soul waiteth upon God: from him cometh my salvation.

He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

3 How vain then are all the attempts of my slanderous violent rebellious subjects, which are always raising of stirrs and tumults, as if all of them com-

Thou shalt add days to the days of the king Messias, his years shall be as the generation of this world and of the world to come, Chald. 1 or, an heritage to—2 add days to the days of the king. 3 generation and generation. 4 use violence, or raise tumults, or calumniate, lie. 5 will ye kill, or be murderers all of you?
bowing wall shall be, and as a tottering fence.

4. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

5. My soul, wait thou only upon God; for my expectation is from him.

6. Being confident of a certain relief and support from him, which will not permit me to be cast down by these men.

7. On him only I rely for deliverance, for exaltation, for aid to defend me, and for sanctuary when any distress surrounds me.

8. And this will be matter of imitation to all that profess to be his servants, to repose all their trust in him, to empty themselves of all secular confidences, and apply themselves in prayer to him, devoutly to beg, and confidently to depend on his relief.

9. For as for any human aid, it is absolutely vain, sure to fail those that rely on it. The strength of all the men in the world, if not backed and blessed by God, is worse and less than nothing; it standeth in no stead, and so disappoints those that depend on it; and that is worse than never to have expected good from it, the frustrated hope being an unhappier condition than that of perfect destitution.

10. He that thinks to gain any advantage or support to himself by riches unlawfully gained will be sure to be disappointed, to find his folly, when he expects the fruit of his contrivances. Riches are so far from being valuable when they are ill gotten, that even when they are innocently gained they must not be relied on for any other advantages than those

6 partition. 7 be thou even silent to, psalms 30. 8 even he, and 9 is worse than vanity. 10 The sons of Adam, cast away before him the elutions of your heart, Chald. 11 the sons of mortal man, shinn. 12 and rapine, become not vain.
which may be hoped for by our liberal dispensing of them.

11. It was the first great maxim delivered by God in Mount Sinai, that he only is the great God and ruler of all; and nothing is more vulgarly acknowledged than this: and what can be more contrary to that than the reposing of trust in any creature? for that is, by interpretation, the defying it, the communicating to a vain helpless creature that incommunicable attribute of God.

12. And because to found our trust there is more wanting than bare power and ability to relieve—for that, without an assurance of his readiness to do what he is able, will not secure any—this also we are assured of by that other his great attribute, his infinite unexhausted mercy, which is a special property of our God, by which he hath assured us that he will graciously accept and reward, support and crown every sincere faithful servant of his, and never fail to relieve and defend those who do not first forsake and renounce him. See Rom. xi. 6.

PSALM LXIII.

A Psalm of David, when he was in the wilderness of Judah.

The sixty-third Psalm was composed by David in a condition of great sadness, when not daring to adventure himself in Keilah, which he had rescued from the Philistims (1 Sam. xxiii. 5, 12.), he got into strongholds in the wilderness, ver. 14, viz. the wilderness, not of Idumea, as the LXXII, &c. read, but of Judea (1 Sam. xxii. 5), in the forest of Hareth.

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

1. O gracious Father, I have no other sanctuary but thee: I will make all speed to implore thy mercy: my condition is most sad and deplored; the wide and squalid desert in which now I am is the liveliest emblem of it. O that thou wilt please to succour and relieve me,

2. To restore me to that dignity and comfort of serving thee in the sanctuary, where the cherubims spreading abroad their wings for a covering are a signal emblem of thy presence.

3. That mercy of thine which gives a value to life itself, and without which that which is most precious and desirable is nothing worth; for this I that have

1 fainteth, grows dimsighted, is in anguish. 2 So as I have seen thee in the sanctuary, to see thy strength and glory.
so often tasted, and so know the value of it, shall be for ever obliged to magnify thy blessed name.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

6 When I remember thee upon my bed, and meditate on thee in the night watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee: thy right hand upholdeth me.

9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

10 They shall fall by the sword: they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

3 hath adhered, kept close, 4 pour them out. 5 the foxes' portion shall they be.

4 And this will I do constantly and continually to the end of my life, and in the experience of thy past mercies make my humblest addresses to thee for all that I can want for the future.

5 And thus, by thy great mercy, shall my life be divided betwixt imploring thy aids, and receiving abundant satisfaction to all my wants, and paying my cheerfulest acknowledgments to so liberal a donor.

6 And for this, beside the offerings of the day, frequently repeated, the several divisions or watches or hours of the very night shall afford me fit seasons, when after a little repose and sleep I frequently rouse myself, and divert to that more divine and cheerful employment, the meditation of thy manifold mercies toward me;

7 And thus conclude, to my own unspeakable comfort and thy honour, that that God which hath thus constantly relieved and supported me will for ever continue his watchful providence over me; from which as I receive all security, so I am in all reason to return him continual praise.

8 As I have cordially adhered to my obedience, and faithful performance of all duty to thee, so hast thou with thine especial care and providences supported me in all my distresses.

9 As for my enemies that pursue me with mortal hatred, and desire to take away my life, they themselves shall fall into the destruction they designed to me.

10 They pursue me to death, as hunters do their game, and they shall fall by the sword, and be devoured by those wild beasts that others hunt and pursue; or they shall be driven to desolate places, as the most noxious beasts, the foxes and wolves are, when they are hunted and pursued.

11 Meanwhile I shall have all cause to bless and magnify the name of God, and not I only, but every truly pious man, who, as he swears by the name of God, so is most strictly careful to perform his oaths: whereas on the other side all false perjurious men shall be destroyed.
The sixty-fourth Psalm is a prayer for deliverance, with a just complaint of his enemies, and a prediction of God’s signal destructions upon them.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

1. Blessed Lord, let my humble supplication, I beseech thee, find audience with thee: deliver me from the dangers I am in through the malice of men.

2. They are secretly contriving my ruin, and openly break out in tumults against me, in a most unjust and wicked manner. O be thou my refuge and sanctuary, to which I may with confidence resort for safety.

3. Who whet their tongue like a sword, [a] and [b] bend their bows to shoot their arrows, even bitter words:

4. That they may shoot in secret at the perfect: suddenly do they shoot at him, [b] and fear not.

5. And when they meet they engage and fortify themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

6. And indeed their industry is great; there is nothing that can contribute to their ends but they find it out, through the depth of their malice and inward thought of policy.

7. But God shall shoot at them with an arrow; suddenly shall they be wounded.

8. Their tongues, by which they thought to hurt tongue to fall upon others, shall in the event bring mischief upon them—

1 shoot their arrows. 2 be their strokes. 3 And their own tongue shall cause it to fall upon them, and all that look on—
themselves: all that see them shall flee away. By the death of Saul and his sons, he shall strike the whole army with a sudden consternation: they shall fly, and then all that behold it shall forsake their dwellings and fly also.

9 And all men shall fear, and shall declare the work of God; for they shall acknowledge it to be his peculiar work of vengeance that befalls them.

9. And dread the righteous judgments of God, acknowledging it to be his peculiar work of vengeance that befalls them.

10. And on the other side, all pious men shall have matter of rejoicing, and of affiance in God; and none that thus adhere to him shall be disappointed or frustrated by him.

PSALM LXV.

To the chief Musician, A Psalm and Song of David.

The sixty-fifth Psalm is a thankful commemoration of God's mercies and deliverances—probably of his restoring plenty, ver. 9—12, after the three years' famine, 2 Sam. xxi. 1—composed by David to be sung by the choir, and to that end committed to the prefect of his music.

1 PRAISE waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.

2 Thy property it is to give a favourable audience to all petitions that are duly and faithfully presented unto thee by any obedient servant of thine. This thou hast now most graciously done to me—see 2 Sam. xxi. 1, where David inquired, and the Lord answered, &c.—And this is an encouragement, and obligation to all such to make their constant addresses to thee, and to all others to hasten to qualify themselves for a capacity of that unvaluable privilege, to betake themselves to God's service, that so they may have this freedom and dignity of access unto him.

3 Our sins have justly deserved thy displeasure, and been of force to make a separation between thee and us; but thou art graciously pleased to afford us thy free pardon of them, to deal with us and accept our prayers, as if we had not thus provoked thee.

4 This is a most blessed condition, to be in the number of those to whom thou art pleased to afford that confidence of presenting their prayers unto thee, and to permit them to come to that place where thou

1 Praise becometh thee.
dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

Art graciously pleased to exhibit thy presence, and there to be partakers of all the joys which are consequent hereto, the offering up prayers, receiving most gracious answers from God, and returning him praises for them. This indeed is a blessed and heavenly portion, sufficient to satisfy any man.

5 And thus art thou pleased to deal with us, to afford us infinite mercy, marvellous exceeding great dignations; and thereby to demonstrate thyself to be our only Saviour and Redeemer; and not of us only, but of all the men of the world, of those that inhabit the remotest islands: there is none to be relied on for any relief, but only thou.

6. Thy strength it is, O thou mighty God, by which only the stablest and firmest parts of the world have their whole stability:

7. It is thou only that canst restrain the roaring waves and surges of the sea from being very hurtful and mischievous: and so in like manner a mad, tumultuous, and rebellious people none can restrain, or return to their obedience, but only thou. And thus thou hast now been pleased to do.

8. The illustrious acts of thy providence are such, in dissipating the machinations of wicked men, and protecting, supporting, and delivering those that adhere and keep close to thee, that they extort dread and joy, awe and thanksgiving, acknowledgment of thy justice and mercy from all, even the most barbarous men in the world.

9. Thy gracious providence is discernible, as in the dearths and famines, so in restoring fruitfulness to the land; a work of God's special care and favour, in opening the clouds of heaven to water and refresh and enrich the parched earth, and give it all that plenty—those clouds being as it were God's storehouse, and that very richly replenished, and the earth so placed by God's wisdom in the creation, that they should be ready to answer and satisfy all the wants thereof, wh ensever God should see fit to distil and rain them down upon it.

10. And indeed by the seasonable dispensing of

2. By [b] terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the [c] sea:

3. Which by his strength setteth fast the mountains; being girded with power:

5. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8. They also that dwell in the uttermost parts are afraid at thy tokens: thou makest [d] the outgoings of the morning and evening to rejoice.

9. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

2. wonderful things. 3 or, of the sea of them that are afar off. 4 or, makest it thirsty. 5 the river of God is—6 for so thou hast founded it. 7 moistenest the ridges thereof, thou depressest her furrows, with showers thou dissipwest it, thou blessest that which springs out of it.

HAMMOND.
thereof abundantly: this it is that the ground is prepared to send forth
increase, when the corn is sowed in it; and by the
same again whereby it prospers and thrives after it
is come up.

11. Thy bounty it is by which all the fruits of the
seasons of the year are afforded us so plenteously.
The clouds, from the rain whereof all this plenty
proceeds, are by thy special direction and providence
appointed so to do.

12. They distil and fall on the dry and desert
places; and by that supply the lesser hills, which are
at the foot of the greater, become extremely fruitful.

13. And so all fertility, both of the flocks and
grain, comes down as a gift of thine, a bountiful larg-
ess from thy treasury, for which thou art for ever
to be magnified.

PSALM LXVI.

To the chief Musician, A Song or Psalm.

The sixty-sixth Psalm is made up wholly of acknowledgments of God's mer-
cies and deliverances—that of old from Egypt, ver. 6, &c., as an image of
some other remarkable one now received, at the writing of this Psalm. By
the title given it in the Greek copies, it appears to have been used in the
Greek church on Easter-day.

MAKE a joyful noise unto God, all ye lands:

Sing forth the honour of his name:

Say unto God, How terrible art thou in thy works!

All the earth shall worship thee, and shall sing unto thee;

1, 2. It is the obliged duty of all the men in the
world to celebrate with all joy and thanksgiving and
praise, the great and gracious God of heaven and
earth;

To proclaim the wonderful and dreadful works
of his vengeance on his enemies, by which even those
which are most wicked are yet constrained to ac-
cknowledge, and hypocritically to subject themselves
to him.

The acts of his providence among men are very

8 shall gird themselves with gladness.  1 ὥστε θαλόω ἀναστάσεως.  2 or, give him
glory by his praise, or by praising him.  3 feign obedience to thee. See note on Ps.
xviii. 44.
they shall sing to remarkable. O let us all adore and magnify his name for them!

5. Come and see the works of God: *he is terrible in his doing toward the children of men.*

6. When the children of Israel were, according to his promise to the fathers, brought out of bondage in Egypt, it was done in a miraculous manner, the sea on a sudden, at their approach, departing before them, and giving them a free passage through it, but returning with violence upon the Egyptians, who pursued them, and were drowned with that which did them no hurt. And afterward, when they were to enter into the promised land, by passing over Jordan, at the priests entering on the brink of the river with the ark on their shoulders, the waters stood, and arose up on a heap (Josh. iii. 16), and by other the like restraints interposed by God's special power, all the Israelites passed over on dry ground, ver. 17. And this certainly in both parts of it was matter of great joy to our ancestors, and just occasion of magnifying his power and vengeance and mercy to us.

7. And as over the Egyptians and seven nations, so hath he absolute dominion over all other nations of the world. And that may be a good admonition to all obstinate impious oppressors, timely to return and repent, that they fall not irreversibly under his vengeance.

8. O bless our God, ye people, and make the voice of his praise to be heard:

9. Which holdeth our soul in life, and suffereth not our feet to be moved.

10. For thou, O God, hast proved us: thou hast tried us, as silver is tried.

4 יְשֵׁבוּ by the river Jordan, Chald. 5 over the world.
oursincerityofadherence to him, and to reform and
purgeout all that is vicious in us.

11. One while he hath permitted us to be ensnared
and subdued by our enemies, as in Egypt our fathers
were;

12. Another while he hath permitted them to oppre-
ss and tyrannize over us. But then, as after the
example of those, he hath by his providence chosen
to permit very sharp afflictions to befall us, so hath
he graciously brought us through and out of them
again. As he brought our fathers to Canaan, a land
flowing with milk and honey, after the fire of the
brick kilns, and the water of the sea, and the floods
of the river Jordan, so hath he oft delivered us out
of the most pressing distresses, brought us out of
drowning to blessing waters, to a well-watered irri-
gated country, and returned us to all kind of pros-
perity.

13, 14. When we were in any distress we made our
addresses to thee, besought thee to avert them, and
upon thy hearing our prayers, promised reformation
of life and voluntary oblations, for the acknowledg-
ment of that Deity from whence we expected and
begged our relief. And now being heard and an-
swered by thee, we are under the strictest obligation
of justice and gratitude, and performance of promise,
to return our most cheerful acknowledgments to thee.

15. And this I will now do in the liberalest and
most magnificent manner that can be;

16. And proclaim to all pious men, for their encou-
ragement, how graciously God hath dealt with me
all my life long;

17. How, as soon as I made my prayers unto him,
he granted them presently, and gave me cause to
convert them into praises;

18, 19. Which is, beside the blessing granted, a
farther matter of joy and comfort to me, that that
God, which cannot patronise any sin, hath been
pleased to hearken to my request, and so to sign unto
me his approbation of my sincerity.
PSALM LXVII.

To the chief Musician on Neginoth, A Psalm or Song.

The sixty-seventh is a Psalm of supplication and thanksgiving, and was committed to the prefect of the music, to be sung to the stringed instruments. See note on Ps. iv. Tit.

1. The good God of heaven pardon our sins, supply our wants, bestow his blessings both spiritual and temporal, behold us with favour and acceptation, and for ever continue them to us.

2. And this will be a means of propagating the fear, worship, and service of the true God to the whole heathen world, when they shall see and consider the eminent miraculous acts of thy providence over us, in delivering us from the dangers and distresses that have been upon us.

3. And this of an universal reformation and acknowledgment of the one God of heaven and earth is a mercy so much to be wished for, and desired by every pious man—the enlargement of God's kingdom—that I cannot but give my suffrage to it, and most affectionately call upon all to join in it, and beseech God to give this grace of his to all the men in the whole world.

4. And for them that are admitted to this honour, of being ruled and directed by God, it is matter of infinite joy and exultation, his statutes being so admirably good, and agreeable to all our interests, and the administration of his works of providence so perfectly wise and just, that all the world are, in prudence and care of, and love to themselves, obliged with joy to submit to the erection of his kingdom in their hearts.

5. It were a happy and blessed thing if all the world would be duly sensible of it, and so all join to acknowledge and worship, serve and obey, and partake of this mercy of God, and so be induced to magnify his name for it.

Blessed be God, which hath not turned away my prayer, nor his mercy from me.
PSALM LXVII.

6 Then shall the earth yield her increase; and God, even our own God, shall bless us.

6. His mercies are afforded to all, the rain from heaven, and the fruitful seasons, peculiar acts of his providence—see note on Acts xiv. 17—and such as oblige all the most heathen men in the world to acknowledge and bless and give up themselves to the obedience of the God of heaven. It remains, that we continually pray to the same God, who hath expressed himself so graciously to us, that he will bestow his benediction both on us, and on all that he hath so richly afforded us.

7 God shall bless us; and all the ends of the earth shall fear him.

7. And may it thus be, the Lord of heaven crown us with his blessings; and may all the most barbarous people in the world be brought to the acknowledgment and worship and uniform obedience, and subjection to him.

PSALM LXVIII.

To the chief Musician, A Psalm or Song of David.

The sixty-eighth Psalm, beginning in the same manner as Moses's song at the setting forward of the ark did (Num. x. 35), was composed by David afterward—as appears by the mention of the temple, i.e. the ark and sanctuary at Jerusalem, ver. 29—in commemoration of the great deliveries afforded to the Israelites, and judgments inflicted on their enemies—especially in that of their coming up out of Egypt—and mystically containing and predicting the resurrection of Christ, and the exaltation of the Christian Church consequent thereto. It seems to have been formed by David on the like occasion as Moses's was, at the bringing up of the ark (2 Sam. vi. 12), and was committed to the prefect of his music, to be sung with all musical instruments of joy (2 Sam. vi. 15).

1 Let God arise, let his enemies be scattered: let them also that hate him flee before him.

1. The ark is a token of the special presence of Almighty God, who, when he is pleased to interpose, subdues all before him; no enemy of his or of his people can stand or prosper.—And so when Christ, mystically typified by the ark of God, comes into the world, it is the great God of heaven and earth that exhibits himself in our mortal flesh, and being crucified by the Jews, he shall by his own almighty power be raised again, and ascend to heaven, and then subdue or destroy, convert by the preaching of the Gospel, or utterly exterminate the people and whole nation of the Jews his crucifiers.

2 As smoke is driven away, so routed immediately: smoke doth not turn into air, wax doth not melt at the heat of the fire more

9 The earth hath yielded her fruit.

10 God bless us, even.

11 bless us, and let—fear him. See note on ver. 6. 1 or, God shall arise, יִתְנָה. 2 shall thou.
as wax melteth before the fire, so let the wicked perish at the presence of God.

speedily.—And as certainly and suddenly shall the either melting or vanishing, conversion or destruction of the Jews follow the resurrection and ascension of Christ. As soon as he is ascended, the apostles shall set on preaching, and begin first at Jerusalem and Judæa; and by that time they have gone through all the cities of Judæa, and converted all that are persuasible, Christ shall come in judgment on the obdurate (Matt. x. 23), the Roman eagles or armies with the ensign of the eagle (Matt. xxiv. 28), in that very generation, ver. 34, wherein Christ ascended, shall besiege and take Jerusalem, destroy the temple, and take away both their place and nation. And though this were some years—about forty—before it was finished, yet with God, with whom a thousand years are but as one day (2 Pet. iii. 8), these forty years are but proportionable to a moment, and so to that space which is required to the vanishing of smoke, or melting of wax before the fire. And so the Lord is not slack concerning his promise, ver. 9; this prediction of the greatest swiftness of destroying his enemies hath its due completion.—

3. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

3. And this shall be matter of the highest superlative joy to all pious men, who have answers to their prayers from the presence of God in the ark;—but most eminently to all faithful obedient servants of Christ, who shall in a notable manner be delivered out of that common calamity, wherein the unbelieving Jews shall be involved, and by the power of Christ’s spirit in their hearts, cheerfully received and made use of, be ascertained of their portion in eternal heaven.—

4. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

4. He that thus presentiates himself in the ark— as also the Messias that shall be born, and rise again in our flesh—is no other than the supreme omnipotent God of heaven and earth, creator, first mover, and ruler of the uppermost heaven and all under it. Let all the world worship and acknowledge and magnify him as such, and take pleasure in performing obedience to him.

5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.

5. Though he inhabits the highest heaven, yet is he pleased here below to exhibit himself in the ark first, and after in our human flesh, to relieve and patronise all that are in distress, to heal the broken in heart, those that are oppressed with the burden of their sins, and so supply all other, even secular, wants

3 shall. 4 the righteous shall. 5 highest heaven. 6 or, his name is Jehovah.
to all that by humble devout prayer and reliance on him are qualified for it.

6. He is made up all of pity and compassion to all that are in want and distress, that serve and wait on him; [he] brought the Israelites out of Egypt, their state of hard slavery, and punished their oppressors very heavily, and so constantly supplies all his servants' wants.—And this in an eminent manner shall be the work of the Messias, by his miracles, going about doing good, and healing diseases, but especially by his death, working spiritual redemption, the most sovereign mercy, for our souls; whilst the impenitent infidels, that resist and frustrate all his methods of grace and mercy, are finally forsaken by him.—

7. God, when, 7. God, at his bringing his people with an high hand out of Egypt into Canaan, conducted them through the wilderness in a pillar of cloud and fire, to denote his special providence over them, and bringing them to mount Sinai, delivered them his law in a most solemn dreadful manner, the earth trembling (Exod. xix. 18), and the air sending out thunder and lightning, and a thick cloud of tempestuous rain, ver. 16, as a token of his presence there, and an essay of the terrible account that should be exacted on those that obeyed not this law.—And in the like dreadful manner shall Christ, after his ascending to heaven, come to visit his crucifiers, and avenge all impenitent unbelievers.—

9. When they were in great distress in the wilderness for want of food, God made abundant provision for their refreshment and sustenance, by sending them, together with the thunder, plentiful refreshing showers, by raining down quails and manna from heaven; and above all, the Divine irrigation of the law was thence distilled.—And so shall the Messias make his spiritual supplies in great abundance to the comfort of all humble penitent hearts, that are sensible of their wants, and that ardently desire and pray to him for the supply of them.—

10. And so the wilderness became an habitable place; or constantly God's holy angels went along with them, to defend and conduct and provide for them: instances of God's gracious and special providence and protection over all those that stand in need of

7 maketh the destitute dwell at home. 8 So the Chald. 9 this is Sinai 10 living creatures have inhabited.
PSALM LXVIII.

him, and faithfully serve and humbly wait on him.—
And parallel to these, Christ, at his departure from
the world, shall leave his apostles and their succes-
sors, called angels of the churches (Rev. ii. and iii.)
to provide for the spiritual wants of all his faithful
disciples, all docile Christians.—

11 The Lord gave the word: great was the company
of those that published it.

11. And continually from time to time God gave
us victories over the nations, abundant matter of
praise and triumph, which the train of singing wo-
men, mustering themselves up in another army,
according to their wont, set forth in their trium-
phant hymns—a type of the victories over death
and hell by the resurrection of the Messias, which
the women in like manner, Mary Magdalen, &c.,
should first publish to the disciples, and they preach
to the whole world—

12 Kings of armies did flee; and she that tarried
at home divided the spoil.

12. To this or the like purpose, that all the Ca-
nanitish kings with their forces, that opposed or
stood out against them, were utterly routed and put
to flight (Josh. x.), and the weakest Israelites, they
that could not enter the battle, were yet partakers
of the spoils of their wealth.—And so in like manner
that by the resurrection of Christ the powers of hell
should be discomfited, and the humble meek peace-
cable Christian reap the fruit of it.—

13 Though ye have lien among the pots, yet shall
ye be as the wings of a dove covered with silver, and her
feathers with yellow gold.

13. And the Israelites that were oppressed, and
long lay in a sad and black destitute despaired condi-
tion, were now at length advanced to all prosperity,
splendour, and glory; as was remarkable at their
coming out from the kilns of Egypt, with the jewels
and wealth of the Egyptians, and afterward more
illustriously, at their enjoying of Canaan.—And so
under Christ's kingdom the heathenish idolaters, that
were brought to the basest and most despicable con-
dition of any creatures, worshipping wood and stone,
&c., and given up to the vilest lusts, and a reprobate
mind (Rom. i. 28), should from that detestable condi-
tion be advanced to the service of Christ, and prac-
tice of all Christian virtues, charity, meekness, &c.,
the greatest inward beauties in the world.—

14 When the Almighty scattered kings in it, it was
white as snow in Salmon.

14, 15. When God destroyed and dissipated the
kings of the seven nations before them—for though it
was by their arms, yet was their strength so small in
proportion to the giants inhabitants, that the vic-

11 women that proclaimed it, or, to the women that published the victories of the great army.  
12 or, shall ye lie among the brickbats, or rubbish, ye wings—  
13 yellowness of—  
14 O God, by scattering kings on it, thou wert white as snow on Salmon.
The hill of Bashan became the hill of God, the high hill, the hill of Bashan. The Lord is among them, Sinai is in the sanctuary.
18. The God of heaven hath pleased to reveal himself in great majesty, to return victoriously to his throne in heaven, being, as a triumphant conqueror, attended by many captives, enabling his people the Israelites by the conduct of David to overcome the heathens and subject some of them to this law of God, to bring them in proselytes to their religion, and those particularly which long held out against it, the Gibeonites, and the like; and by this means, as conquerors are wont to scatter largesses, donatives, so he hath distributed among these, the spectators of this power among his people, the greatest blessings, the richest donatives imaginable, the dignity of worshipping and praying to him in his sanctuary, as afterwards in the temple, whereby God vouchsafeth now to be present among those, to hear and answer their prayers, that were before strangers to him.—And thus Christ having by his resurrection overcome death, hell, and sin—and also, soon after, signally destroyed his crucifiers—shall send his apostles and evangelists to preach his gospel to the whole heathen world, enduing them with gifts of tongues and miracles, &c., to qualify them for their office, and by them bring many disciples to the faith; particularly a remnant of the unbelieving Jews, who seeing the idolatrous Gentiles come in, were stirred up with emulation, and so timely prevented their ruin, and lived members of the Church of Christ, to which he promised his presence: see Eph. iv. 8.—

19. Thus doth God our great deliverer from time to time continually oblige us with a great weight of benefits, even the mercies afforded us: blessed be his name for it.

20. It is not in the power of any other, but of this God whom we worship, to work the least deliverance for any. His privilege it is to rescue out of the greatest dangers, and to him we owe all our escapes. From him also have all the signal judgments proceeded, under which our enemies have fallen, the Egyptians, and the inhabitants of the seven nations.

21. And indeed for all those that will not be carried away captives, taken, and even the rebels, God shall load upon us, yea, for the rebellious also, that the Lord God might dwell among them.
wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

26 crown of hair, פִּי נַחֲלָה.
nesses thereof, shall affectionately join with them in divulging it.—

26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

27 There is little Benjamin, with the princes of Judah and [n] their council, the princes of Zebulun and the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 [o] Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

27 ye of the fountain. 28 was. 29 their ruler. 30 their governors. 31 established. 32 lancers, or, archers. 33 that tread upon pieces of silver.
anity, in Constantine's time: see Rev. xvii. and xviii.—

31. And by this means shall many other heathen nations, Egyptians and Ethiopians, &c., be induced to come in as proselytes, and embrace the law of God, and offer up their prayers in his temple—and so when heathen Rome is subdued to the faith of Christ, the other nations that depend on that empire shall receive it also—

32. And Jerusalem shall be a house of prayer to all nations: and this shall be just matter of the most solemn triumphant joy to all the people in the world, all due and to be acknowledged to the God of heaven,

33. To that God that descended and spake to Moses of old out of the cloud, on mount Sinai, with such thunder as made them all to tremble—see note on Ps. cxlviii. 4—and will more clearly reveal his will in the fulness of time by the voice of his own Son incarnate, and by the preaching of the apostles to all the world.

34. O let us all praise the Lord for all the glorious acts of his power toward us; who though he rule in heaven over all the world, yet hath most illustriously exhibited himself to the people of the Jews—see Deut. xxxiii. 26—and will in like manner to the spiritual seed of Abraham, the Christian Church.

35. O the dreadful presence of God in his sanctuary, where by his myriads of angels he exhibits himself to his servants! From him is all our sufficiency to defend ourselves, to subdue others.—[This is] an essay of the power of his grace without which we can do nothing that is good, and by which we are enabled to do all that he requires, in such a degree as he will be sure to accept.—His glorious name be for ever praised and blessed for it!

PSALM LXIX.

To the chief Musician upon 1 Shoshannim, A Psalm of David.

The sixty-ninth Psalm is a prayer and complaint to God against his enemies, and a prediction of the judgments that should befall them. It was composed by David in time of eminent distress, and committed to the prefect of his music to be sung to the instruments of six strings.

34 or, ambassadors, ἔπιστατος, ἔπιστατος, LXXII. 35 of old, ὅτι. 1 the six stringed instruments: see note on Ps. xlv. Tit.
SAVE me, O God; for the waters are come in unto my soul.

1. Lord, be thou pleased to interpose thy hand of deliverance in this so seasonable a time of exigency, when I am so near to be overwhelmed with dangers.

2. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

3. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4. They that hate me without a cause are more than the hairs of mine head: they that [a] would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

5. O God, thou knowest my foolishness; and my sins are not hid from thee.

6. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7. Because for thy sake I have borne reproach; shame hath covered my face.

8. I am become a stranger unto my brethren, and an alien unto my mother's children.

9. For the zeal of thine house hath eaten me up; and the reproaches of them that reproach-

1. Lord, be thou pleased to interpose thy hand of deliverance in this so seasonable a time of exigency, when I am so near to be overwhelmed with dangers.

2. I am not able to secure or defend myself; to find any way to support me in this distress, or deliver me out of it: my enemies are many and mighty, and without thy help I am sure to be overborne by them.

3. I have long called and incessantly made my complaint to thee, and am ready to faint and to be disheartened, because thou art not yet pleased to hearken to me.

4. And mine adversaries daily increase beyond number, have nothing from me to provoke them, nothing but patience of their injuries, and readiness, when I have not in the least offended them, to satisfy their causeless quarrels by mine own diminutions; and yet they are so far from being melted or mollified with my soft returns, that they still grow more obstinate and obdurate: and as they are very willing, so are they very able to mischief me.

5. To thee, O Lord, I make my appeal, who perfectly knowest what I have done amiss, either through ignorance or more criminally, and canst certainly testify for me, that I have not been guilty of any thing whereby to deserve this usage from them.

6. If thou forsake, and do not vindicate my cause, if thou permit me to be thus overborne by injurious men, it will be a great discouragement and reproach to those that faithfully serve and depend on thee. Thy glory therefore is concerned in it. O let this move thee to hasten to my relief!

7. For I have been oft scoffed at, and upbraided by men, for relying on thee, and keeping fast mine hold on thee, whilst I receive no deliverance from thee.

8. Those that are nearest to me in blood, and such like relations, avoid me, and disclaim me, because I am resolved to adhere to thee, and expect with patience the issues of thy providence.

9. I have shewed myself very affectionately zealous for thy honour and worship, and this hath brought hatred and persecutions upon me; all the scoffs that blasphemous atheists have cast on thee are become

[2] my enemies that oppress me wrongfully, רַסְפֵּי אֵלֵי.
ed thee are fallen upon me.

had a more eminent completion in Christ (see John ii. 17; Rom. xv. 3) when his zealous expressions of dislike to the corruptions of the Jews brought his crucifixion upon him.—

If at any time, either by fasting or wearing of sackcloth, I seemed to them to perform any special act of devotion to God, this was made matter of scorn and reproach and bitter sarcasm.

When I wept, I made sackcloth also my garment; and I became a proverb to them.

And thus have I been used both by the grave men that sit in the seats of judicature, and by the vainest and lightest, that spend their time in drinking excessively; they please themselves by scoffing at me.

In this sad distressed condition, as in a season of fasting, that was to my reproach.

And then I was the song of the drunkards.

But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the thee, to my rescue.

Let not the water flood over me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

Hear me, O Lord; for thy of the tenderest and most compassionate affections lovingkindness is to those that are in any distress: O be thou pleased at this time thus to exhibit thyself to me, to rescue me out of this distress, and no longer to delay thy tender mercies.

And hide not thy face from thy servant; for I am

in the fasting of my soul.

am.

I make my prayer, יִלְדֵּנָה יָשָׁן.

or stick, יַעֲשֹׁר.

gracious, or bountiful.
in trouble: hear me speedily.

18 Draw near unto my soul, and redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them: and that [e] which should have been for their welfare, let it become a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

18. Thou canst not but take notice of the pride and malice of mine opposers: O do not thou permit them to triumph over me, as they certainly will, when they think me forsaken by thee!

19. Thou seest how contumeliously I have been used by them; thou discernest every word and thought of theirs against me, which are by interpretation against thyself also:

20. And this is it that so extremely pricks and wounds me—that makes my sorrow so comfortless and unsupportable—that when I have prayed for and expected relief from thee, I have yet been disappointed, and so scoffed at by my enemies for the vanity of my hopes, which, being reposed on thee, have not as yet been answered by thee.

21. In such a distress, men of any tolerable good nature would have had some compassion upon me, and at least afforded me some allays, if not relief: but these hardhearted men have studied to add to my weight, and farther to embitter my sufferings to me.—How this had a more eminent and more literal completion in the soldiers' usage to Christ upon the cross, see Matt. xxvii. 34; Mark xv. 23; John xix. 28, 29.—

22. But God's vengeance shall find these out, that have dealt thus barbarously with me: their oblations and prayers shall be so far from pacifying him, or being accepted by him, or bringing them any advantage, that, like the offerings to false gods—styled the preparing a table, &c., (Isa. lxv. 11)—they shall provoke God, and turn to their mischief.—How this was fulfilled of the Jewish crucifiers of Christ, whose worship and temple was abolished and destroyed for that fact, see Rom. xi. 9.—

23. And their end shall be occasion and terrors, obduration and despair. And so also of the impenitent Jews, after the crucifixion of Christ.

24. The severest punishments of God shall overtake them, and all the most miserable effects of his displeasure.
25 Let their habitation be desolate; and let none dwell in their tents.

26 For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27 And in fine, utter desolation and eradication.—This had a most eminent completion in the final destruction of the Jews presently after their crucifying of Christ.—

26. For when God was pleased to withdraw his countenance, and fatherly to chastise his servants for their good, these cruel unmerciful men, instead of coming in to their comfort or relief, endeavoured to heap afflictions and reproaches upon them.

27. And accordingly God in his just displeasure shall withdraw his grace from them, and permit them to accumulate one sin upon another, so as never finally to return to amendment of life, and capacity of his mercy.

28. And then suddenly cut them off in the midst of their sins, and not suffer them to live any longer among pious men, who are so maliciously bent against them.—How signal a completion this had in Judas, after his betraying of Christ, see Acts i. 20.—

29. Meanwhile, O Lord, be thou pleased to deliver me out of this sad distressed disconsolate condition.

30. That I may be excited thereby and engaged to make my most solemn and thankful acknowledgments to thee;

31. That being the most acceptable sacrifice that can be presented to thee, and which alone shall be used by the Christian Church instead of all the Mosaic.

32. This shall be a joyful spectacle to all that depend and rely on God. Thy seasonable interposing for me that rely on thee, and stand in such need of thy relief, and am resolved never to give over my affiance on thee, will be the most sovereign cordial to all that have espoused thy service, the greatest matter of joy and transportation to their very hearts.

33. For the Lord heareth the poor, and despiseth not his prisoners.

34. For this and all other thy glorious excellencies and earth praise and emanations of goodness toward us thy unworthy
him, the seas, and creatures, may all the angels and saints in heaven, and all the inhabitants of this inferior globe, pay their due tributes of lauds and thanksgiving to thee.

35. For whatever distress befalls his people, he will timely deliver them out of it, return their captivities, when they have reformed their lives—for saken their sins, which bring their punishments on them—and restore them to a prosperous peaceable state.

36. The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

PSALM LXX.

To the chief Musician, A Psalm of David, to bring to remembrance.

The seventieth is a mournful affectionate prayer to God for relief out of his present miseries, a beseeching God that he will at length remember him: see Ps. xxxviii. 1.

MAKE haste, O God, to deliver me; make haste to help me, O Lord.

2. Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3. Let them be turned back for a reward of their shame that say, Aha, aha.

4. Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5. But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying.
Psalm LXXI.

The seventy-first Psalm is a prayer for deliverance in time of distress, probably of Absalom's conspiracy, which happened to him in the latter end of his life, referred to ver. 9 and 18.

IN thee, O Lord, 1. Lord, all my repose and confidence is in thee: do I put my trust: I have not forsaken this my hold to catch after any other secular aid: O let not my reliance on thee be still disappointed and frustrated!

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation, wherunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 To obtain thy audience to this request I have this argument of all others most forcible with thee, viz., that I am one that ever depended and relied on thee, as thy creature and peculiar client.

6 Who acknowledge it thy work of continued protection, by which I have been supported every hour of my life, as of thy primary gift that I ever had any being in the world, and so am obliged to bless and magnify thy name continually for both.

7 I am vilified and scoffed and reproached by many, that I can talk of relief from heaven, when in the eye of man I am so low, and in such a deplored and lost condition: but yet am I not disheartened or amated by this; I know whom I have trusted, and that there is no security like that of relying and depending on thee.

1 not be put to shame for ever, יִשָּׁפֵר לָכָנִי. 2 to me for a rock of repose, בִּגְדַת הָבֵית. 3 hope, תַּחַת. 
PSALM LXXI.

8. Let my mouth be filled with thy praise and with thy honour all the day.

9. Cast me not off in the time of old age; forsake me not when my strength faileth.

10. For mine enemies speak against me; and they that lay wait for my soul take counsel together.

11. Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.

12. O God, be not far from me: O my strength, haste depend on but thee only.

13. And so shall my triumphant enemies be brought confounded, and to shame, seeing themselves thus frustrated and disappointed in their malicious designs and attempts against my life.

14. But whatever their triumphs and scoffs are, they shall not drive me from my fast and sure hold, nor yet from proclaiming to all men the exceeding goodness of that God on whom I wait; but the more they scoff, the more will I magnify his greatness, and profess my dependence on him.

15. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not [a] the numbers thereof.

16. Whatsoever I undertake shall not be in any the strength of the confidence of mine own, but in a full reliance on

8. O be thou now pleased to hasten to my relief, that I may be able to refute these scoffers, and divulge and proclaim to others the glorious advantages of thy service, beyond any other course that can be received in competition with it.

9. When I am in the wane of mine age, and most feeble and destitute of strength, I have none to fly unto but thee only: O be thou pleased not to reject or despise me;

10, 11. But refute the obloquies of my enemies, who rejoice and triumph over me, and resolve and assure one another that I am forsaken by God, and may now be securely assaulted and destroyed by them.

12. Let this their impiety excite and provoke thee speedily to arise to my relief, who have no other to depend on but thee only.

13. And so shall my triumphant enemies be brought to shame, seeing themselves thus frustrated and disappointed in their malicious designs and attempts against my life.

14. But whatever their triumphs and scoffs are, they shall not drive me from my fast and sure hold, nor yet from proclaiming to all men the exceeding goodness of that God on whom I wait; but the more they scoff, the more will I magnify his greatness, and profess my dependence on him.

15. And continually declare and depredicate his mercy and fidelity, that never fails to deliver those that rely on him. And when I have spent my whole life on this task, I shall justly think that I have come far short of giving him his due praises, whose abundant excellencies and goodness toward his servant are infinitely above my imperfect measures either of valuation or expression.

16. Whatsoever I undertake shall not be in any the strength of the confidence of mine own, but in a full reliance on

4. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not [a] the numbers thereof.

5. say to me, v. 11; recount.

6. add unto, or over and above all thy praise.

7. recount.

8. though.

9. go in in the strengths—
Lord God: I will make mention of thy righteousness, even of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also when I am old and grey-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

19 Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

20 Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou thyself to thy people, Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed,

24 My tongue also shall talk of thy righteousness all the day long: for I will depredicate thy mercy, and performance of all thy

10 return, וְשִׁבָּנָה. 11 return and comfort me.
they are confounded, for they are brought unto shame, that seek my hurt.

gracious promises, who hast secured me, and disappointed and frustrated all mine enemies.

PSALM LXXII.

A Psalm for Solomon.

The seventy-second Psalm was composed in contemplation of Solomon's succeeding David in the throne, and the happy days of his reign, and under that type looks forward to the days of the Messias, as the Jews themselves apply it: see note on ver. 16.

1. O Lord, I beseech thee to pour out upon Solomon my son, who is to succeed me in the throne, all the royal virtues, and skill in government—according to the rule which thou hast prescribed to kings—and all manner of justice and goodness in the administration of so sublime an office;

2. That so he may manage this power with all indifference, and impartially relieve all that make their appeals to his tribunal,

3. And both the higher and lower judicatures move so regularly, that the whole kingdom may be governed peaceably and justly,

4. And all innocent persons receive the benefit of his patronage and protection, and all injurious invaders of others' rights be severely punished by him.

5. Then shall his government be famed, and his wisdom and happy administration be looked on with continual reverence by all posterities, and therein be a type of the kingdom of the Messias, who shall descend from him, and set up his throne in men's hearts, when the Jewish kingdom shall determine, and be adored and worshipped at set hours constantly every day throughout all ages.

6. Then shall he be an instrument under God of refreshment and encouragement and growth to all virtue;—and so shall the Messias in a most eminent manner.—

7. And as long as he reigns the nation shall be
PSALM LXXII.

the righteous flourished; and abundance of peace so long as the moon endureth.

managed with all justice, and peaceableness and prosperity;—and from him shall the Messiah arise in the time appointed by God, and settle and establish a church, which shall never utterly perish till the end of the world.—

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

8. The whole Jewish nation, the kingdom of Israel and Judah, both shall remain under his subjection as long as he lives—see note on Ps. ii. 8—and so shall the bordering nations also, the Philistims, and Moabites, and Idumeans, and Syrians, &c.—As for the Messias, of whom he is the most eminent type, he shall begin his spiritual kingdom in Judæa, and propagate it all over the world.—

9 [c] They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

9. And others more remote shall do him homage; and those that oppose and make war against him shall be subdued and destroyed.—And so in the days of the Messias, the heathen nations shall submit to the faith of Christ, and they that obstinately oppose it shall be destroyed.—

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

10. And many princes from the remotest parts of the world—see note on Ps. xlviii. 7—shall send tokens of their respect and reverence to him: see note on ver. 9. and 1 Kings x. 1; Matt. xii. 42.—And so in like manner the Gentile nations shall receive the faith of Christ, and as a presignification thereof the Magi, Matt. ii. 1—12, shall bring him presents as soon as he is born.—

11 Yea, all kings shall fall down before him: all nations shall serve him.

11. And in sum, the generality of the potentates of the world and all the people thereof shall acknowledge and magnify his government—and so shall the Gentile world universally subject themselves to Christ.—

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

12. As the government of a just and merciful prince, that is ready to relieve all that are oppressed and wronged,—and therein a type of Christ's kingdom, who never denies grace and pardon to the humble suppliant, that having no trust to rely on in himself, flies in prayer to his free grace and mercy.—

13 He shall spare the poor and needy, and shall save the souls of the needy.

13. A prince of bowels and compassion to them that are in any kind of distress, to defend and deliver them out of it—and so shall Christ not only not punish the lowly penitent sinner, but bestow all that is precious upon him, even grace here, and eternal salvation hereafter—

14 He shall redeem their soul from deceit and violence: and precious shall vader, as those that are much valued and esteemed

4 till the moon cease, or, till there be no moon, מָיִן חוֹר. 5 land, יָם.
their blood be in by him.—And so shall Christ redeem, in the most eminent manner, those that rely on him, from all their spiritual enemies, sin and Satan, from the power of the one and tyranny of the other, and pay his own life a ransom for mankind.—

15 And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be [e] an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

17 His name shall endure for ever: his name shall be continued [f] as long as the sun: and [g] men shall be blessed in him: all nations shall call him blessed.

6 descend upon his children before the sun.  7 they.
18 Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

18. For these and all other his mercies so wonderfully wrought for his servants, and which none else is able to work, the eternal Lord of heaven and earth, who alone is worshipped by the Jews, and which hath chosen them to himself to be his people, be now and ever magnified.

19 And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

19. And O that all the men in the world would set themselves industriously and faithfully to his service, that they would bless and praise him continually, offer up their daily oblation of lauds and thanksgiving to him, and all hearts be thoroughly possessed with his divine excellencies, and endeavour to express the power thereof in all the actions of their lives, in doing what he hath directed and exemplified to them! O that every man would say Amen to this prayer! O that God would once grant this petition!

20 The prayers of David the son of Jesse are ended.

20. Here is the conclusion of the second book of Psalms, which were, if not all composed, yet perhaps all collected and put into this order by David; the other books that follow being a collection of Asaph and other men, in which some there are also of David’s composing, after the finishing of this collection, or shutting up of this book.

THE END OF THE SECOND BOOK.
PSALM LXXIII.

A Psalm [a] of Asaph.

The seventy-third Psalm, the first of the third book of this collection, seems to have been composed by 1 Asaph; either the recorder, the chief of the Levites that ministered before the ark of the Lord, who is frequently mentioned in the story of David—see 1 Chron. xvi. 5—or else some other of that name of latter times. It contains a discourse of God's providence, and the wise purposes thereof in permitting wicked men to prosper, though but for a time. It is much of the 2 same subject with Psalm lxxix, and seems to have been composed by him for the use, or as in the person, of David: see ver. 24.

TRULY God is 1. It is a most certain infallible truth, that God is good to Israel, abundantly gracious and kind, and not faithful and just only, to every truehearted, sincere, upright servant of his.

2 But as for me, Yet was I under no small temptation to doubt of the truth of this, and so to deny that which is so main an article of the belief of all that acknowledge a providence.

3 For I was envious at the foolish, when I saw the prosperity of the wicked.

1 by the hands of Asaph, Chald. 2 like for the [or, in its] argument, Aben Ezra. 3 had a zeal against. 4 I shall see the peace—.
4 For there are no bands in their death: but their strength is firm.

5 They are not in trouble as other men; neither are they plagued like other men.

6 Therefore pride compasseth them about as a chain; violence covereth them as a garment.

7 Their eyes stand out with fatness: they have more than heart could wish.

8 They corrupt, and speak wickedly concerning oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and waters of a full cup are wrung out to them.

11 And they say, How doth God know? and is there knowledge in the Most High?

12 Behold, these are the ungodly, who prosper in the world; they increase in riches.

13 Verily I have cleansed my heart reward is there for perfect purity of hearts and

5 or fat, or robustious. 6 in the sorrow or pain of the weak. 7 scourged with man. 8 ties on their chain, or necklace, violence fastens the ornament upon them. 9 surpassed the imaginations of the heart, רב רבס. 10 deride and speak maliciously, from on high they speak oppression. 11 against the holy of the earth, Chald. 12 turn. 13 plentiful waters. 14 and they are the prosperous of the age or world, רב כז.
in vain, and washed my hands in innocency.

14. For all the day long have I been plagued, and chastened every morning.

15. If I say, I will speak thus; behold, I should offend against the generation of thy children.

16. When I thought to know this, it was too painful for me;

17. Until I went into the sanctuary of God; then understood I their end.

18. Surely thou didst set them in slippery places: thou castedst them down into destruction.

19. How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

20. As a dream when one awaketh; so, O Lord, when thouawakest, thou shalt despise their image.

21. Thus my heart was grieved, and I was pricked in my reins.

22. So foolish was

hands, of thoughts and actions, for all the strictest exercises of all virtues, if the quite contrary to all this be thus prospered by God;

14. And they that have faithfully endeavoured to make good their innocence in both, are yet exercised with continual afflictions?

15. Such thoughts as these are apt to suggest themselves on this occasion: but then piety soon gives a check to them as profane and blasphemous, the denying of the divine providence, and downright apostasy from all profession of piety.

16. I resolved therefore more accurately to weigh this, that was matter of so much disquiet and trouble and temptation to me.

17. And as soon as I made my resort to thy sanctuary, entering into a sober consideration of God’s counsels and providence, I discerned what was the ordinary conclusion of these men’s felicities:

18. The same as that of those that are exalted to the top of an hill, and when they are there have no firm footing, but slip and fall, and then by the highness of the ground are more surely bruised, even killed out right by this their fall.

19. So doth it befall wicked men, when they are arrived to the height of their secular prosperity, they suddenly fall into a most terrible amazing destruction;

20. And so their prosperity is no more but like that of a dream; whilst it lasts, it is but imaginary, not real—the gaining of the honours or pleasures or riches of the world, which are themselves but splendid doings, mere phasmes; and when they are unlawfully gotten or enjoyed, are far from being any solid prosperity, and then within a very little while they are lost or taken away from them; lost by some turn or change here in time of life, or else seized on by God, and taken from them by death: and so this very shadow of prosperity vanishes presently, is of a very inconsiderable duration.

21. It was therefore a stupid and bestial ignorance and folly in me, thus to be disquieted and troubled with the sight of the prosperous successes that wicked men meet with, and to have any temptation
PSALM LXXIII.

I, and ignorant: I to repine and murmur at my own afflictions—as if those were a mark of my being neglected by thee—

23 Nevertheless I am continually considered and cared for, and in a special and eminent manner supported by thee;

24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

29 And I, 

24 after glory receive me.
PSALM LXXIV.

Maschil of Asaph.

The seventy-fourth Psalm, composed by Asaph—see note on Ps. lxxiii. Tit. and set to the tune known by the name of Maschil, or intelligent—see note on Ps. xxxii. Tit.—is a prayer for deliverance and safeguard of God’s Church and people from their enemies, and seems to have been indited under the captivity, and describes the sacking of Jerusalem by Nabuchodonosor, and their state of sadness under the deportation.

O God, why hast I. O God, return to us in mercy, we beseech thee, and let us not always lie under thy displeasure, and the sharp expressions of it, who are thine own chosen peculiar people.

1. O God, return to us in mercy, we beseech thee, and let us not always lie under thy displeasure, and the sharp expressions of it, who are thine own chosen peculiar people.

2. We are thy Church which long ago thou wast pleased to gather, and account of as thine own, as a man doth the possession which he hath purchased with his price; we are a nation which thou once broughtest out of Egypt with a mighty hand, many signs and wonders being shewed for the rescuing us out of the Egyptian slavery; and since that time all the successions of us have been thine; among us hath the ark of the covenant resided—and therein the continued exhibition of thy presence—in mount Sion, the place consecrated to thy solemn service. O do not thou forget and renounce all these thy gracious relations toward us!

3. Lift up thy feet unto the [b] perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

3 Lift up thy feet unto the [b] perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

3. The enemies both of thee and us, the Chaldeans, have sacked thy temple, and used it reproachfully, being, for our sins, most justly permitted by thee to work desolations among us, and even to invade and destroy thy holy place consecrated to thy peculiar presence and service. But [against] those that are thus malicious God will at length interpose his power, and utterly destroy [them].—Thus it fared as with the Philistims of old, so soon after this with the Chaldeans, and at length with heathen Rome.—

4. For a while tyrannical unjust oppressors may invade God’s people, and sacrilegiously break in upon his holy place, and prove victorious and successful therein,

4 Thine enemies roar in the midst of thy congregations; they set up their ensigns [c] for signs.

5. Hew down and destroy, as one that comes to a

5 A man was

1 shall thy— ישך. 2 nation, or kingdom. 3 or, because of the utter destructions, all evil hath the enemy done in, or on— 4 or trophies, ורס. 5 they shew themselves as one that lifts up axes on high in the thicket of trees.
And as he had lifted up axes upon the thick trees.

6 And thus do our enemies now lay waste the rich and beautiful sculptures, designed for thy honour and service, and use all means of violence they can think of, to perfect their malicious designs—hewing, and knocking, and

7 They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

8 They said in their hearts: Let us destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.

10 O God, how long shall the adversary reproach shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? Pluck it out of thy bosom.

12 For God is my King of old, working salvation in the midst of the earth.

13 When the Egyptian hosts pursued them at their departure out of Egypt, by thy power the Red

6 And, 7. 7 violated, or destroyed to the ground the, 8 their children together, or at once. 9 recollect: see note. 10 from within thy bosom destroy. 11 drive, or cause to recede: see note on ver. 15.
thy strength: thou brakest the heads of the dragons in the waters.

14. Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to [g] the people inhabiting the wilderness.

15. Thou [k] didst cleave the fountain and the flood: thou driedst up mighty [i] rivers.

16. The day is thine, the night also is thine: thou hast prepared [k] the light and the sun.

17. Thou hast set all the borders of the earth: thou hast made summer and winter.

18. Remember this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name.

19. O Lord, we are like turtles, in an afflicted and so a mournful condition; and yet, as turtles, constant in our fidelity to thee, have not taken in any rival into thy service. O let not an helpless multitude of such, whose innocence delivers them up to the hatred of vultures, become for ever a prey to them: either repress them, I beseech thee, or secure us, that wait only on thee, and depend on thy aid against our enemies.

20. Thou hast promised thy aids and protections to all that uprightly serve and adhere unto thee, and hast still an holy covenant (Dan. xi. 30), by force of which we still, how low soever we are brought, are confident to receive deliverance from thee. And now

12 bring out.
13 rapid, yph.
14 moon.
15 appointed all the
16 or, the Lord, ὁ θεός, κόσμον, LXXII.

HAMMOND.
there is special need of it, the multitude being so
great of unjust and cruel oppressors, which secretly
lay and manage their designs of darkness against us.
O be thou now pleased seasonably to make good thy
promise to us.

21. O let not our trust and reliance on thee be
disappointed; suffer not our oppressors still to tri-
umph over us; but return our captivity, rescue us
out of our present low dejected estate, that we may
have the comfort of receiving deliverances from thee,
and thou the just honour of our acknowledgments.

22, 23. Lord, it is not against us only that their
reproaches are meant, but they advance higher, even
against thy sacred Majesty, whom they scoff at and
blaspheme daily. This is a most horrible crying sin,
that cannot choose but provoke thine indignation;
and yet of this are these atheists continually guilty:
their successes against us and prosperous impieties
puff them up into this high degree of profaneness, to
scorn at the God we worship, as one that is not able
to protect his clients. O let this excite and engage
thee to interpose thy hand, to shew forth thy power,
to undertake our defence and patronage, to repress
and so confute their folly, that at length they may
acknowledge their sins, and adore thy Majesty.

PSALM LXXV.

To the chief Musician, Al-taschith, A Psalm or Song of Asaph.

The seventy-fifth Psalm was composed by Asaph to the tune known by the
name Al-taschith—see note on Ps. lvii. Tit.—praising God for all his won-
drous acts of mercy, and of justice upon the enemies of his people, and was
committed to the prefect of the music.

UNT O thee, O God, we bless and magnify thy mercies, O Lord, and
again we bless and magnify them; and have all man-
er of inducement and obligation thus to do, not
only because we have received so many signal en-
gagements from thee, but especially because the per-
formance of this duty of praise is so richly accepted
and rewarded by thee, and thy power and providence
ascertained to the present defence of all those that
perform it faithfully, that wait on thee for thy aids,
and fail not in acknowledging the receipt of them.

17 thy reproach from the fool every day, יכ מ פ ר ק נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ נ ק נ
18 noise, קסא.
19 ascends, goes up, יכ נ נ ק נ נ;
1 and near is thy name to them that declare thy wondrous
works.
2 When I shall receive [b] the congregation I will judge uprightly.

2. For God is a most upright Judge; and if he doth a while delay the punishing of wicked men, and relieving the godly, that certainly is but an act of his wise disposal, to choose the fittest season for it, a time which in all respects is most agreeable; and then he will certainly interpose in mercy to the one, and just vengeance to the other.

3 The earth and all the inhabitants thereof [c] are dissolved: I bear up the pillars of it. Selah.

3. When the whole land was in a civil combustion—one part as it were melted and dissolved from another—it was God alone that kept it from utter destruction, by preserving alive the pious men, who by their prayers and intercessions are wont to contend and prevail for averting of ruin—see note on ver. 2—or supported it still upon the proper basis, and re-established David in his throne.

4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

4. 5. Repressed and brought down the wicked rebels, that scoffed at God and his anointed, and were obstinately bent to exalt themselves in his ruin. These did God in his good time bring down and put to shame.

5 Lift not up your horn on high: speak not with a stiff neck.

5. 6. For indeed it is he only that can exalt or suppress, and no power on earth can properly be said to do it: this is the privilege and prerogative of the one supreme supereminent Ruler of all the world; and in great justice he thus disposeth of this as of all things here below, as he sees fittest, never suffering wicked men continually to prosper.

6 For [c] promotion cometh neither from the east, nor from the west, nor from the south.

6, 7. For inde it is he only that can exalt or suppress, and no power on earth can properly be said to do it: this is the privilege and prerogative of the one supreme supereminent Ruler of all the world; and in great justice he thus disposeth of this as of all things here below, as he sees fittest, never suffering wicked men continually to prosper.

7 But God is [d] the judge: he putteth down one, and setteth up another.

7 8. All that befall either good or evil men comes certainly from God, who hath in his power judgments of the most direful alloy, most fitly compared to a cup of the strongest wine, with the addition of the most stupifying mixtures, myrrh, &c.—see note on Rev. xiv. 10—and in the dispensing and pouring out of this, some drops may fall to the portion of godly men in this world, some afflictions for a time; but then for the wicked, they must expect the bottom of the cup, the bitterest and most intolerable part of sufferings, every drop of those dregs of God's wrath to be drunk up by them, in this life probably, but undoubt edly in another.

8 For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9 But I will de-

9. As therefore it is my part not to fail to pro-

2 take a fittime. 3 were melted, vesp. 4 neither from the east, nor west, nor desert of mountains. 5 For. 6 Governor.
clare for ever; I claim and bless the name of this God for ever, which
will sing praises to
the God of Jacob.
10 All the horns of the wicked also
will I cut off; but
the horns of the
righteous shall be
exalted.

PSALM LXXVI.

To the chief Musician on Neginoth, A Psalm or Song of Asaph.

THE seventy-sixth Psalm is a commemoration of the power and majesty and
merciful presence of God unto his people, in hearing and answering them,
and executing judgments on their enemies, overthrowing their heathen
invaders. It was composed by Asaph, and committed to the prefect of the
stringed instruments.

IN Judah is God known: his name
is great in Israel.

2 In Salem also is
his tabernacle, and
his dwelling place
in Zion.

3 There brake he [a] the arrows of
the bow, the shield,
and the sword, and
the battle. Selah.

4 Thou art more
glorious and excel-
ent than the moun-
tains of prey.

1. Though God have done abundantly sufficient to
reveal his power and glorious attributes to all the
men in the world, yet in a most signal manner hath
he exhibited himself to the people of the Jews;

2. And that especially in the holy place of public
assembly, where when pious men meet devoutly to
offer up their sacrifices and requests to him, they
receive certain answers of mercy from him, most
evident demonstrations of his peculiar presence and
audience there.

3. Whilst we kept close to his service there, we
never failed to receive portentous aids from him, to
obtain the most illustrious victories over our enemies,
to secure ourselves, and destroy them in their most
furious and formidable assaults: and whatsoever we
have at any time achieved in this kind, it hath been
no strength of ours, but his peculiar interposition.

4. Thy presence, O God, in this hill of Sion, hath
a far greater and more glorious virtue for the guard-
ing of us and overcoming our opposers, than the
mountains of most strength and advantage, where
our malicious enemies, in their siege and designs of
taking our city, make their rendezvous, are for the
fortifying themselves or annoying of us.

5. The stoutest and most able men in the world,
ed are spoiled, the most warlike and victorious Assyrians, have by

---

1 master of the stringed instruments: see note on Ps. iv. Tit.
2 ψευδή προτό των
Aṣorōτον, an ode on the Assyrian LXXII., סנכריבו, and his
company, Jarchi.
3 so the Chald.
4 or lightnings, or fires.
5 have
despied, or disarmed themselves, they sleep.
they have slept their sleep: and none of the men of might [b] have found their hands.

this means, without any considerable strength of ours, been utterly discomfited: when they had betaken themselves to their rest (2 Chron. xxxii. 21), in the midst of their security the Lord sent an angel, and cut off all their mighty men of valour; they slept but never waked again: and so their whole army—see Is. xxxvii. 36—like men asleep, have been able to do nothing, not so much as to move an hand to hurt us.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, even thou, art to be feared: and who may stand in thy sight 6 when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth [c] feared, and was still.

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall pass away, 7 praise thee: the remainder of wrath shalt [d] thou restrain.

11 Vow, and pay unto the Lord your God: 9 let all that be round about him bring presents unto him that ought to be feared.

6 from the minute of thy anger, וֹֹּכֵּ֜כַּשׁ. 7 or, confess. 8 or, gird on.

9 all. 10 the terrible, מָרֶֽשׁ.
ings, all works of piety and charity. And let those that have provoked make speed to atone him by re-
formation, and the meet fruits thereof;

12. Else be they never so great and prosperous, never so proud and stout, God will in a most terrible
manner deal with them, and at length be sure to
bring them low enough, as he hath done the proud
Sennacherib, and Rabshakeh, and the whole Assyrian
army.

PSALM LXXVII.

To the chief Musician, to Jeduthun, A Psalm of Asaph.

The seventy-seventh Psalm is a pious resolution of affiance in and prayer to
God, in all the miseries that befall us in this life, by way of dialogue be-
tween diffidence and a well-grounded hope and faith. It seems to have
been composed by Asaph in reference to the 2 captivity, and committed to
the prefect of music, to be sung to those instruments in which Jeduthun
and his posterity were employed.

3 I cried unto God with my voice, even
unto God with my voice; and he
gave ear unto me.

2 In the day of my trouble I sought the Lord:
my sore ran in the
night, and ceased
not: my soul re-
fused to be com-
forted.

3 But betaking me to God, and with all impor-
tunity making my requests to sound in his ears, I
prayed with all the ardency and devotion and affec-
tion of my spirit.

4 When I am in the night on my bed, thou, O
Lord, seest how I am employed every minute of it:
when any matter of trouble seizeth on me, I betake
myself to this kind of silent meditation.

1 I cried unto God, and I cried, This Psalm is spoken
in the tongue or dialect of the captives, Kimchi.

2 My voice was unto God, and I cried,
my voice unto God, יִתיִרְלָהָה יִפְשָׂעָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְהָה יִלְשֶׁנְh

This Psalm is spoken
in the tongue or dialect of the captives, Kimchi.
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4 hand was stretched out—and
remitted not.

5 tumultuated, or made a noise, or was clamorous, I meditated, or
prayed—

6 troubled, agitated.

7 didst hold, or keep the watches of mine eyes;
I was troubled, and spake not.
5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

7 Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

8 Is his love and his truth altogether vanished from his sanctuary? Is his promise for ever cut off? Hath he utterly rejected all his dwelling places? Hath his Spirit departed for ever? Is his spirit收敛 telophi? Whetheraph? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 The continuance and repetition of his judgments for so many years, or in so many forms frequently varied, but still lying heavy upon us, makes this a seasonable fear.

11 But I will remember the works of the Lord: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, is in the sanctuary: who is so great a God as our God?

14 Consider, or recount.
14. When thou rescuédst thy people of Israel out of the bondage of Egypt—the posterity of Joseph all begotten there, and all the rest of the seed of Jacob which came to Egypt to Joseph, and were at first kindly treated by the king, but after a while oppressed and tyrannically enslaved—thou didst it in a most mighty miraculous dreadful manner, so as convinced the very obdurate heathens of thy power and vengeance upon them.

15. And when the Israelites by thy conduct came to the sea side, the very sea—that untamed body—was restrained by thee, and as in a frightful dread of thy majesty fled from before them, gave them leave to pass as on dry ground through the channel of it.

16. And the waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17. The clouds poured out water: the skies sent out a sound: the thine arrows also went abroad.

18. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

19. And thus whilst thy people were conducted and carried safe by thee through the midst of the Red sea, the Egyptians were in no wise able to follow them; but were all first disordered and restrained in the speed of their march—God took off their chariot wheels that they drew them heavily (Exod. xiv. 25)—and soon after by Moses stretching out his hand, swallowed up and destroyed by the sea returning upon them, ver. 26: and so thy works of providence in preserving some, whilst by the same means thou destroyest others, most undiscernible and inscrutable.

20. And in sum, thy care over thy people, and thy conduct by the hand of Moses and Aaron, hath been experimented to be like that of the most watchful and skilful shepherd over a flock, securing them from all assaults or violence of their enemies. And thy dealings with them there are a full security to us now, if we continue our faithful dependence on thee, that thou art both able and ready to relieve and rescue us out of the greatest captivities and most present dangers.
PSALM LXXVIII.

Maschil of Asaph.

The seventy-eighth Psalm is a reflection on God's various dealing, his mixtures of mercies and punishments on the people of Israel, from the time of their being in Egypt to David's exaltation to the kingdom. It seems to have been composed by Asaph, and set to the tune called Maschil. See note on Ps. xxxii. Tit.

GIVE ear, O my 1, 2. Let all the people of God give diligent attention to what I shall now deliver, as to that which is designed for their special instruction, and gathered out of the records of God's providence toward his people, to the words of my mouth.

2 I will open my own people, the Jews—see note on Ps. xlix. 4—that all that profess godliness may be admonished thereby.

3, 4. And the truth of the things being so undoubtedly certain—as well as of weighty consideration—either particularly known to us that now live, or thought fit to be by tradition conveyed down to us out of the records of God's providence toward his people, I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works and the powerful and gracious acts that he hath wrought for us.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that posterity in the knowledge of them;—see Deut. iv. 9, vi. 7.—

6 That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

6 That not themselves only, but even all their posterity, those that were not then born, should first learn them themselves, and then diffuse and instil them into all others;

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

7 And that in order to the preserving and cherishing all parts of piety in them, a cheerful reliance and dependence on him that had thus demonstrated his readiness to succour them, thanksgiving and praising of him for his works of power and mercy, and a care-
ful performance of all holy uniform obedience to his commands, as to him that had wrought redemption for them, and so purchased them to be his servants;

8 And to restrain them from transcribing their fathers' copies, who when they were thus strangely obliged by God, were yet guilty of most vile provoking obstinacies, unbeliefs, and rebellions, murmurings, and downright apostasies from his law by idolatry, &c., would either never set themselves heartily to the ways of God, or if they did, presently relapsed into foul transgressions,

9. Delaying in their performances with God, as they did sometimes in their warlike engagements; when they were just ready to fight, and wanted nothing toward the doing it successfully, they fainted in the very point of the assault, and fled out of the field.

Thus the Ephraimites appear to have done, and consequently were defeated and assaulted by the Philistims (1 Chron. vii. 21.) And just thus did many other of these, when any service was really to be performed to God, any danger to be combated with, and virtue of patience or faith, or courage to be exercised, then were they sure to falter, and fall off shamefully.

10, 11. And seldom or never made they good any constancy of obedience to him, were still apt to murmur and distrust his promised assistance—though ascertained to their faith by never so many wonderful experiments of his power and providence toward them—would not go on in the way that God directed them, but through fear and distrust fell into mutinies and quarrels with Moses, and refused to be ruled or conducted by him.

12. And this was a most heinous aggravated infidelity, much heightened by the many works of wonder that God had afforded their fathers so lately, in bringing them out of Egypt by a mighty hand, and fearful prodigious judgments upon Pharaoh and his people;

13. The conclusion of which was, that he made the very sea recede, and depart before them, and stand still like a wall (Exod. xiv. 22), or like a heap (Exod. xv. 8)—see note on Ps. xxxiii. 7—to secure them from all danger of approach, and so carried them through the channel as on dry ground, and conducted them safe out of Egypt.

14. To this end he set a lightsome cloud over their
also he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wilderness, and gave them drink as out of the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking the most High in the wilderness.

18 And they tempted God in their heart by asking meat [c] for their lust.

19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, obstinate distrust and infidelity, even after all those heads, at once to overshadow and environ them—see note on 1 Cor. x. 1—and this cloud so disposed, that in the night time it afforded light to the Israelites, though not to the Egyptians that followed them, but made a clear separation between them (Exod. xiv. 20), and in the daytime, when they needed not its light, it was yet visible over them and about them, by this means miraculously directing and conducting them in their journeys.

15. And in their journeying in the wilderness, when they wanted water, he commanded Moses to strike a rock with his rod, and by so doing there came out from thence so great abundance of water, as if the abyss had supplied the rock with that store:

16. And from this new kind of spring proceeded a full current, which followed them as far as Cades—see note on 1 Cor. x. 4—and afforded them plentiful supplies of water in that place of drought.

17. Yet did not this miracle of mercy prevail upon them, to give them a trust and affiance in God, who had wrought such wonders for them; but they fell back after this into a new distrust of his power, and thereby provoked his wrath exceedingly.

18–20. For when he had taken such care to convince their infidelity and supply their wants by sending them quails in the evening, and in the morning manna (Exod. xvi. 13, 14)—both these rained down against God; they on them miraculously from heaven—and when on their murmuring for water at Rephidim he had given them plenty of water out of the hard rock in Horeb (Exod. xvii. 5, 6); yet again after both these (Num. xi. 5) they fell a murmuring and complaining and distrusting of God, preferring their condition in Egypt before this which God had now brought them to, and in a manner blaspheming and speaking ill of him, and requiring, as a proof of his power and presence among them, a table furnished with flesh, as well as bread—a satisfaction to their appetites, which they pretended to be cloyed with manna, as well as a provision for their wants.

21. And this very highly displeased and provoked God, and brought down very sharp punishments upon them;

22–25. And that most justly for their strange belief not in God.
and trusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25  Man did eat [e]angels' food: he sent them meat to the full.

26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

28 And he let it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust.  But while their meat was yet in their mouths,

31 The wrath of God came upon them, and smote down the fattest of them, and slew the chosen men of Israel.

32 For all this they sinned still, and believed not 8 for his wondrous works.

signal miracles shewed for the supplying their wants—that especially of his giving them manna, a solid, nutritive, substantial sort of bread, prepared and made ready for them in heaven, and brought them down in a shower, as it were of rain, in the greatest abundance, a very ample proportion to every person among them; and all this wrought for them signally by God, through the ministry of angels.

26—28. Thus then God was pleased to deal with these unbelieving murmurers, at once to convince and punish them: he sent out a vehement wind, and by it brought from the sea an innumerable company of quails, and let them light in the place where they encamped, near a day's journey on this side, and as far on the other side of their dwellings, where they lay strawed as thick as the sand is wont to be on the seashore, two cubits high upon the face of the earth (Numb. xi. 31.)

29—31. Thus did he answer their demands to the full, restrained not their appetites, gave them what they so longed for in great abundance, and permitted them to gather it (Numb. xi. 32), to dress it, and to take it into their mouths. And then before they had chewed it, while it was yet between their teeth, ver. 33, the instruments of God's displeasure and vengeance seized on them, a very terrible plague, and destroyed the healthiest and principal men among them in very great numbers.

32. These judgments thus added to his works of mercy, might, a man would think, have wrought upon them, and deterred them from farther provoking God, convinced them of his power, and engaged them to a full resignation and affiance and dependence on it. But they were not thus successful, they

4 or, every one. 5 or, bread of the strong. 8 his. their meat was already—
33 Therefore their days did he consume in vanity, and their years in trouble.

34 [f] When he slew them, then they sought him: and they returned and enquired early after God.

35 And they remembered that God was their rock, and the high God their redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, and grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

had not this effect, but after this again they were as rebellious and mutinous and unbelieving as ever:

33. And God accordingly continued his punishments among them, kept them in a wearisome condition in the wilderness, there to be harrassed and worn out, and at length to die—all of them that came out of Egypt, but Caleb and Joshua—and never to enter into the promised land.

34—37. Some exemplary severity God oft exercised among them, and that had some weak effect upon them, reduced them in some degree, brought them for a while into some temper of piety and belief and dependence on God, together with an acknowledgment of his mercies. And though this was not hearty nor durable, but formal and feigned and temporary, and so still but hypocritical,

38, 39. Yet such was God's abundant mercy and compassion, and love to the posterity of Abraham, to whom his promises were made, that he would not destroy them all at once, but left a seed and remnant, from whom he might bring into the promised land, and so make good his covenant to Abraham, &c., which could not have been, in case he had at once destroyed them all.

40. This they very often deserved, by their distrusts and murmurings, even ten several times (Numb. xiv. 22), in the forty years' space which they spent in the wilderness;

41. Sometimes expressing a desire to go back again into Egypt; sometimes demanding some evidence of his power; sometimes resolving their wants to be so great that God was not able to supply them:
42. They remembered not his hand, nor the day when he delivered them from the enemy.

43. How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

44. And had turned their rivers into blood; and their floods, that they could not drink.

45. He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

46. He gave also their increase unto the caterpillar, and their labour unto the locust.

47. He destroyed their vines with hail, and their sycamore trees with frost.

48. He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

49. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble; sending evil angels among them.

50. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

51. And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:

52. But made his 52. Whereas his mercy and care and signally fa-

18 mixtures. 19 consumer. 20 congealed rain. 21 coals of fire: see note on ver. 47. 22 the— 23 weighed. 24 cattle.
vourable providence attended the children of Israel, both in their passage from Egypt and journeying through the wilderness, went before them in a remarkable manner, in a pillar of cloud and fire—conducting them day and night, as a shepherd going before his flock leads them into their pastures—and continually waited over them, and provided supplies for all their wants.

53. And the same sea that gave them a safe and fearless passage, as soon as they were gone returned violently, and drowned all their enemies that pursued them.

54. And the same conduct of his special providence hath he afforded them from time to time, till at last he hath brought them to the possession of mount Sion—where now his worship is set up—a place of special strength taken from the Jebusites by David, through that victorious overruling hand of God's, which obtained this conquest for him.

55. Thus when they entered Canaan the whole work was God's; first in dispossessing the heathen inhabitants, then in appointing their lands to be by Joshua divided among the tribes of Israel, and then giving them a quiet and safe possession of them.

56. But all God's wonderful mercies had no effect on them: whilst he thus obliged them, they still distrusted him; and thereby, and by their obstinate unruliness and disobedience, extremely provoked his displeasure.

57. As they which were brought out from Egypt did frequently apostatize from God, and wished themselves back in Egypt again, and never were sincere in their affections to and their service of God; so did they still continue to do when they were settled in Canaan: they fell off from God, and at every turn diverted to idol worship (Deut. xxxii. 15—18), and cannot be more fitly compared than to a crooked bow, which never sends the arrows to the mark to which they are directed. Professing the service of God, and styling themselves his people, all their actions were quite contrary to what he required and expected from them.

58. They foully fell into the highest and grossest
voked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God heard this, he was wroth, and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent which he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the Lord awaked as one out of sleep, and like a mighty man [g] that saith by reason of wine.

66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

sins of idolatry and superstition, worshipping false gods, i.e. devils or evil spirits, and images of the heathen in high places, where altars were erected, and sacrifices offered to them (Deut. xxxii. 16, 17.)

59. This could not choose but provoke God's displeasure in a very high degree. And so indeed it did: and the effect of it was

60. That God assisted not their armies, but permitted the Philistims to rout them, and carry away the ark (1 Sam. iv. 10, 11), that tabernacle which God had pitched among that people for himself to dwell in, and so to conduct them and protect them.

61. And thus by God's chastising hand did the greatest and most professed enemies of God, the idolatrous Philistims, take possession of that ark wherein God was wont most powerfully and gloriously to exhibit himself to his people.

62. In that rout thirty thousand of the people were slaughtered—an evidence of his great wrath against them—

63. And among them the choicest flowers of their youth, by whom their families were to have been supported, and the people multiplied:

64. And withal Hophni and Phinehas were slain (1 Sam. iv. 11), and the wife of Phinehas fell in travel for grief, and did not long survive him, ver. 20.

65. This sad calamity was an evident token that God had been sore displeased, and withdrawn his protections from his people, that he did no more espouse their cause, or go out with their armies, or conduct and assist them, than a general doth when he is asleep, or the most puissant warrior when his senses are fast bound with wine. Yet at length, as he that was asleep awakes, and he that was overcome with wine returns to his senses again, so did God again return in mercy to his people, and in the exercise of his sovereign power, which he was now pleased to shew forth for them against their enemies;

66. Pursuing the Philistims with his plaques, who had taken the ark; not only destroying of Dagon, but farther smiting them with emerods, a reproachful disease, and that which assured them that God's wrath was against them whosoever detained the ark
(1 Sam. v. 7, 8, 9); and the memorials of this plague, the five golden emerods and five golden mice, continued as testimonies of this, (vi. 4, 11), and a stone was set up for the remembrance of it, (vi. 18), to the great reproach of the Philistims, and the magnifying of God’s power.

67, 68. And the ark being thus returned to Kirjath-jearim (1 Sam. vii. 1), and there continued all the time of Samuel and Saul, David fetched it from thence (2 Sam. vi. 2); and leaving it a while at the house of Obed-Edom, at length by the appointment of God he brought it up to Jerusalem, the metropolis of Judæa, and there placed it in mount Sion, the place which God preferred both before Shiloh—a city in the tribe of Ephraim, one of Joseph’s sons, where before it was—and before all other places.

69 And he built his sanctuary [r] like high palaces, like the earth which he hath established for ever.

70 He chose David also his servant, and took him from the sheepfolds:

71 From following the 31 ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

72 And this faithful servant of his governed his people with great uprightness and skill, being a very just and wise manager of all affairs that were intrusted to him.

PSALM LXXIX.

A Psalm of Asaph.

The seventy-ninth Psalm is spent wholly in a view of some great calamity befalling the congregation of the Jews; not so probably the taking of the ark by the Philistims—which was not then at Jerusalem, ver. 1, but at Shiloh, (1 Sam. iv. 4)—as the destroying the temple in the times of Nabuchodonosor. It was composed by Asaph, either the recorder in David’s time, and then it was prediction—see note on Ps. lxxiii. Tit.—or by some other of that
name, and then it might be history. It was fitted, as Ps. lxxiv., for the Church in any time of persecution.

O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem [a] on heaps.

1. O blessed Lord, thy displeasure is heavy upon us; and, as an effect and evidence of that, a multitude of wicked men, the professed enemies of thee and thy service, have invaded this people that are called by thy name, and owned by thee in a special manner. And in this invasion they have not spared that place set apart on purpose for thy service, and the exhibition of thy divine presence; but have foully violated and profaned it, and laid waste the whole city wherein it is situate.

2, 3. At other times in common calamities, some special servants of thine have been exempted, Noah from the deluge, Lot from the overthrow of Sodom—see Ezek. xiv. 14—but now thy chosen people, set apart by thine own appointment, as thy subjects and servants, have all without any discrimination been slain in the field, slaughtered in great abundance, their bodies neglected and left unburied, so that the wild beasts and fowls have fed on them, and their blood poured out most barbarously, and running down in streams through the streets of Jerusalem.

4. They that formerly looked on us with reverence, as a people guarded and secured by thy protection, do now deride and scorn us, and upbraid us with our calamities, and the trust which we still repose in God, when we are forsaken by him.

5. How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?

6. Those that have thus butchered us are aliens from thee, neither know thy laws, nor acknowledge thee to be their God, and consequently never worship nor pray unto thee. It will not be strange for thy heaviest punishments to light on them, as on thy professed enemies: O let them not fall on us, who profess to be thy servants!

7. Beside their heathen sins of idolatry and all impiety, it cannot but be a great addition to their guilts, a kind of sacrilege and violation of thee, that they have invaded and wasted this land of thine, which thou hast given to the posterity of thy chosen special servants, Abraham and Isaac and Jacob, with whom thou hast entered into covenant that thou wilt be their God, and they thy people.
8 O remember not against us [b] former iniquities: 
let thy tender mercies speedily prevent us: for we are brought very low.

8. It is certain, our continued obstinacies and rebellions against thee, from the beginning of our being a nation to this time, have most justly brought down thy judgments on us; and if to our present provocations thou add the multitude of our old abominations, that of the golden calf, &c., we can expect nothing but utter desolation and destruction. O be pleased not to lay them to our charge; heap not all our ancestors' idolatries and rebellions upon our shoulders; lest we, that have a full weight of our own, be ascertainment to sink and be drowned under them. We are now very sore afflicted and distressed: O do thou make all speed to return to us! Our miseries have fully qualified us for thy seasonable mercies: O be thou graciously pleased to interpose them for us, and rescue us out of our present captivation!

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

9. Thou, O God, art our only redeemer and deliverer: be thou graciously pleased to relieve and rescue us, and thereby to shew forth the glory of thy power and mercy, and all thy divine attributes. O free us from the effects of thy displeasure due to our sins; be thou graciously reconciled to us! And this we beg and hope, upon no other enforcement but that of thine own mercy promised to those that make their humble addresses to thee, and of thine honour, which seems to be concerned in the preserving thine own people.

10 Wherefore should the heathen say, Where is their God? [c] let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.

10. If thou do not interpose for our relief, the idolatrous nations will resolve that our God is not able to defend us, and so reproach and blaspheme thee. Be thou therefore pleased to shew forth thy power in relieving us, and requiring our blood at the hands of those which have most unjustly destroyed us; that not only we may be delivered by thee, but our oppressors, thy enemies, may be taught to fear thee, by beholding thy power and justice in thy signal vengeance on them.

11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

11. Many of us are now in bands ready for the sentence of death, whosoever these tyrannical enemies please: O thou that art the refuge of all such, be thou pleased, in answer to our saddest moans, seasonably to interpose for our preservation,

12 And render unto our neighbours.

12. To repay those injuries and contumelies, in thy just measure of retaliation, to all those that have op-

1 old.
2 make haste, let thy compassions prevent us, נשב נשב נשב נשב
3 the revenge—be known, ידוע ידוע ידוע ידוע.
4 arm, וק. p 2
sevenfold into their pressed and contumeliously handled us, and so to own us as our patron and advocate!

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

PSALM LXXX.

To the chief Musician upon Shoshannim-Eduth, A Psalm of Asaph.

The eightieth Psalm is a complaint of the troubles of God's Church and people—probably in time of captivity, or by way of prediction of it—and prayer for release from them. It was composed by Asaph, and committed to the prefect of the music, to be sung to the six-stringed instrument that waited on the ark, or that was used in the sacred commemorations and festivities.

1. Hearken, O Lord, unto our prayers: thou art the great governor and defender of thy people, and conductest them in all their ways; thou givest responses from the oracle, and exhibitest thyself by the ministry of thy holy angels to those that make their addresses to thee in thy sanctuary; thou revealest thy will to them and grantest their petitions: O be thou thus graciously pleased to exhibit and manifest thyself to us at this time!

2. Thou once wentest along with the Israelites in their march from Egypt to Canaan, the three tribes of Ephraim, Benjamin, and Manasseh next following the ark of thy presence, and then thou didst deliver us from all our assailants: O let us all now, in like manner as then, the tribes of Israel and Judah—both carried away captive, the one under Salmanassar, the other under Nabuchodonosor—receive deliverance and redemption from thee!

3. Be thou pleased to return our captivity, and restore thy favour and lovingkindness towards us, else there is no possibility of relief to be hoped for by us.

4. We address ourselves to thee, as to the supreme hosts, how long wilt commander of all the hosts of angels, the only mo-

5 the reproach of them who have—

1 the hekachord of the testimony: see note on Ps. lx. Tit.

2 Ψαλμος επὶ τοῦ Ἀσσυρίου, A Psalm concerning the Assyrian.

LXXII. in the title.
thou be angry against the prayer of thy people?

5 Thou fedest them with the [b] bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. We are in continual sorrow and distress, and that of the heaviest sort, shut out and deprived of thy presence, and have no degree of comfort or refreshment but our lamentations.

5. We are in continual sorrow and distress, and that of the heaviest sort, shut out and deprived of thy presence, and have no degree of comfort or refreshment but our lamentations.

6. Thou permittest our neighbours that hate us, Idumeans, &c.—see note on Ps.lxxxiii.6—to add their load to our pressures, to assault and invade us—and that successfully—to rejoice and triumph over us.

7. In this sad conjuncture we have none but thee to fly unto for relief: O be thou pleased to shew thyself to us in thy power and majesty, to rescue us from this captive forlorn state, and restore us to thy favour and mercy, to return our captivity, ver. 3; and then our neighbours' triumphs and depredations shall be at an end; then it shall be well with us, who are otherwise in a most deplorable condition.

8.—11. Thou hast brought this people out of the bondage of Egypt to the most fertile and prosperous land—that where the Canaanites, &c. inhabited—as when a vine is transplanted from a most barren to a most fruitful soil, the side of an hill, &c.; and there, as it is the manner of planters to dress and prepare the soil exactly, that it may speedily and happily take root, and spread and cover the ground, and the boughs of it being supported with props or trees, grow into a great height and breadth, so didst thou fit the land for their quiet and peace and fertility, and plentiful multiplying, by removing the old inhabitants, and leaving all to their enjoying; and accordingly they very soon prospered as into a very powerful and victorious, so into a very large and numerous nation, extending itself on the west to the Mediterranean sea, and on the east to Euphrates.

12 Why hast thou broken down her hedges, so that all they which pass

4 at, i. 5 weeping. 6 lookedst out, or preparedst the soil before it. 7 stately cedars with the branches thereof.
by the way do pluck planted there, so is it with us; thy protection, which was our only defence, being withdrawn for our sins, the heathen nations round about us—see note on Ps. lxxxiii. 6—together with the kings of Assyria and Babylon, those potent tyrants, break in upon us, carry away all our wealth, and even root us out from our dwellings, carry us as captive servants into their own lands.

14. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the heathen nations round about us—see note on... Ps. lxxxiii. 6— together with the kings of Assyria and Babylon, those potent tyrants, break in upon us, carry away all our wealth, and even root us out from our dwellings, carry us as captive servants into their own lands.

15. And [e] the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. 

16. For since upon our provoking sins thou hast withdrawn thy mercy from us, the enemies have broken in and burnt our temple; and if thou still continue thy wrath, both people and temple will be utterly consumed.

17. We have none therefore but thee to whom we may fly for succour, who art justly displeased with us. Yet, O Lord, it is thou which hast set our king over us; [it is] thy special grace and providence, and thy oath made to David and his seed, by which the power is vested in him; though he be but a man, he is yet set up and established by thee, in thy stead to administer justice among us: O be thou favourably pleased to deliver and rescue him out of all the calamities that are fallen upon him!

18. And this shall be the greatest obligation on us from thee, for ever to cleave fast to thee in the most obediential reliance: thy restoring of us shall be sure to be answered by our constant returns of prayers and praises.

19. This therefore is the burden of our song, the sum of our reiterated request to thee, that as thou hast an immense host and many legions of angels ready pressed for thy service, which can the next minute perfect any the vastest enterprise to which thou shalt assign them, so thou wilt at length return

* root, or plant.

note on ver. 15.

right hand, Chald.

9 being cut down it is burnt with fire; they shall perish: see
our captivity, restore thyself to thy wonted favour and old mercies, cast some beams of thy gracious countenance, evidences of thy being reconciled to us; and then we shall certainly be released out of all our afflictions, and till then we have no human hope of the least respite.

PSALM LXXXI.

To the chief Musician upon Gittith, A Psalm of Asaph.

The eighty-first Psalm, said to be composed by Asaph for the feast of trumpets (Lev. xxiii. 24; Numb. xxix. 1; and x. 10)—which was instituted to commemorate the deliverance out of Egypt; the sounding of the trumpet being a token of liberty, (Lev. xxv. 10)—is a solemn invitation to all to sing praises to God for his great deliverances and special mercies to his people, whose sins are the only averters of his favour, and originals of their misery. It was set to the tune called Gittith—see note on Ps. viii. Tit.—and committed to the prefect of the music.

SING aloud unto

1, 2, 3. The God of Jacob is our only refuge, preserver, and deliverer: O let us all join in the most solemn joyful expressions of thankfulness to him! All the sweetest and most pleasant instruments of music are in all reason to accompany and endeavour to improve our lauds, and all the whole nation to be assembled at those times which are solemnly set apart for these offices, the beginning of every month, to consecrate all that follows.

2 1 [a] Take a psalm, and 2 bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in [b] the new moon, in the time appointed, on our solemn feast day.

4 For this was a statute for Israel, and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he went out 4 through the land of Egypt: where I heard a language that I understood not.

6 It was then the mighty work of his overruling power, upon our addresses made to Heaven, speedily to rescue us out of that great slavery, to redeem us

1 Take up, or lift up. 2 answer, or speak, or sing to. 3 first day of the month; on the new moon, on the day of our feast. 4 upon, or against, 

were delivered from those severe tasks of working in the kilns under Pharaoh's officers.

7 Thou calledst in trouble, and I delivered thee; I answered thee in [d] the 6 secret place of thunder: I proved thee at the waters of Meribah. Selah.

7. And soon after, at the giving of the law in Sinai, when the thunder and lightning and tempest was so terrible, that they all quaked and besought to be freed from it, he was pleased to free them accordingly, and secure them from all danger. A little before (Exod. xvii.) they were in distress for water at Rephidim, it being for their trial that God suffered them to be in want for a while; and though they behaved it very ill, shewed themselves a faithless murmuring people, yet God spared them then, and enabled Moses by striking the rock Horeb to bring forth plenty of water for them.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

8, 9. But having this experience of their infidelity and proneness to apostatize and return to Egypt, preferring the false gods there before the true God, which brought them out from thence, he thought good in that terrible manner, ver. 7, to give them severe precepts and ordinances of not admitting any idol or heathen worship among them,

9 There shall no strange god be in thee; neither shalt thou [e] worship any 7 strange god.

10 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

10. Severely requiring them to commemorate and serve and worship him, as the God which had with such prodigies of judgments on the Egyptians, and miracles of mercies toward them, delivered them out of that tyrant's hands; and by bringing them water in time of distress out of the hardest rock, demonstrated his power and readiness to grant them the greatest abundance, if by humility and obedience and fidelity, and constant addresses to him in all their wants, they should render themselves capable of it.

11 But my people would not hearken condition, from qualifying themselves by obedience, and 9 acquiescence and delight in him, for his performance of this most gracious promise to them.

11. But they were far from the performance of this condition, from qualifying themselves by obedience, and 9 acquiescence and delight in him, for his performance of this most gracious promise to them.

12 So I gave them up unto 10 their own hearts' lust: and they walked in their own counsels.

12. And accordingly God withdrew his protection, grace, and favour from them, delivered them up to follow their own corrupt counsels and purposes, to enjoy their own choices, the vanities of their idol
worships, which were not able to protect them, and all the sad consequences thereof.

13, 14. Had they but performed their part of covenant to God, afforded cheerful obedience, and faithfully observed his directions, he would have been most sure to have performed his promise to them, and by interposition of his strength immediately have discomfited and destroyed their stoutest enemies.

15. All that opposed them, and so resisted the counsels of God for making Israel a most happy and prosperous people, should certainly have been brought low, and for dread of his power performed a feigned, though not real obedience to him: and so the peace and strength of the people of Israel should have been most durable and lasting;

16. And that accompanied with all temporal plenty, the most fertile harvests and richest accessions, the best sorts and greatest stores of every thing, not only for necessity but delicacy.—And so, parallel to this, the world of Christians, if they would but set themselves cheerfully to the practice of his precepts, should find a wonderful spiritual completion of this promise, not only sufficient, yea, abundant grace to perform what is required of them in that degree as will be accepted, but withal the most exuberant joys and pleasures in this world—abstracted from the bliss of the other world—in the constant exercise of his graces, and practice of those duties.

PSALM LXXXII.

A Psalm of Asaph.

The eighty-second Psalm, composed by Asaph, is an admonition to justice, and an upbraiding invective against the injustice of earthly tribunals, with an appeal unto God, the supreme and most just Judge: 1 see 2 Chron. xix. 7.

GOD standeth in the congregation of the mighty; he judgeth among the gods.

11 or, If 49.
12 yielded feigned obedience: see note on Ps. xviii. 44.
13 fat.
1 To that place Kimchi refers, and thinks it probable that the Psalm was written in the days of Jehoshaphat.
2 God, 49.
their judicatures and administrations, presides in all, and will exact and call them to a severe account, judge over again whatsoever hath been judged by them.

2 How long will ye judge unjustly, and accept the persons of the wicked? It is therefore a great folly and impiety in them to favour any unrighteous cause or person, and either for bribes or other carnal interest to judge falsely.

Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid them out of the hand of the wicked.

3, 4. It is the office and business of their calling, intrusted to them by God, to receive all that are most helpless—not which are most powerful and rich—into their care and patronage, to absolve the innocent, be he never so unable to purchase their favour, or secure himself from the oppressions of other men, to plead the cause of such, and rescue them out of the hand of the violent and injurious.

5. But impious obstinate men pervert justice, and proceed without all remorse in their corrupt courses; a gift blindeth the eyes of the wise, or seer (Ex.xxiii.8), and so those that should rule and administer the several nations of the earth uprightly, and preserve justice among all men, are themselves the most unjust, and thereby the authors of all mischiefs to the world.

6 I have said, Ye are gods; and all of you are children of the most High.

7 But ye shall die like men, and fall like one of the princes.

6, 7. By their commissions and power derived to them from the God of heaven, they are a sort of terrestrial angels, employed and ennobled by God, and, as children are of parents, his copies and images upon earth. But this doth not so privilege them as to give them immunity from the common fate of all men, whether people or prince—that of mortality—nor consequently from that severe account and reward of their actions, which after death expects all such;

8 Arise, O God, judge the earth: God shall one day come, wherein the whole world shall be concerned; all the men on earth being the subjects of the supreme Deity, and so accountable and sadly punishable for all they have ever offended.

PSALM LXXXIII.

1 A Song or Psalm of Asaph.

The eighty-third Psalm, the last of the number of those that were composed by Asaph, is a complaint addressed to God against the oppressors and ad-
versaries of his people the Jews—and, under that type, of the opposers of the Church of Christ—and a prediction of God’s severe punishments that should fall upon them. It seems most probably to have been composed in Jehoshaphat’s time, yet may not unfitly be referred to all the opposions against the Jews to the time of the captivity under the Assyrians: see note on ver. 6.

KEEP not thou [a] silence, O God; hold not thy peace, and be not still, O God.

1, 2. O blessed Lord, be thou at length pleased to shew forth thyself, to interpose and vindicate thine own honour, in repressing the proud, tumultuous, importunate adversaries of thee and of thy people.

For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

2 They have taken crafty counsel against thy people, and consulted against thy [b] hidden ones.

3 Their malice and avarice is great, and accordingly their consultations and designs very treacherous and bloody, and cunningly managed for the invading this nation which so nearly relates to thee, but especially thy temple which is among us—either as that which seems to secure thy protection over us, or as by the magnificent structure and riches thereof it invites them to pillage it.

Come, and let us employ all their strength utterly to destroy us, to invade and possess themselves of the land, and finally to root out all the inhabitants.

4 They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one consent: they are confederate against thee:

6 The tabernacles of [c] Edom, and the Ishmaelites; of Moab, and the Hagarines;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: they [3] have holpen the children of Lot; Selah.

5, 6, 7. To this end a multitude of nations have from time to time combined and joined in the same malicious purpose; if not altogether, yet all in their several seasons, some after, and taking advantage by the others. Thus the Idumeans and Arabians, of both sorts—those of the posterity of Ismael and from Cethura—the Moabites, and Syrians, and Ammonites, and Amalekites, and Philistims, and Tyrians, the neighbours, but inveterate enemies of this kingdom (2 Sam. viii. 12);

8. And thus at length the Assyrians—either as confederates with them, or as the principal invaders, under Salmanassar and Sennacherib—on the same destructive and bloody design that had been of old espoused, but could not then be effected by the Am-

2 or, treasures.

3 were an arm to, יִתְנָה יַעַב. 
monites and Moabites, have now contributed their utmost to the wasting and destroying this land, and so been successful instruments of delivering us up to these our neighbours' rapines: see note on ver. 6.

9, 10. But this their malice to us is not likely to succeed well to them, but shall bring upon them the like destructions which have from time to time befallen the enemies of this Church and chosen people of God, not by their own strength, but by God's special interposing for us; even such as befell the host of Midian, when by God's direction to Gideon they were discomfited by no more than three hundred men—a most disproportionable number—with empty pitchers and lamps in them (Judges vii. 16), and by the sword of the Lord and of Gideon, ver. 18; such as under the conduct of Deborah befell Jabin king of Canaan, who was discomfited, and Sisera captain of his host slain by Jael a woman (Judges iv. 21)—which fight, as it was near the river Kishon (Judges iv. 7, and v. 21), so Endor near to Megiddo and Tanaach (Judges v. 19) was the peculiar place where the slaughter was made, wherein that whole host was utterly destroyed;

11, 12. Such as when in the pursuit of Gideon's victory over the Midianites, there were four kings slain, Oreb and Zeeb (Judges vii. 25), and Zeba and Salmunna (Judges viii. 12). So shall it fare with all those that design to oppress and despoil God's people, and the possessions settled on them by God, or to invade his temple, and sacrilegiously pillage the riches thereof.

13, 14, 15. Thou, O Lord, shalt in thy time—when they have been thy scourge to chastise us—proceed in great severity against them, use them as the husbandman doth the chaff in a threshing floor, first threshing, then winnowing, and then burning it up: and so shalt thou afflict them, dissipate them, and finally consume them.

16. Thy severity toward them may be more for
with shame; that they may seek thy name, O LORD.

their advantage than any prosperity could be: when they discern themselves disappointed and discomfited in their enterprises of malice, this may possibly work upon them, and bring them to the acknowledgment of thee.

17. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish.

18. But if this be not the success of it, it is then just with thee that they should be delivered up to everlasting confusion and destruction, that others, though not they, may be instructed by it, and brought, by the sight of thy judgments on proud obdurate atheists, to acknowledge thee to be what thy name Jehovah imports, the one supreme Ruler and Disposer of all the men in the world.

**PSALM LXXXIV.**

*To the chief Musician upon Gittith, A Psalm for the sons of Korah.*

The eighty-fourth Psalm is the panting of a pious soul toward God, a pathetic expression of the benefits and joy of his public service, and an encouragement of the people to make the ways of passage thither from all quarters fair and passable. It seemeth to have been composed in some time of detention from, and deprivation of those advantages and privileges. It was set to the tune called Gittith—see note on Ps. viii. Tit.—and committed to the prefect of the music to be sung by the posterity of Korah: see Ps. xlii. 1.

1. O omnipotent Lord, thou that rulest and dispensest all things by thine own power and wisdom, yet usest the ministry of thy celestial angels herein, and hast whole armies of them perpetually ready for thy service, and most peculiarly makest use of their ministry in the place of thy public worship, there to presentiate and exhibit thyself to thy servants, to testify by them that thou residest there, as it were in thy majesty, to set up a glorious tent among us—a type of thy promised incarnation, inhabiting and pitching thy tent in human flesh (John i. 14)—what condition can be so desirable or valuable, so honourable or joyous as this, to be thus admitted unto thy presence, and enjoy the divine effects and benefits of it?

2. My soul longeth, Of this none is more sensible than those which

9 art thy name Jehovah, alone the—or, according to thy—art—
yea, even fainteth for the courts of the Lord: my heart and my flesh

1 [a] crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; 3 in [b] whose heart are the ways of them.

6 Who passing through [c] the valley of Baca make it a well; the rain also filleth the pools.

7 They go from strength to strength; and so go up cheerfully and unanimously and devoutly on their road, from one stage to another,

1 shouteth to. 2 who hath strength in thee. 3 the high ways are in their hearts, or in the midst of them. 4 mulberry valley, or valley of weeping, turn it into a spring, even when the rain filleth, or covereth—— 5 valley to valley, the God of gods shall appear in Sion: see note on ver. 6.
strength, every one of them in Zion appeareth before God: and at length come to that amiable and desirable place, where God is so graciously pleased to exhibit and present himself.—And so in the antitype of the sanctuary, the Christian Church, there is no doubt but he will give grace, and that abundantly, to all that ask, and knock, and persevere in an holy obedience to his directions, to seek and beg it of him in Christ.—

8 O Lord God of hosts, hear my prayer; give ear, O God of Jacob. Selah.

8. Thou therefore that sittest and rulest in the midst of all thine armies of angels, and by them sendest down thy blessings, as oft as they bear up our prayers to thee, that hast obliged thyself in a peculiar manner to protect this thy chosen people—and in token thereof vouchsafest to be called their God—I beseech thee to hearken to and grant this prayer of mine for the free and cheerful return of thy people to the place of thy solemn and holy worship.

9 Behold, O God our shield, and look upon the face of thine anointed.

9. Thou art our only God, our only protector and defender, we beseech thee in mercy to behold and receive the petition, to grant the prayer of our sovereign whom thou with thine holy oil hast inaugurated, and by thy special providence appointed to be king over us.

10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

10. It is infinitely more desirable and valuable to spend one day in thy presence and service in the place where thou art pleased peculiarly to exhibit thyself, than a thousand days in any other condition, deprived of this privilege and advantage; more eligible to lie at the threshold, in the most abject condition of nearness to this palace of thine, than to have all the pomp and glory of any the most splendid worldly condition, and to be withheld from this liberty, as men excommunicated and separated from thy presence.

11 For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

11. For this God of ours that there exhibits himself is the spring of all light and strength, directs us in our way and defends us in it; he will not only pity and deliver, but even advance and dignify, and heap all abundance of blessings—both corporal and spiritual in this life, and eternal in another life—on all those that faithfully adhere to him, and constantly observe his commandments. Surely God heareth not sinners: but him that is a worshipper of God, and doeth his will, him he heareth (John, ix. 31), denieth him no request which is truly for his avail to have granted him.

*lie at the threshold.*
PSALM LXXXIV.

12 O Lord of hosts, blessed is the man that trusteth in thee.

12. O thou blessed omnipotent Lord of all majesty, how unspeakably great and valuable is that one felicity, which consists in a constant adherence to and dependance on thee! He that is thus united to the fountain of all good things can never stand in need of any thing that is truly profitable or desirable.

PSALM LXXXV.

To the chief Musician, A Psalm for the sons of Korah.

The eighty-fifth Psalm is a thankful acknowledgment of God's mercy in returning their captivity, and an humble importunate prayer for the confirming, continuing, and perfecting this mercy to them. It hath some degree of propriety to David's return to Jerusalem after his flight from Absalom, but much more to the days of Ezra and Nehemiah, after the captivity. It was committed to the prefect of the music, to be sung by the posterity of Korah.

Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

1, 2, 3. It is thy special mercy and compassion to us, O Lord, that we that were chased and carried captive from our country are now restored to it own abundant free grace and mercy to release us from those severe punishments which have most justly lain upon us for our provoking offences.

Thou hast turned thyself from the fierceness of thine anger.

4. From thee, O blessed Lord, all our deliverance proceeds: be thou pleased to interpose thy hand to perfect this work of mercy and reconciliation and restoration which thou hast so graciously begun for us, and pardon the deviations that since our return we have most unexcusably been guilty of.

5, 6. We have long been exercised under thy sharp hand of punishments, and almost been tempted to despair of any release either to ourselves or our posterities; and since thou hast brought us back to our country, our new fresh provocations have again withheld thy lovingkindness from us, cast back the work of rebuilding thy temple. O be thou now pleased, as thou hast begun to give us some essay of thy mercy, to perfect and complete it to us, to restore unto us...
that life and pleasure and joy, which we were wont to enjoy in approaching to and attending on thee in thy sanctuary!

7. This is a divine work of mercy and deliverance, O Lord; be thou graciously pleased to afford it us.

8. And this I am confident thou wilt now do in return to our prayers, if we be but duly qualified to receive so great a mercy, sincerely penitent for our former sins, faithfully resolved on a new and holy life, and continue constant in these vows of never relapsing to our former provoking sins: all which we shall after such correction certainly be careful to perform, if we be not the most stupid fools in the world.

9. God certainly on his part will be most ready to perfect this mercy to us, that the temple may be rebuilt, and the glorious majestick presence or habitation of God may return and be resettled in Jerusalem, if we only be on our parts careful to qualify ourselves for the receiving it, by sincere reformation, and persevering obedience to his divine precepts.

10. Let us be careful to approve the sincerity of our obedience to God, and he will certainly crown that with his mercies, all felicity and prosperity.

11. Let our hearts fructify in good works, and God will cherish and reward them.

12. These two things shall never be separated, our bringing forth fruits of righteousness, and God's heap-ing all manner of good upon us.

13. Our duty it is to walk obediently before him, and then he will follow in performing his part of the covenant of mercy, bring us to all that is desirable or valuable to us.

PSALM LXXXVI.

A Prayer of David.

The eighty-sixth Psalm was composed by David in some time of distress—probably in his flight from Absalom—and is a mixture of ardent prayer to God, and full indisturbed reliance on him, and adoration of his power and mercy.

BOW down thine ear, O Lord, hear me: for I am poor and needy.

2 Preserve my soul; [a] for I am holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O Lord: for I yet also with confidence, and importunately, and constantly, and ardently pour out my petitions before thee, beseech thee at length that thou wilt hearken unto me, rescue me out of my present distress, refresh and comfort me in my affliction.

4 For it is thy property to hear and answer prayers; and most graciously to pardon the sins of all humble suppliants, and to abound to them in mercy and benignity.

5 And hereon I found my trust and importunity, that thou wilt now grant this my petition.

6 When I am in the greatest straits, then, as in thy special opportunity, I address my prayers unto thee, being then most confident that thou wilt give me an answer of mercy.

7 Among [b] the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.

8 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

9 For thou art great, and dost wondrous things: thou art God alone.

10 For to thee only belongs the sovereign commanding controlling power, to which all creatures yield their obedience, as being the one only God over all the world. None but thou only hast the privilege

1 pardoning, τιμή. 2 distress, λίπος. 3 or, angels. 4 ἡμέρας Μεσσιά. Kimchi.
of working true miracles, of resisting the most puissant power of men, and so of rescuing the most disconsolate sufferers out of the utmost distresses.

11. O Lord, let thy Spirit direct and guide all the actions of my life, that they may be acceptable to thee, that I may uniformly practise what thou requirest. O be thou pleased to purge all hypocrisy out of my soul, that I may perform a sincere universal obedience to thy commands, not taking any interest of the world or flesh into competition with thee.

12. I will praise thee, O Lord, with all my heart; and I will glorify thy name for evermore.

13. For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

14. O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.

15. But thou, O Lord, wilt undoubtedly relieve me, and discomfit them. Of this thy divine attributes assure me, who art so wholly made up of mercy and pity to them that are in distress and cry to thee for help, that I cannot doubt of thy hearing and rescuing me at this time: and though thou deferrest the execution of thy wrath upon wicked doers, on purpose to reduce them by thy patience to repentance, yet when this work of thy long-sufferance and mercy proves ineffectual, when men go on impenitently and obstinately in their course, thy fidelity and performance to thy servants that are oppressed by such, as well as that sovereign property thy mercy, oblige thee to discomfit and exemplarily to punish them, and relieve and deliver those that are oppressed by them.

16. Lord, if it be thy will, may this now be thy opportunity to restore thy wanted mercies to me, to...
upon me; give thy power for my rescue, and deliver me
thy most lowly servant out of these present dangers.

17 Shew me a token for good; that they which hate me
may see it, and be ashamed: because thou, Lord, hast
holpen me, and comforted me.

17. Let thy favour and kindness toward me be
now by some means, as thou shalt think good, sig-
nally and illustriously expressed, that it may be effect-
ual to work a shame and reformation in mine ene-
mies; so far at least as to give over their malicious
design, when they discern thee to espouse my cause,
to take my part, to assist and support me against all
their machinations.

PSALM LXXXVII.

A Psalm or Song for the sons of Korah.

This eighty-seventh Psalm is a brief comparison, first betwixt Sion the place
of God's worship, and all Judæa besides; and then betwixt it and all other
heathen people, particularly in respect of the numerousness of eminent per-
sons in the one above what was to be found in all the others. It seems to
have been composed as a prophetic scheme to foretell the return of the
Jews' captivity—as Is. liv. 1, &c.—and the great prosperity of Jerusalem
consequent to it, and was designed to be sung by the posterity of Korah.

1 HIS [a] foundation is in the holy
mountains.

2 The Lord loveth the gates of Zi-
on more than all the
dwellings of Jacob.

3 Glorious things are spoken of thee,
O city of God. Sel-

1 The foundation thereof, or the foundation or beginning thereof is on the hills of hol-

ness.
PSALM LXXXVIII.

A Song or Psalm for the sons of Korah, to the chief Musician upon Mahalath [a]Leannoth, Maschil of [b]Heman the Ezrahite.

The eighty-eighth Psalm being a sad complaint addressed unto God in time of some heavy affliction—most probably in the time of the 2 Captivity, as Ps. lxxxix.—was committed to the prefect of the music to be sung by the posterity of Korah, the hollow instruments, pipe, flute, &c., being appointed to answer their voices. It was set to the tune called Maschil—see note on Ps. xxxii. Tit.—from the title of a divine song composed by Heman the son of Zerah, the son of Judah.

O L O R D God of my salvation, I have cried day and night before thee:
1, 2. Thou, O God, art he from whom my deliverance must come; no other means can be effectual for me; to thee I continually address my prayers: O be thou graciously pleased to hear and answer them!

2 this was. 3 in the writing or the book of the people, that this was— 4 But the singers as the minstrels shall count, all— 1 the hollow instruments for answering. 2 דברי נשים וEmailAddress פנים קהל. Kimchi.
3. For my soul is full of troubles: and my life draweth nigh unto the grave.

4. I am counted with them that go down into the pit: I am as a man that hath no strength:

5. I am now so low that I begin to have the privileges of dead men, those that are at the lowest, or that being brought down to the grave are out of the malice and thought of their enemies: I am laid aside as one not considered or concerned in the affairs of this world, sequestered from the conversation of men and—which is the worst part of my misery—from the sanctuary, accounted by men as one wholly forgotten and forsaken by thee, no part of thy care, and as incapable of restoration by thy power as those that are dead already.

6. Thou hast permitted me to be brought to a state of the utmost distress and destitution.

7. The effects of thy displeasure lie very pressing upon me, as one that leans with his whole weight upon another: my afflictions come in one upon the neck of another, as waves of the sea beating upon any vessel.

8. The sharpness of thy punishments hath averted all men from me: they account me forsaken by thee, and so they forsake me, get aloof from me, as from an execrable thing; and so leave me as in a prison, a state of restraint and perfect solitude, from which I cannot discern any way of rescue or redress.

9. I look and wait and languish, but receive no mitigation to my afflictions; I continually pray and importune thee, my voice and hands and heart, are for ever employed in sending up my complaints to thee.

10. Wilt thou shew wonders to the dead? shall the [d] dead confident I shall at length receive from thee: O when wilt thou please to reach it out and afford it me? If thou dost not speedily, I am likely to be consumed and destroyed by my pressures, and then there will be no remedy, no capacity of thy relief; unless thou

3. hades, ἱδέα.
or thy faithfulness work a miracle for me, and raise me when I am dead in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? why hidest thou thy face from me?

15 I am afflicted and ready to die; my soul is smitten, and my days draw near. I am afflicted; and the constant mischief which cutteth me off.

16 The sense of thy displeasure, and the direful expectation of all the miserable effects thereof, till thou art pleased to look favourably on me, do even overwhelm and destroy me.

17 They came round about me, they compassed me about together.

18 As for any human aid of friends or neighbours, I have not the least tender of that; they from whom I had most reason to expect it are affrighted with the sight of my afflictions, fly from me, lest I should implore their aid, and keep themselves at a great distance from me. It is thou, O LORD, which hast thus punished me for my sins; and from the return of thy mercy alone am I to expect relief.

PSALM LXXXIX.

Maschil of Ethan the Ezrahite.

The eighty-ninth Psalm is a commemoration of the mercies performed, and promised to be continued to David and his posterity to the end of the world—but now, in the time of some great affliction on prince and people, probably in the captivity, ver. 38, &c. (see note on ver. 49), seemingly interrupted by their sins, and their breach of covenant with God—together with an
hearty prayer for the return of them. The author of it is not known. It
was set to the tune of a song of Ethan, the son of Zerah, called Maschil:
see note [b] on Ps. lxxxviii. Tit.

1. The mercies of our God, in making such gracious and glorious promises to his people, and his exact fidelity in performing them is so great, that it exacts all our lauds and most magnificent commemorations, thereby to proclaim and divulge them to all posterity.

2. God hath promised abundant kindness and mercy, and that to endure to us to all our posterities; and so I am most confident he will perform, make good, by his continual faithfulness from his seat of mercy and of justice, what he hath thus promised us.

3. This promise of his was most solemnly made by way of a sworn covenant, stricken with David, whom he chose to be king over his people, when he rejected and removed Saul.

4. And the sum of his covenant was, not only that he should be king over his people, but that this dignity should be continued to his posterity for many generations, and that in some degree—though with great disturbances which their sins should bring upon them—as long as this nation should continue; and that toward the time of the destruction thereof the Messias should be born of this very race of David, and erect a spiritual kingdom in the hearts of all faithful men—the only true genuine posterity of Abraham and David—which should undoubtedly endure to the end of the world.

5. This is a most glorious covenant of transcendent and wonderful mercies, which as thou hast made, so thou shalt exactly perform to us: the glories thereof shall be admired and celebrated by all the angels in heaven, when they are met together for the praising and glorifying thee.

6. For though they be glorious creatures, and instruments and ministers of God, yet there is no least comparison between all the power and operations of all those and that which is performed by God in these his admirable dispensations toward his people; which therefore are to be looked on with amazement, and highest degree of reverence and

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1 holy ones: see note on ver. 6. 2 or shall contest, or enter the lists with. 3 formidable in the great assembly of holy ones, that encompass him.
to be feared in the adoration, by all those glorious creatures which attend him.

8 O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stilllest them.

10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

14 Justice and judgment are the habitations of thy faithfulness encompasseth thee.

8 O Lord, and only supreme commander of all those armies of angels; and as thou art armed with power above all those, so art thou guarded with fidelity; by the former thou canst, and by the latter thou wilt certainly perform all that thou hast covenanted with us.

9 Thy power is sufficient to bring down and tame the most boisterous and tumultuous element: the very ocean itself, when it is most boisterous, is immediately quiet on thy command.

10 By this means, as once thou gavest thy people the children of Israel a passage out of Egypt through the channel of the Red sea, so didst thou return the sea upon Pharaoh and the Egyptians, the tyrannizing enemies of thy people, destroyest him there as discernibly and illustriously as if thou hadst slain him with a sword; and together with him, by thine own immediate interposition, didst then overwhelm and drown the Egyptians.

11 Thou art the only Creator of the whole world, and all that therein is; thou gavest it that stable firm being that it hath; so that the sea, though much higher than the rest of the globe, doth not yet drown the earth. And as in the creation all was ordered by thy command, so hast thou still the only right of power and dominion over all in the administration of things.

12 All the regions of all the quarters of the earth, as the northern and southern, so the western and eastern coasts, are created by thy power, and protected and supported by it, and accordingly are obliged to bless thy providence for all the least good that they enjoy.

13 Thy power is far removed above all the oppositions and resistances in nature: whatsoever thou wilt thou art perfectly able to do; and thy providential power of mercy, of delivering and obliging, is, above all the other works of it, eminently observable.

14 Whatsoever thou doest, thy mercy and pity is discernible in it, and so is thy justice and fidelity

4 and thy faithfulness encompasseth thee.
6 exalted, דַּעַתָּן. 7 Righteousness.
5 over the pride, or, elation, מַעַלָּן.
8 preparing.
thy throne: mercy also. Thou makest promises of abundant mercy to
thy servants, and never failest to perform them.

15 Blessed is the people that know
the joyful sound: they shall walk, O Lord, in the light of thy
countenance.

16 In thy name shall they rejoice all the day: and in
thy righteousness shall they be exalted.

17 For thou art the glory of their strength: and in
thy favour our horn shall be exalted.

18 For the Lord is our defence; and the Holy One of Israel
is our king.

19 Then thou spakest in vision to thy holy one, and
saidst, I have laid help upon one that is mighty; I have exalted one
of or from the Lord.

20 from the. an eminent man.
20 I have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy [k] shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou art my father, my God, and I the rock of my salvation.

27 Also I will make him my firstborn, higher than the kings of the earth.

28 My mercy will

29. And herein did the height of this promise.

22. To protect him from the stratagems and vio-

23. And to bring the greatest mischiefs, even de-

24. And herein, and [in] all other exercises of his

25. To him he then promised what he abundantly

26. To deal with him as a father with a beloved

27. To deal with him as with an eldest son, to

28. My mercy will
I keep for him for evermore, and my covenant shall stand fast with him. 29 His seed also will I make to endure for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments; 31 If they break my statutes, and keep not my commandments; 32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness will I not utterly take from him, nor 17 suffer my faithfulness to fail. 34 My covenant will I not break, nor alter the thing that is gone out of my lips. 35 Once have I sworn by my holiness that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me. 37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

mercy consist, that it should inviolably be made good to David to the end of the world;—and when the royal power over this people of God should fail from his family, there should be another more illustrious kingdom erected in the hearts of men, the spiritual kingdom of the Messias, who should be born of the seed and posterity of David; and that kingdom should never be extinguished, but changed only into the kingdom of glory in heaven.—

30, 31, 32. To him it was foretold and bound with God's oath, ver. 35, irrevocably, that as in case of uniform and faithful obedience his mercies should be continued to his seed, so in case his succeeding heirs should depart from that obedience, and violate the commandments of God, falling off to known and wilful transgressions, God would deliver them up to very sore and severe punishments, deportations, and at length to utter rejection from the regal dignity, and upon an universal defection of the people and obstinate impenitency, holding out against the most efficacious methods, send an universal destruction on the kingdom.

33—37. And even when this should by their sins be most justly brought upon them, yet should not this covenant of mercy made under oath with David's seed be in the least measure infringed, the posterity of that faithful servant of God being perpetuated in Christ, the Messias that should rise and spring from the loins of David; and his kingdom, though not an earthly or secular, yet in a much greater height a divine and spiritual kingdom in the hearts of Christians, is secured that it shall never have an end or be destroyed, as long as this world lasts. And this is a full evidence of the fidelity and performance of God's promise to David and his seed, beyond any thing that any creature in the world enjoys. The heavens are looked on as an immutable unchangeable body; the sun and moon divide all time betwixt them, and are ordained and fixed in their spheres to be signs of times and seasons (Gen. i. 14); and so they shall certainly continue as long as this world lasts. But then, when there shall be no farther use for them, they shall be set aside; whereas the church and kingdom of Christ, that spiritual seed of him which is the most eminent son of David—when

14 pollute, profane, 15 scourges, 16 break from with him, 17 lie in my faithfulness, 18 profane: see ver. 31.
all other branches of this stock are destroyed—shall endure beyond all time, lasting as long as this world lasts, and then not be concluded, but removed only and transplanted to heaven.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed. 38, 39, 40. But notwithstanding this firm promise to David and his posterity, and the perpetuating of the kingdom to them, thy punishments are now very heavy upon his family. They have provoked thy wrath; and thy covenant with them—the condition being broken on their part—hath not secured them from the bitterest effects of it, divesting them of their regal power, and demolishing and laying waste all their forces.—The covenant, it seems, is] mutable in respect of this seed of David, and, if they continue in their sins, revocable; but under oath, ver. 35, and immutable only in respect of Christ, that eminent promised seed of Abraham and David.—

41 All that pass by the way spoil him: he is a reproach to his neighbours. 41. They that were wont to be victorious over all their assailants, that subdued in David's time the Philistims, and Idumeans, and Ammonites, and Moabites, &c., are now by their captivation under the Assyrians delivered up to be spoiled and scorned by all these their revengeful neighbours: see Ps. lxxxiii. 6, &c.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. 42. And now their enemies and assailants are as continually prosperous as David himself was wont to be.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. 43. Their weapons, that were for ever victorious, by thy forsaking them have quite lost their keenness; they that were never accustomed to defeats in their fights are now subdued, and unable to make any farther resistance.

44 Thou hast made his glory to cease, and cast his throne down to the ground. 44. The great fame and renown and power which they had among all men is now utterly lost;

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah. 45. Our princes slain, and their people subdued, and captivated, and contumeliously handled.

46 How long, LORD? wilt thou hide thyself for ever? shall thy

19 to the earth, יָסָרָה. 20 made, בָּא. 21 a ruin, גָּסִים. 22 rise, גַּשָּׁה.
wrath burn like those illustrious promises were made, utterly consumed.

47. Remember, 24 how short my time is: wherefore hast thou made all men in vain? 48. What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of death? Se-

lah.

49 Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?

50. Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people;

51 Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the feet of thine anointed.

52. Blessed be the Lord for evermore. Amen, and Amen.

24. what my age is, ἡ ἀλήθεια ἡμών. 25. hades. ἡμών. 26. primitive. 27. total delay of many people, ἡ ἀλήθεια ἡμών. 28. delays.
sending the Messias—whose kingdom and redemption is not of this world, but spiritual and eternal—the erecting of his throne in his servants' hearts, and the redeeming them from sin and Satan shall in due time be performed in Christ, that most illustrious son of David, to whom—and none else—belonged the promise under the oath of God. And in this completion of God's covenant with David his servant—of which all God's faithful servants shall have their portions—we securely and with full confidence acquiesce, and all join in an ardent and most devout celebration of God's fidelity, his constant performance of all his promises; and so conclude, So be it, Lord, and so certainly it shall be.

THE END OF THE THIRD BOOK.
THE FOURTH BOOK OF PSALMS.

PSALM XC.

A Prayer 1 of Moses the man of God.

The ninetieth being the first of the fourth book of the collection of Psalms, is a complaint of the afflictions and shortness of life, together with a prayer for the return of mercy, composed either by Moses, that eminent prophet, which in God’s stead governed the people of Israel, and conducted them out of Egypt, or else, as in his person, by some other, with reflection on those times wherein Moses lived, when the children of Israel in the wilderness were sorely afflicted, and great multitudes of them untimely cut off for their provocations.

LORD, thou hast been our only protector and defender: O do not now forsake and destroy us utterly!

Before any part of this world was formed by thee, thou hadst an infinite, incomprehensible being, a power by which this whole orb, wherein we move, was at first created; and thou remainest immutably the same almighty power, and so shalt do to the end of the world: O let us thine afflicted creatures receive at this time the benefits and auspicious effects of this thy both power and mercy!

Thou art the great ruler and most just disposer of all events; when those whom thou of thine infinite power and goodness didst create, fell off, and made defection from thee, it was then just with thee to punish

1 or, for 5. 2 υπάρχον, the prophet of God, Chald. 3 refuge, or help, or support. 4 or, the earth were in travail. 5 a broken estate.
them for their sins, and return them back to the earth, that lowest and vilest condition, from which man was first brought forth by thy creative power. This was the sentence against Adam, and thus thou art at this time justly provoked to deal with great multitudes of us.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

4. And if in the old world, such as had thus offended, were permitted—some of them, even Adam himself, to whose sin death was awarded by God—to live near a thousand years after it, yet, alas! what is that compared with thy infinity? Thou art without all beginning, O blessed Lord, most absolutely eternal: a thousand years, being considered in thy duration, are but as a drop spilt and lost in the ocean, no more than the shortest time among men; but a day, and that past and gone; or but the sixth part of that, the space of four hours in the night—see note on Ps. cxviii. 6—which is insensibly passed over in sleep.

5 [d] Thou carryest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

5, 6. As for us men, we are naturally frail and shortlived, our whole age is instantly at an end by the course of nature. But then, when thy wrath also breaks forth against us, death comes as a torrent, and sweeps us away in the midst of our strength: our life then is but as a dream when one awakes out of sleep, but a fancy at first, and that soon vanished: whilst we live, we do but seem to live, and straight death comes, and that phasme vanishes. Our condition here is no more stable and durable than that of the flower or grass of the field, which when it flourishes most, is subject to instant fading and withering; but if the scythe or sickle come, the emblem of thy judgments on sinners, then it falls in the prime of its verdure. In the morning it is fresh and prosperous, and in its growth, and the very same day it is cut down, and then immediately fadeth, loseth all its verdure and beauty before the night.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

7, 8. And just thus it is with us: our sins have provoked thee to cut us off in the prime and most flourishing part of our age; our open and crying sins, these, as the Rector of the universe, thou thinkest fit to punish with excision: and beside these, many more secret sins there are, unknown to men, but most clearly discernible by thee—our secret apostasies, and in our hearts returning to Egypt; our dislike of thy methods, thy presiding and governing us; and preferring the satisfaction of our lusts before the observ-

6 overflowest them, they shall be a dream in the morning as grass is changed.

HAMMOND.
Psalm XC.

9 For all our days are passed away in thy wrath: we spend our years [e] as a tale that is told.

9. Thou hast been incensed by our atheistical murmurings; thy displeasure is gone out against us; and so the years that were allowed us here, and might otherwise have been prolonged for some time, are now suddenly cut off, our race is ended in a trice, we are seized on with a swift destruction.

10 The days of our years [f] are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away.

10. The vast numbers of six hundred and three thousand five hundred and fifty that were fit for war, and so were listed at our coming out of Egypt, do all drop away one after another—thy oath being gone out against them, that but two of that whole number shall enter into Canaan, all the rest leaving their carcases in the wilderness. By this means it comes to pass, that great multitudes die before they advance to more than the seventieth year of their age, viz., all that were but thirty years old at their coming out of Egypt. Others that were then in their prime, about forty years old, are sure not to outlive eighty. And for the youth that were not numbered, those that were to enter into Canaan and so outlive the rest, they have yet little joy in their life, nothing but wearisome journeys and turmoils: see Ps. lxviii. 33. And so our complaint is most just, as to a vast multitude of us, that our age is even as nothing in respect of true duration—but a thought or breath, ver. 9—our most vigorous men being cut off in their prime; and so there is an end of them.

11 Who knoweth the power of thine anger? [g] even according to thy fear, so is thy wrath.

11, 12. Whilst thus we are daily cut off, the great unhappiness of it is, that no man is careful to lay to heart these terrible effects of God's heavy wrath upon us; no man is so far instructed by what he sees daily befall multitudes of other men, as to be sensible of his own danger, and the shortness of his life, so as to live well, while he is permitted to live. Lord, be thou pleased to give us this grace, so to instruct us, and convince us of the shortness of our lives, that we may be brought to pay that constant reverence and obedience that is due to thee, and wherein true wisdom consists—there being nothing so unwise as our provoking of thee, and adventuring to be cut off in our sins.
Return, O Lord, how long? and let it repent thee concerning thy servants.

And if it may be thy good pleasure, O Lord, reverse that sentence of excision which is gone out against us: let it suffice that thy displeasure hath flamed to the devouring so great numbers of us, and at length vouchsafe to be pacified and reconciled with us.

We have lain very long under thy wrath, O Lord: O delay not to afford us the full streams of thy mercy which we have thus long wanted and impatiently thirsted after! that so for the remainder of our time we may have some matter of ovation and rejoicing, after so much sadness.

Our afflictions and miseries have lasted long; O let us have some proportion of joy to so much of sorrow!

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

O magnify thy glorious work of grace and mercy to us and our posterity—which is most properly thine, thy acts of punishment being thy strange works (Is. xxviii. 21).

Shew forth thy lovingkindness and light of thy countenance toward us; look graciously and favourably upon us; give us thy grace to direct us in all our ways; work thou in us both to will and to do; and then by thy good providence prosper our designs and undertakings.

The ninety-first Psalm is a meditation of the special security of the truly pious man, who relies on God alone for it, together with all other blessings of this world, as the reward of his firm adherence to God. It is affirmed by the Chaldee and LXXII. and Latin to have been composed by David—in reference perhaps to God’s being entreated for the land, and removing the pestilence (2 Sam. xxiv. 25), just as it was seizing on Jerusalem (see note on ver. 5)—and hath its most eminent completion in the Messias.

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.
Title, as is the promise of him that hath all power and dominion over all creatures in the world, and can certainly, and as undoubtedly will perform whatsoever he hath promised.

2. This general never-failing axiom gives me confidence cheerfully to repose my whole trust and affiance in God, as the most sacred inviolable sanctuary, the most strong, provided, impregnable fort, the supreme and divine power, that governs and overrules the whole world, and hath by his promise obligated himself never to destitute me that thus hang on him.

3. In this his safeguard I shall be secured from those dangers that are in the eye of man most unavoidable, the most secret ambush that is most cunningly laid, and the most killing poison that propagates itself most insensibly.

4. For as an eagle or other bird doth with her wings protect and secure her feeble young ones from all approaching dangers, and to that safeguard they confidently resort, without seeking or soliciting any other—from whence and by analogy with which it is, that in the holy of holies the cherubims with their wings overshadow the mercy-seat, to signify God’s gracious care and protection over all that address themselves to him—so shall God guard and defend me, and in his protection will I repose all my hope and trust, the power of the Almighty being abundantly sufficient, and, upon his promise given, his fidelity engaged to afford his continual defence to all that are thus qualified for it.

5. To this it is consequent, that I have no cause to apprehend with terror either the most secret or the most open dangers, the most unavoidable evils that can threaten destruction or mischief to me, either by night or day.

6. Those judgments which seize on multitudes of wicked men, on every side of me, shall—like the plagues that swept away the Egyptians, but passed over the Israelites, or the plague that slew seventy thousand from Dan to Beersheba, but fell not on Jerusalem—be forbidden to seize on me.

8. All the sense of evil which I need fear, is in its seizing on others, not on myself, the beholding the
hold and see the untimely deaths of many others, such as is by the reward of the wicked.

9. I have placed all my affiance in the Lord, and thereby secured myself of all the protection and safeguard that the omnipotent Monarch of heaven and earth can bestow on me.

10. By strength hereof no kind of mischief shall befall thee, by any mishap befall or approach me.

11. God having set a guard of his about me, given charge to the holy angels, that always attend and execute his commands, that as long as I cleave fast unto him they shall secure me from all manner of evil that his providence shall permit to approach me.

12. When any such approacheth, those holy officers of his shall be ready with their aid, and preserve me safe from it.

13. The most ravenous and venomous beasts, which prey on and mischief all they meet, shall not be permitted to annoy me, but, as so many conquered creatures, acknowledge my power over them.—This was most eminently to receive its completion in the Messiah, here typified by the Psalmist in the miraculous power which he had over the whole creation, healing all manner of diseases, and casting out devils, and communicating this power to his disciples: see Mark xvi. 18.—

14. I have placed my whole joy and delight in God, most faithfully observed all his commands, and revealed them to others, given them knowledge of his will, how he expects to be served by them;—this had its eminent completion in Christ’s espousing the will of his Father, and preaching it to the world;—and this shall be sure to be rewarded by him with preservation or delivery from all dangers: if any approach and involve me, he shall be sure to rescue me out of the power of it.—This was most literally verified in the resurrection and ascension of Christ.—

15. God hath obliged himself by promise, and

3 O Lord art my hope, thou hast made the most High thy help, or refuge: see note on Ps. xc. 1. 4 carry thee, τήρησε. 5 asp, or basilisk, πιθήκων, LXXII. 6 delighted in me, ἐτύμωμαι.
upon me, and I will certainly perform it: whatsoever request I address to him, shall certainly be granted me; when any affliction comes, I am secured of his support under it, rescue out of it, and higher degree of exaltation attending it, great length of days in this world —this belonged not to Christ, but was abundantly made up by his resurrection—even as great as I can desire, and then a joyful vision of him in another world.

**PSALM XCII.**

*A Psalm or Song for the sabbath day.*

The ninety second Psalm is a joyous meditation on the gracious works of God toward his people and his judgments on wicked men, appointed in the Jewish Church to be used on the sabbath day; not so much to commemorate the creation and sabbath following that, as to foretell their peace and prosperity in this world, and withal that rest from persecutions which God had promised to give his Church under the Messiah: see note [a] on the title to the Romans, and notes on 2 Thess. i. 5, and Heb. iii. 11. The Jewish Arab ascribes this Psalm also to David.

*It is a good thing* to give thanks unto the Lord, and to sing praises unto thy name, O most High:

1. To shew forth thy lovingkindness in the morning, and thy faithfulness every night,

2. Upon an instrument of ten strings, and upon the psalter; upon the harp with a solemn sound.

3. For thou, Lord, hast made me glad; and thy continued protections and preservations, the glorious all-wise and all-gracious dispensations of this thy providence, are matter of the most ravishing transporting exultation.

4. Thy actions and thy counsels are evidences of thy transcendent unfathomable power and wisdom and goodness,

5. Thy actions and thy counsels are evidences of thy transcendent unfathomable power and wisdom and goodness,

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1 day of sabbath: see note on ver. 10. 2 נִקְנָה וָאָבָל שֶׁלָּה, the age to come of the Messiah which shall be all sabbath. Sol. Jarchi. 3 song, or loud voice (see Ps. iii. 6) on the harp, וָאָבָל שֶׁלָּה, וַעֲבֹדָה.
6 A brutish man knoweth not; neither doth a fool understand this.

7 [a] When the wicked spring as the grass, and [b] when all the workers of iniquity do flourish; 5 it is that they shall be destroyed for ever:

6, 7. Such as wicked men, that go on prosperous and uninterrupted in their course, do not at all discern or comprehend the meaning of; for when they from their successes gather matter of triumph, applaud and congratulate their prosperity, this is a most gross and sad mistake in them. The only true account which is to be made, or conclusion to be collected from these their temporary successes being rather this, first, that now they are hastening to their excision—their bravery, like that of a flower, being a most certain indication of their approaching ruin, whilst the righteous flourish like a palm or cedar, ver. 12, get height and strength and glory from their age—and secondly, that God’s vengeances due to them, and not yet inflicted, will one day come upon them the more direfully and unavoidably for these their present short prosperities, even utter ruin and destruction.

8 But thou, Lord, art most high for evermore.

8. And herein God’s power and justice and fidelity is and shall be most eminently discernible, to the eternal discomfiture and confusion of all the enemies of him and his Church.

9 For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity [b] shall be scattered.

9. For God shall certainly distinguish and make a difference betwixt wicked and pious men, his enemies and his friends and faithful servants; and whatever indiscrimination there appears between them here in this world for some time, he will undoubtedly make the separation, he will visibly seize on the ungodly, the oppressors and persecutors of his Church, blast their greatest prosperities, dissolve their strength, rout their armies, bring them to nought, and adjudge them to irremediable perishing;

10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

10. Whilst, on the other side, the truly pious men shall have all their oppressions and sufferings repaired, and be rewarded abundantly with honour and exaltation, deliverance and peace here in God’s season, advancement to a flourishing condition here in this world, and eternal bliss in another life.

11 Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

11. And this change shall be most visible and illustrious; the judgments of God and destructions that fall upon the obstinate enemies of God and his Church shall be very stupendous and remarkable.
12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the Lord shall flourish in the courts of our God.

14 They shall still bring forth fruit in old age; they shall be fat and flourishing;

15 To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.

12. And the prosperity and peaceable flourishing of the Church in the fruits as well as the profession of piety—in the former resembling the fertility of the palm-tree, in the latter the tallness of the cedar—shall be as remarkable also.

13, 14. They that sincerely and faithfully give up their names to the service of God and his worship, shall at length enjoy great tranquillity, liberty of holy offices, and all other such most desirable privileges and opportunities of piety: such trees as these—as men are said to be trees inverted—may, without violation of the law, be planted near the altar, and flourish in the courts of God. And the Church shall be much increased by this means, propagated beyond the holy land over the face of the whole earth, and not decay with age, but herein also imitate the palm-tree, ver. 12, that the older it grows, [it] is still the more fertile:

15. All this as an eminent testimony of the great justice and uprightness of God's judgments; who, although he permit wicked men to flourish, and his own people to be afflicted for a while, yet at length changeth the scene, and by interposition of his almighty power subdues the wicked, restores and advances his faithful servants to all prosperity and flourishing in this life.

PSALM XCIII.

The ninety-third Psalm is a brief meditation on the power of God, and his providence, as in the works of his creation and the stability of those laws whereby all are governed, notwithstanding the tumults of this sublunary world, so in settling his Church in peace, and faithful performing of his promises to his servants. It is resolved by the Jews to have its fullest completion in the Messias.

The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved.

1. The Lord hath now been pleased powerfully and illustriously to shew forth himself, to give signal testimonies of his omnipotence; he is come out as in a royal, so in a military manner; hath secured the whole nation—see note on Matt. xxiv. 7—from all the danger that encompassed it, and set it safe from the fear of evil.—And this an emblem of the spiritual kingdom of Christ: see note on Ps. xxvi. 10.—

2. This gives us occasion now seasonably to praise...
established of old; and magnify him in all his glorious attributes of
to power and justice, which from all eternity have be-
longed to him, his righteousness being as eternal as
his being.

3. When the violent uproars and seditions of wick-
ed men did their utmost to disturb and overwhelm
all, imitating the waves and surges of the rivers or
seas, ver. 4, which make a great noise and roaring—
and so when the devils and wicked men stood out
against, rejected, and crucified the Messias—

4. God was then pleased seasonably to interpose
his almighty power, to subdue and quiet them, and
frighten their most boisterous assaults, shewing them
and all the world beside, that his strength is far su-
perior to the strength of the most riotous unruly crea-
tures, and can, when he pleases, restrain and still them.
—And so did he in the resurrection set up the king-
dom of the Messias.—

5. And according to his strength so is his fidelity;
he is able to perform whatsoever he please, and hav-
ing interposed his promise, he will certainly fulfil it:
he can no more fail in that, than he can renounce his
holiness, which is of all others his most divine attri-
bute, always most illustriously visible in all his pro-
ceedings, and so shall continue to the end of the
world.—And this [is] discernible in nothing more, than
in his making good his promises to the Christian
Church.—

PSALM XCIV.

The ninety-fourth Psalm is an earnest prayer to God, and a confident assur-
ance of him, that he will dissipate the attempts of wicked men, and uphold
the righteous. It is thought to have been composed in Babylon for re-
demption from thence.

1. Thou Lord of heaven and earth, to thee only
pertains that great judicial office of distributing
punishments and rewards in the world: we that are
injured and oppressed, as we are not able, so neither
is it our duty to avenge ourselves: this is the divine
prerogative annexed to thy sovereignty. Be thou
now pleased to interpose on our side, and testify to
all, that at length thou takest the matter into thine
own hands.

2 O Lord, God,
to whom vengeance
belongeth; O God,
to whom vengeance
belongeth, shew
thyself.

8 to length of days, ספ to לוע. 1 So R. Gaon, Sol. Jarchi, and Kimchi. 2 O Lord,
the God of revenges, the God of revenges, להיט לך להיט לך.
2 Lift up thyself, thou judge of the earth: render a reward to the proud.

2 Thou art the one supreme Governor of the world, against whose edicts it is that these proud oppressors exalt themselves. It is just with thee to depress those that exalt themselves, to punish the injurious: O be thou now pleased to execute thy justice upon them!

3 Lord, how long shall the wicked thrive and prosper in their course, are apt to talk atheistically, to persuade themselves and others that they have mastered Heaven, that there is no power superior to theirs, that they can carry all before them. Blessed Lord, permit them not to go on in this proud error; subdue at length and humble, and let them no longer continue under so dangerous a temptation to impiety and profaneness, as their prosperities have proved unto them.

5 They break in pieces thy people, O Lord, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The Lord shall not see, neither shall the God of Jacob regard it.

8 This is a strange, brutish, irrational, mad folly, for any that hath the understanding of a man to be guilty of.

9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

3 instructs the nations, he that teacheth man knowledge, shall not he rebuke?
commands of transcendent purity and charity to all
the men in the world—he should not after all, de-
mand exact obedience to these commands, and chas-
tise and punish all disobedience.

11. Let those that thus flatter themselves and
blaspheme God, and think that they shall carry it
away unpunished, know this, that even these very
thoughts of theirs, so false, so foolish and atheistical,
are perfectly discerned by God the searcher of all
hearts, and shall one day be severely punished by
him.

12. The prosperity of impious men is so far from
being a felicity to them that enjoy it, as these men
deeom, that the direct contrary to it—viz. to be pu-
ished and rebuked by God for all that we do amiss,
and by that means to be reduced to the sense and
practice of our duty—is indeed the greatest favour
and mercy of God, and so the most valuable felicity,
evidence of God's tender care of us—whereas
they that are left in their sins unpunished, permitted
to go on securely in their course, have reason to look
on it as an act of the severest vengeance from God, a
leaving them and delivering them up unto them-
selves—

13. And withal makes us capable of God's farther
mercies, in removing afflictions and persecutions, when
they have obtained their desired end upon us, recti-
ified and reformed what was amiss: for then without
question God will at once restore rest and tranquil-
ity to the oppressed pious man, and destroy and con-
sume the ungodly oppressor, cast the rod into the
fire, when his children have been sufficiently corrected
by it.

14. For though God may and sometimes will fa-
therly correct and chastise his children, and permit
them a while to abide under sharp oppressions; yet
will he not utterly forsake them, but in his own
chosen season restore their prosperity and subdue
their enemies.

15. The time shall certainly come, that all wrong
judgments shall be reversed, that the sufferings of
good men shall be turned into their greatest advan-
tages, that the righteous and truly pious man shall
be the most thriving and prosperous even in this
world, and all impious opposers and oppressors the
most impropersous.—This was eminently fulfilled in
the destruction of Jerusalem and heathen Rome, the crucifiers of Christ, and bitter persecutors of Christians, and the halcyonian days that the Christians had after each of these: see Ps. xcvii. 13, and Is. xlii. 1, and Rev. i. 6.—And then shall good men have all kind of encouragements to follow and adhere to goodness—hereby the profession of Christianity shall be propagated over all the world—as that which, though with some mixture of persecutions, hath the promise, and is sure to be rewarded even in this life (Matt. xix. 29, and 1 Tim. iv. 8) and not only in that which is to come.

16, 17. But this is to be wrought, not by any human aids or means, by armies raised to defend piety against impiety; when these are wanting, and impiety is backed with the greatest visible strength, then shall God himself by his own ways and means in his due time interpose, and rescue his faithful people from the utmost imminent destruction.

18. If at any time the danger appear greater than ordinary, that the pious man is ready to think himself lost, then is God's special season to interpose his hand for his relief.

19. When he is in the greatest anxiety and solicitude, encompassed with apparent hazards on every side, and from thence disquieted and troubled, God then chooseth most seasonably to interpose, to deal with him as a tender parent with a querulous child, provides for him whatsoever may be most grateful and satisfactory in this condition.

20. Let men sin never so confidently, make laws for impiety—as Nebuchadnezzar did for the worshipping his golden image, (Dan. iii. 4)—and set up wickedness on the throne or tribunal, confound all justice, and substitute oppression and rapine instead of it; the comfort is, God will never be drawn to take part with them, to favour or countenance their impiety.

21, 22. Be they never so violent and unanimous in their pursuit of the life of blameless pious men, and their forms of process never so solemn and legal, there is yet an appeal behind to the unerring supreme tribunal, and my resort to that shall never fail to bring

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8 If, Chald. LXXII. Chal. Sol. Jarchi expounds it.
9 have cherished, or refreshed.
10 So
22 But the Lord me a rescue from their bloodiest sentence. God shall
11 is my defence; reverse that, and protect me and all that cheerfully
and my God 12 is depend on him.

23 And he shall 23. And he shall most certainly requite and punish
bring upon them the wicked oppressors, return that mischief on them
their own iniquity, which they designed to bring on others, and by
and shall cut them making their sins their own scourges and certain
off in their own wickedness; yea, ruin, manifest his fatherly care and providence over

the Lord our God his obedient faithful servants.
shall cut them off.

PSALM XCV.

The ninety-fifth Psalm is an invitation to all to bless and praise the name of
God, and to live obediently before him. It is affirmed to be written by
David (Heb. iv. 7), and may probably have been fitted by him, among others
here put together, for the solemnity of bringing the ark to the place of
God's rest, ver. 11; and is by the Jews 1 confessed to refer to the duties of
the Messias, as we see it applied Heb. iii. and iv.

O come, let us 1. The Lord of heaven is he from whom all our
deliverance and strength doth come: see note on Ps.
lxxxix.26. O let us uniformly join in praising and
glorifying his name!

2. Let us make our daily constant addresses to
him with all the acknowledgments and expressions of
thankful hearts;

3. As to him that is the supreme God of heaven
and earth, the only supereminent Monarch over all
powers and dignities, the angels his ministers in hea-
ven, and the mightiest princes his viceregent upon
earth.

4. The bowels and bottom of the earth are in his
powers and dignities, the angels his ministers in hea-
ven, and the mightiest princes his viceregent upon
earth.

4 In his hand are
the 2 deep places
of the earth: the
strength of the hills
is his also.

5. It is he that framed the whole orb of the sea and
dry land, and contrived them so, the one in the bowels

11 to me for a defence, 1 R. Gaon, Rasi, Kimchi.
12 for a rock of my trust, 2 secret parts.
13 render, or return, ה'.
and his hands formed the dry land.

6 O come, let us worship and bow down; let us kneel before the Lord our maker.

7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, ye shall not harden your hearts as in the provocation, and as in the day of temptation in the wilderness:

8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Unto whom I sware in my wrath that they should not enter into my rest.

3 or, dominion.
4 or, if you will to day hear—
5 or, though they, V.
6 wearied, weary.
7 נְבָעַת אֵלֶּה עֵצֶם קְרֵבָּנָה, a people whose idols are in their hearts, Chald.
land of Canaan. O let us not offend after their example, lest we follow them in their punishments also, and be denied our part in God's rest here, the privileges of the ark and presence of God among us in Jerusalem, where he hath promised to rest and dwell for ever, if we do not provoke him to forsake us!—How this was applicable to the Jews under the times of Christ, see note [b] on ver. 7.—

PSALM XCVI.

The ninety-sixth Psalm is a form of common thanksgiving and praising of God for all his works of grace and mercy, as the great Creator and Preserver, Redeemer and Judge of the world. It was first composed by David, and, among others, delivered into the hand of Asaph and his brethren, at the carrying up of the ark from the house of Obed-Edom to Zion (1 Chron. xvi. 23, &c.), and afterward lightly changed, and 1 said to have been used at the rebuilding the temple after the captivity. And [it] is in the prophetic sense very applicable to Christ's spiritual kingdom, and the effects thereof in the conversion of the Gentiles, &c.: see note on ver. 10.

O sing unto the Lord a new song: and bless and magnify the Lord of heaven, and this in the utmost cheerful joyous manner, every day of their lives; but more peculiarly we at this time—who have this present signal addition to his wonted mercies—commemorating all the glorious works and mighty deliverances which he hath wrought for his people.

1, 2. O let all men in the world acknowledge and praise the Lord; bless and magnify the Lord of heaven, and this in the utmost cheerful joyous manner, every day of their lives; but more peculiarly we at this time—who have this present signal addition to his wonted mercies—commemorating all the glorious works and mighty deliverances which he hath wrought for his people.

3. Let this zeal of ours endeavour to extend itself to the benefit of all the heathen people in the world, those that know not God; and by proclaiming the glorious miraculous acts of his power and goodness to his faithful servants, invite and persuade all to become proselytes to his service.

4. For certainly his power and goodness, his majesty and his mercy is most worthy to be adored by all rational creatures; and his divine vengeance—so lately felt by the Philistims, whose gods were plagued by him as well as their votaries, and by the Jews themselves in that breach upon Uzza, 1 Chron. xiii. 11—ought in all reason to be admired and reverenced and trembled at by all opposers, much more than all the feigned deities that are feared and worshipped among men, and are not able to secure their worshippers or themselves.

1 See the LXXII. their title of the Psalm.
5 Of all the gods of the nations are [a] idols: but the Lord made the heavens.

5. The choicest of those that the heathen people of the world have adored for gods are but either angels, or souls of men, or celestial bodies; and what are these but the creatures of God?—who is the Creator of the highest heavens, and of all that inhabit there—and are therefore in all reason to give place to the kingdom of the Messiah, which is to be erected in men's hearts, see note on ver. 10.

6 Honour and majesty are before him; strength and beauty are in his sanctuary.

6. The sanctuary or holy place appointed for the assembly to whom God will powerfully presentiate himself, is the most glorious majestic place in the world; the angels, those splendid ministers of his, reside there; and by their ministry our prayers are heard, our wants supplied, and so sufficiency of strength imparted to those that stand in need of it, and there petition for it.—And this [is] an image and imperfect type of what shall be at the coming of Christ, that spiritual kingdom of his among us, by the efficacy of his grace in his church.—

7 Give unto the Lord, O ye kindreds of the people, give unto the Lord glory [b] and strength.

7. O let all the nations and people of the world acknowledge him the great and glorious Creator and supreme sole Governor of all!

8 Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.

8. Let them pay to him those acknowledgments which his all-wise and gracious providence and dispositions, and the redemption which he hath wrought for the whole world, exact from all, and offer up themselves and their prayers, those their spiritual sacrifices, together to him in his church.

9 O worship the Lord in the beauty of holiness: fear before him, all the earth.

9. Let them magnify and adore him in all his glorious attributes, reverence and obey him in all his commands, and never fall off or apostatize from him.

10 Say among the heathen that [c] the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people rightously.

10. Let his people of the Jews instruct the heathen world in these great articles of their creed, not only that the God of Israel, the Creator of the world, is also the sole Governor of it, but farther that the Messiah, his eternal Son, having conquered death, shall have all dominion over his church committed to him by his Father; that by his divine providence and power he shall so overrule and settle and compose the disturbances and oppositions among men, that he shall plant miraculously, and then powerfully support his church against all the enemies thereof, destroying in a remarkable manner those that hold

2 Splendour, τιμή. 3 power, or empire. 4 or, his holy majesty: see note on Ps. xxix. 2.
out against him, and will not be subject to his kingdom.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood 6 rejoice.

13 Before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

11, 12, 13. And this is matter not of mourning, but of joy to the whole heathen world, who upon this act of divine vengeance and judicature, Christ's destroying their false gods, and casting them out of their temples—and by their forsaking those ridiculous detestable idol-worships and all the pollutions annexed to them, and receiving the Christian faith and with it mortification of lusts, practice of all Christian virtues, and tasting the inward joys and comforts of these—shall be obliged to bless and praise and magnify God, and acknowledge this sovereign mercy far beyond all that ever they aspired to; and admire his justice and wisdom in this blessed turn of his providence, and withal the uprightness of his judgments, the exact justice thereof in dispensing both his punishments and rewards to all the people in the world, protecting those that by adhering to him take care of their eternal welfare, and eminently and signally destroying those that will not permit so gracious a Saviour and Redeemer—with his easy and pleasant yoke, and not only light but beneficial burden—to rule and reign over them.

PSALM XCVII.

The ninety-seventh Psalm, agreeable to the ninety-sixth, is the praising the God of heaven for his works of justice and mercy. It is thought to be composed by David on occasion of his peaceable reestablishment in his kingdom after the rebellion and destruction of Absalom; but it as literally contains a prediction of the Messiah his inauguration to his regal office, and the signal exercise thereof in the destruction of his crucifiers, and all other enemies of his kingdom: see note on ver. 2.

1. God hath subdued all the enemies and opposers of that kingdom which he hath been pleased to erect, to seat his anointed quietly in his throne—an eminent type of the kingdom of the Messiah, which is to commence at his resurrection, and to be set up in the hearts of believers, and shall prove matter of all true joy to all the heathen world, and the several nations thereof, as well as to the Jews.—

2. His judgments are secret and unsearchable—and inscrutability are round a so the infinitely wise ways and depths of his provi-

6 make a loud noise, κρας. 6 cry vehemently, κρας. 7 At the presence of, μητήρ. 1 τής Δαυιδ, άτομο καθισταν αν, LXXII. 2 many islands, πανδηπόρος.
387.4x612.2

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PSALM XCVII.

bought him: righteousness; but all founded in and managed with most
eousness and judg-

3 A fire goeth be-

4 His lightnings

5 The hills melted

6 The heavens de-

7 Confounded be

8 Zion heard, and

9 For thou, LORD,

10 Ye that love the

3 basis.

4 angels.

5 most high, ὁ ὅστις.
laid out on this one care of approving themselves to
him, their time will be well spent in this service; and
beside the endless reward in another world, they shall
not fail of the evidences of his goodness and gracious-
ness here in giving them signal preservations and de-
liverances from all the machinations of wicked men,
and in his time rest and cessation of persecutions,
peaceable assemblies and opportunities of serving
him.

II. For though the service of God under the Gos-
pel have an annexation of tribulations, which must be
expected, and cheerfully supported in this life—being
dispensed by the divine providence for many salu-
brious and beneficial ends—yet is there that seed
and foundation of joy and abundant delight to all
honest and truly pious hearts sown there, that shall
not fail to bring forth all comfortable and blessed
effects to them even in this life, by the practice of
Christian virtues, by the comforts and peace of con-
science, and that lively hope that is afforded to all
faithful obedient disciples, and over and above, after
this life, the fruition of endless bliss and glory.

11. Rejoice in the
LORD, ye right-
eous; and give
thanks at the re-
membrance of his
holiness.

PSALM XCVAII.

A Psalm.

The ninety-eighth Psalm, composed probably as a breviate of Moses's song at
the delivery of the Israelites, and destroying Pharaoh and the Egyptians
(Exod. xvi. 1, &c.), is, as the ninety-sixth and seventh foregoing, a 1 pre-
diction of Christ's kingdom, and the bringing the Gentile world in subjec-
tion to it: it is thought to have been composed by 2 David.

O sing unto the 1. It is now a most opportune season to praise and
LORD a new song; for he hath done
marvellous things: his right hand, and
for that glorious resurrection of the Messias out of
his holy arm, hath the grave—the pawn and pledge of ours—a work of
3 gotten him the [a] his omnipotent power, and an evidence of his fidelity
in making good his promise to him.

2 The LORD hath 2. This mighty work of his in raising the Messias
made known his from the dead, and the exact completion of his pre-

1 אֲדַבָּה תְרֵעָא, A prophetic Psalm, Chald.
2 פָּרָם וַיְדַבָּה, LXXII. Syr. Lat. &c.
3 helped him, or brought him salvation, or deliverance.
salvation: his righteousness hath he openly shewed in the sight of the heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the Lord, all the earth: make a loud noise, and 4 rejoice, and sing praise.

5 Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the Lord, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods [b] clap their hands; let the hills 7 be joyful together.

9 Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

7, 8, 9. The whole habitable world, the heathen people that have been long under the servitude of their false idol-worships, shall now be redeemed from that slavery of sin and Satan; their oracles and temples destroyed; and the doctrine of the true God, and practice of piety and justice and charity, set up in their stead; and thereby a most happy joyful reformation wrought among men, which deserves all the acknowledgments of humble and thankful hearts.

PSALM XCIX.

The ninety-ninth Psalm, anciently 1 attributed to David, seems first to refer to his quiet establishment in that throne to which God had chosen him; but prophetically also, as the former, to the kingdom of the Messias.
THE LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

1. The omnipotent God of heaven, that God that hath promised to be present in his sanctuary, and appointed the cherubims to be placed covering the propitiatory, thereby to denote his presence there to all that seek him and pray to him, hath at length been pleased to shew forth his power in behalf of his servant David; hath discomfited the Canaanites and Jebusites, and other his heathen enemies, and now quietly seated him in his throne—a lively image of his erecting the Messiah's kingdom in men's hearts—and so shall firmly continue in despite of all commotion or opposition whatsoever.—The gates of hell shall not prevail against the Church, the spiritual kingdom of Christ here: [see Matt. xvi. 18.]—

2. And herein hath God magnified himself in the sight of all the people round about; the God that is worshipped and presentiates himself in the ark, now placed in Zion, is discerned even by heathen men to be far too strong for any nation to resist or oppose.

3. This they now are forced to acknowledge, to dread his power and vengeance, and confess that it is most justly evidenced on them, to the subduing of them and magnifying his people.—This was more eminently fulfilled in the conversion of the Gentiles to Christ.—

4. All the strength and ability that David hath had to bring him to this height and peace and stability, he hath received wholly from God; and that God which hath thus holpen him hath done it to this great end, to punish sin and set up all manner of virtue, casting out and destroying the detestable idolaters, severely visiting their unnatural sins upon them, and by excellent laws, and rulers after his own heart, endeavouring to advance the practice of all purity and justice and charity among the Jews.

5. O let us all make our humblest united approaches unto him; and as they that petition a prince on earth use to cast themselves prostrate at his feet, so let us be prostrate in his sanctuary—see ver. 9—that place of his peculiar residence, where we are appointed to assemble; and let us there uniformly adore and praise and magnify him for this signal act of his glorious goodness and mercy toward us, and offer up our prayers and supplications unto him, as to one that never fails to make good his pro-
mise of hearing the prayers of his faithful servants, which are ardently addressed to him.

6. Thus hath he constantly dispensed his mercies to his people at the prayer of those holy men whom he hath set over them. Three eminent instances there are of it recorded; one, Exod. xxxii. 11, when at the prayer of Moses God was propitiated after the great provocation of the golden calf; a second, Numb. xvi. 46, when upon Aaron’s making the atonement for the people in the business of Korah the plague was stayed; a third, i Sam. vii, where upon Samuel’s burnt-offering, ver. 9, and prayer, ver. 5, and crying importunately and constantly to God for the people, ver. 8, the Lord heard him, ver. 9, and the Philistims were discomfited, ver. 10.

7. With every one of these God was pleased to commune and talk as a friend with a friend, giving them vocal answers out of a bright cloud which encompassed them—a wonderful dignation of God’s to those faithful servants of his which obeyed and observed his commands.

8. And when the people had provoked God, and God’s wrath was already gone out against them for their crying sins, these men’s prayers were so effectual with him as to avert the plagues, and obtain remission for them.

9. O let these unspeakable dignations of his, and signal answers unto the prayers of his servants, bring us all to his sanctuary on our knees, to praise and adore his sacred and glorious Majesty, and offer up our continual and ardent prayers unto him.

PSALM C.

A Psalm 1 of praise.

The hundredth Psalm, being made up of lauds and praises of God for all his mercies, was appointed to be used at the offering of those peace-offerings which were for a thanksgiving (Lev. vii. 12), the prefect or precentor beginning, and singing,

MAKE a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing.

1 chief men. 2 pillar of cloud. 3 God thou wert propitiated for their sakes, even punishing or when thou wert punishing their machinations. 1 for thanksgiving, 2 the earth.
before his presence count this the most estimable and delectable task, with singing.

3 Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

The hundred and first Psalm, composed by David, is a meditation, and resolution of all care of piety, both in his own person and family and in the administration of the regal office, to encourage and advance virtue, and rebuke and chastise impiety. It seems to have been composed on occasion of bringing up the ark to the city of David, to qualify them for the presence of that amongst them: and it is an excellent directory to all persons in the greatest or lowest place of authority on earth, whose sole end and design it ought to be, if they desire God's blessing upon them, to people the world with virtuous living, and to discountenance all wickedness.

I will sing of mercy and judgment: unto thee, O Lord, will I sing.

1. This Psalm will I address unto the Lord of heaven, the subject of it being a firm resolution and vow that I have inwardly made to him, for the setting up all goodness in my own, my servants, and subjects' hearts, and for the managing of that office to which

3 ovation or triumph, ὑψομέτρησις. 4 he hath, ἔχω.
he hath raised me, so as may most tend to the encouraging of piety, and repressing of impiety, by distributing rewards and punishments with that impartial justice as shall most contribute to those ends.

2. Now that God hath restored my peace, and established me in the kingdom, and afforded me this signal testimony of his presence, the ark of his covenant, I am obliged to endeavour my utmost to fit and qualify myself for so great mercies; and am therefore steadfastly purposed that, from the day of his ark's coming into Jerusalem, I will with all the wisdom and prudence with which he shall endow me set myself to the most exact performance of my duty, and in all things endeavour to approve myself to him, ordering all my affairs and actions—those especially of my court, and of public administration—so as may best demonstrate the sincerity of my heart, and the uprightness of my desires and purposes in his service.

3. I will not entertain any one unlawful design, though it should pretend to reason of state, or appear to contribute to worldly advantages never so much. The least declination from the rules of justice, whatsoever the plausible pretence be, I will for ever detest and avoid; and never permit myself to be thus ensnared by the politic maxims of the world, as to admit that as prudential, which is not exactly consonant to the strictest laws of justice and piety.

4. He that shall think to obtain my favour, or gain admission into my court or counsels, by being more shrewd, or subtle, or cunning than other men, by being able to direct me to ways of serpentine wisdom, shall much fail in his project. There is none I shall more solicitously avoid, and banish from my secrets or service, than such, being absolutely bent never to make use of any one such art in all my deliberations.

5. Those ways of whispering and detraction, by which men are wont to gain confidence and favour and employment from princes, shall not only miss of that success with me, but be sure to be severely punished, whencesoever I meet with them. As for those whose pride and ambition and insatiable desires of enriching or advancing themselves, do put them forward to seek offices or employments under me, I will have no patience for them, assuring myself that those

1 instruct in the perfect—
2 when it shall come unto me.
3 crooked, or cunning.
4 know no evil, רֵעָן וֹתֶן נְפָל.
5 wide or vast, רֵעָן.
that design such advantages to themselves, are never likely to intend the good of the public.

6. In the choice of counsellors, or servants and officers, this shall be my constant rule, to seek out those that are of most tried fidelity and exact honesty—that for any advantage whatsoever, even the preservation of the kingdom, will not admit of any unlawful practice: such, and none but such, I shall expect will do me service; and I will not admit any else, but such as shall thus approve themselves, into any employment about me.

7. He that worketh deceit shall not dwell 6 within my house: he that telleth lies shall not tarry in my sight.

8. I will destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

This hundred and second Psalm, styled, from ver. 17 and 23, the prayer of the afflicted, seems to have been composed in time of the 1 captivity—see ver. 13, 14, &c.—probably by Nehemiah, after the return of Ezra with commission for rebuilding the temple—see Nehem. i. 3, &c.—and is a fit form for any that is sore afflicted and ready to faint under the weight, and out of a mournful soul affectionately addresseth his prayer to God.

HEAR my prayer, 1, 2. O blessed Lord, that hast promised thy sea-sonable relief to all that in time of distress humbly require it from thee; I am now overwhelmed with sorrow—see Nehem. i. 4—and desire to pour out my face from me in soul unto thee, to cry and call for thy relief: O be the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

6 in the midst of, יִתְנַשֵּׁה. 7 in the morning, חֲדָשָׁה. 1 וְלָתֹ֫וּ הָעֵבֶ֥ד אָנֹךְ, in the person of the captives, Kimchi: so Chald. ver. 24, וְלָתֹ֫וּ הָעֵבֶ֥ד, the way of exile. 2 וְלָתֹ֫וּ שְׁחִיתָהּ, when he faints, Chald.
3 For my days are consumed like smoke, and my bones are burned as an hearth.
4. My heart is smitten, and withered like grass; so that I forget to eat my bread.
5. By reason of the voice of my groaning my bones cleave to my skin.
6. I am like a pelican of the wilderness: I am like an owl of the desert.
7. I watch, and am as a sparrow alone upon the house top.
8. Mine enemies reproach me all the day; and they that are mad against me are sworn against me.
9. [d] For I have eaten ashes like bread, and mingled my drink with weeping.
10. Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.
11. My days are like a shadow that declineth; and I am withered like grass.
12. But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.
13. Thou shalt arise, and have mercy upon Zion: for the time to favour

3 are consumed in the smoke, or end in smoke. 4 dry wood. 5 because, 7.
6 waste places, or desolations. 7 my slanderers have. 8 Wherefore.
her, yea, the set
time, is come.

14. To this hope I am induced by thine own pro-
mise, that whenever thy people are carried captive
by heathen enemies, if they shall be truly sensible of
thy punishments, and humbled for their sins, thou
wilt then remember thy covenant, and restore them.
And this is our condition at this time. Now thy
church is laid waste among us,—see Nehem. i. 3—we
cannot choose but be sensible of our loss and our
sins, and with all compassion and affection be trans-
ported, when we think of either. At present the
want of outward prosperity hath not rendered her
less desirable in our eyes, but rather enhanced the
value of those interdicted felicities, and made us vow
all readiness to endeavour the repairing of those
ruins, whenever thou shalt please to grant us that
welcome opportunity.

15. So the heathen
shall fear the name
of the Lord, and
all the kings of the
earth thy glory.
16. When the Lord
shall build up Zion,
he shall appear in
his glory.
17. He will regard
the prayer of the
destitute, and not
despise their prayer.
18. This shall be
written for the ge-
eration to come;
and the people
which shall be cre-
ated shall praise the
Lord.
19. For he hath
looked down from
the height of his
sanctuary; from
heaven did the
Lord behold the
earth;
20. To hear the
groaning of the
prisoner; to loose
those that are ap-
pointed to death;
21. To declare the
name of the Lord
peaceable assemblies, and that it will not now be long
ere that most desirable and acceptable time come.

15. 16. 17. When that blessed time shall come, it
shall be an effectual means to bring in whole heathen
nations, princes, and people to thy service, when they
see so great a deliverance wrought for thy people,
their captivity returned, and their temple reedified—
evidences as of the omnipotent power of God, so of
his readiness to hear the prayers of those that are
brought to the lowest ebb of misery and destitution.

18. The wonderfulness of this deliverance shall be
recorded to all posterity, and in probability be a
means of bringing in those that have not yet any
being, to be proselytes to the service of so great and
compassionate a God,

19. 22. When they hear how signally he doth
exercise his power and providence in affairs of the
world here below; and how ready he is to relieve
and rescue those that are in the greatest distress
and destitution, to return their captivity, and restore
them to their country again, there to bless and praise,
and proclaim the power and mercy of God in his
temple, making their constant solemn resort thither,
from all the quarters of the land, at the times by God
appointed.
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in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the Lord.

23 [a] He weakened my strength in the way; he shortened my days.

24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But thou art the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

23, 24. When I consider the sadness of our state, the misery and shortness of our lives, and on the other side the strength and eternity of God, I cannot but address my prayers unto him, with some hope that he will spare us, and restore us to some prosperity, and not cut us off in the most flourishing part of our lives.

25, 26, 27. It was he, that by his almighty power at first created the whole world, and all the parts thereof; and though by the same he will in his due time either destroy or change them quite from the condition of their creation, yet through all these transmutations he shall continue the same to all eternity.

PSALM CIII.

1 A Psalm of David.

The hundred and third Psalm is a solemn acknowledgment of the great and abundant mercies and deliverances of God, especially that of pardoning of sin, and not exacting the punishments due to it, which must interweave in every mercy or deliverance which is bestowed on sinful men, whose de-

12 See note on Heb. i. 11.  

1 David's, προσωπικός.
merits have so much provoked the contrary. It was composed by David, as it is thought, on a recovery from sickness, and is also a prophetic description of the state of Christians under the Gospel.

BLESS the Lord, 1, 2. When I behold God in himself and his glorious divine attributes, but especially in his works of mercy toward me, I am obliged with my whole heart, and all my most ardent affections of devotion, to bless his holy name.

3—6. Particularly that for some time having corrected me for my good, to bring me to repentance, he hath now returned to me in mercy, pardoned my sins which most justly deserved this his wrath, and withdrawn his punishments from me; and not only rescued me from the greatest dangers hanging over my life, out of the bowels of his compassion to his distressed creature, but restored me to a perfect health, and to a most prosperous condition, a consequence of all mercies, to surround me, and satisfy all my desires; and so made my old age like that of the eagle, when she hath moulted the old, and comes out furnished and adorned with new young plumes, as fresh and flourishing as in youth it ever had been—hence exercising that signal property of his, to vindicate the cause of all those that suffer injuries, to punish the oppressor, and relieve those that are not able to defend themselves.

7 He made known his ways unto Moses, [c] his acts unto the children of Israel.

8 The Lord is abundant mercy, in giving and forgiving, and sparing mercy, and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor re-
warded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy; toward them that fear him.

12 As far as the east is from the west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the Lord pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 10 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 On the contrary, to them that love and fear and serve him faithfully, his mercy is most abundantly poured out, as much above the proportion of their services, as heaven is above the earth—nay infinitely more, there being indeed no proportion between them.

12. And by that mercy of his it is, that at this time he hath so perfectly reconciled himself to us, and freed us from the punishments due to our sins:

13. And so he constantly will deal with all that sincerely return from their sins to new obedience, having the bowels of a father to all such, which will never permit him to be wrath with penitents, to scourge, but rather compassionate that child that reforms that for which the punishment was sent.

14. For he knows and considers the frailness and fickleness and great infirmities of our lapsed sinful nature, our first original out of the dust of the earth, an emblem of our meanness and vileness, to which the corruption introduced by Adam's first sin—see note on Ps. li. 3—and hereditarily derived to us, hath added wicked inclinations, which oft betray us to actual sin, if we do not strictly watch and guard ourselves: and such is our weakness in this lapsed state, that the most perfect, being not able to keep always upon so diligent and strict a watch, do oft slip and fall. All which God is graciously pleased to weigh, and not to deal in rigour with us, to punish us, or to cast us out of his favour, or withdraw his grace from us for every sin that we commit through this weakness, but in all his proceedings with us, to make an allowance for such sins as are committed through infirmity, sudden surreption, continual incursion of temptations, &c. and for these to afford his mercy in Christ to all that sincerely endeavour his service, and do not indulge themselves to any deliberate sin.

15–18. Man is a pitiful, weak, feeble, frail creature, fit to be compared with the most shortlived herb or flower, which in its height of flourishing is suddenly blasted and destroyed, and gone, never to
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16 For the wind return again. And herein is the infinite mercy of God toward his servants to be seen, that it is much more durable than their lives. If they adhere faithfully to him in constant loyalty to his precepts, perform their part of the covenant made with him, that of uniform, sincere, though not of never-sinning obedience, his mercies shall continue to them even after death—and then what matter is it, how short their present life is?—to their persons in eternal immarcescible joy and bliss in another world, and to their posterity in the blessings of this life, which he hath promised not only to the third and fourth, but to the thousandth generation, Exod. xx. 6, and being thus by promise obliged, will be sure to perform it to all those that are careful to observe the condition of it.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.

18 The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

19 This is he surely able to do, being the omnipotent God of heaven and earth, sitting in heaven as a great monarch in his throne, and exercising dominion over all creatures in the world, who are all most ready to obey him, and do whatsoever he will have them.—But most eminently this will he do, by sending his Son the Messiah into the world, the spring of all grace and mercy, who, after his birth and death, shall rise, and ascend, and enter on his regal office in heaven, subduing the whole heathen world in obedience thereto. See Rev. iv. 2.

20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, [e] hearkening unto the voice of his word.

21 Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

22 Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul.

20, 21. A natural and proper consequent to this it is, that, as Rev. iv. 8, at the erecting of Christ's throne, all the living creatures rest not day and night, saying, Holy, holy, &c., so the angels of heaven—meant by those living creatures — those courtiers that attend his throne, and are by him endued with the greatest power of any, that encompass him, many myriads of them, and do whatsoever he commands them with all the readiness and speed imaginable, these glorious creatures that are witnesses and ministers of his great and wonderful acts of mercy, should for ever bless and magnify his sacred name:

22. And that all the men in every corner of the world acknowledge and bless and praise his name, as being all the subjects of his kingdom as well as works of his power; among whom it is most just that I, that have received such mercies from him, should take up my part of the anthem, make one in the quire and concert of those that sing continual praises to him.

11 at hearing the—
The hundred and fourth Psalm is a most elegant pious meditation on the power and wisdom of God, in framing and preserving all the creatures in the world. It is uncertain by whom it was composed, though in some translations it hath David's name in the inscription of it.

BLESS the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.

1. There is no more consonant employment or exercise for the soul of man, whose chief end and hope it is to come to the vision of God, than to ponder and meditate on his glorious essence and attributes, his power and providence or wisdom, the greatness and vastness of the one, and the infinite goodness and excellence of the other, such as cannot but be liked and admired by all that consider it. To which if I add his grace and mercy, wherein he hath revealed himself to me, not only as a Lord and Prince of the whole creation, but withal as my most gracious God, and Father, and Preserver, and Redeemer, I shall be obliged to acknowledge myself under innumerable engagements to bless and magnify him with my very soul and all the faculties thereof.

2. He hath set up his throne and palace in the highest heavens, that place of the greatest splendour, which was at first all light, the chief work which is mentioned of the first day's creation, Gen. i. 3. In this he afterwards on the fourth day placed those glorious luminaries, the sun, moon, and multitudes of stars (Gen. i. 14), and on that glorious spangled robe, the great Jehovah seems to shroud himself from human view; and whosoever he appears, or exhibits himself to his servants—being in himself an infinite spirit, and so invisible to the eye of flesh—he doth it in a bright shining cloud, a weak image of that immense splendour and glory, thereby to challenge that admiration and reverence which is most due to him. Then, under that pure luminous body of the heavens, he framed on the second day the regions of the air (Gen. i. 6), erected them as a spacious tent or tabernacle or pavilion, expanded and extended round about, so as to encompass the earth, which was placed in the midst of that great globe, as the centre of it; and by his secret power he hath ever since sustained it in this posture.

3. In the middle region of this element of air he

1 Greek, Latin, Syriac, Arabic, Ethiopic.  
2 glory and beauty, ἁγία ἡμέρα.  
3 tent.
beams of his placed also vast receptacles of waters (Gen. i. 6), which
chambers in the waters: who make the clouds his chariot: who
walketh upon the wings of the [c] wind:

4 Who maketh his angels spirits; his ministers a flaming fire:

5 Who laid the foundations of the earth, that it should not be removed for ever.

6 Thou coveredst it with the deep as a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hastened away.

4 upper rooms. 5 winds: see note [c] on ver. 3. 6 hath built the earth

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this—so the other portion of those waters were made to float aloft in the air; and when they are ready to discharge themselves, thereby to drown what is beneath them, at the blast of an unseen wind, as at a rebuke of God's, they disperse and hide themselves; and at the voice of thunder, which purifies the air, they immediately vanish, and are so far from overflowing the earth, which their posture seemed to threaten, that they are not discerned to be at all, save only to refresh us sometimes with their seasonable showers.

8. This great body of waters being thus disposed, and withal the earth distributed into mountains and valleys, some parts much higher than the other, it pleased God that the water which was thus placed in the lower abyss or ocean, should by secret passages through the bowels of the earth, where it meets with an advantage to rise by, ascend far above its level, and so break forth and spring in those mountains, and from thence tumble down into the valleys, and so again by a perpetual alternation return unto the ocean;

9. And being there enclosed, though it be perpetually tumultuous, foaming and swelling and tossing itself, labouring to overswell and overflow them by its waves and billows and surges, daily threatening to recover its old position of encompassing the face of the whole earth, yet hath God set such boundaries and banks to it, and by his own power so wonderfully restrained it, and promised always to do so, that it observes a regularity in its disorder, a temper in its madness, keeps still a just return of ebbing and flowing, seldom transgresses the known water-marks, and so frees us from all fear that it shall ever be able to prevail to drown the earth: see Jer. v. 22.
12 sing among the and fill the woods with variety of sounds—are sufficiently provided for.

13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

16 The trees of the Lord are full of sap: the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: as for the stork, the fir trees are her house.

18 The high hills are a refuge for the wild goats; and the rocks for the conies.

19 He appointed the moon for seasons: the sun knoweth his going down.

12 send out their voice from between the boughs, or leaves.

see note [b] on ver, 3.

14 shall be satisfied, ἐστινν.
turns of tides, the growth of plants, the increase and decrease of humours in the body even of man; and peculiarly his brain, the seat of his understanding, is much concerned in it. In all which respects it is that the sun, which hath so much to do in the governing and blessing every part of the world, doth not always keep up in any horizon, but leaves some part of every natural day to that other luminary to manage.

20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. 21 The young lions roar after their prey, and seek their [i] meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens. 23 Mangoeth forth unto his work and to his labour until the evening.

24 O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

20, 21. And as between these the day and the night are divided, so there are evidences of God's wisdom in each of these, special uses for each. The dark of the night is useful to beasts of prey, which are pursued by mankind, and are fain to keep in their holes and caverns all day, when if they should come abroad, they would much disturb the quiet of men, but then by advantage of the darkness of night are enabled to ravage and feed and sustain themselves; and though the lions for want both of swiftness and of scent be ill qualified to provide for themselves, yet hath Divine Providence taken care of them, directed them to make use of another creature which is swift and of a quick scent, and that joins in league with them, and having seized the prey stands by till they have filled themselves. A wonderful dispensation, to which, and to the hand of God in it, they owe their food as discernibly as they would do, if God in answer to their roaring, as by way of return to our prayers, immediately poured down or bestowed their food upon them.

22, 23. And the day is more eminently useful for other offices, the doing all the works incumbent on us for the culture of the earth, &c., and for this a fair space is assigned from sunrise till sunset, all which space those beasts of prey lie close in their dens, to which they gather themselves in companies, though by the same Providence it is ordered that they go not out in herds—if they did there would be no resisting them—and thither they betake themselves at the same time that men rise to their labour, i.e. constantly every morning.

24, 25, 26. Thus hath God created and disposed not only these, but all things else, in all variety of excellencies; his wisdom and his bounty is seen in all things; and not only in the earthly part of the globe, but in the other as to appearance barren and destructive ele-

15 tread, or move: see note [i] on ver. 25. 16 roaring for prey, and to seek,
So is thisment, that most vast and spacious ocean, furnished with such a multitude of fishes of all sorts and sizes, useful also to the benefit of men by navigation, and famous for the great sea-dragon, the whale, which is fortified against all force and art, so as to contemn all assaults of men.

There go the ships: there is that leviathan, whom thou hast made to play therein.

These wait all upon thee; that thou mayest give them their meat in due season.

That thou givest them they gather: thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

25 So is thisment, that most vast and spacious ocean, furnished with such a multitude of fishes of all sorts and sizes, useful also to the benefit of men by navigation, and famous for the great sea-dragon, the whale, which is fortified against all force and art, so as to contemn all assaults of men.

26 There go the ships: there is that leviathan, whom thou hast made to play therein.

27 These wait all upon thee; that thou mayest give them their meat in due season.

28 That thou givest them they gather: thou openest thine hand, they are filled with good.

29, 30. And from him their very life, and all the joys and comforts thereof every minute depend. The withdrawing his favour and benign aspect and concurrance, and sustentation, is the cause of all their misery, of all the strokes and judgments that light upon any part of this lower world, and of their pre-sent death, and return to the elements whereof they are compounded, when he sees fit to summon them. And as at first by his bare will and command, as by a breath and word of his mouth, all these were created out of nothing; so by the same omnipotent creative power and wise disposal, of his own mere will and pleasure, he continues the species of each by seed and succession, by which, as by a natural stock of supply to all that decays and departs, he doth yearly and daily renew the world, and keep it up as full as if nothing ever perished in it—an emblem of his future dealing with us men in the resurrection.

31. This method and course of God's, for the setting out and illustrating the glory of his infinite power and providence, shall thus last as long as this world continues: and as God in the first creation had his rest and sabbath, took delight in his own work, looked on it altogether, and behold it was exceeding good; the same complacency hath he in the
continuance and managery of it ever since. O let not us men be the only ungrateful part of his creation! let us for ever praise and glorify his name, transcribe that festival sabbath of his, and return him the tribute of our obedience and our most pious acknowledgments for these and all his abundant mercies, afford him that equitable content and delight of not pouring out his benefits on such unworthy receivers as we men most frequently are, and as we shall be, if we live not in uniform obedience, in all works of piety before him.

32. And as his providence, so his sovereign power and dominion is continued over all the creatures in the world. As one breath or act of his will created all, so one look of his, one least expression of his displeasure, is enough to set the whole earth a trembling, and the loftiest parts of it, the mountains, a smoking; and so to cast the stoutest proudest sinner into an agony of horror and dread. It is a most formidable thing to fall into the hands of the living Lord. As the law was given on Sinai with thunders and lightnings and earthquakes; so shall our obedience be exacted of us, and our disobedience avenged in a most fearful manner. And the foresight of all that may very reasonably charm us to all duty and observance.

33. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

34. My meditation of him shall be sweet: I will be glad in the Lord.

35. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou
the LORD, O my soul. Praise ye the LORD.

against the all-wise, all-powerful, all-merciful Creator, and force him to the exercise of his justice, they can look for nothing but perishing and utter destruction. O let my lot be among them that praise him here and shall for ever praise him hereafter! I will therefore make haste to join with the blessed saints and angels in heaven, and now early beforehand practise that which I hope to chant out for ever, and end, as I began, by calling all men to join with me in an hallelujah. Blessed be the name of the Lord now and to all eternity!

PSALM CV.

The hundred and fifth Psalm is a thankful pious commemoration of all God's mercies and providences, and fidelities to his people, the first of those three that David delivered to the hand of Asaph and his brethren (1 Chron. xvi. 8), to be used in the daily ministry before the ark, to record and bless the name of God.

O give thanks unto the Lord; call upon his name: make known his deeds among the people.

Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

Seek the Lord, and his strength: seek his face evermore.

Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; the copy of Abraham's or Jacob's fidelity, are eternally obliged by the great and miraculous mercies afforded them by God, and the portentous judgments and punishments on their enemies, which he by a word of his mouth, by the exercise of his immediate power, hath wrought for them.

By his mercy and providence, and the exercise

1 Praise ye the name of his holiness.
our God: his judgments are in all the earth.

8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

9 Which covenant he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

12 When they were but a few men in number; yea, very few, and strangers in it.

13 When they went from one nation to another, from one kingdom to another;

14 He suffered no man to do them wrong; yea, he reproved kings for their sakes;

15 Saying, Touch not my anointed, and do my prophets no harm.

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of his omnipotence, it is that we have been conducted and supported, and our heathen enemies, wheresoever we came, subdued under us;

8, 9, 10. And all this as the exact performance of his part of that covenant and law, which he solemnly and by oath established with Abraham and Isaac and Jacob, and their posterity after them; that not to them only, but to all their successors to the end of the world, he would be a most constant protector and rewarder, in case they adhered faithfully to him; and in case of their apostasy and rebellion, he would yet make good that promise to all others that should come in and transcribe that copy of fidelity performed by those patriarchs, receive the faith of Christ, and perform sincere uniform constant obedience to him.

11, 12, 13. The sum of this covenant, as it concerned Abraham and his seed according to the flesh, was, the bringing them into a most fruitful and desirable land, the land of Canaan—a type and image of the state of the Gospel, and joys of heaven—dispossessing the inhabitants thereof, and conducting them to a quiet secure enjoyment of it, as of an inheritance bequeathed to them by God himself, and not to be acquired by any strength of their own. In which respect it was that as God chose to make this promise to him (Gen. xii. 6, 7), at a time when he had none but his wife, and so could hardly make up a number, a pitiful weak family—and those but in a journey, admitted but as strangers to lodge in their passage to Sichem, ver. 6—so, that they might be obliged to acknowledge the whole work to be wrought by God, in relation to his promise, he so disposed it, that they should not now rest, but be removed out of Canaan, and pass from one nation and kingdom to another—from Sichem, where he built one altar to God, ver. 7, to a mountain on the east of Beth-el, where he built another, ver. 8, and from thence to Egypt, ver. 10.

14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;

15 Saying, Touch not [d] mine anointed, and do my prophets no harm.

2 scarce a number of persons, and they strangers.
afterward betwixt Abimelech king of the Philistims and Rebekah Isaac's wife (Gen. xxvi. 8) — God plagued that king (Gen. xii. 17), and severely threatened the other (Gen. xx. 3), and suffered neither of them to violate her chastity, ver. 6, but told Abimelech, that Abraham was a prophet, ver. 7, and one very highly valued by him—designed to be the root of a potent kingdom, and the stock from whom the Messias should come—and therefore commanded him by a most severe interdict not to do any harm to him or his wife.

16 Moreover he called for a famine upon the land: he brake the whole staff of bread. 16. After this, in Jacob's time, the season being not yet come of performing this promise unto Abraham's seed—and that God's work of possessing them of Canaan might be the more remarkable, and wholly imputable to him, and not to any strength of their own, or to natural proceedings, or casual event—God thought fit so to dispose of it, that all the posterity of Abraham should be removed out of this land, where yet they were but as sojourners. And thus it was;

17 He sent a man before them, even Joseph, who was sold for a servant: 17. And herein a wonderful act of providence was discernible. Joseph, one of Jacob's sons, being envied and hated by the rest of his brethren, had been first taken and cast into a pit, then by occasion of some Ishmaelite merchants coming by in that nick of time (Gen. xxxvii. 25), taken out and sold to them, and carried into Egypt, and there bought by Potipher for a servant;

18 Whose feet they hurt with fetters: 3 [c] he was laid in iron: 18. Where, being falsely accused by his mistress, he was cast into prison and fetters, and extremely injured and afflicted by this calumny;

19 Until the time that his word came to pass. 4 saying came to pass. 19. And so continued till God, by revealing to him the interpretation of Pharaoh's butler's and Pharaoh's baker's dreams, which accordingly came to pass, brought him to the knowledge of Pharaoh; and then the interpretation of Pharaoh's dream also, revealed unto him by God, perfectly purged him from the crime of incontinence falsely charged against him—this being an evidence of his integrity and perfect innocence, that God would vouchsafe thus to inspire him.

20 The king sent 20, 21, 22. Hereupon therefore Pharaoh not only
and loosed him; even set him free from his restraint, but withal advanced him to be next himself, in a most supereminent power over the whole nation, to control and do whatsoever he pleased.

23. By this means, joined with the occasion forementioned, ver. 16, the famine in Canaan, upon which Jacob sent down his sons unto Egypt—where alone by Joseph's providence it was to be had—to buy food, Joseph by degrees made himself known to his brethren, and at length invited his father Jacob to come and bring all his family with him into Egypt, providing him a part of the country, where they might live by themselves, and use their own rites and customs, as they pleased; and accordingly Jacob, overjoyed to hear that his beloved son, whom he thought devoured by wild beasts, was yet alive, accepted the offer, and came and dwelt in Egypt (Gen. xlvi).

24. And in his journey at Beersheba, God appeared ed his people great-to him (Gen. xlvi. 1), and encouraged him in his jour- ney to Egypt, and promised to make of him a great nation there, ver. 3. And according to that promise so it was. For there being but a small number of persons in this family when they came down, but seventy reckoned in all (Gen. xlvi. 27), whereof some also were born after their coming into Egypt—see note on Acts vii. 14—they were within few years increased to a multitude, and waxed exceeding mighty, and the land was filled with them (Exod. i. 7), and the king of Egypt entered into consultation about them, taking notice to his people, ver. 9, that the children of Israel were more and mightier than the Egyptians.

25. This great and signal goodness of God to the posterity of Jacob, in multiplying them so exceedingly, was a means to provoke the Egyptians' jealousy; and from fear they turned soon to hatred and mischievous machinations against them, giving order first for the oppressing them by burdens and hard labour (Exod. i. 11), and when that did not avail to the lessening,
but increasing of them, ver. 12, then enhancing the rigour of their servitude, ver. 13, 14, and at length appointing all their male children to be killed as soon as they were born.

26. In this point of time was Moses seasonably born, and preserved by God's providence miraculously: and when he was forty years old, it came into his heart to visit his brethren in Egypt; but he was soon forced to fly thence and sojourn in Midian (Acts vii. 23—29); and about forty years after, ver. 30, he was called by God, and sent as his empowered commissioner to Pharaoh, his brother Aaron being joined with him, to negotiate the delivery and departure of this whole people out of the bondage of Egypt.

27. To that end God gave them power of working miracles, to gain belief both from the Israelites themselves, that they were sent from God to deliver them, and from Pharaoh also, and particularly directed them from time to time what miracles they should work; and they performed exactly according to direction.

28. For example, when many of the miracles prescribed by God had been successless, and but enraged and not melted or persuaded Pharaoh—and withal now after the time that God had told Moses that he would send all his plagues upon Pharaoh's heart (Exod. ix. 14), and that he is said expressly to have hardened Pharaoh's heart, ver. 12, after which Moses was in reason to expect he would be more enraged by his signs—yet putting off all fear of Pharaoh's wrath and cruelty, as soon as God (Exod. x. 21) commanded Moses to stretch out his hand to heaven, that there might be darkness over the land of Egypt, even darkness that might be felt, Moses immediately obeyed, stretched forth his hand toward heaven, and there was a thick darkness in all the land of Egypt three days, ver. 23.

29. Before this, God had begun with Pharaoh with variety of other plagues; by Aaron striking his rod upon the waters, the waters of all the land of Egypt were presently turned into blood (Exod. vii. 20), and the fish that was in the river died, ver. 21.

30. Then after that, he smote all their borders with frogs (Exod. viii. 2), upon Aaron stretching out his rod over the streams, ver. 5, and the frogs came and swarmed with frogs.

26 He sent Moses his servant; and Aaron whom he had chosen.

27 They shewed his [A] signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark; [i] and they rebelled not against his word.

29 He turned their waters into blood, and slew their fish.

30 Their land brought forth frogs in abundance,
in the chambers of their kings.

31 He spake, and there came divers sorts of flies, and lice in all their coasts.

32 He gave them hail for rain, and flaming fire in their land.

33 He smote their vines also and their fig trees; and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillers, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the firstborn in their land, the chief of all their strength.

37 He brought them forth also with silver and gold; and there was not one feeble person among their tribes.

38 And smote their vines and—

39 shivered,
of Egypt;—which strange remark of God's providence, though it be not expressed in the story, is yet intimated Exod. xii. 41.—

38. And now the Egyptians were instructed by their plagues not only to be content to lose these their so profitable servants, but even rejoiced, and looked upon it as a deliverance to themselves, that they were thus rid of them, and so, as they hoped, of the sufferings, which the detaining them against God's command had brought upon them. So terribly were they amazed at the death of their firstborn, that they cried out, *they were all* but *dead men*, if they did not presently atone God by dismissing them (Exod. xii. 33).

39. In their march God conducted them in a most eminent manner, by his angels in a cloud encompassing their hosts—and that cloud so bright and shining, that in the dark of the night it lighted them, and gave them an easy passage (Exod. xiii. 21, 22).

40. As they passed through the wilderness of Sin, and wanted food, and murmured, God pardoned their murmuring, and furnished them with quails, a most delicious sort of flesh; and instead of corn for bread, he sent them down, in a shower from heaven, bread ready dressed or prepared—and thence called manna—and that in such plenty that every man had enough (Exod. xvi. 16).

41. At Rephidim, when they murmured for water (Exod. xvii. 2), God appointed Moses to strike the rock in Horeb, ver. 6, and there came out water in such plenty that it ran along—see Ps. lxxviii. 20—and, as the Jews relate, attended them in a current or stream through the drought of the desert, so that we hear no more of their want of water till they came to Cades—see note on Cor. x. 4—and then took a contrary way in their journeying:

42. And all this an effect of his own free mercy, in discharge of his promise made to Abraham, whose fidelity to him God was pleased thus to reward upon his posterity.

43, 44. And so at length having brought out his people with so much glory, victorious and triumphant, out of Egypt, he possessed them of the promised Canaan, cast out the old inhabitants before them for

14 they went along a river in—יְּֽהַּ לְּמָ. 15 the word of his holiness with Abraham.
the lands of the heathen: and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. Praise ye the Lord.

45. And all this, not that they should indulge to riot, and employ their plenty in lusts and pleasures, or grow fat and wanton; but that being thus richly supplied, wanting no manner of thing that is good, having nothing of encumbrance or diversion, but on the contrary, all kinds of encouragements to piety, they should therein constantly exercise themselves, according to the engagements and obligations incumbent on those that had received such a succession of miracles of mercies from God—a type of that duty now incumbent on us Christians, upon far greater and more considerable obligations, that especially of our redemption by Christ from the power as well as the guilt of sin—and return him the tribute of sincere obedience for ever after, approve themselves an holy peculiar people to him, zealous of good works. And in so doing, let us all endeavour uniformly to praise and magnify and glorify the name of God. Hallelujah!

PSALM CVI.

The hundred and sixth Psalm, the last of the fourth partition, entitled Hallelujah, is chiefly spent in confessing the sins and provocations of the children of Israel, but begun and concluded with the praising and magnifying of God's mercies; and by the beginning and two last verses of it—set down 1 Chron. xvi. 34, 35, 36—appears to be one of those Psalms which David delivered into the hand of Asaph and his brethren, ver. 7, to record and thank and praise the Lord, in their continual or daily ministering before the ark, ver. 4.

1 [g] PRAISE ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

2 Who can utter the mighty acts of the Lord? who can shew forth all his praise?

3 Blessed are they that keep judgment, and exercised in the service of so gracious a master, and he that doeth

1 or, gracious, χρηστός, LXXII.
righteousness at all times.

4 Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him [6] at the sea, even at the Red sea.

8 Nevertheless he 8. But though they thus provoked God, and so

4. O blessed Lord, of thy great abundant goodness to all thy faithful servants, be thou pleased to look favourably upon me, though most unworthy: O do thou afford me that pardon and that grace which I stand in need of, and can hope for from none but thee;

5. That I may experimentally feel and taste the incomparable felicity of being in the number of thy favourites; that I may have my part of that joyous blissful state that all which sincerely serve thee enjoy even in this world, as the present reward or result of their conscientious obedience; and so for ever make one in that choir which sings hosannas and hallelujahs to thee.

6. Meanwhile it is the present duty of every one of us to cast ourselves down in all humility before this thy throne of grace, to confess before thee the many great and crying sins, transgressions, and provocations, that either every one of us, or together this whole nation, from our first rise and growth into a people, have been most sadly guilty of.

7. When thou hadst shewed so many signs and wonders in the sight of our forefathers in Egypt—which were abundantly sufficient to convince them of thy power and purpose to bring them safe out of those tyrannical masters’ hands—yet in the very beginning of their march, before they were out of the land, as soon as the least danger approached, when they discerned the Egyptians to follow and overtake them, they were presently amated, and fainthearted, and sore afraid (Exod. xiv.10), and in that fit of fear and infidelity reproached Moses—and in him God himself—for looking upon them in their oppressions, for offering to disquiet them in their slavery, [and] deemed it much better to have served the Egyptians than now to adventure themselves under God’s protections.

And how many provocations have we severally been guilty of in not laying to heart the signal mercies bestowed on us by God—evidences of his goodness and his power—and in despite of all fallen off, on occasion of every worldly terror, into murmurings at his providence and satiety of his service, into infidelity and practical atheism!

8 Nevertheless he 8. But though they thus provoked God, and so
saved them for his name’s sake, that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up; so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they sang his praise.

13 [c] They soon forgot his works; they waited not for his counsel:

14 But lusted exceedingly in the wilderness.

12 And this so visible a prodigy of mercy, so seasonably and undeservedly afforded them, did indeed at the time work upon them, convinced them of the power and mercy of God; they saw that great work, and feared the Lord, and believed the Lord, and his servant Moses (Exod. xiv. 31), and joined with Moses in the anthem or song of victory that he composed on this occasion (Exod. xv.), blessing God for the wonders of this deliverance.

13, 14. But after this, when they came into the wilderness, they fell a murmuring again, first on occasion of the bitterness of the water at Marah (Exod. xv. 24), then in the wilderness of Sin, xvi. 2, upon remembrance of their flesh pots in Egypt; and when
derness, and tempted God in the desert.

they had these so many convictions of God’s power and providence over them, which should in reason have charmed them into a full, cheerful resignation and dependance on him, they on the contrary, without any consideration of any thing that God had wrought for them—without ever addressing themselves humbly to God or his servant Moses, to learn his pleasure and purposes concerning them—were transported precipitously by their own luxurious appetites; and because they had not that festival plenty which could not be expected in the wilderness, they again reproached Moses for having brought them out of Egypt, to die, as they called it, in the wilderness, ver. 3; and now forsooth God must shew more miracles, not for the supply of their wants, but to pamper and satisfy their lust (Ps. lxviii. 18); he must give them fine festival diet in the wilderness (Ps. lxxxviii. 19), or else they would no longer believe his power or serve him.

15 And he gave them their request; but sent a leanness into their soul.

15. And at this time also God was pleased to magnify his power and providence among them: at Marah he directed Moses to a tree, which sweetened the waters (Exod. xv. 25), and soon after brought them to Elim, where there were twelve wells, &c.; and he rained down bread, as it were, ready baked from heaven, a full proportion for all of them every day (Exod. xvi. 4); and not only so, but in answer to their importunity for flesh he sent them whole shoals of quails, which covered the camp (Exod. xvi. 13, Numb. xi. 31) as thick as dust (Ps. lxxviii. 27). But then when they had gathered great plenty of these—at least ten homers to a man—just as they were ready to eat them, the wrath of God came out against them, and punished their murmuring with a terrible plague: and so this, as all other inordinate desires, cost them full dear, and brought them not any the least benefit.

16 They envied Moses also in the camp, and Aaron the saint of the Lord.

16, 17, 18. After this they brake out in a mutiny against Moses and Aaron (Numb. xvi. 1), not allowing them to have any commission of preeminence or authority more than any other of the people had—every one pretending to be holy, and upon that account free from subjection to any other. But for the repressing and refuting of this vain plea, and vindicating the authority of those that God had set over them, both in the church and state, two terrible essays of God’s wrath were here shewed—the opening of the earth, and swallowing up all that belonged to Dathan and Abiram, ver. 32, and a fire from heaven,
coming down upon them that presumed without mission from God to offer incense, to assume the priest's office, ver. 35. And when both these did but make the people murmur the more at Moses and Aaron, ver. 41, God avenged this yet more severely with a plague, that swept away fourteen thousand and seven hundred of them.

19. They made a calf in Horeb, and worshipped the molten image. 20. Thus they changed their [c] glory into the similitude of an ox that eateth grass.

19, 20. After this, when God was delivering the law to Moses on mount Sinai, and therein made a strict prohibition of making them any graven image or similitude of any creature in the world, in order to worship—God exhibiting himself to them in a thick cloud, and they seeing no similitude, but only hearing a voice—yet, while Moses was absent from them, they made them a molten calf, calling it their gods, and that it might go before them in God's stead; and accordingly worshipped it, and made a sacrificial feast unto it (Exod.xxxii.6), and committed great abominations: see note on 1 Cor. x. 7.

21. They forgot God their saviour, which had done great things in Egypt; 22. Wondrous works in the land of Ham, and terrible things by the Red sea.

21, 22. Such haste they made to cast off the service of that God which had so lately delivered them out of their Egyptian slavery, and in order to that shewed forth such prodigies of his power and vengeance on Pharaoh and the Egyptians, both before he dismissed them and when he pursued them in their march out of the land.

23. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the [f] breach, to turn away his wrath, lest he should destroy them.

23. Upon this provocation of theirs God communed with Moses (Exod.xxxii.10), about destroying this whole people that thus rebelled, promising to make of him a great nation. But Moses most earnestly besought him, ver. 11, to turn from his fierce wrath, ver. 12, and repent of this evil against his people; and God was atoned by his importunity, and repented of the evil, ver. 14, and he destroyed them not.

24. Yea, they despised the pleasant land, they believed not his word: 25. But murmured in their tents, and hearkened not unto the voice of the Lord.

24, 25. After this, when they came near their Canaan—that most fruitful possession promised them by God—and when Moses had sent out spies to descry the land, and they brought back word as of the great fertility of the land, so of the giantly strength and stature of the men, their fortifications, and their eating up the inhabitants (Numb.xiii.26, 27, &c.), they fell into a great passion of fear, xiv. 9, and sorrow, ver. 1, and murmured against Moses and Aaron and God himself, ver. 2, 3, and resolved to give over the pursuit of Canaan, and make them a captain, and

6 And he spake of destroying them, יִפְגָּחֵם כָּלָם.
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26. Therefore he lifted up his hand against them, to overthrow them in the wilderness:
27. To overthrow their seed also among the nations, and to scatter them in the lands.

26, 27. This again most justly provoked God to that degree of wrath against them, that he said he would smite them with pestilence and disinherit them, destroy the whole people, and make of Moses a greater nation, ver. 12: see Ezek. xx. 23. But Moses again interceding for them, and urging that argument, formerly used by him with success, that the Egyptians and other nations would say that God was not able to bring them into the land which he had sworn to them, ver. 16, he again prevailed for their pardon, ver. 20, but that with this reserve, which he bound with an oath, ver. 21, 28, that all they that having seen his miracles in Egypt had now tempted him ten times, should die before they came to this good land, ver. 23, 29. And accordingly after this the Amalekites came down and the Canaanites, and smote them, and discomfited them, ver. 45; and Arad king of Canaan fought against them and took some of them prisoners, xxi. 1:—to this Kimchi applies the scattering both here and in Ezekiel.—

28. After this they mixed themselves with the Moabitish women (Numb. xxv. 3), and by them were seduced to their idol-worship, partaking and communicating in their sacrifices offered to the Moabitish gods, which were but dead men.

29. On this sole provocation of idolatry and uncleanness God's judgments fell heavily upon them, a terrible plague that swept away four and twenty thousand of them.

30. Only in the very point of time Phinehas the son of Eleazar did an act of special zeal—took a javelin, and killed an Israelitish man and Midianitish woman in the very act of their uncleaness. And this zeal of his propitiated God, and so the plague ceased.

31. And this act of his was so acceptable to God, that, beside the dignity of being an instrument of appeasing God's wrath toward the people, God thought fit to reward it with the honour of the highpriest's office, to be annexed to his family for ever, if they walked not unworthy of it.

32, 33. Before this is set down (Numb. xx. 3) another murmuring of our fathers against God, occasioned by some want of water at Meribah—

7 about, or, because of them.  8 made an atonement.
it went ill with Moses for their sakes: a place so called from their chiding and contending with Moses—where in their rage they wished they had died in that former plague (Numb. xi. 13). And this their peevishness was a provocation to Moses, who, though he were a meek man, brake out into a passionate speech, ver. 10, *Hear ye now, ye rebels, shall we fetch you water out of this rock?* Wherein as he spake with some diffidence, as if it were impossible to fetch water out of the rock, when God had assured him, ver. 8, that at his speaking to the rock it should bring forth water sufficient for them all—and is accordingly challenged of unbelief, ver. 12—so he seems to have assumed somewhat to themselves—*shall we?*—and so did not sanctify God in the eyes of the people of Israel, ver. 12, did not endeavour, as he ought, to set forth God's power and glory, and attribute all to him. And this passionate speech cost Moses very dear, and was punished with his exclusion out of Canaan, ver. 12. (Deut. i. 35, iii. 26, iv. 21, xxxiv. 4.)

34. They did not destroy the nations, concerning whom the Lord commanded them:

35. But were mingled among the heathen, and learned their works.

36. And they served their idols: which were a snare unto them.

37. Yea, they sacrificed their sons and their daughters unto devils.

38. And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

39. Thus were they defiled with their own works, and went a whoring with their own inventions.

40. Therefore was...9 and he spake with.
the wrath of the
Lord kindled aga
stant his people,
in somuch that he
abhorred his own
inheritance.

And he gave
them into the hand
of the heathen; and
they that hated them
ruled over them.

Their enemies
also oppressed them,
and they were
brought into sub-


dition under their
hand.

Many times did
he deliver them;
but they provoked
him with their coun-

sel, and were
brought low for
their iniquity.

Nevertheless
he regarded their
affliction, when he
heard their cry:

And he remem-
bered for them his
co
covenant, and re-
pented according to
the multitude of his
mercies.

He made them
also to be pitied of
all those that car-
rried them captives.

Save us, O
Lord our God,
and gather us from
among the heathen,
to give thanks unto
thy holy name, and
to triumph in thy
praise.

O blessed Lord, be thou now pleased to return
our captivity, to reduce us from the hands of our
heathen enemies, that we may live to enjoy those
blessed opportunities of making our most solemn ac-
knowledge
dents to thee, and blessing and magnifying

thy holy name in this or the like form,
48 Blessed be the Lord God of Israel from everlasting to everlasting: that hath made good his covenant of mercy to all his faithful servants, be all honour and glory from all and to all eternity. And let all the world join in this people say, Amen. joyful acclamation, adding every one his most affectionate Amen and Hallelujah.

THE END OF THE FOURTH BOOK.
PSALM CVII.

The hundred and seventh, the first of the last book of Psalms, is an invitation to all sorts of men to take notice of and acknowledge God's special mercies in rescuing them from the several dangers that every part of their lives is subject to, peculiarly from hunger, prison, disease, and danger by sea. It seems probably to have been written presently after the captivity, when the nation had been exercised by siege and famine, by deportation and imprisonment, and the land had been made desolate for want of cultivation—yet withal so contrived as to have respect to the deliverance out of Egypt. It was a Psalm of answering, or parts to be sung alternately, having a double burden, or intercalary verse oft recurring.

O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

1. The great and daily bounty of God is such, his mercies and preservations so constant and perpetual, in all the turns and varieties of our lives, that we are most strictly obliged to take notice of them, and pay the tribute of most grateful hearts, and the obedience of our whole lives in acknowledgment thereof.

2, 3. This is in a most eminent manner incumbent on those that have been taken, and carried captive by oppressing invaders, and by the good providence of God reduced and recollected from their dispersions, and brought home safe to their own country again.

4—7. So is it on all them which when they have been permitted by God for some time to a state of seeming destitution, deprived of all the necessaries of life,
they found no city to dwell in. 
5 Hungry and thirsty, their soul fainted in them. 
6 Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. 
7 And he led them forth by the right way, that they might go to a city of habitation. 
8 Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! 
9 For he satisfieth the longing soul, and filleth the hungry soul with goodness. 
10 Such as sit in darkness and in the shadow of death, being bound in affliction and iron; 
11 Because they rebelled against the words of God, and contemned the counsel of the most High: 
12 Therefore he brought down their heart with labour; they fell down, and there was none to help. 
13 Then they cried unto the Lord in their trouble, and he saved them out of their distresses. 
14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.

2 when distress was upon them: see Ps. cvi. 44. 3 Let them acknowledge to the Lord, his mercy, ver. 6.
15. 16. This certainly is another act of his special and undeserved bounty, and withal an instance of his omnipotence, thus to rid them of those gyves that none else can loose, to preserve those that in human judgment are most desperately lost; and abundantly deserves to be acknowledged and commemorated by us.

15. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

16. For he hath broken the gates of brass, and cut the bars of iron in sunder.

17. Fools because of their transgression, and because of their iniquities, are afflicted.

18. Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

20. He sent his word, and healed them, and delivered them from their destructions.

21. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

22. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23. They that go down to the sea in ships, that do business in great waters;

24. These see the works of the Lord and his wonders in the deep.

25. For he com-

23—30. So again the great navigators, traffickers, and merchants of the world, when in their voyages by sea they meet with terrible amazing tempests—waves that toss their ships with that violence, as if they would mount them into the air, and at another turn douse them deep into the vast ocean, as if they would presently overwhelm them—and the passengers are hereby stricken into sad trembling fits of conster-

5 See ver. 8. 6 from, or because of, the way of. 7 See ver. 6. 8 See ver. 8.
mandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 [d] They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

29 [e] He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 [d] Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He turneth rivers into a wilderness, and the watersprings into dry ground;

34 A fruitful land into barrenness, and fruitlessness—after the manner of his judgments

9 are giddy, or turned round. 10 See ver 6. 11 stilled the storms into a calm.

12 See ver. 8. 13 saltiness, מַכְיָה.
for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant vineyards, which may yield fruits of increase.

38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are diminished and brought low through oppression, affliction, and sorrow.

40 He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

41 Yet setteth he the poor on high from affliction, and maketh him families like a flock.

42 The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

43 Whoso is wise, and will observe these things, even they shall un-

35—38. And the same act again it is of his bounty and power together, to improve the barrenest desert into the fruitfullest pastures, most commodious for habitation and plantations, and thither to bring those who had formerly lived in the greatest penury; and by his auspicious providence only, without any other observable means, to advance them to the greatest height of wealth, and prosperity of all kinds—making them a numerous and powerful nation, remarkable for the blessings of God upon them.

39, 40, 41. And when they are thus signally favoured by him, it is yet in the power of their sins to dissipate all this their prosperity. Upon their forsaking God, and falling to any course of evil—see the Chaldee, and ver. 11, 17—it is most just, and so to be expected from God, that he should give them up into the hands of wicked men—which are always ready for such offices—to oppress and afflict them sadly, to subdue their governors, eject them out of their dominions, bring them to the state of greatest destitutions, without any visible means or way of evading; and just when they are brought to the lowest, upon their humiliation, contrition, and sincere reformation, to rescue them out of this deplored condition, and immediately advance them to the greatest height of plenty, order, and peace.

42, 43. By these so wise, so just, and so gracious dispensations of God, it is but reasonable that all sorts of men should be effectually wrought on. All pious and good men have here matter of infinite joy, that they are under the protection of so gracious a Father, who, if they adhere to him, will never be wanting to them. All wicked men will here discern the cause of all the calamities that overtake them in this world,
understand the loving kindness of the LORD.

as prognostics of their far greater sufferings to come in another world, if God's scourge here be not permitted to rouse and awake and work reformatory upon them; and in all their sufferings will have nothing to object or quarrel at, the sole original of all being from themselves. And so as the wicked will have incomparable advantages from this meditation, if they be but wise to their own greatest interests and concerns, so all the true servants of God will here learn how gracious a master, how liberal a rewarder it is, to whom they perform their services.

PSALM CVIII.

A Song or Psalm of David.

The hundred and eighth Psalm is compiled and very little changed from two branches of two former Psalms—Ps. lvii. 7–11, and Ps. lx. 5–12—and is a solemn commemoration of God's mercies to David in the victories obtained by him over his enemies round about, particularly at the taking of Rabba—2 Sam. xii. 29—together with a prayer for continuance of all God's mercies.

O God, my heart is fixed, I will sing and give praise, even with my glory. Awake, psaltery and harp: I myself will awake early.

I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations.

For thy mercy is great above the heavens: and thy truth reacheth unto the 5 clouds.

Be thou exalted, O God, above the heavens: and thy glory above all the earth;

That thy beloved

Who have received such signal assistances from

19 bounties. 1 prepared, προετοίμασε: see Ps. lvii. 7. 2 I will awake, ἤρεμω. 3 from above. 4 unto, ἐν. 5 skies: see note on Ps. lvii. 10. 6 or, upon.
may be delivered: thee, evidences of thy special favour, and interposition of thine own right hand, in return and answer to the prayers which we have addressed to thee: see Ps. lx. 5.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

9 Moab is my washpot; over Edom will I cast out my shoe; over Philistia [b] will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain is the help of man.

13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

PSALM CIX.

To the chief Musician, A Psalm of David.

The hundred and ninth Psalm, composed on occasion whether of Absalom's rebellion, and assuming the government—as the Syriac takes it—or of

7 cast my—
8 shout.
9 hadst.
10 distress, ἡττη.
David’s flight from Saul—as Kimchi and Aben Ezra resolve—is a direful prediction of God’s judgments that should fall upon his enemies, whither Absalom and his counsellor Achitophel, or Saul and Doeg: and by Acts i. 20, where ver. 8 of this Psalm is said to be fulfilled in Judas, it appears to have had a more eminent completion in those that opposed and consulted against and crucified Christ, the Pharisees and the rulers of the Jews, who with Judas, that betrayed him into their hands, and was their counsellor and guide at the apprehension of him, Acts i. 16, met with sad and direful ends. It was composed by David, and committed to the prefect of his music.

HOLD not thy peace, [a] O God, art the only joy and comfort and refuge of my life; from thee all the good things flow that ever I received; to thee all the glory and praise is due: be thou now pleased to interpose for my aid and relief.

1. Thou, O God, art the only joy and comfort and refuge of my life; from thee all the good things flow that ever I received; to thee all the glory and praise is due: be thou now pleased to interpose for my aid and relief.

2. For now I have special need of it, wicked men having most falsely and treacherously and cunningly infused into men’s minds most slanderous reports of me.

2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

3. Their slanders and false suggestions have been their special pestilent weapons against me; with them they have besieged, as it were, and girt me close, and then shot out these poisonous darts against me, sharpened the swords of their tongues, and with them most maliciously assaulted me.

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love they are my adversaries: but I give myself unto prayer.

4, 5. I never did any act of hostility or unkindness to them, but contrarywise obliged them with all acts of love and greatest charity; they had no other provocation but this from me; and for this they have most unhumanly returned all the effects of the bitterest malice. Yet hath not this moved me to act any revenge; but on the contrary, I have heartily prayed to God for them, besought his pardon, and the averting his judgments from them, and his grace for their timely reformation. And all this hath produced no other effect from them but their most malignant hatred and mischievous practices in return to my greatest charity.

5 And they have rewarded me evil for good, and hated for my love.

5 And they have rewarded me evil for good, and hated for my love.

6 Set thou a wicked man over him: and let Satan stand at his right hand.

6 Set thou a wicked man over him: and let Satan stand at his right hand.

7 Their adversary.

1 or, my praise, whyn. Castel.

2 for them, Syr. Deum pro ipsis comprecatus.
When he shall be judged, let him be condemned: and let his prayer become [c] sin.

Let his days be [d] few; and let another take his office.

Let his children be fatherless, and his wife a widow.

Let his children be continually vagabonds, and beg:
let them seek their bread also out of their desolate places.

Let the extortioner [e] catch all that he hath; and let the strangers spoil his labour.

Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

Let [f] posterity be cut off; and in the generation following let their name be blotted out.

Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.

Let them be before the Lord continually, that he may cut off the memory of them from the earth.

Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

And as they corrade and endeavour to get together the wealth of others, so shall others, when they have any thing to be seized on, plunder and rife and pillage them, rob them of all these gainings, and no man take any compassion on them or their posterity in their sufferings, be they never so cruel.

As for the principal instruments in these wicked rebellions and treasons against David and the son of David, they shall certainly come to untimely deaths—so did Achitophel, 2 Sam. xvii. 23, and Absalom, xviii. 14, and Saul, 1 Sam. xxxi. 4, and Doeg, Ps. lii. 5, and so Judas, Matt. xxvii. 5—
and their posterity shall not last beyond the next age. They shall be cursed by God, and all the punishments due to their fathers’ sins shall be so visited on this their wicked progeny, that they shall soon come to utter eradication and extirpation:

And this a most just reward for their uncharitable and cruel dealing with him, whose distresses might justly have extorted their greatest kindness and assistance, but found nothing but bloody pursuits from them.—This seems especially to refer to David at Nob, and Ahimelech and the priests slain by Doeg.—
17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.
18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.
19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

17, 18, 19. It is to be expected from the all-just retributions of Heaven, that as they were willing to mete to others it should be meted back to them. They were for nothing but mischief and cruelty, and they are to expect no least mixture of compassion or mercy. They delighted in slandering and cursing, wishing and speaking ill of them that least deserved it: and the bitter water that causeth the curse (Numb. v. 21), that maketh the thigh to rot and the belly to swell, shall enter, as water is wont into one that is overwhelmed with it, into his stomach, belly, bowels, and make them, as the bitter water did, to swell and burst:—so it happened literally to Judas (Acts i. 28), and probably to Achitophel (see note on Matt. xxvii. 5), and in effect to the others also, in their untimely excision. And as oil, which is more piercing than water, penetrates the very flesh, veins, nerves, and bones, so shall this the most inward parts of them, seize upon their very spirits and souls —so it did remarkably on those two, Achitophel and Judas, and the same every such wicked man is to expect—and never be gotten out again, but within afflict, and without encompass them, and cleave to them for ever.

20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against me;—and so those hereafter that oppose and crucify the Messias.—
21. As for me, I have no other solicitude than to repose myself in God’s hands: he is a God of most abundant goodness and mercy, and his honour is engaged in vindicating my cause, in maintaining me, whom he hath set on the throne, against all opposers. He is also an omnipotent Lord, whose power can soon overrule and calm all these tempests. To him therefore I humbly address myself for his seasonable interposition and relief, referring the way and means to his all-wise disposal.
22. And of this his mercy I am very confident, being a most seasonable object of it at this time, brought to great want, to a sorrowful deplorable condition, every day growing lower and lower, like the shadow about sunset, driven from my home, and by the same danger that drove me thence re-
tossed up and moved from place to place, like the silly impotent locusts, that are carried without any aim, design, or conduct, whithersoever the tempest drives them.

24. My knees are weak through fasting; and my flesh faileth of fatness.

25. I became also a reproach unto them: when they looked upon me they shook their heads.

26. Help me, O Lord my God: save me according to thy mercy.

27. That they may know that this is visible to all that this so opportune interposition of thy hand; that thou, thine hast wrought the deliverance for us.

28. Though they rail and defame and rise up against me, yet I shall be secure of thy benediction: and this shall be sure to give me the victory, when they are put to flight and dissipated.

29. And this shall certainly be their portion, and consequently nothing but shame and confusion of face for all their malicious successless enterprises.

30. Of this I am so confident, that I have nothing to do but to provide for my thanksgiving: and this will I perform in the most solemn and public manner, and proclaim his abundant constant mercies to me, in taking my part most signally when I am at the lowest, espousing my cause, rescuing me from all the assaults of those that resolved and verily hoped to take away my life. And in the same manner will he certainly deal for all those who in their greatest distresses shall faithfully adhere to him, and repose their full confidence in him.

A Psalm of David.
after Saul, as the Chaldee suppose, but by way of prophecy of the exaltation of the Messias—see Matt. xxii. 44; Acts ii. 34; 1 Cor. xv. 25; Heb. i. 13—to his regal and—which never belonged to David—sacerdotal office; both which are by him exercised at the right hand of his Father, and settled on him as the reward of his humiliation and passion: see Phil. ii. 8, 9.

The Lord said 1. The Messias which is to come into the world is to be looked on by all men with adoration, as being, though born in the mean estate of human flesh, and of king David's seed, yet really much higher than David; which he could not be if he were not God himself, the King of kings and Lord of lords. And of him, Jehovah, the one supreme God, Creator of heaven and earth, hath decreed, that having been for some time opposed and at length crucified by those whom he was sent to call powerfully to repentance, he should be exalted in that human nature, which here he assumed, to the highest pitch of glory and majesty and authority in heaven, there to exercise all power over this inferior world, to reign—1 Cor. xv. 25—till he hath subdued all that opposeth this his kingdom; first, his crucifiers, by converting some and destroying others; secondly, the idolatrous heathen world, by subjecting them to the Gospel; thirdly, the power of sin; and fourthly, Satan in men's hearts; and at last, fifthly, death itself, 1 Cor. xv. 26. And when all this is done at the conclusion of this world, then shall he give up his power into his Father's hand from which he had it, and himself be subject to him that put all things under him, 1 Cor. xv. 27.

2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

2. This kingdom of his is to be a spiritual kingdom, exercised by the sword or sceptre of his sweet but powerful spirit, the Gospel of Christ, the power of God unto salvation to all that believe and obey it. And this shall first be preached, after his resurrection and ascension, by his apostles at Jerusalem—see Psal. ii. 6—to those that crucified him; and from thence it shall be propagated to all Judæa, and then to all parts of the habitable world, on purpose designed to bring home sinners to repentance and change of life. And the success thereof shall be admirable, a church of humble obedient Christians gathered from amongst his greatest enemies, some of the rebellious Jews, and great multitudes of heathen idolaters.

3 Thy people shall be willing in 3. At the going out of the apostles upon their great expedition, their sacred warfare, to conquer a people of voluntary oblations.
the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 [c] The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the army or forces.

6 nations, he shall fill them, the sanctuary.

5 thy children shall be to thee the dew from the womb of the morning.

7 strike through—see ver. 5—the head over much land, the head over army or forces.
heads over many countries.

7 He shall drink of the [d]brook in the way: therefore shall he lift up the head.

the Christians, shall be demolished—see Rev. xviii. 2. —and Christian profession set up in the place of it.

7. Thus shall the Messias and his kingdom be advanced. And all this [is] but a proportionable reward designed by his Father to his great humiliation and patience, and fidelity and constancy in the pursuit and discharge of the office prophetic assigned him here on earth, the calling home sinners to repentance. In this he shall be so diligent and industrious, so vigilant and intent on all opportunities of advancing this end, of doing the will of his Father, the work for which he was sent, that he shall wholly neglect himself, his own will, his own ease, his own ordinary food, take that which comes next, and is most mean and vile, like a general in his keenest pursuit of his enemies, that satisfies the necessities of nature with water out of the next brook, &c.; and with the same alacrity he shall at last undergo the most contumacious death: and for this espousing of God's will, and despising and contemning himself, God shall highly exalt him, and possess him of that both regal and sacerdotal power, to continue to him, and by his hands, in that human nature wherein he thus served his Father, to be administered for ever.

PSALM CX.

The hundred and eleventh Psalm is one of those whose title—see note on Ps. cxi. Tit.—is Hallelujah, and is accordingly spent in praising and magnifying the name of God for all his works of power and mercy. It is composed in twenty-two short metres, each beginning with the several letters of the Hebrew alphabet.

[a] PRAISE ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

1. From the bottom of my soul, and with the full choir of all the faculties thereof, I will acknowledge and bless the name of God. This I will do more privately in counsel of all pious men, the true Israelites, whenever any transaction of concernment is to be advised on by those that make strict conscience of their duty; and this will I do in the most public and solemn assembly. No juncto is too close, no congregation too wide, for such a most due performance.

2. Marvellous are the works of God, and of all other sorts of study most worthy to be the exercise and employment of all pious men, who can entertain themselves with more pleasure in such meditations

1 secret or counsel, τηλον.

2 studied by, or found by or in all their purposes, or designs.
3 His work is honourable and glorious: and his righteousness endureth for ever.

3. All that he doth is infinitely magnificent and beautiful—the works of his creation most admirable and stupendous, and so the works of his preservation and providence full of omnipotent greatness and wisdom. But above all, his justice and purity, his detestation of all sin and exact fidelity in all his promises is infinitely to be magnified, as that which goes through all his other works.

4 He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.

4. The great miraculous works of his providence among us have made such impressions on men as will never be forgotten, but recorded and reported for ever: and indeed God hath made special ordinances, the Passover, &c. to that purpose. Yea they have given him a title whereby he is known by all—the same that he once proclaimed of himself to Moses (Exod. xxxiv. 6), when he desired to know and discern his nature more perfectly. —The Lord, gracious, i.e. a most gracious and merciful Lord, not forward to punish every sin that out of frailty is committed against him, but abundant in mercy and lovingkindness to all that faithfully adhere to him.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

5. He never fails to provide for them that serve and obey him, all things that they stand in need of; he hath promised never to leave nor forsake such; and whatsoever he hath thus by covenant obliged himself to he will be certain duly to perform.—Thus did he promise Abraham concerning his posterity in Egypt, Gen. xv. 13, and accordingly it was signally performed—

6. His providence hath most effectually and eminently been discernible in his dealing with his people the Jews, before whom he hath cast out the Canaanites and other inhabitants of seven very fruitful nations, who had exceedingly provoked him with their unnatural sins, and given to this his people the quiet possession of them, to which they had not the least right or title but from his immediate donation.

7. And herein, as in all things else, his actions have been most just and righteous, just vengeance to obdurate sinners, as perfect fidelity and performance of his promise to Abraham his servant. And so all his appointments both for the rooting out and plant-
ing in, his menaces and promises, are most assuredly performed; there is no frustrating of any of them.

8 They stand fast for ever and ever, and are done in truth and uprightness.

He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

And the like wonderful act of power and mercy and fidelity was it in God, that he rescued and brought out the seed of Abraham, to whom his promises were made, from the slavery of Egypt—an emblem of our greater redemption from the bondage of sin and Satan wrought by his own Son—and by a mighty hand made good his promises to them of bringing them into Canaan. Thus firm and inviolable are all God's pacts and agreements made with his people, to whom as his mercies are most admirably firm, and for ever to be acknowledged with thanksgiving, so his judgments are most dreadful and formidable to all that provoke them to fall upon them.

There is therefore no such excellent prudential course as the preserving in our breasts a just and due reverence of God, an awe to his laws, and a dread to his judgments; and when all is considered, this will be found the prime wisdom. And the reason is clear; the law of God is the declaration of those things which are most our concerns to know, his commandments bring all profitable knowledge and judgment to them that carefully set themselves to and are daily exercised in the practising of them. They that constantly guide their lives according to those divine directions will soon discern experimentally what others at a distance never dream of, that the practice of his precepts is of all other things most for their turns, most agreeable to all their interests both in this and another world. And so for that most eminent mercy of such his divine and most excellent precepts—as well as for other parts of his covenant, his grace and mercies—all possible praise is for ever due to his most holy name.

The hundred and twelfth Psalm is a description of the present employments and felicities of the truly pious man, such as do much tend to the honour and praise of God, who is so exceeding gracious unto all his servants that there cannot be a greater freedom and bliss than to be in the number of
PRAISE ye the Lord. Blessed is the man that feareth the Lord, and delighteth greatly in his commandments.

1. There is no true felicity but that which consists in a most careful performance of all the commandments of God, strictly abstaining from all that may displease him, and cheerfully practising all that he requires of us. And indeed there is no such security of all true durable delight and pleasure as this; the present gratefulness and the succeeding comforts of such practices to any truly virtuous mind, are a continual feast, of all others the most exceeding, and all other pleasures in respect of this are nothing.

2. And as this is the most pleasurable so is it the most thriving skilful method to bring all greatness and flourishing upon any family, to advance and enrich the posterity. For as long as God hath the disposing of the good things of this world, honour and wealth, &c., it is unreasonable to imagine that any subtleties or policies, projects or ambitions of ours, which have impiety in them, and thereby forfeit all title to God's benedictions, shall be near so successful toward our present worldly interests, as a strict piety and constant adherence to the ways of God.

3. The promise of the greatest abundance and confluence of earthly felicities being by God entailed on the persons and families of such men, as well as the eternal rewards in another world: see 1 Tim. iv. 8.

4. And if any affliction at any time befalls such as the promises of felicities in this world are always to be taken with the exception of the cross, some mixtures of afflictions for gracious and wise ends, the punishing our sins here, that they be not punished hereafter, the curing our spiritual maladies, and exercising our graces—yet are there such allays joined with it, such strengths to support, and such seasonable and oft unexpected issues and deliverances out of it, that this cannot be looked on otherwise than as a special work of his merciful providence toward them. And—which is oft to be observed—this supply from God of allays and comforts in affliction, together with timely deliverances out of it, shall be in everlasting remembrance.

1 Hallelujah: see note on Ps. cxii. Tit.
2 he delighteth, מָנַח.
3 or, words, מִצְלָה.
4 judgment, מַכִּית.
certainly be performed unto good men, not only be-
cause it is promised them, and therefore shall not fail them, but also because it is made over to them from God's special providence, as a reward most fitly apportioned to several graces in them; as, first, to their charity and bounty and compassion to others, giving and lending to all that are in distress—God hath promised such, by way of proportionable reward, that they shall receive mercy as the wages of their mercifulness, and not only in another world, but in this, they shall be blessed on earth, Ps. xxxvii. 25—
so secondly, to discreet moderation and temper both of their words and actions. Good men, if they be throughly, sincerely such, are meek, and not apt to be impatient in words or deeds, and so they contribute much to the allaying of their afflictions and softening their persecutors, both which rageful and impatient behaviour is wont to exasperate. And then it is, over and above, a reward of their patience and meekness and discretion, which God hath allotted them to temper and sweeten and timely to remove their sufferings who bear them so well, at least to afford them strength, to make them very supportable. By these means, whatever misadventures they may for a time meet with here, God will assuredly provide for them; yea and for their posterity, if they go on constantly in their steps, he will give them stability in the prosperities of this life: and because a good name after death is as great a blessing as wealth or honour in this life, that proportion shall be secured to them also; their memory shall be fresh and flourishing among all posterities, when their bodies are rotten in their graves; and by their example they shall benefit many, when by their actions they can no longer oblige them.

6 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.
7 His heart is established, he shall not be afraid, until he [a] see his desire upon his enemies.

7, 8. Another special privilege there is that belongs to every pious man. His adherence to God and dependence on him is an amulet against all worldly fears or apprehensions; when the news of danger or misery, the one imminent, the other already present, assaults him, it is not able to disquiet or disturb him. The reason is, he hath resigned his whole being into God's wisest disposal, and is assuredly persuaded that his divine choices are to be preferred; that what he sends or permits to fall, is fitter for his turn than any thing else that he could choose for

5 look upon his oppressors.
himself; and consequently that if God sees it not good for him, he will avert it before it come, or remove it speedily: and by this one assurance he is completely fortified not only for a patient but cheerful entertainment of all that is or shall come, remains unmoved, and well pleased with God’s present dispensations, whatsoever they are; and so constantly continues, till the same hand that sent them give him release and deliverance out of them, which in God’s good time shall be done also.

9. As for his charity, and constant liberality to the poor—which is a special piece of piety, and interpreted by God as if it were done to himself—it never goes unrewarded. One crown is reserved for it, eternal felicity in another world—which though a gift of God’s free bounty, shall then be dispersed with respect to the performances of this kind (see Matt. xxv. 34, &c.)—and another is presently bestowed here; wealth and honour and a most flourishing condition in this world, is very frequently the visible and discernible, and when not so, yet the secret unobservable reward of this one sort of piety, being promised to it more particularly than to any other good works, Deut. xxvi. 11, 13; Ps. xlii. 2. xxxvii. 26; Prov. xi. 24–27. xiii. 22. xiv. 21. xix. 17. xxii. 9. xxviii. 27; Mark x. 30.

10. To conclude, the felicities of piety even in this life are such as are matter of real envy and trouble and indignation to the wicked, who cannot choose but see it, and secretly confess it, and repine and malign, and be disquieted at it; whilst themselves, be they never so intent and industrious in the getting and keeping of worldly wealth, do yet sensibly decay and grow hinderly; all their designs and indirect methods of thriving are cursed and blasted, and pursued with a continual im prosperousness, yield them no kind of fruit in this world, yet cost them full dear in another.

PSALM CXIII.

The hundred and thirteenth is a thankful commemoration of the glory and con descensions of God, and the great and signal works of his providence to the most afflicted abject creatures—never more discernible than in the work of redemption—and from the matter of it was by the Hebrews styled, as the two former, Hallelujah. See note on Ps. cvi. and cvii. Tit.

1. All faithful servants of God are most nearly concerned and obliged cheerfully to celebrate and com-

1 Hallelujah.
ye servants of the memorate the great and glorious and gracious works of God.

2 Blessed be the name of the LORD, praise the name of the LORD.

2 To him therefore be all possible praise and glory ascribed both now and to all eternity.

3 From the rising of the sun unto the going down of the same the LORD's name is to be praised.

3. From one end of the heathen world unto the other—see Mal. i. 11—his mercies and goodness to mankind—especially that great evangelical mercy, the gift of Christ—shall be solemnly proclaimed and promulgated.

4 The LORD is high above all nations, and his glory above the heavens.

4. The power and dominion of God is paramount, the greatest empires in the world are all subordinate to him; he is the one supreme Lord over all the world, and not only of this one people which is called by his name; and though the highest heavens be the special place of his mansion, yet his glory is infinitely greater than to be encircled or comprehended by them.

5 Who is like unto the LORD our God, who dwelleth on high?

5. And above all other ways of expression, herein is he most incomparable, that sitting in the highest heavens in the greatest majesty, he is pleased to descend to this low state of ours, to visit us here below in the greatest humility—not only by over-seeing, overruling, and governing the affairs of this lower world, but by assumption of our flesh pitching his tent among us, and so corporally visiting us, in the incarnation of the Son of God.

6 Who humbleth himself to behold the things that are in heaven, and in the earth!

6. And above all other ways of expression, herein is he most incomparable, that sitting in the highest heavens in the greatest majesty, he is pleased to descend to this low state of ours, to visit us here below in the greatest humility—not only by over-seeing, overruling, and governing the affairs of this lower world, but by assumption of our flesh pitching his tent among us, and so corporally visiting us, in the incarnation of the Son of God.

7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

7. And as this God of heaven hath been pleased thus to descend and humble himself to us, so is he graciously pleased to exalt those that are humbled, and from the lowest pitch of worldly vileness and desolation to advance sometimes to the highest dignities, even to that of the royal throne, 1 Sam. ii. 8; at other times to dispense other seasonable mercies, children to the barren Sarah and Hannah, and many the like; but especially the gift of grace and of more grace to the humble, the glad tidings of to be a joyful mother of children. Praise ye the LORD.

8 That he may set him with princes, even with the princes of his people.

8. And as this God of heaven hath been pleased thus to descend and humble himself to us, so is he graciously pleased to exalt those that are humbled, and from the lowest pitch of worldly vileness and desolation to advance sometimes to the highest dignities, even to that of the royal throne, 1 Sam. ii. 8; at other times to dispense other seasonable mercies, children to the barren Sarah and Hannah, and many the like; but especially the gift of grace and of more grace to the humble, the glad tidings of to be a joyful mother of children. Praise ye the LORD.

9 He maketh the barren woman to keep house, and of more grace to the humble, the glad tidings of to be a joyful mother of children. Praise ye the LORD.

Praise ye the LORD.

PSALM CXIV.

The hundred and fourteenth is a brief recital of the miraculous works of God to his people the Jews, in their redemption out of Egypt and journey to Canaan—an emblem of his greater miracles of mercy in the redemption of mankind by the death of his Son.
WHEN Israel went out of Egypt, the house of Jacob from a strange language;

Judah was his sanctuary, and Israel his dominion.

The sea saw it, and fled: Jordan was driven back.

What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

Which turned the rock into a standing water, the flint into a fountain of waters.

When God was pleased to deliver his people of Israel out of the servitude they endured in Egypt, he did in a signal manner demonstrate both the sacred and inviolate nature of all his promises, and the overruling virtue of his power and dominion over all creatures, his fidelity at once, and his omnipotence.

At his least command the Red sea departed out of the channel, and left a dry ground for them to pass in the midst of it; as at another time the river Jordan parted asunder, and the current stopped its course, and went backward—the waters were cut off.

And at the giving the Law to them in the wilderness, the whole mountain on which it was, Mount Sinai, all the greater and lesser branches of it, did greatly shake, and move out of the place most terribly.

Psalm CXV.

The hundred and fifteenth—by the LXXII. and Syriac, and Latin, and Arabic, and Ethiopic annexed to the former, but distinguished in the Hebrew and Chaldee—is a rendering of all glory to the true and only God in opposition to all idol-deities, and a calling upon all sorts of men to place their whole affiance and trust in him.

1 barbarous people. 2 to, or for his holiness. 3 power. 4 turned, xxv. 5 lake of. 6 1 So also the Jewish Arab, who having begun the former Psalm with even as, O Lord, thou didst when Israel went out of Egypt, &c., begins this with יד ור יא אל יא יא יא, even so, O Lord, thou dost not, or, do thou not to us what we deserve, but to thy name, &c. So Kimchi notes it of some copies.
NOT [a] unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

1. O Lord, we sinful and vile men are most unable in the least degree to glorify thee, we are most unworthy of the least of all thy goodness, abundantly reached out unto us; no strength of ours hath contributed in the least to our felicities, no merit or desert of ours hath brought them down from thee by way of due or challenge: thine holy, blessed, and most glorious name, that hath wrought all in us and for us, must in all reason have the entire honour and praise of all; there being no other motive or impellent to excite or invite thy mercies but thine own mere grace and favour, and thy fidelity and immutable constancy to thy covenant and promises freely made to us, which thou wilt never fail to perform.

2. The heathen idolaters round about us have not sped so well in their machinations or attempts against us, as to have any temptation to reproach us of the God we worship, that he is either unable or unwilling to help us;

3. Though the God we worship be not here in any visible shape among us, as their idols are—his court of residence, his palace and throne being in the highest heavens—yet hereby is he not so removed from us, but that he hath been always able to perform whatsoever he hath pleased, as readily and effectually as if he had been always bodily present among us;

4—8. Whereas the gods falsely so called, which the heathens worship, and from whom they expect relief and assistance, are nothing but so many lifeless images of wood, stone, or metal, conceived by them to be inspired by the false deities to whose names they are consecrated, but have really not the least degree of sense or life in them. The materials whereof they are made are perfectly inanimate; and the artificers carving on them mouths, and eyes, and ears, noses, hands, feet, and throats, is not at all available to give them the use or first faculty of language, or sight, or any other sense, or so much as of breath. And then they that can carve and work them to this end, specially those that can offer their prayers, repose their confidences in such inanimate statues, are certainly, as to any regular use of their faculties, as senseless, as irrational as any of them, act as contrary to all reasonable or animal rules, as mere images would do, if they were supposable to do any thing.

2 It is not with us, O Lord, not with us, 3 breathe, or murmur.
9 O Israel, [d] trust thou in the Lord; he is their help and their shield.

10 O house of Aaron, trust in the Lord: he is their help and their shield.

11 Ye that fear the Lord, trust in the Lord: he is their help and their shield.

12 The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the Lord, 

14 The Lord shall increase you more and more, you and your children.

15 Ye are blessed of the Lord which made heaven and earth.

16 The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.

17 The dead praise

9. Whilst those, the best gods that other nations acknowledge, are thus perfectly impotent, the God of Israel is a God of goodness and of power, as able as willing to relieve them that trust in him. O let all that are admitted to the honour of being owned as his people, confidently rely and repose their trust in him!

10. And above all, those especially that draw nigh to him, wait on his altar, officiate in his divine service, are in peculiar manner obliged to offer up their prayers, and repose their affiance in him, who hath promised to be present and assistant to them, as those which are his proxies and commissioners upon earth, to intercede betwixt God and man in things belonging to God.

11. And the same is the duty, or rather privilege, of all faithful servants of God, to repose their whole trust in him, as one that will be sure never to fail them nor forsake them.

12. Of this we have had many experiences in the several acts of his power and mercy toward us; and each of those is a pawn and engagement to secure us of the continuance of the like both to our church and state, temple and people, whencesoever we have need of it.

13. And the same will he not fail to do to all true servants of his, of what condition soever they are in this world: the greatest prince shall not have any privilege herein above the meanest peasant.

14. And the same blessings which he bestoweth on such, he will continue and entail upon their posterity.

15. This is a prerogative indeed, wherein the pious man infinitely exceeds and surpasses all other men in the world, that he and his family, and all that come from him, are the peculiar province and care of the Creator of all the world: and what blessing is there that they may not confidently expect and depend on by that tenure?

16. The highest heavens hath God provided for his own palace and court of residence; but the other part of the universe, the inferior globe of earth and air and sea, hath he given to man, to have the dominion and use of the creatures that are therein.

17, 18. And to this vast bounty of his what praises

4 the small with the great, חַנִּיָּה וּכְלָו. 5 upon you, upon you, and your children, יִבְשֵׂם זְכָרֶיךָ לָעַל. 6 Heavens of heavens, וָאֵלָּה לָאֵלָּה.
PSALM CXV.

not the Lord, neither any that go down into silence.

18 But we will bless the Lord from this time forth and for evermore. Praise the Lord.

and acknowledgments of ours can ever bear any proportion? The most we can do in discharge of this duty is, to bless and serve him constantly whilst we live here; and when we are gone off from this scene where this service is performed to him, and our bodies laid in their graves, where there is nothing but silence, no power or opportunities of serving or magnifying God any longer, to leave it as a legacy to our posterity through all successions unto the end of the world, that they may supply our defects, and sing continual hosannas and hallelujahs to him for ever.

PSALM CXVI.

The hundred and sixteenth is a grateful acknowledgment of God's seasonable deliverances, and gracious returns to the prayers of his afflicted distressed servant, which are to be answered with vows of new obedience, and entire affiance in God. It is thought to have been composed by David upon his delivery from the rebellion of Absalom, after which he immediately had the liberty to return to the sanctuary and public assembly at Jerusalem, ver. 14, 18, 19, but may possibly, and not unfitly, belong to the return from the captivity: see note on ver. 1.

1[a] I love the Lord, because he hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous; yea, our God is merciful.

6 The Lord pres-

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4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous; yea, our God is merciful.

6 The Lord pre-
serveth the simple: porter of the weak, the reliever of them that are in distress: and accordingly so hath he dealt with me in my greatest destitution.

7 Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, therefore have I spoken: I was greatly afflicted:

11 I said in my haste, All men are liars.

12 What shall I render unto the Lord for all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the Lord.

14 I will pay my vows unto the Lord now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his saints.

16 O Lord, truly I am thy servant; by all the bonds that any engagement can lay upon me! No servant bought with a price or born in a
and the son of thine handmaid: thou hast loosed my bonds.

17 I will offer to thee the humblest offerings of praise and prayer, spend my whole life as a vowed oblation to thy service, render thee all possible praise in the public assembly, in thy sanctuary, in the solemnest manner that is possible! Blessed be the name of the Lord.

PSALM CXVII.

The hundred and seventeenth is a solemn acknowledgment of God's mercy and fidelity, and an exhortation to all the world to praise him for it.

O PRAISE the Lord, all ye [a] nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

PSALM CXVIII.

The hundred and eighteenth Psalm seems to be a gratulatory hymn to David upon his full and most undisturbed possession of the kingdom, after the ark was brought to Jerusalem, as may be conjectured from ver. 19, 20, 26, 27, and was probably appointed to be sung—some parts of it in the person of the people, and others, by way of alternation, in the person of the king himself—at the feast of Tabernacles, ver. 15, the most joyful solemnity in the whole year, as about which time the armies returned home from the field; and Hosanna, ver. 25, the acclamation [was] then used of course, though no extraordinary accident had happened. It is applied both by our Saviour (Matt. xxii. 42) and by St. Peter (1 Pet. ii. 4) to Christ the Son of David,
as by his ascension he was installed to be the King and so the head corner-stone of the Church; and it is therefore made up of lauds and praises to God for all his mercies.

O give thanks unto the Lord; for he is good: because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that fear the Lord say, that his mercy endureth for ever.

5 I called upon the Lord in distress: the Lord answered me, and set me in a large place.

6 The Lord is on my side; I will not fear: what can man do unto me?

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in the Lord than to put confidence in man.

9 It is better to trust in the Lord than to put confidence in princes.

10 All nations compassed me about: but in the name of the Lord will I destroy them.

11 They compassed me about: but in the name of the Lord I will destroy them.

O give thanks unto the Lord; for he is good: because his mercy endureth for ever.

1—4. It is now a fit season for all, people and priests, especially for all truly pious men—the most concerned and interested persons—to laud and magnify the great goodness and constant mercies of God toward us: let all therefore join uniformly in the performance of it.

5. When I was brought into great distress—may David now say—I addressed my prayers to God for deliverance; and he presently sent me a most seasonable relief.

6. And having God to take my part, I have no reason to apprehend the power or malice of man, whatsoever it is.

7. As long as he is on my side to support and assist me, I shall not fear to meet a whole host of enemies.

8, 9. He that reposeth his whole trust in God hath thereby a far better security than all the princes or men in the world can yield him.

10, 11. Let all the men and nations in the world begirt me never so close, and leave me no way in human sight for mine escape and relief, yet I have my confidence in God; and being thus fortified with ammunition and auxiliaries from heaven, I shall make me about; yes, no doubt to repel and destroy them all.

1 with enlargement, יִרְאֶה. 2 is to me among my helpers, יִתְּחַנָּנָה. 3 look upon: see note on Ps. cxii. 8. 4 in the name of the Lord will I trust, therefore I will: see note on ver. 12. 5 see ver. 10.
12 They compassed me about like bees; [a] they are quenched as the fire of thorns: 7 for in the name of the LORD I will destroy them.

12. Let them swarm about me as thick as bees, seize on me with the same violence that the fire doth upon 8 chaff or thorns which it presently sets a flaming and consumes, yet being thus armed as I am with a full trust and reliance on the omnipotent power of God, I shall escape their fury, and cut them off, instead of being destroyed by them.

13 Thou hast thrust sore at me [b] that I might fall: but the LORD helped me.

13. Mine enemies' violence was so great, that I had no power to resist it, but was just ready to fall and sink under it: and just then, when my distress was greatest, God interposed for my relief.

14 The LORD is my strength and song, and is become my salvation.

14. On him have I always depended as my only support; him have I always acknowledged and praised, and expressed my confidence in him; and accordingly now in time of my want he hath rescued me, and set me in perfect safety.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

15, 16. And thus it is with all that adhere steadfastly to their obedience to and trust in God: their whole lives are made up of receiving and celebrating mercies and deliverances from God, such as his omnipotent hand worketh for them, either without the assistance of human aids, or so as the success is eminently imputable to God and not to man.

16 The right hand of the LORD [c] is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

17. And having received this instance of his mercy at this time, being now secured from my greatest dangers, what remains for me, but to spend my whole age in proclaiming the power and mercy and fidelity of my deliverer, and call all men off from their vain and weak trusts, the arm of flesh, to this more skilful and politic dependence on God?

18 The LORD hath hastened me sore: but he hath not given me over unto death.

18. God hath most justly delivered me up to be severely punished, pursued, and hunted by my enemies; but then has seasonably delivered me out of their hands, and not permitted me to be overwhelmed by them.

19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

19, 20. The sanctuary of God, the holy place whither all good men resort, to petition mercies, and to acknowledge them when they are received, is that to which, as I am most bound, I will now make my most

20 This 10 gate of solemn address, and there commemorate God's mercies to me. Or, I will make use of all 11 occasions as may make way for the praising God,

21 I will praise.

21. Proclaiming to all the gracious returns I
thee; for thou hast have received to my prayers, the abundant and
heard me, and art become my salvation.

22 [d] The stone which the builders refused is become the head stone of the corner.

23 This is the Lord's doing; it is marvellous in our eyes.

22, 23. And now may all the assembly of Israel rejoice and join in their congratulations, that being now fallen out in king David's exaltation to the throne—and much more eminently in the resurrection and ascension of the Messiah—which is ordinarily said, whether by way of history or parable, that the stone which, in the laying the foundation of some eminent building, was oft tried by the builders, and as oft rejected by them, as unfit for their use to any part of the fabric—and thereupon cast among and covered over with rubbish—was at length, when they wanted a stone for the most eminent use—the coupling and jointing the whole fabric together—found most exactly fitted for the turn, and so put in the most honourable place, the chief corner of the building. A thing so unexpected and strange, that it was with reason judged as special an act of God's providence, as if it had been sent them down immediately from heaven. As strange was it, and as imputable to God's special hand, that David, of no eminent family, the son of Jesse, and withal the youngest and most despised of his brethren, should be in Saul's stead exalted by God to the regal throne, and being for this driven by Saul from his court, and pursued as a partridge on the mountains, should yet continually escape his hand, and be peaceably placed in his throne.—And so yet farther in the mystery, that the Messiah, the son of a carpenter's wife, with him brought up in the trade, that whilst he made known the will of God had no dwelling-place, that was rejected by the chief of the Jews, as a drunkard and glutton, and one that acted by the devil, as a blasphemous and seditious person, and as such put to the vilest death, the death of the cross, and was held some space under the power of the grave, should be raised the third day from death, taken up to heaven, and there sit in his throne to rule and exercise regal power over his Church for ever. This certainly was a work purely divine, and so ought to be acknowledged and admired by us.—

24 This is the day which the Lord hath made; we will 24, 25. This day is the celebrating of a mercy wrought eminently, signally, and peculiarly by the Lord—it was he that exalted David to the throne, and he that

12 was from the Lord.
rejoice and be glad will advance the Messias to his regality in heaven in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

29 O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

13 from, דּוּבָד. 14 and hath shined upon us, נָּשָׁנְתָּם.
PSALM CXIX.

The hundred and nineteenth is wholly spent in consideration of the divine law—the excellency, the necessity, the advantages of it—descanting on the several appellations of it, with frequent reflections on ourselves, by way of exhortation to a pious life and constant adherence to God in times of distress. It is in the Hebrew alphabetical, the eight first verses beginning with the first letter, and therefore entitled Aleph, the next eight with the second, and so called Beth—and so throughout every of the two and twenty Hebrew letters—and styled by the Masora the great Alphabet.

A LEPH.

BLESSED are the undefiled in the [a] way, who walk in the law of the Lord.

1, 2, 3. The true and only felicity which is attainable in this life, and the forerunner withal to eternal happiness, consists in a blameless pious life, a strict and careful inquiry after, and diligent observation of the divine law, a loving and seeking and serving God sincerely, and not admitting any one known sin in the whole course of our lives, but constantly and continually practising his commands.

2 Blessed are they that keep his testimonies, and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded us to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

1 observe: see note on ver. 1. 2 That also, note. 3 that. 4 very much, ἐν πλήρεις. 5 to any great degree.
he will not so far withdraw his grace from me, but that I shall be able to persevere. If I sin wilfully, I cannot then promise myself the grace to return again; but if I make use of the grace already afforded me, and by strength thereof stand firm from any such wilful fall, as I pray, so I hope and trust and am confident that God will never first forsake me in any such degree as shall be destructive or hurtful to me.

BETH.

9 Whereewithal shall a young man cleanse his way? 6 [c] by taking heed thereto according to thy word.

10 With my whole heart have I sought thee: O [d] let me not wander from thy commandments.

11 Thy word have I hid in mine heart that I might not sin against thee.

12 Blessed art thou, O LORD: teach me thy statutes.

13 With my lips have I declared [c] all the judgments of thy mouth.

14 I have rejoiced of thy laws, and that of all and every of them.

6 to observe, or, that he may observe thy word.

7 laid up, ἐγκατέστησα.
in the way of thy to them is so great, so much exceeding the delight testimonies, as that any worldly man takes in the greatest plenty, that I cannot but express the transportation.

15. And therefore if I had nothing to consider but these present joys which result from the service of God, I were most unwise if I should change this study, this exercise, this felicity, for any other, if I should ever forget or forsake the comforts of a pious statute: I will not life.

GIMEL.

17. O Lord, I am constantly resolved to obey and adhere to thy known will all the days of my life: O make me those gracious returns which thou hast promised to all such!

18. And what are those? The enlightening and removing all degrees of darkness remaining on my heart, quickening and enlivening my faculties, giving me a vital taste and relish of the delights of thy law, those pleasures resulting from the practice of it which are not to be found any where else; and consequently learn to love and adore the author of it, be ravished and transported with the thought of thee, that hast dealt thus wonderfully with thy servants, given them a rule of life, and promised them eternal felicities as their reward for their being content to be ruled by it; when if we might have been our own choosers we could not have pitched on any thing so advantageous and pleasurable to ourselves at the present, as this obedience to thy laws will be certainly found to be by any that will experiment it.

19. For mine own part, I may truly say, though I am possessed of a great sovereignty, am by thy providence placed in a most prosperous condition upon earth, yet in all this secular greatness and plenty I enjoy no more than a mere stranger or lodger, that hath supply for his present necessities, but nothing more. The one true comfort of which I am capable is that of obedience to thy precepts: O let me never be deprived of this advantage and comfort, without which a kingdom is not able to make me tolerably happy!

8 for all, גורע ל. 9 consider, or behold, רעי. 10 Render unto. 11 I will.
20. My desires are vehement, languishing, and continual toward thee and thy judgments: I desire to be always employed and exercised in them, and when I am not, my soul is wholly taken up with a love and desire of them.

21. All disobedient obstinate persons, which stand out against these laws of thine, are sure to be punished by thee, and eternally accursed and rejected from thee. And indeed their very present course of irrational sottish pride and obstinacy is a very competent curse unto itself, robs them of all the comforts of a pious life, and engulfs them in many sad miseries in this life, sufficient to denominate them accursed if there were no arrear of torments and woes in another life.

22. But I have carefully observed and practised thy precepts: Lord, do thou preserve me from all the rebukes or punishments that the malice of men can design against me.

23. And this I am confident thou wilt do, and in that confidence I shall not seek out for any other security. Whatsoever conspiracies are laid against me by the greatest potentates, whatsoever reproaches from my heathen neighbours, depending on their own strength, and deriding my trust in God, they shall not take me off from this one constant exercise, the study and practice of thy law; to these shall I resort as for all the comforts of my life, the joy and delight of my soul, so for advice and counsel also in time of difficulty and danger, and from thence take my directions how to prevent or avert them.

DALETH.

25. Whenever I am cast down in a sight either of my unworthiness or my sins, it is then a season for God to interpose his hand for my comfort and relief. This he hath promised to do for all that are truly humbled, and I doubt not he will in his good time perform it for me.

26. As soon as I make my confession to him, and with a sincerely contrite heart petition his pardon, he is graciously pleased to hear my prayer, and to be reconciled with me; and then I may seasonably beg and hope for his grace to support me for my future life, that I may no more fall off and provoke him.
27. Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

27. Then I may pray for an understanding heart, an experimental knowledge of his easy and gracious yoke; which when I have obtained, I shall be for ever most delightfully exercised in the meditation and discovery of thy most admirable dispensations towards us; especially of that transcendent goodness of thine in pardoning of sins, giving us such admirable precepts, assisting us to the performance of them, accepting our imperfect obedience, and then crowning us for ever for it.

28. My soul melteth for heaviness: strengthen thou me according unto thy word.

28. My sorrow and vehement contrition, expressed by the tears of my very soul, qualifies me for that comfort and raising up which thou hast promised to all truly humbled sinners.

29. Remove from me the way of lying: and grant me thy law graciously.

29. And then I may be a meet suitor for thy grace, to mortify every wicked desire in me, every false apostatizing or hypocritical affection, and to enliven me to a pious virtuous life, exactly regulated by thy will and word, the richest donative that can be bestowed upon me.

30. This of obedience and fidelity and sincere adherence to thee is to me far more eligible and desirable than the contrary, ver. 29. I have therefore proposed to myself thy law as the rule of my life, and steadfastly resolved to direct all my actions by it.

31. And having done so, if I adhere and constantly cleave unto them, persevere as I have resolved, I am sure I shall never be disappointed of my expectations, I shall never miss of the comforts of this life or the joys of a better.

32. This is a matter of infinite delight and pleasure to me, and a special act of thy gracious dealing with us men, to bind up our present joys in our practice of virtue, to make us at once pious and happy. This shall certainly engage me to all the speed and diligence of a most alacrious obedience.

33. Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end.

33. O blessed Lord God, let thy Holy Spirit direct and guide me in performing an acceptable obedience to thee; and I shall by all laws of justice and gratitude be engaged to continue the course with all possible care and diligence!

34. Be thou pleased to illuminate my mind, to re-
standing, and I shall move from me that darkness of spirit that my corruptions and sins have brought upon me, and give me that practicable pliableness and docility and humility that may be assistant to the work, by the continuance of thy grace to work in me to do as well as to will, to perform a most careful, watchful, diligent, and withal a most impartial uniform obedience to thee.

35. [m] Lord, let me never fail of thy direction and guidance in all the obedience which by thy grace I shall endeavour to perform to thee. There is nothing so pleasurable to me as to be thus exercised and employed: O do thou conduct and assist and direct me in it!

36. It is much more desirable to me to be employed in thy laws than in any matter of the greatest secular advantage. O let thy grace so prevent and bend my heart that this pleasure may still possess me, and never give place to any secular pursuance or carnality!

37. Lord, grant me a strict guard over mine eyes, those inlets of many sins; withdraw me from all delight or complacency in wealth or worldly grandeur, on which the lust of the eye is wont to be placed; in frail, false, deceitful beauty, which is apt to ascend foul flames within the breast; in any other vain transporting object; and, on the contrary, enliven and inflame in me all pious and virtuous designs and pursuits.

38. There are in thy word, the revelation of thy will to us, the greatest arguments imaginable to engage us to fear and reverence of and uniform obedience to thee, promises of the divinest and terrors of the most formidable sort. To this are the oracles of God all designed, to bring us to the practice of true piety. O grant me that grace that I may never permit these to depart out of my mind, but make use of them constantly to this end to which thou hast designed them, persevere firmly in thy obedience!

39. O what a shame and reproach would it be to me, who acknowledge thy yoke to be so easy and pleasurable, the obedience to thy commands so sweet and desirable, ever to fall off from it into any upprofitable work of darkness! This the sight of my own frailty bids me to fear beyond all things, and to be

21 observe: see note on ver. 1. 22 watch or keep. 23 Lead or guide. 24 to thy servant thy word, which is to the fearing thee.
Behold, I have longed after thy precepts: quicken me in thy righteousness.

All that I can say of myself is, that I have an ardent desire to obey thee. O let thy grace, which in mercy thou wilt not fail to give to all such that in humility address to thee, excite and enliven me from time to time in all works of obedience to thee, that so I may daily improve in all righteousness.

Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word.

So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

So shall I keep thy law continually for ever and ever.

And I will walk at liberty: for I seek thy precepts.

I will speak of thy testimonies also before kings, and will not be ashamed.

And I will delight myself in thy commandments, which I have loved.

25 return a word, יפרָק. 26 to any great degree: see note on ver. 8.
of these, rather than by any way of divestment
which the world doth most esteem of.

48. And this pleasure shall not be an ærial idle
speculative pleasure, but such as shall set me vigour-
ously about the practice of all holy obedience to thee;
and therein will I constantly and diligently exercise
myself, and thereby express the reality of my love to
them.

ZAIN.

49. Remember the word unto thy servant,
upon which thou hast caused me to hope.

50. This is my comfort in my affliction:
for thy word hath quickened me.

51. The proud have had me greatly in
derision: yet have I not declined from thy law.

52. I remember judgments of old, O Lord;
and have comforted myself.

53. Horror hath taken hold upon me
because of the wicked that forsake thy law.

54. Thy statutes have been my songs
in the house of my pilgrimage.

55. I have remembered thy name, O Lord,
in the night.

56. With these thoughts of God I have in the
solitude and darkness of the night entertained
and supported myself, and thereby taken up a courage

27 A tempest, see Ps. xi. 6.
and have kept thy law. 56 This I had, because I kept thy precepts. Thus hath God abundantly rewarded my diligence in his service by a pleasure resulting from it—ver. 54—by a steadfast unmoveable hope and comfort in him—ver. 50—and by a durable constant resolution of a persevering obedience, never to depart from him.

CHETH.

57. Blessed Lord, of all the possessions and comforts of the world thou only art worth the having; thy promises are precious promises, thy commands most excellent divine commands: I have by thy grace deliberately made my choice, preferred these before all the glories of this world, and resolved that thy word shall be my treasure, which I will most diligently preserve.

58. To this, thy grace is most necessary, for without it I can do nothing; for this therefore I make my most humble, sincere, passionate address to thee. O be thou graciously pleased to grant my request, to vouchsafe me this mercy, which thou hast promised never to deny to those that ask and importunately seek and beg it of thee!

59. But neither have I contented myself with my bare prayers for strength and grace: I have set to my part in a diligent examination of my past sins and a careful watch over my future actions, and so have forsaken my old ways, and diligently pursued that course which thou hast prescribed me.

60. And to this end I did immediately set out; I made no one minute's stay in so necessary a pursuit, as knowing that the longer I should dally the more unlikely I should be ever to perform so great a journey.

61. In my course I have oft met with disturbances, the assaults and injuries of wicked men; but these, how sharp soever they were, have been but exercises of my patience, have not provoked me to do any thing but what best becometh thy servant.

62. This, and the many other benefits and advantages of thy law, and my obedience to it are such as I am bound to acknowledge all the days of my life; and even to interrupt my lawful sleep and repose to find frequent vacancies for so necessary a duty of lauding and magnifying thy mercy.

38 observed: see note on ver. 1. 29 besought thy face. 30 troops.
63. I am a companion of all those that fear thee, and of them that keep thy precepts.

64. The earth, O Lord, is full of thy mercy: teach me thy statutes.

65. O Lord, I cannot but acknowledge thy great bounty toward me, to the utmost that any promise of thine gave me confidence to hope.

66. I am fully resolved to adhere to and obey thy precepts: O be thou pleased by thy grace to rectify my inclinations and natural bent of mind, to work all corruption, perverseness, or contumacy out of it; and then to illuminate my understanding, to give me that knowledge of my duty and that resolvedness of mind that I may never swerve from it.

67. Before I was afflicted I went astray: but now have I kept thy word.

68. Thou art good, and dost good; teach me thy statutes.

69. The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

70. Their heart is as fat as [r] grease; but I delight in thy law.

71. It is good for me that I have been

31 or, goodness of inclination or manners. 32 observe: see note on ver. 1. 33 gross as it were with fat.
afflicted; that I valuable than all their prosperity can be to them—

might learn thy being very contributive to the reforming what was
amiss, and so most wholesome profitable discipline
to me, ver. 67.

73. And all the wealth in the world is not near so
considerable to me as this.

Jod.

73. Thy hands have made me and fashion-
ioned me: give me understanding, that
I may learn thy commandments. 

74. They that fear thee will be glad
when they see me; because I have hoped
ed in thy word. 

75. I know, O Lord, that thy judgments
are right, and that thou in faithfulness
hast afflicted me.

76. Let, thy merciful kindness be for my com-
fort, according to thy word unto thy servant.

77. Let thy tender mercies come unto
me, that I may live: for thy law is my
delight.

78. Let the proud be ashamed; for
they dealt perversely with me
without a cause: but I will meditate
in thy precepts.

34 shall see me and be glad, יִתְרַגְּדְנָנָנָן. 35 righteousness, יָשָׁר. 36 have
depraved, perverted me, יָדְנוּי.
79. And as long as all that truly fear thee, and have lived conscientiously in thy service, continue faithful to me, I have no reason to wonder at the defection of others. But if any man that is truly pious be seduced by their slanders, and engaged against me, Lord, in mercy to them be thou pleased to disabuse and reduce them.

80. As for me, I desire and beg of thee, that if there be any degree of unsincerity in me, any spared sin still remaining, it may be effectually wrought out of my heart, that I may approach thee with confidence, and never be in danger of being rejected by thee.

81, 82, 83. It is long, O Lord, that I have waited and attended with great desire for deliverance from thee; the expectation hath even worn me out; yet have I not forsaken my hope, or permitted myself to be tempted to any sin, whether of impatience or applying myself to any indirect means for my relief, but remain still confident that thou wilt in thy good time still send me release.

84. How long, Lord, wilt thou permit this weight to continue upon me, and not take my part against my enemies, punishing or restraining them, and delivering me out of their hands?

85. Wicked malicious men have dealt most treacherously and injuriously with me.

86. Thou obligest us to observe all justice, charity, and fidelity one toward another; and their practices toward me are quite contrary, most unjust, treacherous, and uncharitable. This engageth thee to own and protect me, and thereby to evidence thy fidelity not only in thy promises but in thy commands. For as thy fidelity in thy promises is then demonstrated when those that depend on them are not frustrated in their expectations, so doth thy fidelity in thy commandments consist in this, that no man really miscarries that adheres and performs constant obedience...
to them. Though thou permit wicked men to prosper in their oppressions for a while, yet in thy good time thou appearest for the repressing the wicked, and vindicating the cause of the oppressed. O let me have my part in this at this time!

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

89 [w] For ever, O Lord, thy word is settled in heaven.

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all are thy servants.

92 Unless thy law had been my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

42 Thou art for ever, O Lord.

43 Or, to this day: see note on ver. 89.

HAMMOND.
94 I am thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: but I will consider thy testimonies.

96 I have seen an end of all perfection: but thy commandment is exceeding broad.

97 O how love I thy law! it is my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

99 I have more understanding than all my teachers: for thy testimonies are my meditation.

100 I understand more than the ancients.

MEM.

97. It is an infinite, inexpressible delight and joy that I take in the consideration of the depths and various excellencies of the law of God. There is no objection which I can so pleasantly and contentedly spend all my thoughts and my time.

98. And by this means, by fixing my meditation, designing my study thus profitably, the wisdom which I have acquired—the skill of bearing, waiting, attending God's leisure, of thinking that every affliction comes from God, and tends to my greatest good, and that when release is more for my turn, I shall be sure to have it; the assurance that my adherence and constancy of obedience to God is the surest way to my present ease and future release—the several branches of that divine wisdom — see Paraph. on James i. 5—is a far more profitable and secure fortification to me than all their worldly wisdom and secular policy is to my enemies, which think thereby to overreach and ruin me.

99, 100. This kind of spiritual wisdom or prudence for the managing all the actions of my life most advantageously in whatsoever state, which the law of God instructs me in, is infinitely to be preferred before all other knowledge of the scribes and elders, the deepest sages in the world.
I have refrained my feet from every evil way, that I might keep thy word.

I have not departed from thy judgments: for thou hast taught me.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

Through thy precepts I get understanding: therefore I hate every false way.

Thy word is a lamp unto my feet, and a light unto my path.

I have sworn, and I will perform it, that I will keep thy righteous judgments.

And being instructed in that, both what my duty is, and what the means that may be safely relied on for the performance of it—thy grace, to be obtained by constant prayer and vigilance, diligence and endeavour to receive and make use of that grace—and withal being by my admission into the number of thy people entered into a solemn sacramental covenant to perform obedience to those commands where-in God hath commanded us to walk—and an obedience to which he hath in that covenant promised to

observe: see note on ver. 1.

the judgments of thy righteousness.
justify and accept us, and without which, either constantly performed, or returned unto by a sincere repentance, and persevering reformation, he will neither justify nor accept us—I am now most indispensably engaged, and most nearly concerned to perform this obedience uprightly.

107 I am afflicted very much: quicken me, O Lord, according unto thy word.

108 Accept, I beseech thee, the freewill offerings of my mouth, O Lord, and teach me thy judgments.

109 My soul is continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes alway, even unto the end.

113 I hate vain thoughts: but thy law do I love.

114 Thou art my help: why art thou so slow to help me? I will not I will not spare myself, nor will I let thee off lightly.

115 Lord, I am now most indispensably engaged, and most nearly concerned to perform this obedience uprightly.

107. Lord, thou hast promised to relieve and support and refresh the afflicted: be thou now pleased accordingly to reach out thy hand to me, and seasonably to restore and revive me.

108. Lord, I have nothing to present to thee but my prayers and praises; those are my richest obligations, which I most cheerfully address to thee, acknowledgments of thy former, and petitions for thy continued deliverances: Lord, be thou graciously pleased to accept these, and to add this constant mercy to all other, thy grace, to instruct and excite and assist me in a sincere obedience to thy commandments.

109, 110. My malicious enemies have very treacherous designs against my life; I am in continual danger of being seized on and destroyed by them; yet shall not this fear amate, or divert me from a most vigilant attendance on thee, and constant performance of obedience to thee. My dangers, be they never so great, shall not discourage or slacken my diligence in attending to and relying on thee, from whom I am sure—or from none—my deliverance must come.

111, 112. Whatever afflictions or distresses thou sendest, or permittest to fall on me, I have all reason to take them in good part, having also so rich a portion as I have, that of thy law and covenant and promised mercies. These are an inheritance that will never fail me, the most joyous and blissful that can be; to which therefore by all obligations of justice and gratitude I am bound to perform my constant obedience. And this I shall carefully do, and all little enough by way of return to so superlative a mercy.

SAMECH.

113. Wicked men I detest and fly from; and have no such pleasure and joy, as the meditation and practice of all holy duties.

114. When any distress approaches, to thee I be-

50 or, by way of return: see note on ver. 33.

51 those that think evil.
hiding place and my

341

shield: I hope in
thy word.

115 Depart from me, ye evildoers: for I will keep the commandments of my God.

115. I have no need of the aids that wicked men can suggest unto me; and as little am I concerned in their scoffs, whereby they endeavour to weaken my confidence: I will admit of no other policies but those of studying and practising his commandments, who I am sure will continue steadfast to me, if I do not forsake him.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

116. He hath promised me his support, and will undoubtedly make it good unto me, and in his time rescue me out of the saddest estate; he will certainly answer, and never disappoint this confidence. O be thou now pleased to interpose thy hand, effectually to defend and relieve me.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

117. Thus if thou dost, I am then most certainly provided for. What greater safety can I desire, than the guard and tuition of the Divine Providence? There shall I repose myself most cheerfully, and account it a continued felicity of my life that I am thus part of thy care, considered and protected by thee.

118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

118. Wicked men have no other wisdom or policy but that of their falsehood and deceitfulness; their lying and treacherous imposing on the simplicity and uprightness of honest men, is the only advantage they have above others: and this being so contrary to all laws of God and man, to justice and charity and common ingenuity, but especially an affront to God, a setting one's self in opposition to his rules and methods, God is engaged sooner or later to pluck off this visard, to bring disappointments and ruin on those that make use of such impieties.

119 Thou puttest away all the wicked of the earth like [&] dross: therefore I love thy testimonies.

119. The wicked men of the world, compared to the righteous, are but as so much dross to good metal; and the judgments of God, which are as searching and discerning as fire, will certainly make this separation, first purge out the dross, divide it from the purer metal, and then preserve one and destroy the other. And this consideration, if there were no other, is certainly sufficient to engage every wise man to the approbation and liking of the law of God, as that in compliance with which our temporal as well as eternal safety doth consist;

52 observe: see note on ver. 1. 53 shall delight myself, see ver. 16 and 47.

54 cunning, τεχνή. 55 destroyest the dross, all—
120. My flesh trembleth for fear of thee; and I am afraid of thy judgments.

120. As on the other side, to set every man living a trembling, and to keep every pious man in that dread of God's judgments, as never to dare to do any thing but what is perfectly acceptable in his sight, lest he fall justly under this vengeance.

Ain.

121. I have done judgment and justice; leave me not to mine oppressors.

121, 122. Lord, I have not done any wrong to them that are most forward to mischief me: I have none to fly unto but thee. Be thou pleased to take my part, to interpose for me, to deliver me out of their hands.

122. Be surety for thy servant for good: let not the proud oppress me.

123. Mine eyes fail for thy salvation, and for the word of thy righteousness.

123, 124. I have long waited and expected deliverance from thee, continually hoping that thou wouldest at length send me some message of mercy: O be thou pleased to afford it me out of thy never-failing compa-ッション to all that want and wait for thee; and both then and now direct me which way I may perform unto thy mercy, and teach me thy statutes.

124. Deal with thy servant according unto thy mercy, and teach me thy statutes.

125. Lord, I am thy servant; give me understanding, that I may know thy testimonies.

125. Lord, there is nothing that I design to myself but the approving my obedience to thee: O give me that grace that may direct and enable me to do it sincerely and faithfully!

126. It is time to work: for they have made void thy law.

126. And this the more seasonably now, when mine enemies despise and contemn God's law. The more confidently they do so, the more are all pious men engaged to perform exact obedience to it, if it be but to resist that torrent, to hold up virtue in some kind of reputation among men.

127. Therefore I love thy commandments above gold; yea, above fine gold.

127. And upon this account I do profess to prize and value the performance of obedience to thee before all the greatest wealth in the world.

128. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

128. And indeed I have not the least exceptions to any law of thine; but most uniformly and impartially embrace them all, and every one single, and utterly dislike and detest the courses of all wicked men.

Pe.

129. Thy testimonies are wonderful:

129. The law of God is made up all of wonderful and excellent ingredients, prescribes us those things

56 is in horror, 57 or interpose. 58 to perform to the Lord. 59 or, topaz.

see note on Ps. xix. 10.
therefore doth my soul keep them. which are admirably the most desirable of all other things to any rational man; the consideration of which makes me study and search into them, and observe them most diligently.

130. And by doing so I learn and discern many mysteries. The most ignorant natural man, if he enter seriously into this study, and apply the several branches of thy law as his rule of ordering all the actions of his life, will by this have his eyes opened and illuminated, and discern that there is no such solid substantial wisdom as this.

131. This have I sucked in with the greatest appetite, the most insatiable thirst, having a most vehement passionate desire toward it, as that which is of all things really the most delectable.

132. Lord, it is thy constant wont and method, to encourage all those that sincerely love and serve thee, to pour on them all manner of expressions of thy favour and mercy: O be thou thus pleased to deal with me at this time, who desire and hope to be found in that number!

133. Of this thy mercy I beseech thee to grant me that constant assistance of thy Spirit, which may support and guide me in a regular obedience to thy commands, and rescue me from the power of every known sin: let not any such be ever able to gain consent from, or command over my will.

134. Wicked men are forward to oppress and injure me: O be thou pleased to interpose for my rescue, and it shall engage me to a constant observation of all thy commandments!

135. Lord, be thou pleased to look favourably upon me, and by thy special grace and guidance to direct me to a conscientious practice of all duty toward thee.

136. The great universal impiety of men is a most sad spectacle, fit to be washed in whole floods of tears, to be matter of humiliation and lamentation to all pious beholders.

TZADDI.

137. Righteous art thou, O Lord, and all thy dispensations are, as thou thyself, most eminently and superlatively righteous, commanding those things which all moral justice and fidelity exacts, and forbidding those

61 observe: see note on ver. 1. 62 opening. 63 gasped, תְּמַג. 64 according to the manner toward, §.
nies that thou hast commanded are righteous and very faithful.

139. My zeal hath consumed me, because mine enemies have forgotten thy words.

139. The consideration of which puts me into a kind of indignation and vehement displeasure at mine enemies at this time; not so much for mine own sufferings, as that rational men should so far depart from all obligations of piety, justice, common humanity, and even their own interests, as to neglect the practice of those commands which are so eminently just, ver. 138.

140. Thy whole law is most exactly formed, as metal refined from all dross, no least corruption or mean alloy to be found in it: and this is the just ground of the extreme love and value I bear to it.

140. Thy word is very pure: therefore thy servant loveth it.

141. I am small and despised: yet do not I forget thy precepts.

141. And as mean and contemptible a person as I am, either really in myself, or in the opinion of other men, yet am I careful to uphold this reputation and credit with God, that I am his faithful servant.

142. Thy righteousness is an everlasting righteousness, and thy law is the truth.

142. The things which thou commandest are of righteousness is an everlasting truth and goodness; no time shall ever come that the law which thou hast given to mankind to guide their actions by—that of loving God above all, and our neighbours as ourselves—shall be outdated or unseasonable.

143, 144. And this eternal justice of thy precepts, as it is matter of infinite advantage in many other respects, so is it more especially in this, that it yields the greatest joy and comfort in time of afflictions, through the conscience of duty, and the cheerful reflections on afflicted innocency. And if God grant a man that grace of regulating his actions according to that divine rule, it is not then in the power of the world to make him miserable.

KOPH.

145, 146. Lord, in my distresses have I called and invoked thee, addressed myself to thee for thy seasonable rescue and deliverance: grant it me now, I beseech thee, and I will faithfully return thee the sincere obedience of my whole life.

145 I cried with my whole heart; hear me, O Lord: I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep thy testimonies.

147 I prevented. The comfort and repose that I take in

65 justice and truth exceedingly, ἀκαλυπτόμενον. 66 constrained. 67 tried in the fire, πυρ. 68 observe: see note on ver. 1.
the dawning of the meditating on thy word, and the hope that at length
morning, and cried: I hoped in thy word.

149. Mine eyes prevent [hh] the night watches, that I might medi-
tate in thy word.

149, 150. O Lord, my enemies are maliciously re-

150. They draw nigh that follow after mischief: they
are far from thy law.

151. Thou art near, O Lord; and all thy commandments
are truth.

152. Concerning thy testimonies, I have known of old
that thou hast founded them for ever.

153. Consider mine affliction, and de-
liver me: for I do not forget thy law.

154. Plead my cause, and deliver me:
quicken me according to thy word.

155. Salvation is far from the wick-
ed: for they seek not thy statutes.

156. Great are thy tender mercies, O Lord:
quicken me according to thy judgments.

157. Many are my persecutors and

69 watches.

PSALM CXIX.

149. O Lord, my enemies are maliciously re-
solved against me, they forsake thee, and contrary to
all justice approach and endeavour to mischief me:
O be thou pleased to confirm thy wonted goodness to-
ward me, and of thy mercy rescue me out of their
hands!

151, 152. But they cannot be so near to mischief
me, as thou, O Lord, art nigh and ready for my de-
ference and support. Thou art made up of mercy and
fidelity; thy promises and decrees of caring for
those that adhere to thee are most firm, constant,
and immutable. This I am not now to learn: I have
always, since I knew any thing of thee, resolved of
the truth of it.

RESH.

153, 154. Lord, my pressures and enemies are
great, but my trust is constantly reposed in thee,
that thou wilt be the friend and advocate of the
afflicted, as thou hast promised thou wilt. O be thou
now pleased to make good this mercy to me, and
raise me out of this desolate condition!

155, 156. In this estate I am sure to have no re-

156. But the less I have to expect from men, the more I
am confident to receive from God, whose mercies are
beyond the proportion of their cruelties. O be thou
now pleased to bestow this thy promised seasonable
relief upon me!

157, 158. Though my enemies daily increase in
number and malice, yet shall they not be able to
mine enemies; yet do I not decline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O Lord, according to thy lovingkindness.

160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

159, 160. Lord, I appeal to thee, whether my obedience to thy commands have not been sincere, and such as to which thou hast promised thy mercies: O then be pleased to bestow them on me! For of this I am sure, that thy promises are most constantly performed. They are faithful, and of eternal truth, and never fail any that are qualified to receive them.

SCHIN.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: but thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 Great peace have they which love thy law:

161. It is not the power or malice of the world, though exercised never so virulently and causelessly against me, which shall any way provoke me to forsake my obedience to thee.

162. But, on the contrary, my adherence to thee, and the comforts which thy law and the promises annexed to it afford me, are matter of as great rejoicing and triumph and exultation to me, as the richest and most gainful victory could be to any worldly man.

163. The false, deceitful practices of ungodly men, whereby they advance their interests, are most degenerate and unworthy of any ingenuous man: I cannot but detest and have an aversion to them; whereas the ways which are prescribed by God of adherence to him, in the practice of all works of justice and charity, are most amiable and eligible.

164. I can never admire and magnify sufficiently the divine excellency of God’s most righteous law. If I had nothing but that to make matter of my lauds, I would think myself obliged every day seven times to make my solemn addresses to God, to praise his blessed name, and offer up my prayers to him.

165. There is no such prosperity and felicity in this world, as that of those who take delight in the commands of God, and the practice of all duty.
They shall be in no danger of any of those snares and temptations which the world is full of, and which frequently bring other men to sin and ruin. The pleasure they take in duty will with them infinitely outweigh all the pitiful transient delights or advantages that can offer themselves as the bait to any unlawful commission.

166 LORD, I have hoped for thy salvation, and done thy commandments. 166, 167, 168. Accordingly thus have I endeavoured to secure myself from all such dangers; whatsoever my pressures have been, I have reposed my trust in thee, relied on thee for deliverances, kept close to thy commandments, and so qualified myself to receive them; and withal laboured to approve the sincerity of my obedience to thee, not only by doing what thou commandest, but even by loving and liking that better than any thing else, by applying all my endeavours to walk piously and acceptably in thy sight, laying all my actions open and naked before thee, for thee to judge whether there be any the least malignity in them. And by so doing, by keeping myself for ever as in thy all-seeing presence, I have performed an uniform faithful obedience to thee.

TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word. 169, 170. O Lord, I humbly address my prayer unto thee in this time of my distress, and beseech thee first to bestow on me that wisdom—see James i. 5—which may support me and direct me to order all my actions aright in all the pressures thou shalt permit or appoint to lie upon me; and then to interpose thy hand, and give me a seasonable deliverance out of them.

171 My lips shall utter praise, when thou hast taught me thy statutes. 171, 172. Thus shalt thou oblige me to bless and praise thy name, thy mercies, and the perfect uprightness of all both thy commands and promises, when those that thus adhere to and depend on thee are supported and delivered by thee.

173 Let thine hand 73 help me; for I have chosen thy precepts. 173, 174. Lord, I beseech thee interpose thy hand for my relief! And if my obedience to thy law—and not only so, but my taking more pleasure in it, valuing it more than all other things in the world, together with my constant dependence on thee for my 72 there is no scandal to them. 73 be for my help,
PSALM CXIX.

O Lord; and thy law is my delight. deliverance—may give me a capacity of this mercy, thou wilt not deny it me, who am by thy grace in some measure thus qualified.

175. Let my soul live, and it shall praise thee: and let thy judgments help me.

176. I have been driven from place to place, in astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

PSALM CXX.

A Song [a] of degrees.

The hundred and twentieth is a prayer against calumniators and malicious persons, and a complaint of the infelicity of such companions. It seems to have been first formed by David, in relation to Doeg, 1 Sam. xxii. and to have been after made use of in relation to the 2 captivity, and is called a Psalm of Ascents, because it was appointed to be sung by the Levites on some place of advantage, with elevation of voice.

1. Blessed be the name of the Lord God, for all his mercies vouchsafed unto me. I was in great distress, and accordingly addressed myself to God for his relief, and he was pleased to give ear unto me.

2. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

3 [b] What shall be given unto thee? or what shall be done unto thee, thou false tongue?

4. Their tongues are as piercing as darts red hot the mighty, with in a stout soldier's hands, no armour of innocence is fence against them.

1 ascents. 2 So the Syriac; see note; and R. Kimchi: see note on ver. 5. 3 a false tongue give thee, or what shall it add to thee?
5 Woe is me, that I sojourn in Mesec, that I dwell in the tents of Ke-
dar!  
6 My soul hath long dwelt with him that hateth peace.
7 I am for peace: but when I speak, they are for war.

5, 6. O what an infelicity and sad condition it is to be forced to spend so much time, as a stranger and sojourner, among such barbarous unhuman people, which are always projecting mischief against me!

7. Let my actions and my words be never so friendly and pacificatory, their malice is rather ascended than slackened thereby. The deceitfulness of their own hearts infuseth jealousies into them, makes them suspect the meekness and friendliness of my behaviour to be but a statagem of fraud and guile in me.

PSALM CXXI.

A Song of 1 degrees.

The hundred twenty-first is a repose in God, and a confident expectation of succour and safety under his protection.

I will lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the Lord, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The Lord is thy keeper: the Lord is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

3, 4. All other guards may fail, either through the strength of a more powerful assailant, or being at some time overtaken with sleep or weariness. But the watch that God affordeth us is impregnable; neither he nor his angels, to whom he assigns this office of guarding, under him, all his faithful servants, can ever be surprised by any such advantage.

5, 6. The omnipotent Lord of heaven and earth shall be present to thee, and overrule all his creatures, and keep thee from being mischiefed by them; his protection, as the cloud to the Israelites, or as a faithful second in a duel, shall defend thee from all
day, nor the moon by night.

Neither the open assaults in the daytime from enemy or devil, nor the secret ambushes in the night from any treacherous under-miner either of thy temporal or spiritual estate—the former fitly compared to the scorching of the sun, the latter to the malignant influences of the moon—shall be able to do thee any hurt.

7 The Lord shall preserve thee from all evil: he shall preserve thy soul.

8 The Lord shall preserve thy wings, and in the beginning, progress, and end of thy undertakings and designs, when thou goest out to work, or comest home to rest, in thy business or in thy retirement, his guard shall continually attend thee, and, if thou continue to adhere to him, never forsake or destitute thee.

PSALM CXXII.

A Song of degrees of David.

The hundred twenty-second is an expression of great joy for a return to the benefits of God's public service, together with a prayer for continuance of those peaceable opportunities. It was first composed by David, probably after his return from his flight from Absalom, and solemnly sung by the Levites upon the return from the captivity: see note on Ps. cxx. Tit.

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is built as a city that is compact together:

And nothing more lovely in it, than that it is the place to which all the inhabitants of the land are thrice every year obliged to go up to commemorate the mercies of God afforded to his people.

1 ascents, see note on Ps. cxx. Tit. 2 have stood, וְיִהְיֶה. 3 joined to itself together. 4 by, or according to the commandment, or testimony to Israel. 5 ft.
set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be [d] within thee.

9 Because of the house of the Lord our God I will seek thy good.

PSALM CXXIII.

A Song of 1 degrees.

The hundred twenty-third is a prayer for deliverance from proud insulting enemies, and an act of full affiance and dependence on God for it.

unto thee lift I 1. O thou supreme God of heaven, to thee I address my prayers; on thee I wholly depend for a gracious answer to them in this time of distress and calamity!

2 Behold, as the eyes of servants [a] look unto the hand of their masters; and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.

6 speak peace of, or on. 1 ascents.
brought upon us from thee, behaved ourselves under
the discipline of thy rod, acknowledging the most
just original and author of all our miseries—ourselves
the original, and thy justice, provoked by our sins,
the author of them—not looking so much to the in-
struments or executioners of thy wrath, as to that
supreme divine hand that smiteth, and accordingly
applying ourselves only to thee in our prayers and
petitions for release, when thou shalt see it most
expedient for us.

3 Have mercy up-
on us, O LoRD,
have mercy upon
us: for we are ex-
ceeding filled with
contempt.

4 Our soul is ex-
ceeding filled with
the scorn of
those that are [b]
at ease, and with
the contempt of the
[c] proud.

3, 4. Be thou therefore now pleased, if it may be
thy will, at length to withdraw thy chastening hand
from us, to consider the weight of the calamity and
tyrranny that lies upon us from contumelious and in-
solent oppressors; and now seasonably to send us
relief, and deliver us out of their hands.

PSALM CXXIV.

A Song of degrees of David.

The hundred twenty-fourth is an acknowledgment of God's assistance,
and a thankful commemoration of the deliverances wrought signally by
him. It seems first to have been composed by David upon his deliverances
from the hands of Saul, and after of Absalom, and being very applicable,
was appointed to be sung by the Levites after the return from the captivity,
and is very agreeable to any other eminent deliverance wrought by God
for his servants.

1—5. It is now full time to look back with hu-
mility and thankfulness on the dangers and miseries
we have passed, and devoutly to acknowledge to
whom our whole deliverance is to be imputed. It is
now most evident to us, that the mischief designed
us was no less than utter ruin and destruction, that
the power of the designers was equal to their malice,
and that no human means were any way able to have
resisted or diverted them; they were so mightily en-
graged and violently bent against us. One only means
there was which could avail us in this condition, the
supreme, omnipotent, irresistible strength of heaven;
and that hath signally appeared for us, and rescued
us out of this ruin.

2 the insolent. 3 proud oppressors. 1 ascents. 2 torrent, יִתְנָר.
had gone over our soul:
5 Then the proud waters had gone over our soul.
6 Blessed be the Lord, who hath not given us as a prey to their teeth.
7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.
8 Our help is in the name of the Lord, who made heaven and earth.

6. His holy and glorious name be now and ever magnified, that he hath not permitted them to have their will, but timely delivered us from their rage.

7, 8. And now being safely returned from our captivity, we have leisure to review our former state, the very same that the silly bird is in when it is caught in a gin or springe: we were fast in their hands, they had long pursued their game, and at length were possessed of it, we were taken in their nets. And in this seasonable point of time God came and disappointed their malice, and rescued us out of their hands—David by the death of Absalom, the Jews by the Persians breaking the Chaldean monarchy, to which the deliverance of the Jews was consequent. And so our deliverance is to be acknowledged as an immediate work of God’s interposition, and as signal an evidence of his overruling power as the creation of the whole world was, when it was wrought by a word of his.

PSALM CXXV.

A Song of 1 degrees.

The hundred twenty-fifth is a declaration of the only true safety, that which consists in our adherence to God, without any seeking to irregular indirect means for the attaining it. Aben Ezra applies it to the 2 days of the Messiah.

THEY that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

2 As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.

3 For the rod of it had passed over our soul, even swelling or proud waters.

HAMMOND.
354 PSALM CXXV.

The wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O Lord, unto those that be good, and to them that are upright in their hearts.

5 As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

PSALM CXXVI.

A Song of degrees.

The hundred twenty-sixth celebrates the return from captivity, and the great joyfulness thereof, after their former sorrow, and seems to have been first compiled by Esdras, or some of that age.

WHEN the Lord hath turned again the captivity of Zion, we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for us; yea, whereof we are glad.

4 wickedness, וּכָנָה. 5 or, pervert their. 6 send, or cast. 1 ascents. 2 are recovered to health. 3 we have been made glad, נֵי שְׁלוֹם וּנְגוּלָה.
4 Turn again our captivity, O Lord, as the streams [b] in the south.

4. As for those that are yet behind, unreduced—for so it is certain some came back before others, some with Esdras, others after, with Nehemiah—Lord, be thou pleased to hasten their delivery. That mercy will come as seasonable to them, as water to the most parched dry soil.

5 They that sow in tears shall reap in joy.

5. And this wilt thou do in thy good time, give them, as us, a joyful return, after so bad a time of captivity.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

6. And the poor man that carries out his handfull or small proportion of seed—and looks upon it with some sadness, as a melancholy thing, to cast that away to rot in the earth, which cost him much labour to get into his granary, to bury that in the clods which was prepared for his sustenance, and so takes his leave of it with wet eyes, sends his tears and prayers after it—cannot be more joyed to bring home in time of harvest full loads of sheaves into his barn, as the reward from heaven of his faith and patience, than we have all reason to be at this time, having so unexpected a return from God to all the prayers and tears which we have long poured out to him.

PSALM CXXVII.

A Song of degrees for Solomon.

The hundred twenty-seventh is thought to have been first composed by Solomon—whose name being Jedidiah may be referred to ver. 2—and then is his compendium of Ecclesiastes, to set down the vanity of worldly solicitude without God’s blessing, as in all things, so in that of children, the greatest blessing of life. It was one of those that were by the Levites sung aloud in commemoration of God’s mercy in the return from the captivity.

EXCEPT the Lord [a] build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

1, 2, 3. There is no way in the world to attain any secular wealth or safety save only from the blessing of God, the author and dispenser of all good things. Without his special protection it is not all the guards of men which can secure or preserve a city. And as little is it in the power of human solicitude, or of a multitude of wives and concubines—such as Solomon had in greatest abundance—to have children to inherit it when it is gathered. For as to the former of these, wicked men that incessantly moil and cark and drudge for the acquiring it, and never enjoy any part

4 dry land.

A a 2

5 little.

of, or.

2 or, You do vainly that are hasting to rise, &c.

3 when, or whereas, or since.
giveth his beloved sleep.

3 Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

4 As arrows are in the hand of a mighty man; so are children [b] of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in [c] the gate.

4, 5. And indeed of all blessings, this of a numerous progeny is the greatest: every child is an addition of strength and safety to the father. As the military man guards himself with weapons, arrows, and darts, &c., so the master of a family is fortified both from hostile invasions, and all other insolencies and molestations, by the multitude and strength of his children, who are ready still to back him and defend him at all turns from the injuries of any kind which the open violence or more secret fraud of men can design against him, in the field, or in any court of judicature.

PSALM CXXVIII.

A Song of degrees.

The hundred twenty-eighth is a short enumeration of the present felicities which from God's special blessing are ascertained to every pious man. It was on that account thought fit to be solemnly pronounced by the Levites, and sung after the return from the captivity, as a special eminent blessing of God to his people.

BLESSED is 1. There is no such assurance of the comforts and felicities of this life as that which is made over by God to all pious obedient servants of his.

2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a [a] fruitful vine by the sides of thine house: thy children like olive

4 when, v. 

1 רָפָא מִשְׁפָּטָה; יָד דיֶב, good shall be to thee in the world to come, Chald.
plants round about thy table.
4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.
6 Yea, thou shalt see thy children's children, and peace upon Israel.

5, 6. And whatever else he can stand in need of, it shall be performed to him by God, in answer to his prayers which he offers up in his holy place: and as an accomplishment of felicity to him, his intercessions shall be heard for others, even for the public of the nation; he shall be an instrument and a witness of good to the whole land; God shall be atoned by such as he, and turn the captivity of his people by way of return to his prayers and faith and patience. God shall enlarge his days, and crown them with that double blessing of old age—first, the sight of a numerous posterity, and secondly, the restoring of peace and prosperity to the kingdom.

PSALM CXXIX.

A Song of degrees.

The hundred twenty-ninth is the recounting of the many dangers of God's people, and the many wonderful deliverances which God hath afforded them, and foretelleth the utter destruction of all the enemies thereof. It seemeth to have been composed by Ezra, or some of that time, at the return from the captivity.

1, 2. It is now a most proper vacant season to recount the very many invasions and distresses which the people of Israel have met with from the beginning of their being a nation, from all which God hath wonderfully assisted and defended them.

3, 4. We have now for some length of years been severely chastised by oppressing tyrants; but God hath at last in his great mercy delivered us out of their hands.

1 They have very much, or sorely; ver. 1: see Ps. cxxiii. 3.
5—8. And now their turns shall come of affliction and discomfiture. All our enemies, oppressors of the Church of God, shall be disappointed of their prey, and pursued with the curse of God, a blasting from heaven; their pride and flourishing condition shall without any arms of ours be speedily brought to nought. Instead of a prosperous harvest of all their oppressions and injustices, they shall reap nothing but emptiness and beggary. And all that see them shall discern God's curse upon them, and think that they have but their deserts, and abstain from paying them those civilities which are afforded to other men —Ruth ii. 4, 2 John io — not wish them any better which go by say, success than what they have. Thus hath God at The blessing of the Lord be upon you: length magnified his deliverances to us, and his judgments on our enemies.

we bless you in the name of the Lord.

PSALM CXXX.

A Song of degrees.

The hundred thirtieth is an affectionate devout prayer to God for mercy, pardon, and propitiation, together with a confident assiance and dependence on him for it, and seems to have been composed in time of the captivity, for deliverance out of it.

OUT of the depths have I cried unto thee, O Lord. 1, 2. Lord, we are deeply implunged in an ocean of miseries; to thee do we address our prayers for our release: be thou graciously pleased to hear and answer us.

3 If thou, Lord, shouldest mark some fault or failing, which if thou shouldest proceed with us in thy just severity would render us incapable of thy absolution.

4 But thou art a God of grace and mercy, which allowest place of repentance to those that have offended, and wilt allow pardon to the penitent. Were it not for this, we were all in an hopeless desperate condition, and that utter desperation of mercy would engage us for ever in our course of sin, without any thought of returning or repenting. But being by thy mercy respited, and by thy gracious call invited, and by the attraction of thy Spirit, if we do not resist, effectually drawn to repentance, and assured of thy

2 They shall, they. 3 be plucked up. 4 meter. 5 gathers the handfuls.
acceptance if we come, here is a full concurrence of all arguments and motives and aids to bring us and oblige and engage us to it.

5. In thee therefore my hope and full trust is reposed; thy mercies and gracious promises are the only anchor and support of my soul.

6. To thee I daily betake myself early in the morning; at the time that the priests offer their morning sacrifice in the temple, I constantly address my prayers and my very soul before thee.

7, 8. And the same is the duty of all true Israelites: let all such apply themselves diligently and constantly to God, as to a God of mercy and pardon and propitiation, that will be reconciled to all truly penitent faithful servants of his, not imputing to them their frailty and sins of infirmity, if they be guilty of no other; may nor their grosser sins knowingly and deliberately committed, if they be retracted and forsaken by confession, contrition, and renovation of mind, and their pardon humbly sued out by constant prayer. For as a remedy for all such the blood of the Messias was most sufficient, and that decreed and designed by God to all the world, for the obtaining of actual redemption, and pardon and restitution to his favour—as of captive Israelites to their country and temple—upon their sincere change and reformation.

PSALM CXXXI.

A Song of degrees of David.

The hundred thirty-first is a profession of humility, as that which best qualifies for God's mercy, and is the only sure foundation of hope in him. It seems to have been first formed by David in the time of his distresses, to vindicate himself before God of the accusation which Saul's sycophants so studiously threw upon him, that he designed mischief to Saul, and thereby the kingdom to himself. And after it was appointed to be used at the return from captivity, no temper better becoming those that have received the greatest mercies than that of humility and affiance.

LORD, my heart

1. O Lord, I have always endeavoured to keep all pride and ambition out of my heart, not to meddle with things of weight and difficulty, and such as are above my strength to manage;

2. hasteneth to the Lord from the guards in the morning, the guards in the morning.
PSALM CXXXI.

2 But on the contrary to learn and practise humility, self-denial, resignation, and submission to the will of God; to look on myself as a most feeble, impatient child, able to do nothing of myself, but wholly to be directed, supported, and enabled by him in all my undertakings; and so to wean myself from my natural affections and desires, as an infant is when he is estranged from his mother's breast.

3 Let Israel hope in the Lord from henceforth and for ever.

PSALM CXXXII.

A Song of degrees.

The hundred thirty-second seems to have been at first a composure of Solomon's upon the building the temple; part of it, ver. 8, 9, 10, [being] inserted in Solomon's prayer at the dedication of the temple, 2 Chron. vi. 41, 42. It is the recounting of David's care of the ark, and of God's promises made to him and his posterity, as also of the setting apart of Sion to be the place of the temple; and it was after used upon the rebuilding the walls after the return from the captivity.

LORD, remember 1—5. Blessed Lord, remember, I beseech thee, and all his reward upon his family the great piety and humility of David my father, the eminent expressions of his zeal toward thee. He was so highly concerned for the service of God, that having built himself mighty God of Jacob; I surely will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, Until I find out a place for the Lord, an habitation for the mighty God of Jacob.

1 But. 2 or, levelled and quieted my soul. 3 with, or toward, יִשְׂרָאֵל. 4 with me, יִשְׂרָאֵל. 5 humility. 6 bedstead, יָשָׁם, יָשָׁם.
6 Lo, we heard it at Ephratah: we found it in the fields of the wood.
7 We will go into his tabernacles: we will worship at his footstool.
8 Arise, O Lord, into thy rest; thou, and the ark of thy strength.

6, 7, 8. At the bringing it up to Jerusalem there were great solemnities, a sacred devout procession; and all the parts thereof resounded with joy and acclamations upon the bringing it to and seating it in Zion; every one with great alacrity resolving to go up and pay their devotions there, as in the place of God's special residence, where his law is laid up, and from whence he is graciously pleased to answer the prayers, and to reveal himself to his servants. This therefore David was resolved to bring to a place where it might remain, that so God might in a manner inhabit among us, and direct us and assist in all our undertakings.

9 The priests in their sacerdotal garments, the emblems of the sanctity of their office and persons, being by him appointed (1 Chron. xv. 11.) to attend on it, and the Levites carrying it on their shoulders, ver. 15, and the singers celebrating it with great rejoicing, ver. 19, 20, &c.

9. The priests in their sacerdotal garments, the emblems of the sanctity of their office and persons, being by him appointed (1 Chron. xv. 11.) to attend on it, and the Levites carrying it on their shoulders, ver. 15, and the singers celebrating it with great rejoicing, ver. 19, 20, &c.

10 For thy servant David's sake turn not away the face of thine anointed.

10. Now therefore, O Lord, I beseech thee, remember the piety and humility, and all the acceptable graces of this thy faithful beloved zealous servant, and for his sake reject not me his son, whom thou hast established in his kingdom; but continue with me, and accept of me, whilst I actually perform what he had designed, whilst I build a temple for thy presence and service.

11 The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

11. To him thou hast made thy most faithful promise, that the kingdom, which was not established in Saul's family, should be confirmed on his posterity:

12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

12. And not so only, but that to all ages it should continue in the same line, if they shall but be careful to perform constant and uniform obedience to all the commands of God.

13 For the Lord hath chosen Zion; he hath desired it for his habitation.

13, 14. The place which I design for this structure is that of Zion, a place with which God is so well pleased that he never intends to remove thence, nor consequently to transplant the royal throne from that family which placed it there, if they will but be careful to qualify themselves for the continuance of so great a mercy.

14 This is my rest for ever: here will I dwell; for I have desired it.

15 I will abundantly bless her [c] othersortsofblessings,agreatplentyandprosperity
PSALM CXXXII.

16 I will also clothe her priests with salvation; and her saints shall shout aloud for joy.

17 There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

17. And by this means shall God be engaged to continue his favour to the posterity of David, to make it a most flourishing royal family, and continue it shining and burning in a continual succession till the coming of the Messiah, who is promised of the seed of David.

PSALM CXXXIII.

A Song of degrees of David.

1. There is nothing that is more acceptable to God, and matter of greater joy and present delight to the persons themselves, than a peaceable friendly conversation of pious men, with a perfect union of minds, and communion in devotions, and joint endeavours of doing, and helping one another to do, those things that are most excellent.

2. It is like the precious ointment upon the head, that ran down upon his beard: even Aaron's beard: that went down to the skirts of his garments;
grateful and welcome, a pleasant and refreshing spectacle to all behold-ers, to God, angels, and men; thirdly, it is so rich and plentiful a grace, that it communicates itself to all the meanest persons in the society, not only to superior and more eminent parts, but to every inferior member of the community, making supplies to all sorts of all their wants; and fourthly, no grace or virtue [is] more signally commanded and recommended by God; or fifthly, more required to make our prayers acceptable to God, or our offices useful to others or ourselves.

3 As the dew of Hermon, and as the dew [a] that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

3. And accordingly God hath promised abundant blessings to those that thus live, all happiness here, and all glory in another world. And in that respect it is most fitly compared to the innumerable drops of dew that fall in a morning upon many several and distant hills, Hermon on one side of Canaan, and Zion on the other; or to that cloud of dew which is seen hanging as such on the highest hills, but dissolves in showers of rain upon the lower, which cherish and refresh wheresoever they fall. For so do God’s blessings severally descend in great abundance upon every member of such a peaceable united community; be they in their condition as distant as Hermon and Zion in place, yet the goodness of God finds them out, and rewards them severally, bestows all benedic-tions upon them.

PSALM CXXXIV.

A Song of degrees.

The hundred thirty-fourth is the encouraging the priests in their constant offices, in the public worship and praising of God in the sanctuary, and is the last of those which were accommodated to the return from the captivity.

BEHOLD, bless ye the Lord, all ye servants of the Lord, which by night [a] stand in the house of the Lord.

1. Now is God in an eminent manner to be blessed and praised for all his mercies, that especially of giving liberty for the continual offices of the temple, of which we were so long deprived, and to which being now restored, all that attend that service by day and night, the priests in their courses, are obliged most diligently to perform it, and affectionately and devoutly to magnify his holy name.

Lift up your hands [b] ing, which is constantly observed herein, is an em-

2 that descended. 1 or, in holiness.
sanctuary, and bless the Lord.

3 The Lord that made heaven and earth bless thee out of Zion.

3 And the great omnipotent Creator and Governor of the whole world, that hath his peculiar blessing residence in Mount Zion, thence to hear and grant the petitions that are made unto him there, bless and prosper, receive and graciously answer all the requests which his people shall there at any time address unto him.

PSALM CXXXV.

1 Praise ye the Lord.

The hundred thirty-fifth is a Psalm of thanksgiving to God, for all his mercies and deliverances afforded to his people; and was entitled Hallelujah; see note on Ps. cvi. Tit.

PRAISE ye the Lord. Praise ye the Lord; praise him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God. Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant.

4 For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whosoever the Lord pleased, that did he in heaven.

4. And two things especially are to be the ingredients in our lauds; first, that God hath vouchsafed to us the dignity and prerogative beyond all other nations in the world, that of being his own special care and charge, whom he hath peculiarly chosen and espoused, to pour out his liberalities among us;

5. Secondly, that the power and greatness of this our God doth infinitely exceed all that is so much as pretended to by all the false idol deities, which are worshipped by other nations.

6. The latter of these is evident in the works of his creation and preservation; all that is or ever was in the several parts of the universe, the heavens and

1 Hallelujah.
and in earth, in the earth and ocean being at first produced, and ever
sea, and all deep

7. He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

7. All the vapours that ascend from any part of this lower world, are drawn up by means which he in his wisdom hath appointed for that work; and out of them he frameth in the air meteors of diverse kinds, clouds that dissolve in rain, and flashes of lightning which often accompany that rain, and yet neither dry up that, nor are quenched by it—a work of his wonderful managery—and then the most boisterous winds, which no man can imagine whence they come or whither they go, but only that they are laid up by God in some unknown receptacle, and from thence brought forth when or for what uses he pleaseth.

8. Who smote the firstborn of Egypt, both of man and beast.

8. And this omnipotent power of his was he pleased to interpose for us in bringing our ancestors out of Egypt, after he had shewed forth many prodigies of judgments upon the king and all the people of Egypt; at length causing a sad lamentation through the whole land, by killing every firstborn both of Pharaoh the king, and of all other the greatest and meanest inhabitants, and extending the stroke even to the firstborn of cattle, by which act of severity upon them they were persuaded to dismiss the people out of their land.

9. Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

9. And this omnipotent power of his was he pleased to interpose for us in bringing our ancestors out of Egypt, after he had shewed forth many prodigies of judgments upon the king and all the people of Egypt; at length causing a sad lamentation through the whole land, by killing every firstborn both of Pharaoh the king, and of all other the greatest and meanest inhabitants, and extending the stroke even to the firstborn of cattle, by which act of severity upon them they were persuaded to dismiss the people out of their land.

10. Who smote great nations, and slew mighty kings.

10, 11, 12. So again did he magnify his transcendent controlling power, in subduing those gigantically great nations and people, Sihon and the Amorites, Numb. xxi. 24, and Og the king of Bashan and his army, ver. 34, 35, and the whole kingdom of Canaan, the kings and all their cities, Numb. xxi. 3, whom by no power of their own, but by God’s delivering them into their hands, ver. 2, they utterly destroyed. And having thus evidenced his power—which was the latter thing mentioned ver. 5—he also magnified his mercy to us—which was the former thing, ver. 4, to which the Psalmist goes back, after the scripture style; see note on Matt. vii. 6—in giving us this whole land of Canaan, a fruitful and pleasant land, for us and our posterity to enjoy by his divine gift, as if it had descended to us from our fathers.

11. Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

11. Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12. And gave their land for an heritage, an heritage unto Israel his people.

12. And gave their land for an heritage, an heritage unto Israel his people.

13. Thy name, O Lord, endureth for ever; and thy...
memorial, O Lord, ages. For though God for our sins doth sometimes justly permit us to be oppressed and disturbed by our enemies, yet such is his goodness and mercy to us still, that upon our returning and repenting, he is pleased to return and repent also, to pardon our sins, to take our parts, and avenge us on our enemies: see Deut. xxxii. 36.

15 — 18. On the other side, the gods of the heathen world, ver. 5, are all but lifeless inanimate images—see Ps. cxv. 4, 5, &c.—not able to afford the least aid to any of their votaries. A sad reproach that to all those that first make, and then pray to, and expect assistance from them; and an argument that they are but a sort of stocks and stones and images themselves, that can believe in, or hope for good from, such senseless pictures of men, whom they worship for gods!

19, 20, 21. And the sadder the condition is of such worshippers, of all the Gentile world which is thus infatuated, the more are we of Israel obliged to bless and magnify the Lord of heaven, if it be but for that blessing bestowed so graciously and happily upon us, of rescuing us out of the blindness, and sottishness, and utter darkness, which possesseth the hearts of the far greater part of the world. And on this account, as also for all other his mercies, it is the special duty of this whole nation, thus assumed by him to be his people, but especially the priests and Levites, and all his faithful servants, whom he hath yet more obliged, separated them from the rest of this people, and assumed them yet nearer to himself, to bless and praise and magnify his holy and glorious name, to assemble together at the place of his solemn worship, the place where he is pleased in a most special manner to reside and presentiate and exhibit himself unto them that address themselves to him there, and there to sing continual hosannahs and hallelujahs to him.

plead for. a nose, but there is no breath in their nostrils.
PSALM CXXXVI.

The hundred thirty-sixth is the magnifying of God's continual mercies in the exercise of his power, in the creation of the world, redemption and preservation and advancement of his people; and is one of them which is entitled Hallelujah—which probably it had in the front, though now it be placed in the close of the former Psalm, both in the Hebrew and Chaldee—and is by the Jews called the Great Thanksgiving.

1 O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

2 O give thanks unto the God of gods: for his mercy endureth for ever.

3 O give thanks to the Lord of lords: for his mercy endureth for ever.

4 To him who alone doeth great wonders: for his mercy endureth for ever.

5 To him that by wisdom made the heavens: for his mercy endureth for ever.

6 To him that stretched out the earth above the waters: for his mercy endureth for ever.

7 To him that made great lights: and so also of his infinite mercy and bounty toward...
for his mercy endureth for ever:

8 The sun to rule by day: for his mercy endureth for ever:

9 The moon and stars to rule by night: for his mercy endureth for ever.

10 To him that smote Egypt in their firstborn: for his mercy endureth for ever:

11 And brought out Israel from among them: for his mercy endureth for ever:

12 With a strong hand, and with a stretched out arm: for his mercy endureth for ever.

13 To him which divided the Red sea into parts: for his mercy endureth for ever:

14 And made Israel to pass through the midst of it: for his mercy endureth for ever:

15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.

16 To him which led his people through the wilderness: for his mercy endureth for ever.

17 To him which smote great kings: for his mercy endureth for ever:

18 And slew famous kings: for his mercy endureth for ever:

19 Sihon king of the Amorites: for us, that he created the sun, moon, and stars, for such excellent benefits of mankind—not only illuminating this lower world of ours, but refreshing and warming and sending forth various influences into every the meanest creature—by these great instruments managing and guiding and preserving, and by propagation continuing all creatures, directing them in all their undertakings, preparing both for work and rest, and providing all things necessary for them.

10—15. But yet more peculiarly hath his power and mercy to us been magnified in rescuing our whole nation out of the slavery and oppressions of Egypt; and this in a most prodigious manner, multiplying judgments upon the Egyptians from one degree to another, till at length he destroyed the firstborn in every family, upon which they were enforced to let us go; but then farther interposing for us, by making the Red sea recede till our people passed through the channel of it, and then bringing it back again in a full violence upon the armies of the Egyptians, which pursued us at our departure, and overwhelming and drowning all of them; which was such an heap of prodigies of mercies to us his unworthy people, that no story hath ever exemplified in any other time.

16. And after this leading us through the desert for many years together, he miraculously provided necessaries for us, sending us bread from heaven, abundance of delicate food, and water out of a rock of flint, and so gave us continual testimonies of his infinite unexhausted bounty.

17—22. And then to perfect his mercy, he led us to that land of Canaan which he had promised to give to the posterity of Abraham, and by his sole power and conduct enabled us to conquer and destroy great and eminent princes with their whole armies; such were Sihon and Og—see Ps. cxxxv. 11, 12, and Numb. xxi. 24, &c.—which came out against us; and by these slaughters rooted them out, plant-
his mercy endureth for ever:
20 And Og the king of Bashan:
for his mercy endureth for ever:
21 And gave their land for an heritage:
for his mercy endureth for ever:
22 Even an heritage unto Israel his servant:
for his mercy endureth for ever.
23 Who remembered us in our low estate:
for his mercy endureth for ever:
24 And hath redeemed us from our enemies:
for his mercy endureth for ever.
25 Who giveth food to all flesh:
for his mercy endureth for ever.
26 O give thanks unto the God of heaven:
for his mercy endureth for ever.
23, 24. And though since our coming unto all this plenty, he hath permitted us, upon our provoking sins, to be brought low and oppressed by our enemies, yet hath he not utterly forsaken us, but again returned in mercy to us, and rescued us out of their hands, and restored us wonderfully to our former peace and safety.
25. Yet neither are his mercies confined and enclosed within so narrow a pale as this of the people of Israel, but it is enlarged to all mankind, even to all living creatures in the world; which as they have from him their original being, so have they their continual support, and a constant supply to all their wants, of what sort soever they are, all that is necessary to their bodies as well as their souls.
26. All which, and all the goodness that any man partakes of in this life, is but an efflux from that unexhausted fountain of infinite bounty, descends from the Father of lights, the one Creator and Preserver and Governor of the world, and so is to be owned and acknowledged by all, and he to have the thanks and honour and glory of it. O let all men in the world pay him this tribute, and never miss to commemorate his endless mercies!

PSALM CXXXVII.

The hundred thirty-seventh is a description of the sadness of the Babylonish captivity, and the people's vehement desire and hopes to return to Canaan; and seems to have been composed presently after the return from the captivity, or when they saw the taking and wasting of Babylons to approach.

BY the rivers of 1. In the time of our deportation and captivity, Babylon, there we being carried so far, and detained so long from the
370 PSALM CXXXVII.

1. We had no divertisement but that of reposing ourselves on the banks of Euphrates and Tigris, &c., and bewailing our losses, and recounting the felicities we once enjoyed, when we were allowed the solemn public meetings for the service of God at the temple.

2. As for the instruments of our music, which were wont to assist in the choir, and help to commemorate the mercies of God most cheerfully, we could not think it a season to make use of them, and therefore hanged them on the trees in a neglected forlorn manner.

3. Then they that had carried us up their captive slaves, would needs have us recite some of those joyous hymns which we were wont to sing in our solemn festivals at the temple.

4. But our Levites gave answer presently, that it was not fit for them to sing those festival hymns that belonged to the praises of the God of Israel at a time of public mourning, and withal in a land and among a people that acknowledged him not for God; or indeed anywhere but in the temple, the place of his solemn festival worship.

5. It is not possible for us so to put off the memory of our sufferings, so to divest ourselves of our great concerns and interests in the welfare of Jerusalem, which now is despoiled of her inhabitants, or to put off the sorrow conceived for the loss of those joyful advantages of God's public worship which there we enjoyed: should we convert such days of mourning as these into seasons of joy, it were not fit we should ever more use those sacred instruments, set apart for the praising and glorifying of God;

6. Not fit we should ever be permitted to sing any joyful hymn again, if we can think fit to apply it to such purposes as these, of pleasing or gratifying our oppressors; or indeed ever sing again, till we can celebrate our return to our country and temple by joy.

7. It is more seasonable for us to recount that sad time when our captivation befell us, when our unkind...
of Edom in the day of Jerusalem; who said, "Rase it, rase it, even to the foundation thereof."

8 O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

9 Happy shall he be, that taketh and dasheth thy little ones against the stones.

PSALM CXXXVIII.

A Psalm of David.

The hundred thirty-eighth is a Psalm of thanksgiving to God for his mercies, his gracious audiences afforded to the prayers of his lowly servants, his powerful deliverances of them, most admirable in the sight of their heathen enemies: and being first composed by David, is said by the LXXII. to have been made use of by Hagge and Zacharie at the rebuilding of the temple.

I will praise thee with my whole heart: before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when

8, 9. But, alas! this is not like to be their lot alone; but in the first place the Babylonians themselves, they which had laid our city waste, are sure to be sadly repaid. All their injuries and cruelties to us will be visited on the universality of them, even to their infant children; the youngest of them shall be dashed to the ground, and all their people within a while signal dy destroyed.

3 In the day when

3 above.

5 the destroyer.

2 above.
I cried thou an- thou hast never failed to answer me and relieve me; which, together with thine own free promise, gives me full confidence to beg and crave thy grace, to strengthen and support my soul against whatsoever danger, and to rest secure in thee that thou wilt grant it me.

4 All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord.

6 Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against [d] the wrath of mine enemies, and thy right hand shall save me.

8 The Lord [e] will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: [f] forsake not the works of thine own hands.

PSALM CXXXVIII.

To the chief Musician, A Psalm of David.

The hundred thirty-ninth is the acknowledgment of God in that great attribute of his of being the searcher of hearts, and consequently an appeal
to him as the witness of his sincerity, and the avenger of him against his enemies. It was composed by David—it appears not on what particular occasion—and commended to the prefect of his music.

O L O R D, thou hast searched me, and known me.
2 Thou knowest mine downsitting and mine uprising, thou understandest my thought afar off.
3 [a] Thou compassed my path and my lying down, and art acquainted with all my ways.

O LORD, thou hast the perfect inspection and knowledge of me, of all my designs and undertakings, of the beginnings and ends of my actions, of all the traverses of our lives (Deut. vi. 7), and even of my very thoughts. A long time before my deeds discover them to men, they are all naked and bare to thine all-seeing eye in heaven. Thou hast ways of discovering and discerning the bent and inclination of my heart, not only as men, have by words and actions, but by immediate inspection into the heart; being so close and present to me in every the least motion of that, that a man can no more escape or march undiscovered out of a city the most closely besieged, when the galleries are prepared, and the assailant just ready to enter, than a thought can arise in my heart which is not perfectly discerned by thee, who art nearer and more intrinsic to me than my very soul. See Heb. iv. 13.

6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?
8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;
10 Even there shall thy hand lead me, and thy right hand shall hold me.
11 If I say, Surely the darkness shall cover me; even the
night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

13 For thou hast possessed my very affections and inclinations, the original bents and pronenesses of my nature, are within thy reach; my fabric and formation in the very womb of my mother being a work of thine;

14 And that work, I must confess, a strange and prodigious work: so that if I look no farther than mine own original and formation, I cannot but acknowledge thee a God of stupendous operations.

15 My substance was not hid from thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

16 Thine eyes did see my rude mass, and on thy book were all [of them] written, as they were daily fashioned, and not one of them was left out, or when there was not one of them. Prevailing or exceeding.

17 How precious also are thy thoughts unto me, O God! how great is the sum of them!

18 If I should count them, they are more in number than the sand: when I awake, I am still with thee.
cannot be sounded by any human understanding. In all the turns and varieties of my life, whatsoever my condition is, thy assistance and safeguard is continuously present to me.

19. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20. For they speak against thee wickedly, and thine enemies take thy name in vain.

21. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?

22. I hate them with perfect hatred: I count them mine enemies.

23. Search me, O God, and know my heart: try me, and know my thoughts:

24. And see if there be any wicked way in me, and lead me in the way everlasting.

To the chief Musician, A Psalm of David.

The hundred and fortieth is a prayer of David's for deliverance from his malicious treacherous enemies, such as Doeg, &c. (1 Sam. xxii. 9), or rather...
DElIVER me, 1, 2. O Lord, I come now to thee for thy seasonable relief and rescue; for wicked and injurious men, whose thoughts and actions are wholly set on doing mischief, are now resolved to set upon me with the greatest violence, with all their heart as it were.

They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.

Keep me, O Lord, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.

The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.

I said unto the Lord, Thou art my God; hear the voice of my supplications, O Lord.

O God, the Lord, the strength of my salvation, thou hast covered my head in the day of battle.

Grant not, O Lord, the desires of the wicked: 4 or, suffer not his [b] further not his forth, proceed.

To thee therefore I humbly address myself, as to a God of mercy, and to me of most fatherly care and kindness, as well as to a Lord of all power and might, beseeching thee in mercy to look upon me.

O thou eternal God, the Governor of all, from whose power it is that all my preservations and deliverances come, from thee I acknowledge to have received most particular and signal protections in all my former dangers: be thou now pleased to continue this thy good hand of safeguard over me; to blast instead of prospering, the designs of my malicious enemies; and not to allow them that temptation to
wicked device; lest exalt and elevate themselves, which good successes they exalt themselves. Selah.

9 As for the head of those that compass me about, let the mischief of their own lips cover them.

10 Let burning coals fall upon them; cast them into the fire; into deep pits, that they rise not up again.

11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.

12 I know that the Lord will maintain the cause of the afflicted, and the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

PSALM CXLI.

A Psalm of David.

The hundred forty-first is an ardent prayer of David's for deliverance from his enemies; but first and especially for patience under them, that he be not by their oppositions, or the incitement of others, moved out of his course of meekness, of piety, and the other parts of duty incumbent on him. It seems to have been composed—as the next is by the title affirmed to be on occasion of Saul's persecuting him to the cave of Engedi (1 Sam. xxiv).

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be, therefore I most humbly and ardently address my prayers—in the same manner as thy priests are by thee appointed to address their daily oblations, to atone thee—beseeching thee graciously to accept and

5 the—shall cover, ידועש. 6 Burning—shall. 7 they shall be. 8 A syco-phant shall not— 9 act the— 10 plea; see note on Ps. cxxxv. 14.
be 1 set forth be- answer them, and in thy time to rescue me out of fore thee as incense; and the lifting up of my hands as the [a] evening sacrifice.

3 Set a watch, O Lord, before my mouth; keep [b] the 2 door of my lips.

4 5 [c] Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and 4 let me not eat of their dainties.

5 5[d] Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.

6 6 When their [e] judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 Our bones are scattered [f] at the grave’s mouth, as when one cutteth and cleaveth [g] wood upon the earth.

8 But mine eyes are unto thee, O 8, 9, 10. But, O Lord, on thee is our full affiance and confidence, thy power and thy mercy is our sure
PSALM CXLII.

Maschil of David; A Prayer when he was in the cave.

The hundred forty-second is a prayer of David for deliverance in his helpless state, when having escaped the treachery of the Keilites, he was now in the cave of Engedi (1 Sam. xxiv. 1). It was set to the tune called Maschil; see note on Ps. xxxii. Tit.

I cried unto the Lord with my voice; with my supplication applied to thee. To thee therefore do I most humbly and devoutly address my petitions, beseeching thee favourably to behold and rescue me.

I, 2. In the distress wherein now I am, this state of absolute destitution, there is none to whom I should resort but to thee, O Lord, who art able and willing to relieve those that in their greatest straits apply themselves to thee. To thee therefore I most humbly and devoutly address my petitions, beseeching thee favourably to behold and rescue me.

3. I am in great perplexity, not knowing which way to turn myself: I am even at the last gasp of earthly hopes, my treacherous enemies being very solicitous to ensnare and betray me. Thou seest, O Lord, the sadness of my straits, and withal knowest the sincerity of my heart: to thee therefore do I make my supplication, ver. 1, that thou wilt now take my part, own, and defend me.

4. I have no human strength to defend or patronise me, all worldly friends and auxiliaries have utterly forsaken me; my life is left as an orphan, destitute and helpless, to him that will be so bloody as to take it away from me.

5. To thee therefore I pour out my prayers, O
PSALM CXLII.

thee, O Lord: I God of all power and grace; on thee do I wholly depend for my succour and preservation, as on the only sanctuary of my life, as on the only inheritance that is left me in this world.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

PSALM CXLIII.

A Psalm of David.

The hundred forty-third is a mournful supplication for deliverance from powerful enemies, and was composed by David, as some think, at the time of Absalom's rebellion; as others, more probably, and in harmony with the two former, at the time of his being pursued by Saul, in the cave of Engedi.

HEAR my prayer, O Lord, I beseech thee to hear and answer my requests which my present distresses force me to present to thee, and thy abundant grace and promises of never-failing mercy give me confidence that thou wilt favourably receive and perform unto me.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

9 or, they.

10 through me shall the righteous come about, when thou.

1 bre adiok $wv$ katêvâkei, when his son pursued him, LXXII.

2 R. Kimchi.

3 in.
on thy faithful promise, ver. 1, and hope and beg for this seasonable mercy and deliverance from thee.

3. For my malicious enemies have calumniated first, then persecuted me, and now at length brought me to a very sad and dejected estate, forced me to hide myself under ground, to fly from one cave to another, from the cave of Adullam, 1 Sam. xxii., to the cave of Engedi, chap. xxiv.

4. Therefore is my spirit overwhelmed within me; my heart within me is desolate. Wherein yet I have been able to support myself by reflecting on thy former mercies and deliverances which thy acts of power have been signally interposed to work for me.

5. This hath cast me into great perplexity—see Ps. cxlii. 3—filled me with a most anxious horror, wherein yet I have been able to support myself by reflecting on thy former mercies and deliverances which thy acts of power have been signally interposed to work for me.

6. To thee therefore I address my prayers with all the earnestness which my distresses can infuse into me. The ground that is parched with heat and drought, and gasps for some shower from the clouds to refresh it, is an emblem of me at this time, who pant and gasp and call importunately for some refreshment and relief from thee, having no other means in the world to which I can apply myself.

7. O Lord, I beseech thee hasten to my relief: my present exigences challenge and importune it from thee. If thou do not interpose in my behalf, I shall suddenly be overwhelmed by mine enemies and destroyed.

8. O be thou graciously pleased to shew forth thy pity and thy bounty timely and speedily to me, who have no other refuge to resort to, but that of thine overruling sovereign aid; in this is my confidence, for this I offer up the humblest devotions of my soul. O be thou my guide, to direct me to that course, whatever it is, which thou shalt choose, and wilt prosper to me!

9. Deliver me, O Lord, to thee do I betake myself, as to mine only refuge; under the safeguard of thy protection I desire to secure myself: O be thou graciously pleased...
unto thee to hide me.

10 Teach me to do thy will; for thou art my God:
thy spirit is good; lead me into the land of uprightness.

11, 12. And thus, O Lord, I trust thou wilt answer my requests, restoring to me that cheerful and comfortable state of which these my sad distractions have deprived me. Two engagements thou hast to this, the honour of thy name, which is concerned in thy protecting thy servants and suppliants, and thine own gracious and merciful disposition, which inclines thee to relieve and assist those that most stand in need of it. And the same goodness of thine and mercy to me, as to one who am resolved for ever to continue thy constant servant, doth obligethee to takemy part against these my malicious adversaries; and accordingly thy power will certainly interpose, and magnify itself in their utter excision and destruction.

PSALM CXLIV.  
A Psalm of David.

The hundred forty-fourth is a fiducial and humble prayer to God for deliverance from his heathen enemies, and prosperity upon his people, and this founded in his former experiences of God's interposition for him, for which he humbly praiseth and blesseth his holy name. It was composed by David, in reflection, 1 as it is thought by some, on Goliah and the Philistims; but most certainly [is] of a later date, when he was settled in the kingdom: see ver. 2, 10. By the Jews, Kimchi and Saadiah Gaon, it is referred to the Messias.

BLESS[ED be the] 1, 2. For all the preservations and victories which Lord my strength, have been enjoyed by me, I am infinitely obliged to hands to war, and which teacheth my bless and praise and magnify the one supreme God my fingers to fight: of heaven and earth, from whom it is that I have

8 let thy good spirit lead me, וְנַעֲמַת נַעֲמָי אַפָּר, 9 Thou shalt— 10 thou shalt. 11 shalt thou. 12 And of thy thy protecting thy servants and suppliants, and thine own gracious and merciful disposition, which inclines thee to relieve and assist those that most stand in need of it. And the same goodness of thine and mercy to me, as to one who am resolved for ever to continue thy constant servant, doth obligethee to takemy part against these my malicious adversaries; and accordingly thy power will certainly interpose, and magnify itself in their utter excision and destruction.
2 My goodness, received all the strength and skill in military affairs which I have ever shewed; an act of whose special mercy and favour, preservation and protection, I must acknowledge it, that I have ever been successful or safe in any enterprise. In him therefore with all reason I wholly repose my full trust and confidence.

3 Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

4 Man is like to vanity: his days are as a shadow that passeth away.

5 Bow, thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me and deliver me out of great waters, from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

9 All the returns that I can make for this mercy, is my praising and magnifying thy name for it. And that I shall be careful to perform with the choicest ditties and sweetest instruments—and all little enough to resound thy praises, who hast wrought so wonderfully for us—saying,
10 It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

10. All honour and praise be ascribed to the supreme God of heaven, from whom it is that the greatest kings of the earth receive their strength and authority, and to whom they owe all their deliverances and preservations. And the same strength and power of his hath he graciously pleased to afford me at this time, that have no other title to it, but that I am his servant, and of myself so much weaker than my adversaries, that I am sure to be destroyed by them, if God do not defend and preserve me.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

11. O be thou now pleased to continue this thy mercy to me, the enemies being still the same, idolatrous, heathen, wicked men—that do not acknowledge or confess the true, but profess and depend on false idol gods—and seasonably at this time to rescue and preserve me out of their hands!

12 That our sons may be as plants grown up in their youth; that our daughters may be as stones, polished after the similitude of a palace:

12. Be thou pleased at length to restore peace and prosperity to the land; that our families may flourish in goodly and beautiful children; that our provisions at home, and our flocks and herds abroad, may be very thriving and prosperous; and that those goods which thy blessing bestows upon us may not be in danger of hostile invasions; that we may possess and enjoy ourselves in a cheerful continued peace, without any disturbances or disquiets.

13 That our garner may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:

13. That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:

14 That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no crying in our streets.

14. That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no crying in our streets.

15 Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord.

15. This were a very happy condition indeed; and this, and all other happiness of what sort soever, is the sure and constant portion of those that perform faithful obedience unto God, and depend on him only for the acquiring it.

5 growing great. 6 from this to that sort: see note on ver. 12. 7 folds: see note on ver. 14. 8 fat, or fleshy. 9 cry. 10 fields, or yards.
PSALM CXLV.

David's Psalm of Praise.

The hundred forty-fifth is a form of solemn thanksgiving to God, descanting on all his glorious attributes. It was composed by David, and is one of those wherein every verse begins with a several letter of the Hebrew alphabet.

I will extol thee, 1. The Lord of heaven is my only God and my God, 0 king; and I will bless thy name for ever and ever.

2. Every day will I never to intermit that office till I come to heaven, bless thee; and I there to sing continual hosannas and hallelujahs to him.

3. He is a God of a vast unfathomable power and dignity; his excellencies, and the effluxions thereof toward us, not to be traced or measured by human faculties; but the less they are comprehended, the more are they to be admired and adored and magnified by us.

4. One generation shall praise thy works to another, and shall declare thy mighty acts.

5. I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6. And men shall speak of thy terrible acts: and I will declare thy greatness.

7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

1 beauty, or splendour of the glory, 2 issue, or pour out.

HAMMOND.
let our hearts learn of those fountains, continually to
pour forth at our mouths the praises that are pro-
portionably due to him.

8 The LORD is gracious, and full of compassion; slow
to anger, and of great mercy.

9 The LORD is good [5] to all: and his tender mercies
are over all his works.

8, 9. It is the title by which he was pleased to
make known and proclaim himself to his people
(Exod. xxxiv. 6), The Lord, the Lord God merciful—
very forward and willing to pardon repentant sinners,
and not denying them that grace, or proceeding in
judgment against them, till he be provoked to it by
great ingratitude and obdurations: and this mercy of
his is not enclosed to a few special favourites of his,
but enlarged and vouchsafed to all and every man in
the world, upon the title of his fatherly mercy to
his creature, till by their impenitence persisted in,
against his means of grace, they render themselves
incapable of it.

10 All thy works shall praise thee, O LORD; and thy
saints shall bless thee.

10, 11. And proportionally, according to the just
merit of it, all the men in the world are obliged to
pay thee the acknowledgments of thy supereminent
transcendent mercy, but especially those that are so
qualified by the power of thy grace obediently re-
ceived by them, as to have a more particular in-
terest therein.

11 They shall speak of the glory of thy kingdom,
and talk of thy power;

12. These shall never satisfy themselves that they
have said enough in depredicating the inward beau-
ties and felicities and admirable excellencies of the
kingdom of God in men's hearts—that state of souls,
when by the divine and sanctifying power of his grace
the dominion of sin and Satan is subdued, and the
kingdom of heaven erected in the stead of it, and all
the faculties of the soul voluntarily and cheerfully
and constantly subjected to it. The sweetness and com-
forts of this shall so transport and ravish them that
have a vital taste of it in their own hearts, that they
shall earnestly desire and endeavour to discover and
recommend it to others, and bring all men to a sense
and acknowledgement, how desirable a thing it is to
be the subjects of this kingdom.

13 Thy kingdom is an everlasting kingdom, and thy
dominion endurath throughout all gene-
rations.

13. The magnificence and glory of any other the
greatest kingdom is but finite and transitory, and so
oft in few years is removed and destroyed; but the
kingdom of God is as durable as God himself, and
the comforts of subjection and obedience thereto,
which all pious men enjoy, have never any end, but

3 glory of the splendour of, ἀρχὴ ἀκριβώς.
are swallowed up in the ocean of eternal bliss and glory, the never-failing portion of all such.

14. And one special act of this his kingdom, one exercise of this power of his grace it is, that those which are sincere faithful subjects thereof, shall never want a sufficient supply of strength from him for all their wants, whether of souls or bodies. Be they never so weak in themselves, never so near falling, and unable to support themselves, and stand by their own strength, they shall yet be sure of a sufficiency in him; he will support them in the most infirm, feeble, tottering condition; and when through human frailty they are brought low, and actually fallen, he will not deny them grace to get up again, but afford them effectual means of recovery, if by humble confession of their lapses they beg and solicit it, and industriously make use of it when it is given them. And so for outward distresses, he will either preserve them from them, or support them under them, and in his good time deliver them out of them.

15, 16. This mercy and benignity of his is a spring inexhaustible of all kinds of good things, a treasure of abundant supply to all the creatures in the world, which consequently attend and wait his pleasure, and never fail to receive from him timely and seasonably their hand, and to their necessities, whatsoever they really stand in need of.

17. In sum, all God's dispensations and dealings with us are made up of abundant mercy and compassion, charity and liberality to all our wants; and so are to be acknowledged and devoutly praised by all the men in the world.

18. Whosoever addresses his prayers to God, and faithfully adheres to him, that flies not to any indirect course for aids, but keeps fast to him in constant obedience, and waits God's time with patience and perseverance in prayer, shall be sure never to fail of answers of mercy from him.

19. If they faithfully serve and obey him, he will not be wanting to them in their greatest wants, but will seasonably grant them their requests, and deliver them out of all dangers.

20. Those that love God and keep his commandments, have by his promise a claim and right to his

\footnote{merciful.}
that love him: but protections and preservations; but for transgressors, which are accounted haters of him, he will certainly pour out his vengeance upon them.

21 My mouth shall speak the praise of men, all the praises and hallelujahs that our hearts or tongues can express. O let all the men in the world join to perform this duty, and never give over praising and glorifying his holy name!

PSALM CXLVI.

1 Praise ye the Lord.

The hundred forty and sixth is another form of solemn praising of God, his sole and supereminent power and mercy, his patronage to all that are in distress, his judgments, and the eternity of his kingdom. The title of it is Hallelujah, and it is anciently thought to have been composed 2 at the return from the captivity.

PRAISE the Lord, O my soul.

2 While I live will I praise the Lord: I will sing praises unto my God while I have any being.

3 Put not your trust in princes, nor in the son of man, in whom there is no help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 [a] Happy is he that hath the God of Jacob for his help, whose hope is

1 Hallelujah: see note on Ps. cvi. Tit. and cxi. Tit.

LXXII.
in the Lord his God:
6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:
7 Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord loogeth the prisoners:
8 The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous:
9 The Lord preserveth the strangers; he relieth the fatherless and widow: but the way of the wicked he turneth upside down.

7, 8. One peculiar property of his it is to interpose his aid most seasonably when our distresses are the greatest; to undertake the defence and patronage of those which are most unjustly oppressed; to work even miracles of mercy for them that stand in most need of them, signally to express his favour to pious and charitable minded men; to provide food for some, as he did for Elias; to send others liberty from their restraints, as he did to Daniel; to restore sight to the blind, to revive and comfort those that are in the greatest distress either of body or soul. And this in a far more eminent completion by the incarnation of his Son, the Messias of the world. See note on ver. 5.

9. If there be any more destitute than other, more shut out from all sorts of human supportation, those that have neither house, nor parent, nor husband, to relieve and comfort them — especially the poor in spirit, the meek, the mourners, those that hunger and thirst after righteousness, Matt. v. 3, &c. — are the fittest objects for God to afford his grace, to shew his compassion on. Of such he will have a peculiar care — of such the kingdom of the Messias is made up — if in the absence of worldly aids they sincerely apply themselves and constantly adhere to his obedience. But for all godless wicked men, he will as undoubtedly pour out his vengeance upon them, and bring them to utter destruction.

10. God hath the only supreme dominion over the world, and in a most eminent manner exerciseth it in the hearts of all his faithful people under the Messias. His regal power is exercised in his church of Jews first, and after of Christians, and so shall continue to the end of the world. His glorious name be ever magnified for it. To this only King eternal be all honour and glory world without end!

3 or fidelity, now.
4 or pleadeth the cause: see note on Ps. cxxxv.14.
5 See Ps. cxlvii. Paraphr. on the Title.
PSALM CXLVII.

1 Praise ye the Lord.

The hundred forty and seventh Psalm—which is divided into two by the Greek and Latin, &c.—is a solemn form of magnifying God in his works of power and mercy, and seems to have had for its title the close of the former Psalm, Hallelujah, and to have been composed after the return from the captivity; see ver. 2.

PRAISE ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

1. Many motives there are to excite and stir up all to the magnifying the name of God. It is a piece of service most acceptable in his sight; it is to them that perform it most pleasant and delightful, and that which best becomes us to pay him, and him to receive and expect from us, who have our whole being from him.

2 The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

2, 3. To this we are farther engaged by his present deliverances: for though Jerusalem and the temple of God there, the state and church, have been sadly wasted, yet hath God been pleased to return our captivity, to recollect our dispersions, and restore us to our homes and his temple, the cheerful performance of his divine service, and so to refresh and revive us, to cure the diseases and wounds, to remove the sorrows of our souls.

3 He healeth our captivity, to recover our dispersed, and restore broken in heart, us to our homes and his temple, the cheerful performance of his divine service, and so to refresh and revive us, to cure the diseases and wounds, to remove the sorrows of our souls.

4. So likewise his omniscience and omnipotence exact our acknowledgments and adorations. The stars; he calleth them all by their names.

4 He telleth the number of the stars; he calleth them all by their names.

5 Great is our Lord, and of great power: his understanding is infinite.

5 Great is our Lord, and of great power: his understanding is infinite.

6 The Lord lifteth up the meek: he casteth the wicked down to the ground.

6 And these doth he exercise constantly for the support and relief of all humble-minded men, for their spiritual advancement in strength and grace, which to them peculiarly he affords in greatest abundance: but for all proud obdurate sinners, which perversely resist him, he is resolved to resist them,
and subdue them, and magnify his power in their destruction.

7, 8, 9. O then let us all with tongues and instruments of music, with all the solemnest expressions of our hearts, celebrate those divine excellencies of his, his power, his wisdom, his goodness, and his providence. And here it will be very considerable, how in a series and succession of wise and gracious dispositions he provides for the wants of all creatures here below, especially of those that are otherwise most helpless: he gathereth a multitude of watery clouds into regions of the air, that those may distil and drop down moderate showers upon the higher and drier parts of the earth, which have no other supply but that of rain; and by so doing he provides grass for those wilder beasts that feed on those mountainous parts, and are not beholden to the care of man—as other beasts of the field, sheep and oxen, &c. are—and consequently would, without this special provision of his, be utterly destitute. And by the like way of providence it is that the young broods of ravens, which as soon as they are hatched are forsaken and left destitute by the old ones, yet by some secret undiscernible contrivance of God's—whether by dew falling into their mouths when they gape, or by flies in the air, or worms bred in their nests, or by some other constant, though secret course of divine providence—are sufficiently furnished with necessaries of life by God, out of his unexhaustible treasury; their wants are considered by him, and certainly supplied—see Job xxxviii. 41—and are emblems of his special protection and solicitude for those which humbly and faithfully depend on him, when they have no means to provide for themselves: see Matt. vi. 25, 26.

10, 11. In like manner, it is not the strength or agility of horse or man, the military prowess or other human excellencies, which recommend a man to God, or have any pretence of right to challenge any victories or prosperous successes from him; but the fear of God, a constant obedience to his commands, and an affiance and trust and dependence on him—not by any tenure of merit in ourselves, but only of free undeserved mercy in him—is that which hath the assurance of acceptance from him, and is blessed with more eminent prosperities from him than all other intellectual, or corporal, or even moral excellencies without this.

Begin.
12 Praise the Lord, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 He maketh peace in thy borders, and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment upon earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

15—18. And this as a work of the same omnipotent power which continually shews itself to all the men in the world in some instance or other. They that have not such signal miraculous deliverances or rescues, have yet other most convincing evidences of his divine power and providence, which by the least word spoken or appointment given immediately performs the most wonderful things. Of this sort there is one vulgar, but yet wonderful instance, in the coming of great frosts and snows, and the vanishing of them again: whenever he pleases, without any visible mediate cause of it, we have great snows, that descend silently, and within a while lie in a great thickness as a fleece of white wool upon the ground, and no sheep is more warmly clad than the earth is by this means. At another time the frost comes, and scatters but a few ashes as it were upon the surface of the earth, and yet by that means the whole surface of the earth and waters is congealed into a firmness as strong as crystal, able to bear any the greatest weight; and upon the face of the ground a multitude of small pieces of ice are scattered, like morsels of bread, without any appearance of moisture in them; and the severity of this cold [is] so great, that no man can either resist the force of it or long support it. And when both the earth and waters are thus crusted, and no human means can dissolve it, God doth but send out a warm southerly wind, and, as at a word speaking, the snow and the frost immediately melt, and come down in full streams of water upon the valleys. A thing very observable, and sufficient to make known a divine power and providence to all men in the world.

19 He sheweth his word unto Jacob, church and people of the Jews are infinitely above
his statutes and his judgments unto Israel.

20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.

the proportion and weight of these. He hath made known his will to them, given them very many admirable laws and ordinances, moral and judicial and ritual. And herein have they the privilege and advantage above all other nations in the world, who were not vouchsafed such illustrious revelations of the will of God as they, till the Messiah—promised to all nations, and not only to the Jews—should come and take down the partition, and bring all in common into one pale, and make known to every creature what was before given to the Jews peculiarly, and add more divine precepts of inward purity, and more clear revelations of most transcendent celestial promises, than the Jews themselves had formerly received. For this and all other his infinite goodness and mercy blessed be the name of the Lord for evermore.

PSALM CXLVIII.

1 Praise ye the Lord.

The hundred forty-eighth is a solemn invitation to all the several ranks of creatures in the world to join in the celebration of God's praises, and is entitled Hallelujah, as a form of praising God: see note on Ps. civ. Tit.

PRAISE ye the Lord from the heavens, praise him in the heights.

1, 2. The majesty and power and wisdom and mercy, and all other the glorious attributes of God are such, and so likewise the emanations and effusions of all and each of these unto his creatures, that they exact the united acclamations and most humble acknowledgments of all the creatures in the world; and all that but a poor insufficient tribute to be returned to the great and glorious Creator of them all. And first and principally the angels of heaven are obliged to come in and pay this tribute, those blessed immortals that always wait on his throne in the highest heavens, those many bands of celestial soldiers, regularly marshalled in their creation one under another in several ranks and orders, but all in perfect subordination to the eternal God, the supreme Governor and Commander of all.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

3. Next to them in respect of situation are those glorious creatures, the sun, moon, and stars, and the spheres wherein they move, the works of his creation, made by him—though by ignorant men they are themselves deified and adored—and so obliged in serving him to honour and glorify him.

$^5$ every, ἐνήλιον. 1 Hallelujah.
Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Then all the regions of the air, in which are those treasuries of God placed, the clouds of water which at his pleasure are distilled down upon the earth, and so by obeying him, and relieving, or sometimes, for our sins, punishing us, bring in their tribute of honour and praise to their Creator.

All these, as they were first created by the command of God, so have they been governed and managed ever since by the same creative omnipotent power, performing a perfect constant obedience to his precepts or directions, doing nothing but what he will have done, and so setting forth the glory of the great Creator and supreme Governor of the world.

Lastly, this earth of ours, together with the vast ocean in the cavities and bowels of it—both making up but one region, and neither infesting nor annoying the other—were certainly thus ordered and disposed and governed by the omnipotent power of God, which therefore they make known and proclaim to all men in the world, and preach the knowledge of this one God and ruler of all; and so silently praise him, and leave all men without excuse which do not so also. And as the whole bodies of both these, the earth and ocean, so all the several creatures that are in either, the whales and other great and lesser fishes in the sea, the meteors that are brought in the air and descend upon the earth, the lightnings and thunder, hail and snow, congealed vapours, frost, ice, and dews, the violent winds and tempests—every one of which are instrumental to him, perform his pleasure, are wholly commanded by him, and do whatever he directs them—the mountains and hills, and forests adorned with stately, tall, but fruitless trees, and the valleys full of trees bearing fruit, and the cattle of daily use for man to do their work, and affording them their flesh for their food, and their skins for their clothing, and those also of a wilder sort, which dwell in the forests and woods and mountains—see note on Ps. cxlvii. 9—yet are made useful also to the benefit of men, and so all that creeps, or swims, or flies—what have all these to do but to sing forth the glories of the Creator and Governor and Disposer of them all? and so do, by being used to the ends to which he designed them. Lastly, all the men of the earth, the greatest poten-
13 Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.

14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.

PSALM CXLIX.

1 Praise ye the LORD.

The hundred forty-ninth is a solemn form of thanksgiving for God's people on any signal victory afforded them by him, and mystically contains the eminent favour of God to his church, and the conquest of the Christian faith over the heathen potentates. It was entitled, as the former, Hallelujah.

SING unto the LORD a new song, and his praise in the congregation of saints.

2 Let Israel rejoice in him that made them, and let the children of Zion be joyful in their King.

3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will  

1 Hallelujah. 2 So R. Saadiah Gaon and Kimchi interpret it, of the days of the Messiah. 3 let his praise be, spoken.
PSALM CXLIX.

4 beautify the meek with salvation.
5 Let the saints be joyful in glory: let them sing aloud upon their beds.
6 Let the high praises of God be in their mouth, and a twoedged sword in their hand;
7 To execute vengeance upon the heathen, and punishments upon the people;
8 To bind their kings with chains, and their nobles with fetters of iron;
9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

PSALM CL.

1 Praise ye the LORD.

The last Psalm is a solemn exhortation to all men in the world to make use of all melodious instruments and voices to celebrate the praises of God's power and majesty. The title of it was, according to the matter, Hallelujah.

PRAISE God in his sanctuary; praise him in [a] the firmament of his power.

1. O let us praise and magnify the God of heaven, that dwelleth so high in power and glory above us poor creatures on this earth, and yet is pleased to exhibit and presentiate himself to us, to hear and answer our prayers, and accept and reward our praises in the place of the public assembly! O let us be sure constantly to meet him there, and render him our humblest eucharistical acknowledgments for all his mercies—those especially vouchsafed to us in Christ!

4 or glorify. 1 Hallelujah.
2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him [b] with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the Lord. Praise ye the Lord.

2 He hath shewed forth wonderful acts of power toward us, not once or twice, but frequently reiterated his miracles of mercy: O let our acknowledgments endeavour to bear some proportion with them in the ardecy and frequency of our services!

3, 4, 5. All the instruments of music that are at any time used to express the greatest ovations, to attend the noblest triumphs or festivities, the trumpet, the psaltery or decachord, the harp, the timbrel, the cymbals that have the loudest sounds, and are fittest for exultation, and withal the attendants of music, dancings—such as are customary in seasons of rejoicing (Judges xxi. 21; Exod. xv. 20)—are all very proper expressions of that thanksgiving which we owe unto God, and of the delight we take in paying him that tribute; there being no subject so fit for our devoutest and most vigorous affections to pour out themselves upon as this of the glorious excellencies and gracious acts of the divine power and goodness toward us.

6. Let this therefore be part of the daily constant offices of the church of God, to sing hosannas and hallelujahs, psalms and hymns to him; to frequent the blessed eucharist, the cup of blessing and rejoicing. And let him be thought unworthy to live, to enjoy the breath of life—or any of the graces of God's Spirit—which doth not cheerfully exercise himself in this part of devotion, as ready to acknowledge the receipt of mercies from God as to solicit them.

2 the multitude of his magnificence, שָׁלוֹם רְשָׁם.